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of

Biblical,

Theological, and Ecclesiastical

Literature.

Prepared by

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and

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The table represents a list of woodcuts from the book 'List of Wood-cuts in Vol. XI.' Each entry includes the title followed by the page number where it can be found. The table covers a variety of subjects such as biblical scenes, historical sites, and architectural features.
An (old), in ancient Egyptian mythology, was one of the demons who accuse the soul of the deceased in the Hall of the Two Truths; also a deity worshipped in the town of Aat.

Aa, Christian Charles Henrý (in Dutch, Chris- tiaan Karel Hendrik) van der, a learned Lutheran div- ine, was born at Zwolle, in Overeyssel, Netherlands, Aug. 25, 1718. He studied theology at Leyden and Jena in 1737, and was the first secretary-territorial of the Society of Sciences in Holland, which he assisted in founding at Haarlem in 1752. For fifty-one years he performed the pastoral functions of the Lutheran Church of that place; and died there in 1788. He published several sermons. His writings on the natural sciences are printed in a collection of Dutch periodicals, entitled at Algemeene Vaderlandsche Letterafneming, published in 1793. See Hoefer, Nouv. Biog. Génerale, s. v.; Biog. Universelle, s. v.

Aacs (or Acz), Mihály (Michael) (1), a Hungarian philosopher and theologian, was born at Szent Martony (or Martonhegy), in Transylvania, July 9, 1631. He finished his studies in Germany, and filled the office of pastor at Hegyes Alba, at Raab, and at Rosenaun. He died at Rosenaun Dec. 28, 1708. He wrote in Latin and Hungarian, Fontes Calvinismi Obstructi (Tübingen, 1669);—Bolsdag Halabach Szekere (Strasbourg, 1700). See Hoefner, Nouv. Biog. Génerale, s. v.

Aacs. Mihály (2), a Hungarian theologian, was born at Raab, Feb. 28, 1672. He studied theology at Wittenberg and Tübingen, and became chaplain of a Hungarian regiment. He died at Bartfeld, Feb. 2, 1711. He wrote in Latin and Hungarian, Dissertatio Historico-theologica de Catechumenis (Strasbourg, 1700); — Magyar Theologia (Bartfeld, 1709);—Curris Mortis ex Postulantia, in quo Hominibus Salutare Mortem Cupientibus Gratiam Ipsam Dominus Jesu Preparat (Strasbourg, 1702). See Hoefner, Nouv. Biog. Génerale, s. v.

Aeade, one of the original three museus of the ancient Egyptians; the other two were Melete and Mneme.

Aagaard, Christian, a Danish poet and theologian, was born at Viborg in 1616. He was professor of poetry at Söërië, and afterwards lecturer in theology at Ripen, Jutland. He died in February, 1664. Among his poems are, De Hommageo Frederici III, Danie et Norve. Regis (Hafniæ, 1660, fol.);—Threni Hyperборeis, on the death of Christian IV. All his pieces are inserted in Bostgaard's Declarium quorumdam Portarum Domos- rum (Leyden, 1695, 2 vols. 12mo). See Moréri, Dict. Hist. 1810.

Aagaard, Nicholas (Niels), brother of the above, was librarian in the University of Söërië, Denmark, where he died, Jan. 22, 1657, aged forty-five years. He and his brother were both Lutheran. Among other works, he wrote, A Disputation on the Style of the New Testa- ment (Söërië, 1655, 4to).

Aah (the Moon), the ancient Egyptian name of the god who was called by the Romans Lunus. He was represented as an ibis-headed man, with the lunar horns and disk upon his head; or else as a man kneeling on one knee and supporting a disk above his head with both hands.

Aahuru (the Chief of Terrors), one of the mystical deities of the Egyptian hell.

Aahun (Aaluna, Aahenru, or Aahnaru), the ancient Egyptian name for the plains of Elysium, of which the valley of Balot formed a part.

Aare, Diderik (Dirk or Thierry) van der, was bishop of Utrecht in the 13th century. He seems to have attended more to the temporalities of his see than to his spiritual duties, and was involved in frequent warfare with William, count of Holland. He governed Utrecht for fourteen years, and died at Deventer, Dec. 5, 1212. See Hook, Eccles. Biog. s. v.

Aaroon. The following description of the ascent to his reputed tomb on Mount Hor is taken from Porter's Handbook for Syria (p. 91). See Hor.

"Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called Sutth Harim, which skirts the base of Mount Hor. Crossing this slope on the south-east side of the peak, we find a path winding up to the summit. The ascent from the plain in which the path is traceable on foot, and occupies about an hour. It is neither difficult nor dangerous if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises in broken masses, giving a peculiar character to the mountain, like—" Embattled towers raised by Nature's hands.'

A deep cleft in the rock opens a way to the top. A little way up are the openings to subterraneous vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From here a staircase leads to the narrow platform on which the tomb stands.

"The tomb, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and im- posing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the south-west corner. An ordi- nary niche, such as is met with in every part of the East—a patchwork of stone and marble—is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments—old shawls, ostrich-eggs, and a few beads. Near the north-west angle a staircase leads down to a dark vault, partly hewn in the rock. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real tomb of the high-priest is here shown at the far end of the vault. It was formerly guarded by an iron grating. The date of the building is at least prior to the time of the Crusades; for the author of the Gesta Francorum mentions that in the time of Baldwin (A.D. 1100) an expedition was made in saltem Mysia, 'to Wady Mussa,' and that there, on the
Aaron's Tomb on the Summit of Mount Hor, as seen from the South-west. (From a photograph by the Editor.)

summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan conquest.  

Aaron is commemorated as a Christian saint in the Ethiopic calendar on March 27; and his deposition on Mount Hor is assigned in early Roman martyrologies to July 1.

Aaron, Str. (1), was a Briton who suffered martyrdom with St. Julius in Britain, during the persecution under Diocletian, in 305. We are not informed as to the British name of Aaron; but he and Julius had each a church erected to his memory in the city of Caerleon, the ancient metropolis of Wales. Their festival is placed in the Roman martyrology on July 1.

Aaron, Str. (2), is said to have been the founder of the first monastery in Brittany. He flourished in the 6th century, and was eminent for his piety. When St. Malo fled from Britain into Gaul, he was received and hospitably entertained by Aaron, then residing on a little island not far from the present town of Saint-Malo. Together with St. Malo, he labored for the conversion of the heathen, and was induced to erect a monastery, over which he presided till his death, in 580. See Hook, Eccl. Biog. a.v.

Aaron Ahob (or Avion), a rabbi of Thessalonica who lived near the close of the 16th century. He wrote a liturgical commentary on the book of Esther, in Hebrew, entitled רבי יהודה סן שלמה. See Oudem Myrrha, ex Rabbinorum Commentariorum, etc. (Thessalonica, 1601). See Hoefer, Nouv. Biog. Générale, a.v.

Aaron, a presbyter of Alexandria, was the author of thirty books on physic, in the Syrian tongue, which he called the Pundects. They were supposed to have been written before 620, and were translated into Arabic by Maserjatwah, a Syrian Jew, about 683. The original Pundects and their translations are now lost, and we have nothing of them remaining but what Mohammed Rasiz collected from them and left as his Continuatum.


Aaron ben-Ella, a Karaite of Niconedia, lived in the 14th century. He wrote a work in imitation of the Mekor of Maimonides, entitled The Tree of Life, which is a presentation, on a philosophical basis, of the dogmas of Mosaicism; and contains, also, detailed accounts respecting the religious and philosophic schools among the Arabs. See Ueberweg, Hist. of Philos. i, 429.
Aubifex, his brother. They are said to have come from the confines of Persia, in the time of Claudius II, to Rome, where, after rendering many services to the faithful, they were put to death under Aurelian or Diocletian, about A.D. 270. Their bodies, buried at some distance from Rome, were brought to that city about 820 by pope Pascal I and interred in the Church of St. Adrian, where they were found in 1590 at a place now called Santa Ninfa.

**Abacus (Lat. from ἀβαξ, a board).** This name is applied in architecture to the uppermost member or division of a capital.

1. In the Grecian and Roman orders it is a very essential feature.

In the Grecian Doric the abacus has simply the form of a square tile without either chamfer or moulding.

In the Roman Doric it has the addition of an ogee and fillet round the upper edge.

In the Tuscan a plain fillet with a simple cavetto under it is used instead of the ogee and fillet. In all these orders the abacus is of considerable thickness, and the moulding round the upper edge is called the cimiation of the abacus.

In the Grecian Ionic it is worked very much thinner, consisting of an ovolo or ogee, generally without any fillet above it, and is sometimes sculptured.

In the Roman Ionic it consists of an ogee or ovolo with a fillet above it. In all the preceding orders the abacus is worked square, but in the modern Ionic, the Corinthian, and the Composite, the sides are hollowed, and the angles, with some few exceptions in the Corinthian order, truncated. The mouldings used on the modern Ionic vary, but an ogee and fillet like the Roman are the most common. In the Corinthian and Composite orders the mouldings consist of an ovolo on the upper edge, with a fillet and cavetto beneath.

2. In the architecture of the Middle Ages, the abacus still remains an important feature, although its form and proportions are not regulated by the same arbitrary laws as in the classical orders: in the earlier styles there is almost invariably a clear line of separation to mark the abacus as a distinct division of the capital; but as Gothic architecture advanced with its accompanying variety of mouldings, the abacus was subject to the same capricious changes as all the other features of the successive styles, and there is often no really distinguishable line of separation between it and the rest of the capital.

It not unfrequently happens that the abacus is nearly or quite the only part of a capital on which mouldings can be found to show its date; it is therefore deserving of close attention.

In early buildings of the style spoken of as being, perhaps, Saxon, that is, belonging to the 11th century, the abacus is, in general, merely a long, flat stone without chamfer or moulding; but it sometimes varies, and occasionally bears some resemblance to the Norman form.

The Norman abacus is flat on the top and generally square in the earlier part of the style, with a plain chamfer on the lower edge, or a hollow is used instead. As the style advanced, other mouldings were introduced, and in rich buildings occasionally several are found combined; it is very usual to find the hollow on the lower edge of the abacus surmounted by a small channel or a bead.

If the top of the abacus is not flat, it is a sign that it is verging to the succeeding style.

In the Early English style the abacus is most commonly circular; it is, however, sometimes octagonal, and occasionally square, but not frequently in England, except early in this style. The most characteristic mouldings are deep hollows and overhanging rounds; in general, the mouldings in this style have considerable projections with deep and distinct hollows between them.

In the Decorated style, the form of the abacus is either circular or polygonal, very frequently octagonal. The circular abacus is especially an English feature; the octagonal abacus being most common on the Continent, especially in France. Hollows are not so frequently to be found, nor are they in general, when used, so deep cut; the mouldings and the modes of combining them are considerably, but round mouldings common, particularly a roll or scroll-moulding, the upper half of which projects and overlaps the lower, as in Merton College Chapel; this moulding may be considered as characteristic of the Decorated style, although it is to be met with in late Early English work. The round mouldings often have fillets worked on them, and these again are also found in Early English work.

In the Perpendicular style the abacus is sometimes
ABADIR

ABATA

circular, but generally octagonal, even when the shaft and lower part of the capital is circular; when octagonal, particularly in work of late date, the sides are often slightly hollowed: in this style the moldings are not generally much undercut, nor are they so much varied as in the Decorated. A very usual form for the abacus consists of a waved moulding (of rounds and hollows united without forming angles) with a bead under it, as at Croydon, Surrey. The most prominent

Croydon, Surrey, cir. 1480.

part of this moulding is sometimes worked flat, as a fillet, which then divides it into two oges, the upper being reversed: the oge may be considered as characteristic of the Perpendicular capital. The top of the abacus is sometimes splayed and occasionally hollowed out.

Abadir, in Phoenician mythology, was a name given to cone-formed stones, which were the oldest symbols of the deities.

Aballard, Pierre. See Abelard, Pierre.

Abajji ben-Cajji, surnamed Nachwami, belonged to that class of Jewish teachers who were styled Ama- raim, and occupied the presidency on the school of Pumbeditha from 333 to 338. He is said to have been tolerant of the heathen, and defended the book of Ben Sira, i. e. Ecclesiasticus, against his colleague Rab Joseph, who regarded it as heretical. In the exposition of the Scriptures, he adopted the simple against the customary artificial mode. His maxim was, "One and the same verse may be explained in a different sense, but the same sense cannot refer to different verses." See Hamburger, Real-Encyklopädie für Bibel und Talmud, s. v.; Bacher, Die Aggada der babylonischen Amora- raita (Strasburg, 1878), p. 197 sq. (B.P.)

Abambrus, a term used in medieval Latin signifying butterflies.

Aban, in Persian mythology, was a gokius of water.

Abarbara, in Greek mythology, was a nymph whose affections Baculion, son of Laomedon, according to Homer (Hocid, vi, 39), won, and by him became mother of Eneas and Pallas. Both were slain before Troy by the hand of Euryalus.

Abacca, Don Joaquin, bishop of Leon, was born in 1780 in Aragon, Spain. He was one of the chief adherents of the faction of Don Carlos in Spain. In 1886 he was arrested near Bordeaux by the French government and banished to Frankfort, whence he went to rejoin the Pretender in the Basque provinces, with a quantity of silver which the Tory party had advanced to him. He, however, fell into disgrace, and died in 1844 in a convent of Carmelites friars at Lanza, near Turin. See Hoefer, Nouv. Biog. Générale, s. v.

Abaca, Pedro, a Spanish Jesuit, was born at Jaca, in Aragon, in 1619. He entered the Society of Jesus in 1641, and, after teaching theology at Salamanca for more than thirty-five years, died at Valen- cia, Oct. 1, 1689. He wrote, A History of the Kings of Aragon (1682-84), in Spanish—and treatises on The Knowledge and Will of God, Predestination, The Trinity, and The Incarnation and Perfection of Jesus Christ, all in Latin. See Biblioth. Hap. ii, 130; Journal des Sa- lons, 1774, p. 324.

Abaris ('Abapo'), in Greek legend, was (1) a priest of Apollo, whom the latter presented with a golden arrow, by which he was able to fly about the earth. It is related of him (Herod. iv, 36) that he came from the Hyperboreans, about the time of Cressus, to Greece, in order to deliver that country from a frightful plague. He built a temple to Proserpina at Sparta (Strabo, viii, 831; Pausan. iii, 13, 2). He is said by Iamblichus, in his Life of Pythagoras, to have performed wonders by means of an arrow which he had received from Apollo. Brucker relates that, in the time of a general plague, Abaris was summoned to the Seyon to help the Athenians. This plague happened in the third Olympiad. There seems little reason to doubt that Abaris went from place to place imposing upon the vulgar by false pretensions to supernatural powers. He passed through Greece, Italy, and many other countries, giving forth oracular predictions, pretending to be free from diseases by incantation, and practicating other acts of imposture. Some of the later Platonists, in their zeal against Christi- anity, collected the many fabulous tales reported of Abaris, and exhibited them in opposition to the miracles of Christ. (2) A table companion or a friend of king Turnus. (3) An inhabitant of Carausus who was slain by the hand of Perseus on the occasion of his mar- riage with Andromeda. See Smith, Dict. of Class. Biog. and Mythol., s. v.

Abarus, in Greek mythology, was a surname of Apollo, after Abas, a city in Phocis, where he had a temple. This temple was prized so highly, because of its ancient statues, that, after being destroyed twice, in the Persian and the Holy War, it was rebuilt.

Abas, in Greek legend, was (1) a king of Argos, renowned mainly through his great-grandson Perseus. His father was Acrisius, his mother Lycus, his wife the cruel Danaus. Abas built Lycurgus the news of Danaus's death, for which he was presented with a costly shield which Danaus had consecrated to Juno. (2) A son of Neptune and Amphithea, a river nymph. This nymph had appealed to Diana for protection from the persons around her. She was therefore changed into a cloud and then into water. (3) A son of Melampus and Iphianassa, a daughter of Protus. (4) An associate of Diomedes, who was transformed into a stormy petrel by Venus. (5) One of the Centaurs who opposed the Lapithae.

Abaskanton was an amulet worn by the Greeks as a preventive against becoming bewitched.

Abassines, a sect of the Greek Church, inhabiting an extended and wooded region along the coast of the Black Sea. They are a rough variety of the Circas- sians, and support themselves chiefly by plunder and piracy. From their isolated position they have fallen away from many of the doctrines and practices of the Eastern Church, to which they nominally belong. They observe several feasts, and believe in the seven sacraments, holding confession to be one of them; but they neither confess the number nor the particular species of their sins, exclaiming only in general, "I have sinned, I have sinned." On the repetition of this declaration, the offenders are absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. But in the case of heinous crimes, such as homicide, adultery, and theft, they are often severely repressed. Their funeral rites are ushered in by cries, sighs, and groans. The relations of the deceased lash themselves, and the women disfigure their faces while the priest says a requiem over the deceased and perfumes the corpse. They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the spirts or branches of vines. After the perform- ance of the funeral obsequies they bring out provisions and lay them upon the sepulchres of their de- ceased friends.

Abita (abara, inaccessible), a name given in early times to the altar, on account of the exclusion of the laity therefrom. The Council of Trullo (q. v.), canon 69, decreed that no layman whatever should come into the altar part, except only the emperor, when he

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ABBASSIDES

is the title of a Deut. by the Latinia. See


Abati, Ercole, grandson of the following, was born at

and died in 1563. He was a devoted

but disgraced himself by intemperance. He dashed off his

work with negligence and haste, but, with such ingenuity

of composition as to make us lament his idle-ness and dissipation. In the Gallery of Florence

there is a fine picture of his—the Marriage at

Cana. In connection with Schioldne, he painted some

pictures in the Council Hall at Florence. He died in

1613.

Abati, Niccolò, an eminent historical painter,

was born at Modena in 1512. He was a scholar of An-

tonio Bemarelli, an old designer and sculptor, and prob-

ably received instruction from Correggio. At the age of

thirty-five he painted his celebrated work, the Mar-

riage of St. Peter, for the Church of the Benedictines,

now in the Dresden Gallery, which brought him into

immediate notice. He afterwards painted, in the Can-

diano Palace, twelve pictures illustrating scenes from

the twelve books of the Aeneid, which were highly

praised by Lanzi. These pictures are now in the Flor-

ence Gallery. In the prime of his life he went to Bo-

logna, where he executed, in the Palazzo Looii, in fres-

do, a Natività, and at the Institute four subjects in a

frieze representing musical assemblies and conversa-
tions; they were composed with such fine taste and

elegance that they became the models of the Caracci,

in proof of which Agostino Caracci wrote a sonnet in

his praise, in which he attributed to him the symmetry of

Raphael, the sublimity of Michael Angelo, the truth of

Titian, the greatness of Correggio, and the grace of

Parmigiano. His practice was so excellent that it is

dsaid he never had occasion to retouch his work when

dry. When Primaticcio was invited to the court of

France by Francis I, to decorate the royal galleries, he

selected Abati to assist him in the great work, esteeming

him the most efficient. Abati died in Paris in 1571. Of

his numerous fresco paintings but four remain, and his

oil paintings are very rare. His great works at Mode-

na and Bologna have been engraved by Domenico Cu-

nego.

Abati, Guido Ubaldio, a distinguished painter of

history in fresco, was born probably in 1600, and was

early admitted into the Academy at Rome. He was a

disciple of Cavaliere Giuseppe Cesari. One of his prin-

cipal works is on the ceiling of the Chapel of St. The-

resa, in the Church of Santa Maria della Vittoria at

Rome. He died in 1656.

Abaur (Great Third) is a mystical spirit men-
tioned in chapter xiii of the Egyptian Ritual of the

Dead.

Abbacy, the office of abbot (q. v.).

Abbadion (ἀβδαδίων), a Greek term for an ob-

scure monk.

Abbadopresbuteres (ἀβδοπρεσβυτορις), a

Greek term for a monk who is in priest's orders.

Abba, a Hebrew teacher of the 4th century (279-

330), is well known for his proficiency in Greek, and

even instructed his daughter in that language. He is

also known for his polemics and attacks against the

Trinity and the ascension of Christ (Ieros. Trinikit, ii, 656;

Genes. Radda, c. 29; Exod. Radda, c. 29). Of this Ab-

bua we read (Aboth Sarah, fol. 4) that he recom-

mended a certain rabbi Saphra to a noble Christian.

At this recommendation the Christian exempted rabbi

Saphra from taxation for thirteen years. When the

Church of Judah and the monarchy of the

passage in Amos lii, 2, and perceived his ignorance, he

asked rabbi Abbaeh about its meaning. Having re-

ceived a satisfactory answer, the Christian asked, 'Why

is rabbi Saphra, whom you recommended to me as a

great man, so ignorant in the Scriptures, which thou

didst explain immediately?' To this rabbi Abbaeh an-

swered, 'We who come in contact with you Christians

are obliged for our self-preservation to study the Scrip-

tures, because you dispute so often with us from the

Scriptures; but the other Jews who live among Gent-

tiles have no use of that, since they do not dispute with

them concerning the Scriptures.' The Samaritans he

regarded as heathen, and forbade the use of their wine

(Cholin, fol. 6 b). Of his maxims we mention, 'Be al-

ways of the persecuted, but not of the persecutors

(Bab Kamma, fol. 99); 'Better to commit a sin secret-

ly than to profane the name of God openly' (Peshachin,

fol. 56); 'In the place where the penitent stands, not

even the righteous can stand' (Sibhedrin, fol. 99).

When he died, it was hyperbolically said that 'the

columns of the temple were broken by tears' (Midr. Ketaa, fol. 3 a). See Hamburger, Real-Encyclopädie, ii, 4 sq. (B. P.)

Abbandus (or Abbandus), a priest and theo-
logue of the 12th century, was a contemporary of Bére-

nger and Abelard. We have nothing accurate con-

cerning his life. He was the author of Tractatus de Fra-

tione Corporis Christi in Eucharistia, inserted in the

third volume of the Analecta of Mabillon. This is a

treatise against those who claim that the breaking of

the body of Jesus Christ in the eucharist is only such in

appearance, and not in reality. After the condemnation

of Bérenger, many questions arose as to the sense of cer-

tain articles in the Confession which had been pro-

posed to him for signature in the Synod of Rome. Among

other things, it was said by some that the breaking of

the body of Christ was only made in the species of bread;

others maintained that it was the actual body which

was broken. The former held that after the change of

the bread and wine into the substance of the body and

blood of Jesus Christ, the species of bread and wine

remained, and that the breaking was made only in

them. The latter held that a change had taken place as

well as in the substance. Abbandus supported the

latter view. He is said to have died about 1142. See

Ceillier, Hist. des Auteurs Sacr. et Eccl. xii, 197.

Abbanus, Sr., the name of two Irish abbots. (1.)

Of Cill-Abban, in Uí-Muirseacháig, County Meath, is

probably identical with St. Abban of Cill-Abban. He

was originally named Abban Buidhe, and was the son of

St. Ibar, the contemporary of St. Patrick, in the 5th

century. Of him nothing certain is known. He is

commemorated in the calendars March 16. (2.) Of

Magh-Armuidhe, in Uí-Ceinnsealláig, County Wexford,

the son of the sister of St. Coemgen, in the 6th century,

is commemorated October 27. The names of these

abbes are mentioned as having been founded by this saint, almost

all in the southern half of Ireland. See O'Clery, Mar-

tyrsl. Dungall.; Colgan, Acta SS. Hiberniae; Acta SS.

Octobris, xii, 270.

Abbas (Ἀβᾶς), a Greek term for (1) father, (2)

a monk, and (3) an abbot.

Abbas (properly Abad-el-Mottalib), the paternal un-

cle of Mohammad and progenitor of the Mohammadan

dynasty of the Abbasides (q. v.), was born at Mecca

about A.D. 566. He was but four years the senior of

Mohammed, and was still a pagan when the prophet

began his public career, and long remained his open

enemy. He fought against Mohammed in the battle of

Beir, and was taken prisoner; but as soon as the

cause of the prophet seemed to succeed, he gave in his

adhesion to the new faith, and defended it zealously.

When Mecca surrendered to Mohammed, the holy well

Zemzem was retained, although a monument of pagan-

ism, in deference to Abbas, its keeper. He was the

chief mourner at Mohammed's funeral, and his presence

and memory were treated with great respect by the

caliphs.

Abbasides, a name given to the third Moham-

dedan dynasty, the caliphs of Bagdad, which was

founded by Abul Abbas, who claimed the caliphate as

lineal descendant of Mohammed's uncle Abbas (q. v.),
ABBAT

from whom the name is derived. The Abbassides were the successors of the Ommiads, the caliphs of Damascus. Early in the 8th century the family of Abbas had assumed power in Iraq, and influence; and during the fourth descent from Abbas, obtained several successes over the Ommiads, but was captured and put to death in 747. Ibrahim's brother, Abul Abbas, whom he had named his heir, assumed the title of caliph, and, by a decisive victory near the river Zab in 756, effected the overthrow of the Ommiad dynasty. The vanquished family was treated with such severity that Abul Abbas gained the surname of Al-Saffah, the Bloody. On the death of Abul Abbas, Al-Mansur succeeded to the throne, and founded Bagdad as the seat of the empire. The descendants of Abul Abbas to the number of thirty-six, the last of whom was Mustassem, reigned until 1258, when the dynasty was expelled by Hulaku Khan. The line includes the illustrious names of Al-Mansur, Haroun al-Rashid, and Al-Mamun, but from the 10th century they sank to mere spiritual chiefs of Islam. After their deposition at Bagdad, in 1258, a member of the family, named Ahmed, fled to Egypt, where he was recognised as caliph, and his descendants reigned there, under the protection of the Mamelukes, until Egypt was conquered by the Turks, in 1517. Motawakkel III, the last caliph, was taken by Sultan Selim I, the conqueror of Egypt, to Constantinople, and detained there some time as a prisoner. He afterwards returned to Egypt, and died at Cairo, a pensionary of the Ottoman government, in 1538.

Abbat, the same as abbéd (q.v.).

Abbati, the name of a sect of the Vaudois, which was spread over Italy towards the end of the 14th century, and are charged with having indulged in every kind of brutality. They lasted, however, but a short time.

Abbatiæa (aβbarias), a Greek term for an abbey or monastery.

Abbattisa. See ANDRES.

Abbes, Guillaume, a French theologian and native of Béziers, lived in the first half of the 17th century, and are charged with having indulged in every kind of brutality. They lasted, however, but a short time.

Abbatia (aβbarias), a Greek term for an abbey or monastery.

Abbes, James, an English martyr of the 16th century, was a Christian who, because of his devotion to God and his fellow-men, was compelled to travel from place to place to avoid the peril of being apprehended. He was finally caught by some wicked men, and taken before the bishop of Norwich and examined. They threatened him in order to make him desist from his pious labors, until he yielded to their wishes against his conscience. 'The bishop gave him a piece of money; but poor James had scarcely left the house when his conscience troubled him so that he went immediately to the bishop again, and threw the money which he had given him into his lap, saying, 'I am sorry that I consented to give you the money.' The bishop began anew some scheme by which to win him over, but all was in vain. He was therefore taken to Bury, Aug. 2, 1555, and burned. See Fox, Acts and Monuments, vii, 328.

Abbes, the female superior of a body of nuns. The office of abbess was elective and for life (triennial abbesses, however, are mentioned belonging to years so late as 1565, 1583); an abbess was restricted to one monastery; was bound to render obedience to the bishop in all things; and was subject to be deprived for misconduct, but only upon report of the bishop to the king. She was bound, also, to give account of monastic property to both king and bishop; was entitled to absolute obedience, possessing ample powers of discipline, even to expulsion, but could not excommunicate; neither could she give the veil or

ordin. In France an abbess was not to leave her monastery, save once a year if summoned by the king, with the bishop's consent, to his presence upon monastic business. Neither was she to speak to any man except upon necessary business, and then before witnesses, and between the first hour of the day and evening. Abbesses had no power to choose confessors for themselves or for their nuns without the sanction of the ordinary. There have been instances of abbesses attending provincial synods, when they were distinguished by the pastoral staff and veil of procession (ferret at sixty years of age). The dress of an abbess in the 12th century consisted only of a long white tunic with close sleeves, probably of linen, and a black surcoat of equal length with sleeves large and loose, and a hood drawn up so as to cover the head completely.

Ab-beth-din (אַבְתֶּ דִּינָא, i.e. the father or head of the house of judgment, or juridical college) is a term used in the Talmud to denote the vice-president of the Sanhedrin, who sat at the right of the nasi, or president, while at the left sat the chacham, i.e. the wise man. These three persons were called "the ancient," or רחמים, also "the judges," or ראם. In the absence of the nasi, the ab-beth-din presided. The other members of the Sanhedrin occupied places according to their rank in the college. At a late period a certain punctilious etiquette prevailed. Thus, when the nasi entered, all the members were expected to rise and remain standing till he had invited them to resume their places. When the ab-beth-din entered, all were expected to collect their chairs and again to sit down without intention to that effect; while the chacham was only saluted by each individual member rising as he passed, and immediately sitting down again. Only the ab-beth-din was initiated into the mysteries of the law (Chap. 13); and when he died, the lectures in the schools of his place were suspended. (B.P.)

Abbey, David A., a Presbyterian minister, was born in Ulster County, N. Y., April 6, 1813. He was converted in 1830 and united with the Reformed (Dutch) Church. In 1838 he graduated at Yale College: in 1839 he entered the Theological Seminary at Auburn, N. Y., finished his course in 1841, and was licensed by the Cayuga Presbytery. He was a man of great accuracy both in literary composition and in business. He died of typhoid fever at Apalachin, N. Y., Dec. 6, 1865. See Wilson, Preb. Hist. Almanac, 1867, p. 271.

Abbo, a name of Cernua (the crooked), a French monk, who was also called Abbo Parisiensiis because he was of the monastery of Saint-Germain-des-Prés, is said to have died in 923. He was present at the siege of Paris by the Normans in 887. Of this siege he wrote the history in a poem in three books, which has been admitted into Pithou's and Duchesne's collections. A more correct edition, with notes and a French translation, may be seen in the Nouvelles Annales de Paris (1763, 4to). There are also Five Select Sermons under his name, Doctoris Et Divini Sacramentis Speculum (vol. i.), and in Bbl. PP. (Colon. 1618), vol. vi., in Abobii Epistola ad Desiderium Episc. The third book of the Siege, addressed "to the clergy," has been omitted by his editors, as having no connection with the history. See Chartiers, Bbl. Dict. s. v.; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Bbl. Générale, s. v.

Abbo, bishop of Nevers, lived contemporaneously with the emperor Charles the Bald. He subscribed the third Council of Soissons in 868, as also those held at Troyes in 867 and 878, and the one held at Poitiers in 876.

Abbo, a bishop of Soissons and a successor of Rhodoin, who subscribed the Council of Troies in 921, and the one of Rheims in 923. He held the position of chancellor of St. Medard Rudolph, the successor of Charles the Simple, and died in 987.
ABBOTT

Abbott (sometimes written abbot), the head or superior of an abbey or monastery, corresponding to abess for a house of nuns.

1. Different Kinds.—Abbots were distinguished by the epithets commendatory, crowned, field, lay, mitred, occumenical (i. e. general), according to circumstances. See Aznor (in vol. i).

2. Order of Ele...—Thomassin (Discipline de l'Eglise) states that after A.D. 600 the bishopric were the ordinary and universal collators to all benefices, and that the privilege of electing abbots was granted subsequently to monasteries, and by its general use became at last a common right. But he does not well prove that it was in effect abolished in the fourth council of the chapter and the chapter De Ordinando Abbo... and the constitution of the Lateran De Electione Facienda per Scrutinum, etc., were read. The election was then made in one of three ways: 1. Per inspirationem, i. e. the whole fraternity with one voice required the same man for abbot. 2. Per scrutinium, i.e. by electing three members of the fraternity to receive secretly the votes of the others. 3. Per compromissum, i. e. when certain members of the fraternity were appointed to elect an abbot. The election having been pronounced, the abbot-elect was led into the abbey church, and, receiving from the abbot and from the chapter officers, he placed his right hand upon the abbot’s seat in the choir. In the chapter-house he took the oath upon the gospels to preserve the liberties and privileges of the house; after which the members of the fraternity were introduced to him, kissed him, and promised obedience.

3. Confirmation and Benediction.—After election, the assent of the prince having been obtained, the confirmation of the election was required. This originally belonged to the bishop of the diocese, but afterwards passed into the hands of the pope, who appointed a person to see whether the election had been proper, and, if so, to confirm it. Subsequently, the different orders of the pope the privilege of electing one of their number a local prelate, i.e. a person who, having received the confirmation of his own election from the pope, had the power to confirm the elections of the abbots of the order to which he belonged. The benediction was received from the bishop three days after the confirmation in the presence of two other abbots. The benediction of an abbot was not absolutely essential, and yet without it an abbot could not confer orders nor exercise many other privileges.

4. Duties, Power, etc.—The duties of abbots (according to the rule of St. Benedict) were to instruct by the conversation and to edify by their example; to care for the spiritual and temporal affairs of their abbeys; to act as fathers to all, without respect of persons; etc. Novices received the tonsure from the abbot upon entering the monastic state. It was the duty of the abbot to proceed to Rome every three years, unless excused by the local abbot; to attend the court of the Holy Thursday; to feed twelve poor persons during Lent; to clean the sanctum sanctorum on Easter-eve; to perform the office of co... (Martene, De Act. Monast. Rom.) The power of the abbot was almost absolute. In spiritual matters he could excommunicate and grant dispensa-

tions to his monks; he could, either in person or by deputy, absolve them; he could reserve certain cases (specified in the bull of Clement VIII, 1558) to himself. He could not, however, without the consent of the community, profess novices, nor nominate to the abbey benefices, nor dispose the conventual priors elected canonically by the chapters. He could bless the ornaments of the church and the altar of his monastery, but not the chalices, nor anything that required unction, without the pope’s leave. He could give the tonture and the four lowest orders in cases where he possessed episcopal jurisdiction or had papal authority to do so. In temporal matters the abbot could buy, sell, bargain, exchange, etc., but could not raise money for the glory of the monastery, nor give up any of its privileges, nor dispose of the savings which he might have made.

5. Rights, Prerogatives, etc.—(1.) Abotts took rank immediately after the bishop, and with them had the title of prelate. (2.) Many abbots had the privilege granted them by the pope of wearing within their own churches the gloves, mitre, and pastoral staff in common with the bishops. (3.) Abbots had the right of giving the benediction within their own churches after vespers, mass, and matins, but could not do so without special permission when a bishop was present. (4.) Certain abbots had the privilege of wearing the episcopal vestments, but only of the three orders of the order of their order. (5.) According to the reply of Gregory XIII to questions put to him by the Council of Rouen in 1581, the following is the order of precedence observed in synods: (1) Abbots who have received the benediction and who are privileged to use the mitre; (2) abbots commendatory; (3) dignitaries of cathedrals; (4) proctors.

6. Deposition.—Abbots immediately subject to the holy see could be deposed by the pope alone; those not exempt, by their bishops, or by their superiors, or the general chapter. The crimes specially punished with deposition were those of incontinence or extravagance. See Gilbert, Fast. Eccles. p. 368; Bingham, Christ. Antiq. bk. vii, ch. iii, § 12 sq.

Abbott, Benjamin, L.L.D., a Unitarian minister, was a native of Andover, Mass. He graduated at Harvard College in 1788, and immediately afterwards took charge of the academy at Exeter. This position he held, with the highest reputation, until 1808, when he resigned it. He died in Exeter, and was buried in the churchyard, and in 1811. See Sprague, A.,of the Amer. Pulpit, viii, 466.

Abbott, George (known as “The Puritan”), son (or grand son) of Sir Thomas Abbott, was born at Easington, East Yorkshire, in 1603 or 1604. He was elected probationer fellow of Merton College, Oxford, in 1624; and admitted L.L.D. in 1630. He held Caldecote, Warwickshire, against prince Rupert and Maurice during the Civil War. Mr. Abbott was a member of the Long Parliament for Tamworth. He was not a clergyman, as has been said by some, nor yet a nephew of the archbishop of the same name; but he was a theologian and scholar of rare ability. He died Feb. 2 (or 4), 1648. He was the author of The Whole Book of Psalms, Paraphrased, or Made Easy for Any to Understand (1640):

Vinodice Sabbathi (1641): — Brief Notes upon the Whole Book of Psalms (1651). See Wood (Bisse’s), Athenae Oxonienses, n.s.; Cox, Literature of the Sabbath.

Abbott, Gorham Dunner, L.L.D., an American minister, teacher, and writer, was born at Brunswick, Me., Sept. 8, 1807. He graduated at Bowdoin College in 1829, taught five years on Mount Desert, and in 1834 was called to pastor the Presbyterian Church at Andover. As pastor of the Presbyterian Church at New Rochelle, N. Y.; in 1841 he became travelling agent for the American Society for the Diffusion of Useful Knowledge; in 1848 he organized the Abbott Collegiate Institute, for young
ladies, in New York, which was afterwards called the Spinger Institute. He retired from public life in 1866, and died July 31, 1874. He published, Pleasure and Profit.—Prayer-book for the Young:—The Family at Home:—Nathan Dickerman:—Mexico and the United States: their mutual Relations and Common Interests (1869):—and other works.

Abbot, Hull, a Congregational minister, was born in Boston, Mass., June 15, 1702. He graduated at Harvard College in 1720; and died April 9, 1774, after a ministry of more than fifty years. See Sprague, Annals of the Amer. Pulpit, i, 241.

Abbot, Jacob, a Unitarian minister, was born at Wilton, N. H., Jan. 7, 1784. He prosecuted his studies, in a private school kept by one Mr. Birge, who had opened a school in Wilton. He graduated at Harvard College in 1792, and immediately began teaching school in Billerica, Mass. Whatever of leisure he could command he devoted to the study of theology, under the direction of the Rev. Dr. Cumming, the Congregational minister of that place. He continued teaching but one year, when he returned to Cambridge and continued his theological studies under the direction of Dr. Tappan. He commenced preaching in 1795. After preaching in various places until 1797, he went to Coventry, Conn., and was shortly afterwards engaged to preach in the neighboring parish of Giblet. In 1798 he went to Hampton Falls, and commenced preaching there as a candidate. In due time a call was presented him, which he accepted, and was constituted their pastor in August of the same year. He was for many years a useful member of the Board of Trustees of the Exeter Phillips Academy; and also, for some years, a trustee of the Female Academy at Derry. He resigned his charge at Hamp- ton Falls in April, 1826, and removed to a farm in Windham, N. H., where he preached occasionally in neighboring parishes. During the winter of 1827–28 he supplied Dr. Abiel Abbot's pulpit in Beverly, Mass. At Windham he preached, after a Unitarian society was formed there, and also superintended the schools of the town. On Nov. 2, 1824, as he was crossing a pond on his return from meeting, the boat was upset and he was drowned. See Sprague, Annals of the Amer. Pulpit, viii, 320.

Abbot, John Emery, a Unitarian minister, was born at Exeter, N. H., in 1793. He graduated at Bowdoin College, Me., in 1810. Shortly after leaving college he began his theological studies, and became a member of the Cambridge Unitarian Church, and there studied with the minister, the Rev. Jonathan French, the minister of the congregation in that place. In a short time, however, he went back to Cambridge, and was employed as a substitute officer of the college, at the same time pursuing his theological studies under Dr. Ware, professor of theology. In 1811 he was appointed librarian of the college, and held the office two years, at the end of which time he was licensed to preach in 1808; and, during his residence at Cambridge, preached at various places in the neighboring parishes. He was ordained and installed pastor of the First Church in Boston July 14, 1813. His health began to fail him while here, and he was obliged to take a voyage for his recovery. He passed the following summer in Brighton, near Boston; from there he went to Medford; and, finally, in reduced health, returned to his father's in Andover, where he died, Oct. 17, 1814. See Sprague, Annals of the Amer. Pulpit, viii, 420.

Abbot, Robert, s. noted English Puritan divine, but not a conformist, was born about 1669. He was educated at Cambridge, where he afterwards studied divinity, and was afterwards incorporated at Oxford. In 1616 he was presented to the vicarage of Cranbrook, Kent, by archbishop George Abbot. His ministry at this place was very effective; "his parishioners were as his own sons and daughters to him; and by day and by night he thought upon and prayed for them, and was with them." In 1643 he was transferred to the living of Southwick, Hants; and subsequently he became pastor of St. Augustine, London, where he continued to a good old age. He disappears from history some time previous to 1662. He wrote several works, which are distinguished for their tenacity and variety. The principal of these are, A Hand of Fellowship to Help Keep Out Sinne and Antichrist (1623);—See Thankful London and her Sisters (1626);—Triall of our Church-Forakers (1639). See Brook, Puritans, iii, 182, 183; Wood (Bliss's), Athene Oxoniensis.

Abbots, Arch, Commentary, Crosiered, Fields, Lat., Ecumenical, Regular, Secular. See Abbot.

Abbot, Alfred Freeman, an English Wesleyan minister, was born at Lowestoft, July 8, 1816. Piously trained, he early entered upon Christian work, and in 1839 was accepted as a candidate for the ministry. His sympathy for the poor and afflicted, the simplicity of his trust in Christ, the singleness of his aim, and the cheerfulness of his disposition greatly endeared him to the people, and his triumphant and chastened spirit. At the Conference of 1870, when he proceeded to Waford, Herts, where he died, Dec. 4, 1873. See Minutes of Wesleyan Conference, 1880, p. 20.

Abbot, Charles F., a Congregational minister, was born at Levinton, Vt., Nov. 27, 1831. He was converted when nineteen years of age; fitted for college at Chester; graduated at Middlebury College in 1854, and at Andover Theological Seminary in 1861. He offered himself as a missionary to the necessity surrounded by the missionary for Foreign Missions, and was assigned work in Persia. The war, however, interfered with his going abroad at that time, and he was ordained at Bristol, N. H., in 1862, where he labored until his death, Sept. 20, 1866. Mr. Abbot was universally beloved; frank, generous, and noble; well disciplined and trained; sweet sorrow, but cheerful; and, although anxious to live, cheerful by the thought of rest.
ABBOTT

the privilege of welcoming a larger number of converts in Christian churches than Mr. Abbott. See Gammell, Hist. of Amer. Bapt. Missions, p. 185-186, 181, 182.

Abbott, George, commenced his ministry among the Bible Christians in 1834. He labored with acceptability on eight different appointments in Somersetshire, Devonshire, and Cornwall, England. At South Netherton he was appointed twice. In his ministerial duties he was diligent and faithful, and his liberality was praiseworthy. After months of sickness, he died rather than sit by, as he could not officiate in a South Netherton Circuit, Sept. 25, 1878. See Minutes of 61st Annual Conference, 1879.

Abbott, Jacob, D.D., a Congregational minister and writer, elder brother of John S. C., was born at Hallowell, Me., Nov. 14, 1803. He graduated at Bowdoin College in 1820, and at Andover Theological Seminary in 1824. He was (for one year) tutor, and then professor of mathematics, in Amherst College (1825-29), and afterwards took charge of Mount Vernon school for girls in Boston. Sept. 18, 1834, he was ordained pastor of a new Congregational Church in Roxbury, Mass., but in 1886 he removed to Farmington, Me., and devoted himself to literary pursuits. He died at the latter place Oct. 31, 1879. He was the author of a very popular and in many respects valuable work on war and peace, especially for young persons, of which the most decided religious was the Young Christian Series (N. Y. 1832 sq. 5 vols.). See Cong. Year-book, 1880, p. 9.

Abbott, Jacob Jackson, D.D., a Congregational minister, was born at Groton, Vt., July 17, 1818. He was prepared for college at Peacham Academy, and in 1835 entered Dartmouth College, where he graduated in 1839. In 1841 he returned to Dartmouth College as a tutor, remaining there two years, until 1843, at which time he entered the Union Theological Seminary, and, after spending two years in study, graduated in 1845. His first pastorate was at Bennington, Vt., where he was ordained Aug. 27, 1845, and remained two years, when he was dismissed (Aug. 17, 1847). He then went South, and became agent for the Tract Society, which position he retained one year. April 8, 1850, he was installed at Uxbridge, Mass., and in 1861 offered his resignation, but continued to supply the pulpit until Oct. 30, 1862, when he was dismissed. He was installed at Yarmouth, Vt. Oct. 19, 1865, and resigned Oct. 14, 1875. He also served on the Christian Commission during 1844-45. From Yarmouth he went to Danville, N. Y., where he acted as a supply until 1877. From thence he went to New Haven, Conn., in September, 1877, where he remained until his death, which occurred Dec. 3, 1884. He published several articles in the Biblioth. Soc. See Cong. Year-book, 1879, p. 86. (W. P. S.)

Abbott, John Stephens Cabot, D.D., a Congregational minister and writer, was born in Brunswick, Me., Sept. 18, 1805. He graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1829. He was ordained in 1830, and settled as pastor of churches successively at Worcester, Roxbury, and Nantucket, Mass., and New Haven, Conn. In 1844 he relinquished the pastorate and devoted himself exclusively to literature, except as he supplied some pulpits occasionally. He died at Fair Haven, Conn., June 17, 1877. He published numerous interesting works, chiefly on historical subjects, besides several of a directly religious character, especially Christian Duty:—Practical Christianity, etc. See Harper's Weekly for July 7, 1877.

Abbott, Joseph, D.D., a Congregational minister, was born in Philadelphia, Aug. 16, 1808. At the age of sixteen he entered the sophomore class in the University of Pennsylvania, and left that institution at the close of his junior year, completing his course at Union College, N. Y. During the greater part of the two years following he studied medicine, and soon after became a member of the First Presbyterian Church. His attention having been directed to the ministry; he entered the Andover Theological Seminary, where, after graduating, he devoted a year to the exclusive study of the Hebrew language. During the autumn and winter of 1830-31 he supplied the pulpit of the First Presbyterian Church in Newburyport, Mass. The next two years were passed in leisure study; and then he was ordained pastor of the Dane Street Church, Beverly, Mass., Oct. 23, 1834, and continued in this pastorate more than thirty years. He resigned in March, 1865, and thereafter continued to reside in Beverly until his death, which occurred April 9, 1887. He acquired an excellent reputation as a scholar, and was an impressive preacher and an admirable pastor. See Cong. Quar. 1870, p. 383.

Abbott, Pitson Joseph, a Presbyterian minister, was born at Cobleskill, N. Y., Aug. 11, 1818. He was licensed to preach by the Presbytery of Albany May 8, 1841. He graduated at Union College, N. Y., in 1861, and afterwards entered Princeton Seminary, N. J., and Andover. In 1844 he began his labors at the Sydney Plains, Delaware Co., N. Y., in September, 1864; but left this field and accepted a call to the Church at Chazy, Clinton Co., May 1, 1868. In 1871 he went to Jefferson; next to Cannonsville, where he continued until 1875; in which year he died, May 11. Mr. Abbott was an earnest, indefatigable worker in the ministry, and held the esteem and confidence of all his fellow-laborers. In all the relations of life he was faithful and true. See Necrological Report of Princeton Theol. Seminary, April 25, 1876.

Abbott, Samuel, a wealthy philanthropist, who died Andover, Mass., April 30, 1812, at the age of eighty, was a merchant of Boston; and on the establishment of the Andover Theological Seminary in 1807, he gave $20,000, and in whose will it bequeathed $100,000 more. See Drake, Dict. of Amer. Biog., s. v.

Abbott, Thomas J., a Methodist Episcopal minister, was born at Hartley, Canada, July 5, 1831. He experienced religion early in life; studied for the ministry in the Concord Theological School; received license to preach in 1858; and in 1859 was admitted into the New England Conference. In 1873 he was transferred to the South Carolina Conference, and for three years served the Centenary Church, Charleston. He then returned to the New England Conference, and labored zealously until his death, March 7, 1878. Mr. Abbott was a conscientious, outspoken man, an intense hater of caste, and heroic in his efforts relating to human freedom. See Minutes of Annual Conferences, 1878, p. 47.

Abbott, William Penn, D.D., a Methodist Episcopal minister, was born near Wilkesbarre, Pa., Dec. 31, 1838. His paternal great-grandfather died defending his home against the Indians in the famed Wyoming Valley; his maternal grandfather, the Hon. Charles Miller, was the historian of Wyoming; and his cousin, Mrs. Anna Wentworth, was one of our earliest missionaries to China. When but a lad his father died, leaving him to the teachings and influences of his devoted Christian mother. From a child he knew the Scriptures. His education was limited to an academic course at West Chester, Pa., and a short time under the Rev. Dr. Nelson at Kingston. In 1859 he professed conversion; in 1860 was licensed to preach and labored within the limits of the Wyoming Conference, and in 1863 entered that conference on trial. In 1866 he was transferred to the Troy Conference, and in 1869 to the New York Conference, where he was stationed successively at Trinity Church, New York; Washington Square, and Thirty-ninth and Thirty-first Street, New York city, where he died Dec. 22, 1878. From the opening of his ministry Mr. Abbott attracted attention, and received the conversion of souls as God's seals to his ministry. He had no barren year in all the sixteen, and was never more successful.
ful than on his last charge. He was a diligent student, gifted with a prodigious memory, a well-balanced mind, quick perceptions, and a sound and healthful tact. His presence was commanding and prepossessing; his sermons short, practical, methodical, claspetic, and piercing. He excelled as a pastor, and was best known as a great-hearted Christian friend. SeeMinutes of Annual Conferences, 1879, p. 27.

Abbt, Thomas, a German theological writer, was born at Ulm, Nov. 25, 1738. He received his education in his native place, and in 1756 went to the University of Halle, where he was invited by Prof. Baumgarten to live in his house. In 1760 he was appointed professor extraordinary of philosophy in the University of Frankfort-on-the-Oder. He passed six months of the following year at Berlin, and left that city to fill the mathematical chair at the University of the Saxon University. Wearying of academical life, he entered the profession of law, and in 1765 was presented by the reigning prince of Schaumburg-Lippe to the office of councillor of the court, regency, and consistory of Bückeburg. He died Nov. 27, 1766. Besides other publications (in German or Latin), he wrote early paradoxical essays on The Burial of Moses (Halle, 1757, 4to)—Confusion of Tongues Not a Punishment (ibid. 4to)—Search of Truth (ibid. 1759, 4to). See Nicolai. Ehrregehdichtnis d. Abbt (Berlin, 1767, 4to).

Abbuna. See Aruna.

Abutto, a Japanese idol, invoked for curing disease, and for procuring favorable winds for sailing.

Abdal, a name given to a peculiar class of Moham- medan devotees. They go bareheaded and with naked legs, half covered with the skin of the wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper serpent, bestowed upon them by their doctors as a mark of learning. They wear girdles before and behind, and when they walk, they make a noise by the contact of the girdles. They are in the mosques, in the markets, and in the streets, and are helped by their doors of clubs, which they use as a magical wand. They chiefly employ themselves in wandering about, selling relics, and obtaining charity. They are also called Chantins and Calefars.


Abdallah Ibn-Taib Abul-Faraj was a native of Irak, and a Christian physician of the sect of Nestori- ans, who died about 1048. He wrote commentaries upon Aristotle and Galen. He also wrote a large number of works upon medicine and theology, which have never been published. See Hoefer, Nouv. Biog. Générale, s. v.

Abdechauss (Abdechauss, or Abdella), a mar- tyr, vicar of Simeon, bishop of Seleucia. He died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 21.

Abdeimamis, an Egyptian who became a Coptie monk and priest of the Monastery of St. Macarius in the desert. He was procurator and orator of Gabriel, patriarch of Alexandria. His publications are, A Depu- tation of the Patriarch to Pope Clement VIII:—and A Profession of Faith (made at Rome, Jan. 14, 1558), given in Baronius, vol. vi, at the end. See Landou, Eccles. Dict. s. v.

Abderus, in Greek mythology, was a son of Mer- cury or of Thorius, a favorite of Hercules. According to others, he was the servant of Diomedes, king of the Bistones of Thrace, all slain by Hercules.

Abdilannas, a Christian martyr of Africa, commemo- rated as a saint in the Hieronymian martyrology on April 24.

Abdias Ben-Shalom, a celebrated rabbi of the 7th century. He sent a number of Jewish doctors, it is said, to Arabia, to discuss with Mohammed the laws of Moses. The result of this discussion, which is of great authority to Mussulmans, is found at the end of the Koran printed at Zurich in 1548. See Hoefer, Nouv. Biog. Générale, s. v.

Abdesus (Abel-Jezus, i.e. servant of Jesus), a martyr, who died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 22. See Hoefer, Nouv. Biog. Générale, s. v.

Abdisassi (Abdisai, Abd-jeus, or Hbed-geus), a monk of the Order of St. Pachomius, and afterwards patriarch of Mosul, a city of Asiatic Turkey. He went to Rome between 1550 and 1555, and adjured Nestorianism; and after the death of Simon Sulache he was made Latin patriarch of Mosul, which election was confirmed by Pius IV, who conferred on him the pallium, March 7, 1562. Thomassin relates that he was present at the Council of Trent; Sarpi, that he wrote an epistle to the synod, but was not present. Abdisssi was perfect master of Chaldee, Arabic, and Syriac; he maintained that his ancestors had received their doctrine from St. Thomas and Thaddaus, and that their faith was in all respects conformable to that of the Roman Church. Before he adjured Nestorianism, Abdisssi wrote various works in Syriac, in defence of his original faith, which are mentioned by Abraham Ezechellus, Catalogue of Syriac Writers (Rome, 1658). See Thomassin, pt. i, bk. cix, xxiv, p. 9; Sarpi, Storia del Concilio Tri- dentino.

Abdon. The modern Abed was examined by Tristram carefully, who "found traces of a very extensive town, with sculptures of the Greek period, and a solitary column standing out in the plain at no great distance" (Bible Places, p. 292).

Abdon (Abdo, or Abdus) and Sennan (Sen- nes, or Sennus) are said to have suffered martyrdom under Decius. They were Persian princes who, because they had buried the bodies of martyrs, were brought in chains to Rome, and beheaded with some other martyrs.
Becket, Thomas. See Becket, Thomas a.

Abegg, Johann Friedrich, a Protestant divine of Germany, was born at Rothenau, near Kreuznach, Nov. 30, 1755; and died at Heidelberg, Dec. 16, 1840, while he had been actively engaged as professor of theology since 1817. At the same year the Heidelberg University had created him doctor of divinity. Although he lectured for about twenty years, yet he wrote very little. With the exception of a few printed sermons and recensions, he has left nothing behind. See Ulmann, in Thes. Stud. u. Krit. 1841, p. 515 sq.; Holtzmann, in Allgemeine deutsche Biographie, s. v. (B.P.)

Abel (𝜙), Philo, De Sacrific. Ab. et Cain, § 1 (Richter's ed. p. 164 of Manger) explains "ἲμι αὐτῷ ἐν Θεῷ, referring to God, and more fully in Quod Det. Pot. Instr. § 10 (ibid. p. 197), ὁ μὴ γὰρ ἴμι, ἐν Θεῶ πάντων φαίνεται δύναμις, i.e. "for Abel, who refers everything to God, is the God-loving opinion." Accordingly, Philo read ἴμι, and dividing it into ἴμι and ἴμι, ἴμι = Θεός, and ἴμι = ἰαμάρωτος, like σωφρς, σωφρη, "to desire," because he regards Abel as φαίνεται, in opposition to Cain, whom he calls φαίνεται, "self-loving." This explanation we also find in Ambrose, De Cain et Ab. i, 1: "Abel (dictus qui omnìs referret ad Deum) plia devota mentis attentione non habet, sed superioribus tributum conditor quod accepisset ab eo." In De Migr. Abru. § 13 (ibid. p. 447), Philo writes: οἰμάτα δὲ οὐκ εἰσὶν τούτο ταῦτα πεινοῦσιν καὶ ἄδινατα εὐθαρσοῦσιν. This second explanation of Philo we find in Theoclet, at ὅτα ἐγὼ ὑποτάκτως ὑπό τινα εὐθείας γραμμής. Eutrop. L.; and Euseb. Prep. Ec. (ed. Viger. Col. 1698), xi. 518. Jerome, in De Nom. Heb., gives two explanations: luctus and "vapor," "vanitas," the latter referring to ὑπάρχειν. Between these two explanations Cyprian, Tract. de Sina et Sion, seems to vacillate, for he says, "Abel filius Adae nomen accept Hebraicum signans fratris interfectionem ([יסב] et parentum luctum ([יפלכ])." (b. P.)

Abel, Sw., an Irish abbot of Imleach-fach (now Ennagh, County Meath), is recorded to have died in 742. See O'Donovan, Annals of the Four Masters.

Abel, David, an English Congregational minister, was born at Llanwyry, near Carmarthen, March 1, 1789. At the age of eighteen he was admitted into the college at Carmarthen as a student for the ministry. On leaving college, Mr. Abel preached at Gower for six months, and then removed to Bards Park Chapel, Leicestershire, where he was ordained, and continued to be pastor for fifty-eight years. In March, 1870, he removed to Rugby, and there died, Aug. 18, 1871. See (Lond.) Comp. Foren. Lit. ii, 129, 1872. (J. C. S.)

Abel, Ephraim, a Baptist minister, was born in Orange County, Va., about the middle of the last century. He became a hopeful Christian under the preaching of the celebrated John Leland, by whom he was baptized, not far from the year 1788. Soon after he was ordained; and, after being publicly set apart to the work of the ministry, he removed to Fauquier County, where he preached much as an itinerant minister. Subsequently he had the pastoral charge of the church at Hartwood, Stafford Co., and the church at Brentsville, Prince William Co. He died about the year 1809, universally lamented in the large section of country in which he was for many years the only minister of his denomination. See Lives of Virginia Baptist Ministers, ii, 192-194. (J. C. S.)

Abel, Jacob Friedrich von, a Protestant theologian of Germany, was born at Vaihingen, May 9, 1751. In 1790 he was appointed professor of philosophy at Tübingen; in 1811 he was made general superintendent at Öhringen, in 1820 at Urtach; and died at Tübingen, July 7, 1846. Philosophische Untersuchung über die letzten Gründe unseres Glaubens an Gott (Heilbronn, 1818) — Philosophische Untersuchung über die Verbindung der Menschen mit höheren Geistern. (Stuttgart, 1871) — Ausführliche Darstellung des Grundes unseres Glaubens an Unsterblichkeit (Frankf. 1828). See Winer, Handbuch der theol. Lit. i, 413, 498, 471; Döring, Die gelehrten Theologen Deutschlands., i, 776 sq. (B. P.)

Abel, Kaspar, a German preacher, was born at Hindenburg, July 14, 1767. He finished his studies at the University of Halberstadt, and became, first, rector at Osterburg, then at Halberstadt. He died at West- ford, near Aschersleben, Jan. 10, 1829. He wrote some dissertations at the latter city, and made a translation into German verse of the Homeric Ovid and the Statires of Boileau. He also wrote, Historia Monarchiarum Orbis Antiqui (Leips. 1718) — Preussische und brandenburgische Staatshistorie (ibid. 1710, 1738) — Preussische und brandenburgische Statistographie (ibid. 1711, 1735, 1747) — Deutsche Alterthümer (Brunswick, 1739) — Sächsische Alterthümer (ibid. 1730) — Hrethliche Alterthümer (ibid. ed.) — Griechische Alterthümer (ibid. 1738). See Hoefer, Nouv. Biog. Générale, s. v.

Abell, Alfred W., a minister in the Free Methodist Church for a brief period before his decease. For several years he was a member of the Genesee Conference of the Methodist Episcopal Church. He was requested, and received, a location, and soon afterwards cast his lot with the Free Methodist Church. From this event till near the close of his life, he had pastoral oversight of the West Sweden Society. He died June 7, 1885. See Minutes of the Fourth Session of the Genesee Annual Convention of the Free Meth Church, p. 6.

Abell, Am, a distinguished minister in the Methodist Episcopal Church, and then in the Methodist Church, was born in Cheshire County, N. H., Nov. 19, 1796. He was converted at a camp-meeting held near Canandaigua Lake, in June, 1815. In 1816 he attended for one term the academy at Onondaga Valley; in 1826 he was admitted to the Genesee Conference of the Methodist Episcopal Church, and was a presiding elder of the Genesee District since 1827. For eighteen years he was a presiding elder in the Methodist Episcopal Church. He was elected a member of the General Conference of the Methodist Episcopal Church of 1832, and of the three following General Conferences. Soon after the organization of the Methodist Church, he with others withdrew, joined the new denomination, and did effective work in this his new relationship for several years. About three years before his death he had a stroke of paralysis, which af-
fected his powers of utterance. He died triumphantly in the faith of the Gospel, Nov. 9, 1879. Through life he was a man of unwavering integrity; as a preacher, he was clear, lively, forcible, and convincing. He frequently wrote for the periodicals, also composed several hymns. See the Chicago Free Methodist, Oct. 18, 1880.

Abell, James, a Presbyterian minister, was born in Norwich, Conn., in 1792. He entered college from Lisbon, Conn., where his preparatory studies had been pursued. After leaving Yale he studied theology at the Seminary in Andover, Mass., graduating in 1822. He was ordained and installed, Jan. 18, 1823, pastor of the Presbyterian Church in Oswego, where he remained five years. He was then installed over the Presbyterian Church in Oxford, N. Y., Sept. 14, 1830, was settled there seven years, and was then called to the pastorate of the Reformed (Dutch) Church in Chittenango, N. Y., where he continued nearly nineteen years, and resigned in 1857. This was his last charge.

He was fourteen years a member of the board of trustees of Hamilton College. He died May 7, 1868. See Obituary Record of Yale College, 1868; Presbyterianism in Central New York, p. 685.

Abell, Antoine, a French theologian, was born in Paris in 1827. He became a Dominican, or Frère Prêtre, of the abbey of the famous name-de-la-Livrée, in the Aunoy (a district in the Île de France). For three years he was vicar-general of his congregation, and was also preacher and confessor to the queen Catherine de Médicis. He signed the act of the University of Paris by which he took the oath of fidelity to Henry IV, April 22, 1594. A confidant to Queirié and Échard, he was a man of integrity and learning. He died about 1600. He wrote, La Manière de bien Prier, avec la Vertu et Efficacité de l'Oraison Prouvée par l'Exemple des Anciens, etc. (Paris, 1604, 8vo):—Sermon sur les Lamentations du Saint Prophète Hézékié (Paris, 1582):—Lettre à la Reine Catherine de Médicis (1564).


Abellio (or Abellis) was a deity of the ancient Gauls. Mention is made of him on a few Gallic altar-inscriptions found near Comminges, in France. Sometimes he is compared to Mars, at times to Apollo of the Romans. The word has been derived by some from Bell, the Baal of the Old Test.

Abel-melahah. Tristram conjectures this to be "a spot now called Sher-habat, a trace of the name lingering in the neighboring Wady Ma'aleh" (Bible Places, p. 229); while Lieut, Conder locates it at "a place now called Ain Helweh, in the Jordan valley, to which the direct road led past Shunem down the valley of Jezreel" (Test Work, i, 124).

Abeloni (or Abelenite), also Abelonites. See Abelites.

Abééna, in Roman mythology, was a goddess to whose care parting friends were intrusted.

Abbécis, bishop of Hierapolis, in Phrygia, was raised to that see about A.D. 164, upon the martyrdom of St. Papias. He suffered great torments from the heathen under Marcus Aurelius, but died in peace during the reign of that emperor. Neither Eusebius nor any other ancient writer makes mention of Abbécis, who, according to Baronius, wrote an excellent Book of Discipline, to be observed by princes and-dwellers and an apology to Marcus Aurelius, the emperor; both of which the cardinal promised to give entire in his Annales, but it was not done. The Greeks, who give him the title of Ιεροσύνολος, commemorate him on Oct. 22. See Cave, Hist. Lit. i, 66; Baronius, Annales, A.D. 168, No. 15.

Abercius of Jekrubalem, a noted miracle-worker (ιεροσύνολος Σάμαριστος) of the early Church, is commemorated in the Byzantine calendar on Oct. 22.

Aberdes, in Greek and Roman mythology, was the son of Celeus and Vesta; the same with Saturn.

Aberle, Moritz von, a Roman Catholic theologian of Germany, was born April 15, 1819, at Rottmann, near Biberach. In 1842 he received holy orders, and in 1850 he was called to Tubingen as professor of ethics and New Test. exegesis. In 1866 he was ennobled, and died Nov. 3, 1875. Aberle was one of the brightest lights of the Catholic faculty at Tubingen, and a very learned scholar. He was always a hard student, and found no time for producing large publications, although he was able to extend and extend entirely a known theological Quartalschrift. He left in manuscript Einleitung in das Neue Testament, which was edited by Paul Schanz (Freiburg, 1877). See Literarischer Hand- weiser, 1875, p. 483 sq.; Himmel, in the Theologische Quartalschrift, iv, 2. (B.F.)

Abernathy, Burwell, a minister in the Methodist Episcopal Church, South, was born in Giles County, Tenn. As to the date of his birth we have no source of knowledge. He embraced religion in early life, and in 1842 joined the Tennessee Annual Conference. In 1849 he studied for a better ministerial preparation, and re-entered the Conference in the following year, and continued faithful, and with great usefulness, until his death, in 1848. See Minutes of Annual Conferences of the M. E. Church, South, 1848, p. 174.

Abernathy, Joseph T., a minister in the Methodist Episcopal Church, South, was born in Macon County, Ala., July 4, 1823. He spent his early life in wayward thoughtlessness, but experienced religion when about twenty; and in 1855 was admitted into the Alabama Conference and continued to labor in that Church, and much success until his death, Sept. 18, 1859. Mr. Abernathy began his ministry uncultured, but by diligent study became an acceptable and useful preacher. His piety was deep, and his life zealous. See Minutes of Annual Conferences of the M. E. Church, South, 1859, p. 161.

Abest. See Zend-avesta.

Abez. Lieut, Conder (Tent Work, ii, 334) thinks this is the ruined site Khurbel el-Beddo, marked on the Ordnance Map eight miles west of Nazareth and two south-west of Beit-Lehem, remarking (Quar. Report of the "Pal. Explor. Fund," Jan. 1881, p. 49) that "the Arabic exactly corresponds [?] to the Hebrew, with the same meaning, 'white'; but this seems doubtful.

Abgar [see Abgarus, in vol. i, p. 14] is the name of several kings of Edessa, who reigned, according to the chronicle of that city, at various periods from B.C. 99 to A.D. 217. Of the ten kings who are said to have borne the name of Abgar, we have only to do with the last six. The first of the name was Abgar Pkika "the Dumb," who reigned about six years and four months, and by himself twenty-three years and five months (B.C. 93-67). His son Abgar reigned fifteen years (67-52), and is mentioned by Dion Cassius as having made a treaty with the Romans in the time of Pompey. He is the same who treacherously deceived Crassus in his expedition against the Parthians (B.C. 63), and is called by Appian
ABGAR

(De Bella Parth. p. 140) φιλάρχος των Αράβων. In
Plutarch his name is written Φιλαρχός. The eleventh
and twelfth kings of Edessa bore the same name, accord-
ing to Dionysius; but nothing is recorded of them ex-
cept that the latter was surnamed Sumulok, "the Red."

We now come to the one with whom the name is most
usually associated—the eleventh king—Ab-
gar surnamed Ucnow, "the Black," who reigned, accord-
ing to the chronology of Dionysius of Telmahar, A.D. 9
-46, but according to the rectification of Gutschmid,
A.D. 13-50. Moses of Chorene traces his descent from
the Parthian king Arsaces. Froccius has a story of the
romantic attachment which he excited in Augustus
when on a visit to Rome, and of the device he was
obliged to employ before the emperor would allow him
to return to Edessa. The narrative of Eusebius we have
already given. The Byzantine version of the story
given in Coreto's Ancient Syriac Documents is ob-
viously an elaborate expansion of Eusebius. In all
probability, the only fact in connection with Abgar
which has come down to us is to be found in Tacitus
(Ammala, xii, 14-12), where he appears in a not very
credible light—first seducing the young Parthian
knight Meberdates to waste precious days in luxurious
indulgence at Edessa, and then treacherously abandon-
ing him on the battlefield (A.D. 49).

Abgar VI bar-Ma'nu, according to Dionysius, reigned
for twenty years (A.D. 65-85), which Gutschmid reck-
ons from 69 to 89. The dynasty now seems to have
changed; and the next king, Abgar VII bar-Isat, who
purchased the kingdom from the Parthians, and reigned
A.D. 106-132, was of the royal race of Alabene. It was
this Abgar, in all probability, who behaved with such
caution when Trajan made his expedition to the East.
According to Dion Cassius, he did not go in person
to meet the emperor at Antioch, but sent him gifts and
friendly messages. He was afraid of Trajan, on the one
hand, as a Parthian, and on the other; and there
fore deferred his meeting with Trajan until he came to
Edessa, where he entertained him at a banquet, at which
he introduced his son Arbanes dancing some of his
native dances. The emperor was greatly captivated
with the young Arbanes. The Abgar of the time of
Antinuous Pius must be Ma'nun bar-Ma'nu, as Assemani
suggests.

Abgar, BAR-MA'ANAN, a descendant of Abgarus (q. v.),
who reigned in Edessa about the year 500, was a Christian
and friend of Bardeanes (see Euseb. Chron. or. Od. 149, 1;
and Epiphan. Haer. 56, 1). That he did not be-
lieve in the gnosticism of his friend may be seen from
the fact that the orthodox Epiphanius styles him δικη
βερούς; while Eusebius in his chronicon, calls him
ιερός δικηρός. In the year 216, Abgarus was deposed by
the emperor Caracalla, and Edessa became a Roman
colony. (B. P.)

Abgarus, the reputed king of Edessa, is commemora-
ted as a saint in the Armenian calendar on Dec. 21.

Abhassara, in the Buddhist religion, a superior
celestial world. Previous to the creation of the present
world there were several successive systems of worlds,
which were destroyed by fire. On the destruction of
the former worlds, the beings that inhabited them, and
were meritorious, received birth in the celestial world
Abhassara; and when their proper age was expired, or
their merit was no longer such as to preserve them in a
celestial world, they again came to inhabit the earth.
Their bodies, however, still retained many of the attri-
butes of the world from which they had come, as they
had subsisted without food, and could soar through
the air at will; and the glory proceeding from their persons
was so great that there was no necessity for a sun or
moon. Thus no change of seasons was known; there
was no difference between night and day; and there
was no diversity of sex. For many ages the inhabi-
tants of the earth thus lived, previous to the creation
of the sun and moon, in happiness and mutual peace.

See Gardner, Faiths of the World, u. v. See also Bud-
dhism; Buddhists.

Abbhidharma, the third class of the Buddhist sa-
cred books, called Pitakali, or Pitakattayan (q. v.). The
Abbhidharma contains instructions which are supposed to
be addressed to the inhabitants of the celestial worlds.
This is accordingly accounted the highest class of sa-
crated books in the Buddhist canon, though it is not
expressly set down in the highest honor, for it declares pre-
eminent truths, as the word itself implies. The books of which it consists contain terms and doctrines with definitions and
explanations. The text consists of 98,250 stanzas, and
the commentaries of 80,000; so that in the whole, in-
cluding ten commentaries, there are 198,250 stan-
zas. Early in the present century there arose a class
of metaphysicians in Ava called Paramata, who re-
spected only the Abbhidharma, and rejected the other
books that the Buddhists considered as sacred, say-
ing that they were only a compilation of fables and
allegories. The founder of the sect, Kosan, with about
fifty of his followers, was put to death by order of
the king.

Abhijit, in Hind[t religion, is one of the sacrificers
to be brought by a king, or rajah, as a propitiation for
unremittingly killing a priest.

Abia, in Greek mythology, was a nurse of Hyllus,
who built for the father of her charge, Hercules, a tem-
pie at Ira, in Messenia, in remembrance of whom Pres-
phontes celebrated the festival of Abia.

Abibas (or Abibba), a younger son of the Ga-
matel mentioned in the Acts of the Apostles, and
Etha, his wife. He is said to have been early baptized
and brought up as a Christian; to have spent his life in
good works; and to have been buried in the tomb of
St. Stephen at Caphargamalia, about twenty miles
from Jerusalem. His body is supposed to have been
found with those of his father, of Nicodemus, and of
St. Stephen, Aug. 3. See Bailet, Vies des Saints, ii,
38.

Abibas, a martyr of Edessa, is commemorated as a
saint in the Byzantine calendar on Nov. 15.

Abibo, or Abibon. See Abibas.

Abicht, Johann Georg, a Protestant theologian
of Germany, was born at Königssee, March 10, 1757.
In 1783 he was appointed professor of Hebrew at Leipsic;
in 1717 he was called to Danzig as professor and pastor;
in 1730 he went to Wittenberg as professor of theology
and general superintendent; and died there, June 5,
1740. He wrote, Dixis, de Confessione Priscata (Gedani,
1778): — Exercitatio de Servorum Hebraeorum Ac-
quiescinia (Copenhagen, 1779); — Discus de Hebr. Aco-
sumis Genuino Officio (ibid. 1779); — Ars Di-
Stincte Legamenti et Interprete, V. 7. (ibid. 1710). See
Winer, Handbuch der theol. Lit., i. 144, 459; Stein-
schneider, Bibl. Hamb., p. 1. (B. P.)

Abida, in Mongolian mythology, was a deity of the
Kalmyks, that had much resemblance to Siva of India.
Abida ruled over the spirits of the dead, admits the
virtuous into Paradise, and sends the bad back to the
earth with other bodies. This deity lives in
heaven, to which leads a path all of silver.

Abilitus, Sr. (variously written Αμιλός, Αμιλός,
Melios, etc., and perhaps the Latin Ablitus), was the
second bishop of Alexandria (after Polycarp), 86-96.
According to one tradition, he was ordained presbyter,
Together with his successor Cerdon, by Mark
ABILION

himself. According to another tradition, he was appointed bishop by Luke. Abilinus is commemorated in the Roman martyrology on Feb. 22; in the Ethiopic on Aug. 29.


Abimorgan, in Persian mythology, is a miraculous spring in Kohistan, about which a species of bird called samarman is constantly flying. If any part of the country is dried up, it is only a matter of time for some of this water into that region, and the birds will follow and destroy the locusts.

Abington, William N., a Methodist Episcopal minister, was born in Patrick County, Va., Sept. 30, 1768. He experienced religion in 1823; and in 1827 joined the Virginia Conference, in which he worked diligently until his death, Sept. 14, 1829. Mr. Abington was energetic, faithful, successful, and much beloved. See Minutes of Annual Conferences, 1820, p. 76.

Abob Ab, Aaron. See Aaron Abob.

Abios (ʾAbio), a Greek term for a monk.

Abja Gon, in Hindi mythology, was a name given to Brahma as the creator of clouds and of the moon.

Ablabius, or Abalavius (ʾAblabio), a famous orator who lived in the time of Theodosius the younger, and whom Chrysantus (q. v.) admitted to priest's orders. Ablabius eventually became bishop of the Novatians at Nicaea, where he also taught rhetoric. He wrote some sermons, which are lost.—Landon, Eccles. Dict. s. v.

In A.D. 314 Constantine wrote to one Abalibus, who held a command in Africa, and was apparently a Christian, summoning the disputants in the Donatist controversy to a council at Arles (August. Op. ix., App. p. 21). This Abalibus is supposed to be the same with the prefect of the praetorium (A.D. 326—337), who was deposed and put to death by Constantius.

Abalutis (or Ablavitis), Geoffroy de, a native of Abluie (now Ablos), between París and Chartres, France. He became a Dominican, and received the appointment of inquisitor-general of Carcassonne; and sustained with firmness the persecution raised against him, as an inquisitor, by the Franciscan Bernard Delicisio, in 1301. His death is said to have occurred at Lyons, about 1318. His works are, Short Commentaries on the Four Books of the Master of the Sentences: Acts in Quality of Inquisitor.

Abolution is a name for the wine and water used by the priest after communion to cleanse the chalice and his fingers. At one time the priest was required to drink it. The water-drain was always erected near the altar to receive the abolution.

ABLUTION. See Foot-Washing; Purification.

ABLUTION OF HANDS is the washing of the priest's hands with water (1) before his assumption of the sacred vestments, preparatory to celebrating the Christian communion. The Roman Præparatio ad Missam contains the following prayer: 'Cum lavat manus dictat: Da, Domine, virtutem manibus meis ad abstergendum omni maculam, ut sine pollutione mentis et corporis valeam tibi servire.' (2) The washing of the priest's hands during the celebration of the divine mysteries. See Lavabo: Hands, Washing of the.

ABLUTION OF THE HEAD (capitulitum) was a Spanish rite adopted in France. It took place on Palm Sunday, the Sunday of Indulgence, out of respect to the sacred Veil, which was taken from the altar and carried on the solemn day of baptism. At the Council of Mayence, in 818, the practice was abolished, and bap-

ism was required to be celebrated after the Roman manner.

ABLUTION OF THE SACRED VESSELS is the washing of the chalice and paten by the priest after celebrating the Christian eucharist. Two of the ancient English rites ordered (1) wine to be poured into the chalice, (2) wine and water over the celebrant's fingers, and (3) wine and water over the paten. In such cases the rinsings are partedake of by the priest. An almost similar rule is observed in the Latin communion, as may be seen from the concluding portion of the Canon Missæ.

Abner. "In the town [of Hebron] the tomb of Abner and Ishbosheth is shown within the court of a Turkish house, but is not worth visiting" (Bädeker, Palestine, p. 247). In the Old Testament he is not mentioned. Hence, his conversion he had published a work on the agreement of laws, and accompanied his comments with the Commentarium of Aben-Ezra upon the ten precepts of the law. After having renounced Judaism, he wrote, in Hebrew, a refutation of the book of Rabbi Kimchi against Christianity. See Hoefer, Nouv. Biog., Générale, s. v.

Aboba, Emanuel, a Jewish writer of Italy, who flourished in the beginning of the 17th century, was born at Oporto. On account of the Inquisition, he left for Italy, resided at Venice, and subsequently at Amsterdam. In 1625 he finished his Nomologis, or Discursus Legales, an elaborate defense of oral tradition, published in Venetia at Amsterdam, and died in 1639. See Fürst, Bibl. Jud. i, 4; De Rossi, Dictionario Storico (Germ. transl.), p. 12 sq.; Lindo, Hist. of the Jews in Spain, p. 364; Etheridge, Introd. to Jewish Literature, p. 548; Kayserling, Gesch. d. Juden in Portugal, p. 265, 271 sq.; Grätz, Gesch. d. Juden, x, 132 sq. (B. P.)

Aboab, Isaac, or Castile, a Jewish philosopher, jurist, and theologian, was born in 1432. His profound learning procured him the esteem of king John II of Portugal, to which kingdom he retired at the expulsion of the Jews from Spain. He died in 1493. He wrote a highly moral work entitled דרש תריי מים, The Candlestick of Light, in seven parts (Venice, 1544 and later), which has been translated into Spanish, German, and Judeo-German. In the latter translation it has been published in the commentary on the Talmud, by Abraham ben Meir, 1773—78). Zunza, in his Die Ritu (ibid. 1859), p. 204 sq., tries to demonstrate that this Aboab is not the author of this work, but that it was written two hundred years before by an author of the same name. Aboab also wrote, שיא י лишь, The River Fishon, homilies (Constantinople, 1588):—;USH, י лишь, The River Fishon, homilies (Venice, 1548 and later), a commentary on Nachmani's Commentary on the Pentateuch, and an Introduction to Hebrew Literature, p. 267; Kayserling, Gesch. d. Juden in Portugal, p. 108, 121, 271; Jost, Gesch. d. Juden, u. s. Sekten, iii, 98, 480; Zunz, Die Ritu, p. 204-210. (B. P.)

Aboab, Isaac, or San Juan de Luz, in Spain, a Jewish poet and pamphleteer, who died in 1599, was born at Amsterdam in 1639. He wrote a copious Spanish commentary on the Pentateuch, Parnas Æmentado sobre el Pentateuco (Amst. 1681, fol.).—La Filosofia Legal (Philosophy of the Law) (ibid.)—Triumph of Moses, a poem:—Porta del Cielo (םליאמ י, e. i. "gate of heaven"), a Hebrew translation of Herera's work against Spinoza. (The number of lines of the anonymous poems in number). See Fürst, Bibl. Jud. i, 4; Kitto, Cyclop. s. v.; De Rossi, Dictionario Storico (Germ. transl.), p. 13;
ABOANIFA


ABONIFA. See Abu-Hanifah.

Abolition of Slavery. See Slavery.

Aborezi, Giacomo, a Bolognese painter, was born in 1692, and became a scholar of Agostino Metelli. He worked mostly in fresco, and has also painted history, but was more distinguished for views of architecture. He painted some perspective pieces in the Church of San Giacomo Maggiore in his native city. He died in 1667.

Abortion. The crime of procuring abortion is little noticed in the earliest laws. It is a crime of civilization; in a barbarous state of society the parallel crime is infanticide. The practice was horribly prevalent among the Romans of the empire, although punishable with banishment and sometimes with death, and was a ground of accusation by the early Christians against the heathen. Tertullian denounces the practice as homicidal, declaring it to be but the anticipation or the beginning of murder. "Prevention of birth is the preparation of murder." Minucius Felix declares it to be a parricide. The Council of Ancyra (A.D. 514) limited its punishment to ten years' penance. The Council of Barlaam (392) classes the crime with infanticide, but allows the mother to be received to communion after seven years' penance, even when her sin was complicated with adultery. The Council of Trullo classes it with homicide. Pope Gregory III, in the next century, reverses to the ten years' penance, but modifies the sentence to a single year in cases where the child has not been formed in the womb: this is based on Exod. xxii. 15. By the Vivisich law, the person who administered a draught for the purpose was punished with death. See Bingham, Christ. Antiq. bk. xvi, ch. x, § 4.

Aboudad. See Ahmad.

Abra de Racionis, Charles François, a French bishop, was born in 1580 at Castle Racionis, in the diocese of Chartres. In 1692 he joined the Church of Rome; in 1695 was appointed professor of philosophy at Paris; in 1697 he became professor of theology; and in 1618 royal court-preacher. In 1637 he was appointed bishop of Lavau, and retired in 1648 to Paris, where he died, July 16, 1646. He wrote, Examen et Jugement du Livre de la Fréquente Communion (Paris, 1644), directed against the Jansenist Anton Arnauld. In 1645 he published the Lection du Livre de l'Institut Réponse au Livre de M. l'Evq. de Lavau. His works are characterized by Arnauld, who only scorned him, in the words "donte ouvrages ont été méprisés de tous les honnêtes gens." See Rass, Conversitum, iii, 445 sq.; Weitzer u. Weite, Kirchen-Lexikon (2d ed.), s. v. (B. F.)

Abraham, the Hebrew patriarch, is commemorated as the Christian saint in the old Roman Martyrology on Oct. 19; in the Gallican calendar on Aug. 19; and in conjunction with Isaac and Jacob, on the 28th of every month.

Abraham, Apocalypse of, a book "full of all manner of wickedness," was current among the Serb-Han Ophites (Epiph. Har. 286 c). It is probably the Apocalyptic work under Abraham's name condemned by Nicephorus (Origines, Zur Gesch. d. Kanons, p. 121, 145). The length is rather over that assigned to Canticles. A Greek Testament of Abraham, extant in Ms. at Vienna, appears to be of a much later date.

Abraham's Sacrifice (of Isaac). Feast of, is celebrated at Constantinople, under the name Belni Brim ("the Great Festival"), by a procession, headed by the Sultan, through the city. The Mohammedans substitute Ishmael for Isaac in their version of the narrative.

Abraham, Sr., a title applied to three men.

1. Abramus, of the diocese of Cyrus in Euphratesia, who, after leading a solitary life for some years, went to preach the Gospel in the regions east of Mount Libanus. Bound to his solitude, he was contrary to his own will, elevated to the see of Charras, in Osrhome, or Lower Mesopotamia. Here he practiced great mortification and self-denial until his fame reached the ears of Theodosius the Younger, who called him to his court, receiving him with great honor. He died at Constantinople in 548, and his remains were carried back to Charras. A legend is made of him in the Latin martyrologies, but the Greek commemorate him on Feb. 14.

2. This saint was born about the end of the 4th century in Upper Syria. While still young, he went to visit the anchorites of Egypt, but was captured by the Saracens and cruelly maltreated. Eventually he escaped from them, and towards the close of the reign of Valentinian III came to Gaul, and, settling at Avvergne, built a monastery there. He died in 472, and was buried in the Church of St. Cirgus (Cyraicus), now a parish in the city of Clermont. His festival is marked in the Roman Martyrology. June 15. See Gregory of Tours, ii, 21; Bailleul, Vies des Saints, June 15, vol. ii.

3. This person was a hermit and priest, and was born in the 4th century at Chidna, Syria (or Mesopotamia). He permitted the celebration of his marriage to his son from whom he had been separated, but on the same day retired to a cell, and, stopping up the entrance, gave himself up to devotion and prayer. The report of his sanctity getting abroad, the bishop forcibly ordained him priest, and sent him to preach the Gospel to the infidel inhabitants of a neighboring town. After suffering much at their hands, his patience and zeal were rewarded by the conversion of the town. His festival is celebrated with that of St. Mary, his niece, by the Greek Church, Oct. 29, and by the Roman on March 16. See Bailleul, March 16, vol. i; Butler, March 15.

Abraham (of Ephrem), the sixty-second Coptic patriarch of Alexandria (after St. Mark), was the son of Zera (or Zaraat), and succeeded Minias (or Mennas) in 977, and was poisoned after filling the see four years. He is commemorated as a saint and martyr by the Alexandrian Church on Dec. 2. His life is written in Syriac and Arabic, and is to be found joined to that of Barbars in the National Library at Paris, No. 795.

Abraham (or Ibrahim), a native of Antioch, was, in the 9th century, the chief of the heretical Abrahamicites (q. v.), a branch of the sect of the Paulinists. He denied the divinity of Jesus Christ. Cyriacus, patriarch of Antioch, opposed him powerfully, but was not able to restore him to orthodoxy. See Hoefler, Nouv. Biog. Générale, s. v.

Abraham, a Scottish bishop, was promoted to the see of Dunblane in 1220, and was bishop there in the fourth or fifth year of pope Honorius, being contemporary with William, bishop of St. Andrews. See Keith, Scottish Bishops, p. 172.

Abraham (or Saba [Saba]), a Portuguese rabbi who lived at Lisbon in 1498, the date at which the Jews were banished from Portugal. He is recorded according to Nicolas Antonio, in 1509. We have from him a commentary on the Pentateuch, very highly esteemed, which was published under the title Tever Hamnor (Venice, 1523; 2d ed. 1546). See Hoefler, Nouv. Biog. Générale, s. v.

Abraham BEN-ChAILA or HAJA, was a Spanish rabbi of the 12th century. In a book on astrology he foretold the coming of the Messiah as to occur in 1158. He died in 1105. He wrote, Tractatus de Notitia-
ABRAHAM, Nicholas, a learned Roman Catholic writer, was born in the diocese of Toul, in Lorraine, in 1589. He entered the Society of Jesus in 1609, and took the fourth oath in 1628. After teaching belles-lettres, he was (in 1658) made divinity professor in the University of Pont-à-Mousson, which position he retained until his death, Sept. 7, 1665. He wrote, Parusia Veteris Testamenti Sperans (Paris, 1652); De origine iniquitatis X V (Paris, 1648); — Epitome Rudimentorum Lingua Hebraica, Verba Latina Breviter et Dilicite Comprehensa (Pont-à-Mousson, 1645; Dijon, 1651). He also edited Nomi Papal, Paraphrases in Evangel. Joannis (Paris, 1639). He composed many other works, a list of which will be found in S impuls, Biblioth. Sac. Soc. Jes.; in Bayle; and in the large Bibliothèque Ecclésiastique, 18. See Hoefer, Nouv. Biog. Générale, s. v.; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i. 196, 898. (B. P.)

Abraham Ostrom, being a Jew, a writer who flourished in the beginning of the 17th century, is the author of יִבְרָאֵל ידיע, or a commentary on the Chaldee paraphrase of the Pentateuch (Hanau, 1614; Frankfort-on-the-Oder, 1681);—יִבְרָאֵל יְבַיָּא, a commentary on the thirteen hermeneutical rules. See First, Bibl. Jud. i, 8; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Abraham Shalom ben-Iaac ben-Samuel, a Jew of Catalonia, born about 1430, wrote a dogmatical work connecting the divine with the human under the title of יִבְרָאֵל ידיע, The Habitation of Peace (Constanti- nople, 1588). See First, Bibl. Jud. i, 10; Lindo, History of the Jews, p. 268; Finn, Sephardim, p. 415. (B. P.)

Abrahamus, Galenus. See Galenists.

Abram. See Abraham.

Abram, Robert, an English Congregational minister, was born at Little London, a village near Southport, Lancashire, June 2, 1805. His early as well as his religious associations were among the Wesleyan Methodists, by whom he was, at the age of twenty, made a local preacher. In 1832 he joined the Independent Church at Southport, under the pastorate of Rev. George Greatbatch. He was now engaged as an itinerant preacher and Scripture-reader, and became an agent of the County Union in 1884. He removed to Martin Top in the latter part of the summer of 1887, and forthwith was ordained. Here and in the surrounding district he labored with great success, preaching at nine out-stations besides his own chapel. He accepted a call to be pastor of the Church at Marsden, near Burnley, in 1845. Here he labored with great earnestness, preaching on Sabbath and week-day at home and outside places, many of which now sustain independent churches through his labors. About 1849 he resigned his charge at Marsden and removed to Tockholes, where he labored with his characteristic earnestness, and with comparative success. In the early part of the summer of 1882 he began to feel ill, and so continued till he died, peacefully and happily, July 30, 1852. He was a good and modest man, and a plain but faithful preacher. See (Lond.) Cong. Year-book, 1853, p. 204.

Abrassax. See Abraxas.

Abren, Peter, a Spanish monk of the Strict Observance of St. Francis, in the province of Andalusia, who flourished about 1120. Among other works, he published an exposition of the Song of Songs (Ecclesiae, Virgins, etc., and Explicationes of the Magnificat and Benedicite.)

Abren, Sebastian, a Jesuit, was born at Alenteijo, Portugal, in 1578, and entered the Jesuit College at Evora in 1610. In 1633 he took the degree of doctor of theology. The date of his death is not recorded. His works are, Abren, P. et J. C. de, Vincent Abren, P. et J. C. de, Vincent (Evora, 1651);—Theology (in MS, 7 vols.).—Landon, Eccles. Dict. s. v.
ABRUCAR

ABRUCAR, in Greek mythology, was a giant, the son of Tartarus and Gaia.

ABUSA. See AUSA.

Absolution, as a liturgical term for a form of public service, has several applications.

1. A short degradation which follows the Psalms of each Nocturn in the ordinary offices for the Hours. In this usage, the word perhaps denotes simply "ending" or "completion," because the monks, when the noontimes were said at the proper hours of the night, broke off the chant at this point and went to rest. Of the "Absolutiones" in the present Roman Breviary, only one (that in tercio nocturno, et pro feria iv et Sabbato) contains a prayer for a setting free from sin.

2. For the absolution which follows the introductory Confession in most liturgies and offices, see Confession.

3. The prayer for absolution at the beginning of the Office is in Oriental liturgies, addressed to the Son; but many of these contain a second, at some point between Consecration and Communion, which is addressed to the Father.

4. The word is also applied to those prayers said over a corpse or a tomb in which remission of the sins of the departed is entreated from the Almighty.

Absolution, as a theory of God's plan in regard to the world held by Leibnitz (q. v.) and others. The system holds that the final aim of all things is exclusively the glorifying of God, especially of his sovereignty. They thus run the risk of bringing this sovereignty of God into opposition with his wisdom and love; for while insisting merely on the fact creativus ab, they seem to overlook the equally important fact creativus nobis. The tendency of such a theory is to fatalism and quietism. See Van Oosterzee, Christian Dogmatik, i, 297.

Absolvo (to I absolve thee), the form used in the Roman Church in the remission of sins after private confession. Its English equivalent, "I absolve thee from all thy sins," is found in the "Order for the Visitation of the Sick" in the Book of Common Prayer. See Absolution.

Absorption, one of the great leading principles of Brahmanism. It is claimed that the last and highest kind of future after which every good man ought to aim is that his soul may be absorbed in the essence of Brah, the supreme spirit. For a full discussion of this subject, see NIRVANA.

Abtalon, BEN-SALOMON, an Italian rabbi, native of Modena, lived about the middle of the 16th century. He was a member of the academy of Spanish rabbis, at Ferrara. He wrote, Responses to the Epistles of Rabbi Simon (Venice, 1608). See Hoefel, Nouv. Biog. Générale, s. v.

Abu means the name of one of the mythological deities of the Egyptian mysteries.

Abu (Horus) was the name of a mystical deity in ch.lix of the Egyptian Ritual of the Dead.

Abu-Bekr ("father of the virgin"), a caliph, the first successor of Mohammed, was born about A.D. 670. His original name was Abu-el-Cabba, which was changed for his well-known title when his daughter Ayeshah became the favorite wife of the prophet. He began to reign in A.D. 692, and died in 694. See MOHAMMEDANISM.

Abucara, THEODORE, according to Cave (Hist. Lit. V, ii, 54), was archbishop of Caria, about A.D. 867 (oth-
ers say of Haran, about A.D. 770), and was either actually, or about to be, translated to the see of Laodicea by the patriarch Photius. By the latter he was sent, together with Zachary, bishop of Chalcedon, to the emperor Louis to convey to him the book which he had written against pope Nicholas. His progress, however, was tortuous and circuitous. He met with, in Athens, the Patriarch Bucaros, and was asked to remain at home. In the Synod of Constantinople in A.D. 869, in favor of the patriarch Ignatius and against Photius, Abucar presented a petition, in which he complained of the conduct of the latter towards him, and prayed for the pardon of the steps he had taken against Ignatius. Upon this he was admitted to communion with Ignatius, and to a seat in the council. Lequien states that Abucar was bishop of Charran, in Phoenicia.

Among his works are, Dialogue concerning the Five Enemies from which Christ delivered us:—Dialogue Proving Logically the Existence of God:—An Epistle Containing the Orthodox Faith as Defined at Chalcedon:—Of the Sin of Adam:—Of the Temptation of Christ:—Various Treatises against the Jews, Mohammedans, etc.:—De Pane Mystico et Corpo Rerum:—De Christo Verbo Deo:—De Una Uzore:—De Filio quoque, contra Saracens, etc. (Ingoestal, 1606), all edited in Greek and Latin by J. Greuter. See Landon, Eccle. Dict. s. v. Hoefer, Nouv. Biog. Générale, s. v.

Abuducan, Joseph, a learned Orientalist, was born at Cairo, in Egypt, in the 17th century. For some time he was professor of Arabic at Oxford. He then went to Louvain, where he instructed in the Oriental languages. He is the author of Historia Jacoborum tran Capitum in Egypto, Libro, etc., Habitationus, published at Oxford in 1675, and translated into German by C. H. Trommler with the title Abbildung der jüdischischen oder kopfischen Kirche, with a preface by J. G. Walch (Jena, 1749). Whether this translation was made from the edition published in 1675, or from Seelen’s (published at Lubeck in 1733), we do not know. See Moehrm, Dissertatio ad Hist. Ecclesiast. Pertinent. ii, 296; Seelen’s preface to his edition of the Historia; Jöcher, Alignede Gelehrten-Leizikon, s. v., and in the Supplement, s. v. (B. P.)

Abud, in Persian mythology, was the bull which Ormuzd first created, and in which lay the germ of all life. Ahriman sent out two evil genii to kill the bull, which in dying prophesied the final overthrow of evil. Out of his right fore-foot sprang the first man, out of his left fore-foot sprang the germ of all animals, and out of the other parts of his body came various plants. The genii took two-thirds of the seed and gave it to the worm, who, one-third to Ahriman. Ahriman did not attain his object, and was compelled to create evil beings to fight against the beings created by Ormuzd, and thus the great battle between right and wrong was begun, which is to continue throughout all ages.

Abundentia, Moses ben-Gideon, a Jewish native of Lisbon, in the early part of the 17th century, is the author of the Commentaries on the Hebrew Laws (Hamb. 1638), Hebrew and Portuguese:—also Fin de los Dios, which treats of the end, as foretold by the prophets. See First, Bibl. Jud. i, 15; De Rossi, Dizionario Storico (Germ. transl.), p. 24; Lindo, History of the Jews in Spain, p. 566; Kayerling, Gesch. der Juden in Portugal, in 3 volumes, 309; id. Academia, in Frankel, Monatschrift, 1860, p. 29 sq.; and Sephardim, p. 176; Delitzsch, Zur Gesch. der jid. poems, p. 7, 82, 173; Steinschneider, Bibliogr. Handbuch, No. 11; id. Catalogus Libr. Hebr. in Bibl. Bodl. p. 1765. (B. P.)

Abu-Hanifah (or Abanainfah), surnamed Abu- man, perhaps the most famous of all the doctors of orthodox toleration. He was born at Cusa, A.D. 700. He was especially distinguished in matters of the law, and held the first place among the four chiefs of particular sects, who may be followed implicitly in their decisions upon points of right. The caliph Almansur had him imprisoned at Bagdad for refusing to subscribe to the opinion of abolute and determined predestination, which the Mussulmans term taula. Abu-Joseph, sovereign judge and chancellor of the empire under caliph Hadi, brought forward the doctrinal tenents of Abu-Jenain, in order to be a good Mussulman, it was necessary to be a Hanifite. He died, nevertheless, in prison at Bagdad. His principal writings are, The Menad (i. e. The Support), in which he establishes all the points of Mussulmanism on the authority of the Koran and of tradition: Fikheh, a treatise on scholastic theology:— and Moallem (i. e. Master), a catechism.

Abu-Isaac ben-Assil, a learned Maronite, who flourished about the year 1240, is said to be the author of An Exposition of the Apocalypse, written in Arabic; An Exposition of the Four Gospels; An Exposition of the Gospel of St. John; An Exposition of the Lord’s Prayer; An Exposition of the Nicene Creed; and Magna Omeliana, or on the Christian faith. Nothing has as yet been published from the Arabic manuscript found in the National Library at Paris. The first of these works is often quoted by Abraham Eccheleinus, and a copy of the same is said to be preserved in the Library of the Maronite College at Rome. See Jöcher, Alignede Gelehrten-Leizikon, s. v., and Supplement, s. v. (B. P.)

Abujahia is, according to the teachings of Islam, the angel of death, who separates the soul from the body.

Abulafia, Abraham ben-Samuel, the founder of a Cabalistic school called the school of Abulafia, was born at Saragossa in 1240, and died about 1292. For thirty years he devoted himself to the study of the Bible, the Talmud, philology, philosophy, and medicine, making himself master of the then existing philosophical writings. Finding no comfort in philosophy, he gave himself entirely to the mysteries of the Cabala in their most fantastic extremes. At Urbino, he published in 1279 a prophesy, in which he records his conversations with the Deity, calling himself Raziel and Zechariah, because their names were numerically the same as his own name (Abraham=248), and preached the doctrines of the Cabala. In 1281 he undertook to convert the pope, Martin IV, to Judaism, for which he was thrown into prison, and narrowly escaped death by fire. Seeing that his holiness refused to embrace Judaism, Abulafia went to Sicily, accompanied by several of his disciples. In Messina he imagined that he was revealed to him that he was the Messiah, a belief which he published in 1284, together with the announcement that the restoration of Israel would take place in 1296, and so great was the faith which the people repose in it that thousands prepared themselves for returning to Palestine. Those, however, who did not believe in him raised such a violent storm of opposition against him that he had to escape to the island of Comino, near Malta (cir. 1288), where he remained for some time, and wrote sundry Cabalistic works. Of his many works only the seven Patha of the Law (םירשפא יבכשכ לברמ) has as yet been published, namely, by A. Jellineck, in his Auswahl kabbalistischer Mystik (Leips., 1858), pt. i, p. 13, etc. See Fürst, Bibl. Jud. i, 16; De Rossi, Dizionario Storico (Germ. transl.), p. 25; Grätz, Gesch. d. Juden, vii, 208-213; Joel, Gesch. d. Juden, s. v. Seken, iii, 75; Ginsburg, The Hebrew, p. 114 sqq.; Landauer, in the Liturg. Zeitschr., Or, 1845, 35; Lane, Stein- schneider, Jewish Literature, p. 111, 112. (B. P.)

Abulias is the Arabian name for evil demons.

Abundantia (also called Ubertas) was, in Roman mythology, the deity of plenty. Her image was like that of Ceres, which appeared on Roman coins.

Abundantius of Alexandria is commemorated in the Hieronymian martyrlogy as a saint on Feb. 26.
ABUNDIUS. Two martyrs of this name are commemorated as saints— one as having suffered at Rome, under Decius, Aug. 29 (early Roman martyrlogy) or Dec. 10 (old Roman martyrlogy).

ABUNDIUS, the fourth bishop of Carthage, who flourished from A.D. 450 to 469, was a native of Thessalonica. He was present at the Council of Constantineople in 450, and took an active part against the Eutychian heresy at the Council of Chalcedon, where he represented pope Leo. He was afterwards present at a Council of Milan (452) held to refuse the same heresy. The authorship of the Te Deum is ascribed in some MSS to him.

ABURZA SUBERGANO, in the Kalmuck religion, is the name for the sacred shrine in which the Kalmucks place the images of their deities.

Abu-Said of Egypt is known as the author of an Arabic version of the Samaritan Pentateuch, which he made about 1070, on the basis of the Arabic translation of Sardis. Like the original Samaritan, it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper names. It is written in the common language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851, and Exodus and Leviticus in 1854. See Juyonboll, Orientalis, ii, 115 sq; Ellicott, Einlautungen zum Alten Testament, vol. ii. A description of a MS. of Abu-Said's in the University of Leyden was given by Van Vloten in 1803. See also Davidson, Treatise on Biblical Criticism, i, 258 sq. (B. P.)

Abuse, in ecclesiastical law, is applied to a permutation of benefits without the consent of the bishop, which is consequently null.

Abuskan is a mythical personage mentioned in ch. xxxi of the Egyptian Ritual of the Dead.

Abutment is the solid part of a pier or wall, etc., against which an arch abuts, or from which it immediately springs, acting as a support to the thrust or lateral pressure. The abutments of a bridge are the walls adjoining to the land which support the ends of the roadway or the arches at the extremities; also the basement projecting to resist the force of the stream and on which the piers rest.

Abutto, in Japanese mythology, is the god of health. The sick implore his help. He is ranked in the second class of great gods. He is very mighty, and is often prayed to for fair winds by sailors. They throw a few pieces of silver into the water which they wish to navigate, after having fastened the silver to a piece of wood in order to keep it afloat, as a present to this god. They believe that the money comes directly into the hands of the god, whom they worship.

Abýdēnus (Ἀβύδηνος) was a Greek historian who wrote a history of Assyria (Ἀσσυρία), of which some fragments are preserved by Eusebius, Cyril, Syncellus, and Moses of Chorene. His work was valuable for chronology, and a fragment found in the Armenian translation of the Chronicle of Eusebius settles some difficulties in Assyrian history. The time at which he lived is not certain; he must, however, belong to a later period than Berosus, one of his authorities, who lived about B.C. 250. The fragments of his history are collected in Scaliger's work De Emissatione Temporum, and more completely in Richter's Berosii Chaldæi Historiarum Quae supersunt, etc. (Leips. 1825).

Absendrykan was the spring of eternal youth, the object of Alexander's fruitless search. According to an old tradition, it lies in a rough, desolate region, and immortalizes him who drinks its waters. The Mohammedans have accepted this fable in their religious belief.

Acacillas, in Greek mythology, was a daughter of Minos and Pasiphae, loved by Mercury and Apollo. By the former she became mother of Lycurgus, by the latter of Miletus, whom she exposed, out of fear of her father, and whom Apollo nourished and protected by wolves.

Acacius, in Greek mythology, is a surname of Mercury, who, according to an old saying, was reared by king Acacius in Arcadia, in the city of Acacæmus.

Acacæmus (one who ancient evil), a surname often given to Mercury.

Acacius, bishop of Amida, in Mesopotamia, lived about A.D. 421. Varanes V, king of Persia, having, at the instigation of the magi, commenced a persecution of the Christians, war followed between the Romans and Persians, in which the former made about 10,000 prisoners, who were left by their captors in a most miserable condition. These men foolishly in the bishop an unlooked-for friend, who sold all the gold and silver vessels and ornaments of his Church in order to purchase their liberty, and sent them back to their country. The Persian monarch, struck by this act of Acacius, sent for him, and the interview ended in the restoration of peace and intercourse between nations. The Roman Church celebrates his festival April 9. See Socrates, Hist. Eccles. vii, 21; Bailleit, Vies des Saints, vol. i, April 9.

Acacius (or Achatius), St., bishop of Antioch (prob. in the province of Caria), was cited, together with bishop Pison of Troy (in Phrygia) and a priest, Menander, to appear before the tribunal of Marcianus, the governor of the province, March 29, 251. Although strictly interrogated, he continued firm in the faith, whereupon the governor forwarded the articles of examination to the emperor Decius, who was so pleased with the answer of Acacius that he set him at liberty. Hence there is no reason to suppose that he suffered a violent death, or that it occurred on March 31, two days after his confession. May 7, however, is the day on which the Greeks celebrate his festival. The Acts of St. Acacius are considered authentic. See Ruinart, p. 139; Bailleit, vol. i, March 31; Butler, March 31.

Acacius, a presbyter of Berea who visited St. Basil about A.D. 375, taking with him a favorable report of the monastic life at Berea. He wrote an elaborate letter and exhortation with them on the loss of their monastery, which had been burned by the heretics (Epist. 266). This is doubtless the same Acacius who, in conjunction with Paulus, wrote to Epiphanius urging him to compose a work on heresies; for the two are described as presbyters and archimandrites of monasteries in the regions of Chalcis and Berea, in Coele-Syria.

Acacius, patriarch of Constantinople, was originally administrator of the College of Orphans in that city, and was made patriarch in A.D. 471. He nobly defended the Catholic faith upon the publication of the memorable edict of the emperor Basiliscus against the Council of Chalcedon, called the Remonstrance, and which had been signed by more than five hundred bishops, mostly Asiatic. Acacius opposed this decree with all his might, and compelled the emperor to revoke his edict and confirm the Council of Chalcedon. He also induced the prelates who had signed it to declare that they had done so only through fear and a desire to please the emperor. Acacius maintained that his motive was to have the Church's supremacy over those of Alexandria, Antioch, and Jerusalem. In a council held at Rome in 488, pope Felix condemned him as an accuser of heresy, and either in that or in a council held the following year de-
posed him. Acæius paid but little attention to the sentence, only erasing the pope's name from the sacred diplomas (q. v.) of the Church of Constantinople. He enjoyed his bishopric quietly until his death, in 488. His extant writings are, Two Epistles to Peter Fullo, in the collections of councils—Epistle to Pope Silvester on the State of the Church of Alexandria. See Cave, Hist. Lit. vi, 452.

Acæius, bishop of Melitene, in Armenia Secunda, was a firm friend of Cyril of Alexandria, and in 431 published a writing against Nestorius and in defence of the twelve anathemas of Cyril. He was, however, friendly to Nestorius, and strove, before the first session of the Council of Ephesus, to convince him of his errors. The homily which he delivered before the council is still extant, and acquits him of the charge, brought against him by Alexander of Hierapolis in his letter to Acæius of Beroea, of maintaining that the Deity was passible. In 457 he united himself with Rabbulas, bishop of Edessa, in an endeavor to hinder the circulation of the works of Theodore of Mopsuestia and Diodorus of Tarsus. The two bishops wrote a joint letter to the bishops of Armenia warning them not to receive the books of Theodore. Acæius also addressed a letter to Cyril congratulating him on the fact of the tribute Aristoiocas having received orders (A.D. 492) to enforce peace and to compel every bishop to anathematize the dogmas of Nestorius and Theodore. In this letter he states that he considers it to be an error on the part of those who deny that there are two Sons to say, nevertheless, that He had two natures after the union; and, further, that he considers the opinion that each nature possesses the operations proper to it, so that while one nature suffered the other remained impassible, to be tantamount to an opinion that there are two Sons. In the Greek Church he is reckoned among the saints, and his memory is celebrated on April 17. His extant works are, A Homily, delivered in the Synod of Ephesus, in the collections of councils: Epistle to St. Cyril, in the Epistolas Ephesiorum (ed. by Lupus). See Cave, Hist. Lit. v, 1, 417.

Acæius, bishop of Seleucia and catholicus of Persia, is said to have been the first Nestorian patriarch. He is called the Assyrian, and was educated at Edessa. Thence he was summoned to Seleucia by his kinsman Babæus, bishop of that Church, upon whose death (A.D. 372) he was raised to the see. After this, he is said to have been driven by the threats or induced by the wiles of Barusam, bishop of Nisibis, to embrace Nestorianism. If this was so, he was at least no blind partisan, as the following incident will show. Having been thrown into prison by the Magi, and released by the Persians, he took an ambassador to the emperor Zeno. Questioned by the Western bishops about his Nestorianism, and urged to dissociate himself from the scandalous doings of Barusam, he replied that he knew nothing about Nestorius or Nestorianism, and determined to excommunicate Barusam, but on his return found that prelate no longer living. He is said to have held a council at Seleucia which allowed and even encouraged the marriage of the clergy. The date of his death is differently given by different authorities; but it must have taken place before the close of the century. Acæius wrote several orations, On the Faith, in the latter of which "he exposed the errors of those who believe one substance in Christ."

Acadianus, in Greek legend, is a well in Sicily. Persons who had taken an oath the truth of which was doubted had to write the oath upon a board and cast it into the well; if the board sank, the oath was a false one.

Acafoth is a peculiar ceremony observed by some of the modern Jews on the continent of Europe. When a Jew has died and the coffin has been nailed down, ten chosen persons of the chief relatives and friends of the deceased turn seven times round the coffin, offering up all the while their prayers to God for his departed soul.

Acapanthis, in Greek legend, was one of the children of Pierus, king of Emathia, who engaged in a singing-match with the Muses, for which boldness the latter transformed them into various birds.

Acalle. See Acacallus.

Acamarchia, in Greek mythology, was a nymph, daughter of the Ocean.

Acani, Giacomo, an Italian count of the last century, was the author of several works, among them Dell' Antiquità, Autore, e Prigi del Sacramentario Veronese (Rome, 1748, 4to). It is an apologetical dissertation in three parts. Part first is designed to show that this sacramentary was composed in the first ages of the Church. The following facts are cited in proof. viz. the extracts from Holy Scripture contained in it are taken from the Old Italic version, and not the Vulgate; that at the time when it was composed it was the custom to make use at the sacrifice of the mass of the bread and wine offered by the fideles; that the subdiaconate was not one of the holy orders; and that the feast of the accession of Peter to the episcopal chair of Rome was still celebrated April 25. In part second he endeavors to prove that St. Leo was the compiler of the sacramentary. In part third he infers from certain prayers used in the book a belief in the dogmas attacked by the heretics of the 14th, 15th, and 16th centuries. A reply to this work by an Anabaptist in London elicited from the count a rejoinder, Jacobi, Comitia Acanii, de Pedobaptismo, etc., sine de Perpetuo Eclesiae Ritualie, etc. (Romæ, 1755).

Acanthus, in Greek legend, was a daughter of Autonous and Hippodamia. With her parents and three brothers she was transformed into a bird because of her deep sorrow at the death of her fourth brother.

Acantha, the mother of the fourth son in pagan theology, which admitted five different suns.

Acanthous (Lat. from ἄκανθος, a thorn), a plant the leaves of which are imitated in the capitals of the Corinthian and Composite orders.

Acanthos, in Greek mythology, was a son of Alcmene and Calirrhoe, a youth whom the gods suddenly changed into a man in order that he might avenge the murder of his father. After this, he journeyed with his brother Amphilochus and his mother to Epirus, which afterwards received the name of Acanthia.

Acaias, in Ilinden mythology, is the name given to the substance called ether, which fills all space and forms other substances, such as air, fire, water, and earth. According to this theory, the bones of man are earth, his flesh and blood are water, his animal heat is fire, his breath and his soul or the sphere he occupies is the acaia, or ether.

Acaetes, in Greek mythology, was a daughter of Oceanus and of Tethys, one of the Oceanides.

Acaithus (ἄκαθιστος, not-seated), a hymn of the Greek Church sung on the eve of the fifth Sunday in Lent in honor of the Blessed Virgin; so called because during the singing of it the whole congregation
gation stood, while during the singing of other hymns of the same kind they occasionally sat. Its origin has been assigned more especially to the deliverance of Constantinople from Chosorea, king of the Persians, in the reign of the emperor Heraclius, A.D. 626.

Acatus. See Acacius.

Acca. See Accho.

Acca (or Accar), the fifth bishop of Hexham (A.D. 703-732), was a native of Northumbria, had his education under Bossa, bishop of York, and was taken under the patronage of Wilfrid, whom he accompanied to Rome in 704. Succeeding Wilfrid in the see of Hexham, he devoted himself to the completion of that precedent, by establishing the cathedral, and to the maintenance of the religious education and art of the North on the Roman model. His skill in ecclesiastical music and architecture is mentioned by Bede with especial praise. His greatest work was the library of Hexham, which he furnished with a great number of Lives of the Saints and other ecclesiastical books. In 732 Acca was driven from his see (according to Bede, 731; Simeon of Durham, 732) for reasons unknown. He died Oct. 20, 740, and was buried outside of the east end of the church at Hexham. His relics were translated in the 11th century, and again in 1154. He was commemorated in the calendar on Eo. 19, Bale and Pits mentioning his writing: De Viis et Passione Sanctorum quorum Reliquiae in Ecclesia sua Recondentur. De Ecclesiasticis sui Chori Officialis. Carmina Varia. Epistola ad Diversos. See Cave, Hist. Lit. i, 619; Chalmers, Bkgs. Dict. s. v.; Book, Eccles. Bkgs. s. v.; Landon, Eccles. Dict. s. v.; Smith, Dict. of Christ. Bkgs. s. v.

Acca Larentia (or Laurentia), in Roman legend, was the wife of the shepherd Faustulus, who is mentioned in the mythical story of Romulus and Remus, whose first nurse she was, and to whose remembrance Romulus instituted the Larentalia, a feast of mourning. It is related of her, or one of like name, that when she was in the Temple of Hercules he advised her to give her hand in marriage to the first man who met her on going out of the temple. This was a certain Curtius or Farutius, a man of immense wealth, whom she married, and who left her all his riches, which she bequeathed to the Roman people, and for this she was deified.

Accaui (the Deouer) was one of the dogs of Marduk, which was deified by the Assyrians.

Accaophori. A sect of heretics which used water instead of wine for the eucharist; had this name given to it by Timotheus Presbyter, who traces the sect's origin to the followers of Tatian, or the Encratites (q. v.). But he adds that the Accaophori were called Hydroparastatae (q. v.), and hence the name is supposed to be merely a misreading for Saccopori (q. v.).

Accarisi (or Accarialo), Glaomo, S. T. P., professor of rhetoric at Mantua, was a native of Bolonia; he became professor in 1637, and died bishop of Vesta in 1654. When lecturing in Rome in 1636 on Aristotle's book on the heavens he maintained that the sun moved round the earth, and published his opinion (1637, 4to). Among his many works yet remaining in MS. are, De Natalibus Virorum. De Dominia Regum Gestatarum a Suaer Congregatone de Fide Propaganda, etc. (1680-81); Epistola Lutocia; also a published volume of Sermons.

Accendit (light ye), a liturgical term signifying the ceremony observed in many churches in lighting the candles on solemn festivals. The Accendit is usually sung by the deacon, acolytes, or singers; but at Angers by a musical choir in these words, "Accendit faces lampadarium; eia; psallite, fratres, hora est; can-
personal incapacity, such as defect in age. In such a case the pope commits the benefice to a third party to hold until the person, cum jure accessus, arrived at the proper age. The accessus was abolished by the Council of Trent.

Accetti, Geronimo, was a Dominican of the Convent of Brescia, in Italy, assistant commissioner of the Inquisition at Rome, and afterwards inquisitor-general of Cremona. He was appointed bishop of Fondi, but died in 1670, before he was consecrated. He left a work entitled Tractatus de Theologia Symbolica, Scholastica, et Mystica.

Accetto, Siginaldo, of Sicily, was a Dominican of the Convent of St. Peter the Martyr at Naples. He died in 1530, leaving several works in Italian, among which are Trattato dell'Anno Santo; — Trattato del Celibato; — Trattato delle Ricchezze Spirituali della Chiesa; — Salutatones ad Sanciss. Nomen Divinae a Confratibus Soc. Jesu. (Naples, 1561).

Accho (now Acre). The latest description of this formerly memorable place is given by Lieut. Conder (Tent Work in Palestine, i, 188 sq.), from which we extract the following particulars: "Acre is a walled town with a single gate on the south-east. Its trade is now much reduced, and the bazaars are deserted; the richest inhabitant is not worth £1000. . . . The appearance of the town outside is picturesque; with brown walls, a tower on the rock in the sea (called El-Manara), yellow stone houses, with two higher buildings, roofed with red tiles and green shutters; above all, the huge white mosque of Jezzar Pasha, a square building, with a dome and a graceful minaret, surrounded by palms, and with chambers for the students, covered by rows of little round domes; behind this, the modern fortress, on the site of the old crusading castle."

Acciaioli, a name common to three cardinals, viz.: 1. Angelos, born in 1480 at Florence, and died at Pisa in 1487. He was known for his learning, experience, and integrity. In 1683 he was made archbishop of Florence, and in 1685 cardinal by pope Urban VI. He resisted all endeavors to bring him on the side of the antipope Clement VII, and defended in words and deeds the regularity of the election of pope Urban VI. After the death of this pope, half of the votes were given in the conclave in favor of Acciaioli; but, to end the schism, he directed the election towards Boniface IX. The new pope made him cardinal-bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle pending difficulties. He afterwards became governor of Naples and guardian of the young king Ladislaus, whom he brought to Naples, and accompanied, some time after, on his march to Hungary; reconciled, after his return, the pope with Orsini; and reformed the Monastery of St. Paul, at Rome. He died on his way to Pisa, and was buried at Florence. See Eggs, Purp. Docta, ii, 88.


3. Filippo, who belonged to the same family, was born at Rome, March 12, 1700. He was nuncio at Portugal, but, on account of his interference in behalf of the Jesuits, he was sent away by Pombal with military force. Clement XIII made him cardinal in 1739, and he died at Ancona, July 4, 1766. See Wetzer u. Welte, Kirchen-Lez. s. v. (B. P.)

Acciaioli (Acciaiuloi, or Acciajoli), Zenobius, a Dominican, was born at Florence, Italy, in 1461. Banished in his infancy by his relations, he was recalled when about sixteen years of age by Lorenzo the Magnificent, and educated, by his direction, with Lorenzo, the son of Pier-Francesco de' Medici. He became eminent as a Greek and Latin scholar, and was intimate with many of the Florentine literati; but after the death of Lorenzo the Magnificent he became disgusted with the commotions in his native place, and, devoting himself to monastic life, he received from Savonarola, about 1494, the habit of a Dominican. On the elevation of Leo X he went to Rome, and was enrolled among his constant attendants. In 1518 Leo appointed him librarian of the Vatican, but, laboring too assiduously, he hastened his death, which occurred at Rome, July 27, 1519. He formed an Index of the ancient public documents in the Vatican (pub-
ACERBI

ACCRACIO

ASHED by Montfaucon in his Bibl. Bibliothecarum MSS. i. 359. He is supposed to have been the translator of the greater part of the works of Justin Martyr and other fathers. We have also some Poema, Sermons, and A Chronicle of the Convent of St. Mark at Florence.

Accracio, Niccolò, an Italian prelate, was born at Sorrento in the latter part of the 14th century. Having acquired the distinction of doctor, he was made bishop of Enna, afterwards archbishop of Sorrento, and finally of Capua. After having been employed in various achievements by the Roman see, Eugenius IV. in 1439, gave him the cardinal's hat. In the confusion of the Neapolitan kingdom, he sided first with the House of Anjou, but afterwards with the party of king Alfonso. He died in 1447.

Acclamation is a term applied (1) to certain short inscriptions expressed in the second person, and containing a wish or injunction, as Vitae in Deo. By far the greater part are sepulchral, but similar sentences are also seen on amulets (q. v.), on the bottom of cups, and on gems. (2) To the responsive cry or chant of the congregation in antiphonal singing. See ANTRIPHON.

Accolti, Benedetto (1.), an eminent Italian lawyer and historian, was born at Arezzo in 1416. After studying civil law, he was made professor at Florence. The Florentines conferred on him the rights of citizenship, and chose him, in 1459, to be secretary of the republic, which office he retained until his death, in 1466. He wrote, De Bella a Christianis contra Barbaros Getta, pro Christi Sepulchro et Judea Recuperandia (Venice, 1489, 4to; reprinted at Bazel, Venice, Paris, and Florence, the latter edition with Notes by Th. Dempster [1623, 4to]), and at Groningen, by Henry Hoffhinder [1731, 8vo]; — and De Præstantia Vítorum sú Aeti (Parma, 1689 or 1692), to prove that the moderns are not inferior to the ancients.

Accolti, Benedetto (2), a Florentine prelate called from his knowledge of Latin "the Cicero of his time," was raised by the interest of his uncle, cardinal Peter Accolti, to the see of Cadiz. After the death of the cardinal he succeeded to the archbishopric of Ravenna, and in 1527 was created cardinal by Clement VII. He died at Bologna in 1523, at Berne sides other works, he wrote, at the instigation of Clement VII, a Treatise on the Papal Rights over the Kingdum of Naples.

Accolti, Francesco (also called Arétinuss, from his native place, Arezzo), an Italian philologist, was born in 1418. He was a famous jurist, and, like many savants of that time, he led an unsteady life. He lectured at Bologna, Ferrara, Sienna, and from 1461 to 1466 he occupied a position under Francesca Sforza of Milan. When pope Sixtus IV was elevated to the see of St. Peter, Accolti went to Rome with the hope of being made cardinal. His hopes not being realized, he opposed the pope. The last years of his life he lived at Pisa, where he died between November 14 and March 26, 1486. He was regarded as the princeps jurisconsultorum of his time, and was well versed in philosophy, music, poetry, and theology. Of his works there were published, Commentarius Super Lib. II Decretalium (Bononia, 1481) — Supra Titulum de Signific. Verborum (Pissno, 1493) — Consilio et Responsos (Gissano, 1481; Lugd. 1582). See Savigny, Geschichte der römischen Rechte im Mittelalter, 1831, vol. vi; Saveri, Memoria intorno al Giureconsulto Franc. Accolti Arétino (Pissina, 1835); Becker, in Wetzer u. Wetzel's Kirchen-Lex. s. v. (B. P.)

Accra Version. This language is spoken by a trading people on the Gold Coast of Africa. The Rev. A. Hassen, a native of Accra, translated the gospels of St. Matthew and St. John into this language, which were printed in 1849 at London, by the British and Foreign Bible Society, in Roman letters. A revised edition of these gospels, together with the gospels of St. Mark and St. Luke, as prepared by the Rev. J. Zimmermann, of the Basle Missionary Society, were completed in 1855, and in 1860 the whole of the New Test. was printed. The Old Test. was completed in 1885. This entire work was done under the Rev. Mr. Hassen, the translator. The translator, being aware that a first translation made by a foreigner must be very defective, and can only be tentative in its nature, has ever since devoted his time to a revision of his work. The New Test. he completed in 1870, and with the Old Test. he had proceeded as far as 1 Kings 3:6, when called his labours to an end. The remaining part was left to the Rev. G. Christaller, also of the Basle Missionary Society, who completed the work. Mr. Zimmermann has also published a grammar of the Gl language, viz. A Grammatical Sketch of the Agra or Gl Language, with an Appendix on the Adamite Dialect (Stuttgart, 1856). (B. F.)

Accused. By the ancient canons, a priest charged with any crime not interdicted to the exercise of his ecclesiastical functions (Can. xli, xliii, caus. 2, qu. 5). By the law of the decretals, those who were accused of any crime could not, before their absolution, accuse another, give evidence in a court of law, nor be promised to any order (De Terit., Advers. c. i). The chapter Omnipotens ac Deus, decides, in like manner, that no one accused of a crime ought to be elevated to any honor or dignity.

Accused, False, were punished ecclesiastically in the early Church as follows: (1.) In Spain, the Council of Elvira (A.D. 305 or 306) refused communion even at the hour of death to any person who should falsely accuse any bishop, priest, or deacon. In France, by the first Council of Orleans (314), those who falsely accused their brethren were excommunicated for life. This was re-enacted at the second council (443), but permission was given for the restoration of those who should do penance and give satisfaction commensurate with their offence.

Acchab, a name given by the idolatrous Arabs to a species of arrow with iron head and feathers, which were used for purposes of divination. "The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. They were three in number. Upon one of them was written 'Command me, Lord;' upon the second, 'Forbid or prevent, Lord;' while the third was blank. When any one wished to determine on a course of action, he went with a present to the diviner (the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of command appeared, he immediately set about the affair; if that of prohibition appeared, he deferred the execution of his enterprise for a whole year; but if the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions."

Acembs, of Carystus, in Euboea, is named by Hippolytus (Harr. iv, 2; v, 13; x, 10), with Ephratus the "Perater," as chief of the Ophite sect called Perate. Probably the true form of the name may be Acembes.

Acopolius was a bishop and martyr in Persia, under Sapor. He is commemorated as a saint by the Greek calendar on Nov. 3, in the Armenian on Nov. 5, and in the Roman on April 22. See Fox, Book of Martyrs, i, 283.

Acervi, Eumilio, an Italian philosopher and theologian, was born at Bergamo in 1562. He was a member of the Brotherhood of Vallombrosa, and controlled a number of priories and abbeys. He died in 1625. He wrote, Logicae, Quaestionum Libri IV (Venetiis, 1566); — Perigaleticarum Quaestionum Libri V (ibid. 1588),
ACERRA

1809) — De Vitæ D. Ioan. Gualberti Panegyricus, in Lat-
in verse (Florentinum, 1500). See Hoefer, Nouv. Bioi. Géné-
rales, s. v.

Acerra (or Acerna), in Roman antiquity, was a
little box or pot in which were put the incense and
perfumes to be burned on the altars of the gods be-
fore the dead. It appears to have been the same with
what was otherwise called thuribulum and pygoza.
The cenoters of the Jews were acerra, and the Romanists
used the name of acerra under the name of incense-
pots.

The name acerra was also applied to an altar erected,
among the Romans, near the bed of a person recently
deceased, on which his friends offered incense daily un-
till his burial. The real intention probably was to fumi-
gate the apartment. The Chinese have still a some-
what similar custom.

Aceresciones, a name given to Apollo by the
Greeks, equivalent to the intonous, or uncut, of the
Romans, and applied to the hair of that god.

Acesaménus (poet. Acesasemnus), in Greek
mythology, was the father of Periboea, who was the
loved one of Arius, god of a Macedonian river, by whom
she became mother of Pelagon. A son of the latter, As-
temos, led the tribe of Paeonia Priene.

Acesius, in Greek mythology, was a surname of
Apollo, by which the people of Elis worshipped him as
the healer of disease.

Acestes, in Roman mythology, was the son of the
Sicilian god of the river Crimissus, who, being trans-
formed into a dog, begot this his first son by Segesta.
As Segesta was the daughter of a Trojan, Hippotas, the
Trojans who came with These to Sicily were received
with great hospitality.

Acestor (the Savoris), in Greek mythology, was (1)
a surname of Apollo. (2) Son of the Grecian king Ex-
hippus of Tanagra, who was slain by Achilles.

Acestorpides was a class of females in Argos from
whom the maiden priestesses of Minerva were chosen.

Achaea, in Greek and Roman mythology, was a
name given to Ceres by the Beotians, because of her com-
plaints and despondency after the loss by death of
her daughter Proserpina. Under the same name Mi-
nerva had a temple in Apulia.

Achaisa, Council of (Concilium Auchacium). Two
synods of Achaisa, in Greece, are recorded: one in A.D.
250, against the Valerians; the other, in A.D. 358, against
the Aetians.

Achaius (or Aicharius), Sr., was brought up in
the monastery of Lusella, in Burgundy, about the mid-
dle of the 7th century. His reputation for holiness
caused him to be chosen to succeed Eupilas, bishop of
Noyon and Tournai, which see had been permanently
united since A.D. 532. Achaius died Nov. 27, 659,
and was buried in the Church of Sts. Peter and Paul at
Noyon, where his festival is celebrated. He is not found
in the martyrlogies of the 9th century, nor in the mod-
eran Roman. See Baille, Vies des Saints, vol. iii, Nov.
27.

Achard (or Algard), usually named of St. Victor,
also of St. Claudius, bishop of Avranches, in Nor-
mandy, flourished in the 12th century. By some he is sup-
posed to have been born at Bridlington, England, while
others say that he was of Normandy. He was a regular
canon of St. Augustine, and second abbot of St. Victor-
ianus. He was raised to the bishopric of Avranches in
1102. Achard was a great favorite with Henry II of England, who made him godfather to Eleanor, his
daughter. His death occurred March 29, 1172
(or March 27, 1171); he was buried in the Church of
the Holy Trinity, Abbey of Lucerne. His works are
De Thutricia Christi (a MS. in the Library of St. Victor
at Paris): — De Divinione Animae et Spiri-
tus (in the same library); both these works are, ac-
cording to Hook (Eccles. Bioi., also in the Library
of Corpus Christi College, Cambridge: — Sermons
(preserved at Chardin), and Life of St. Guinefin
(Dusay, 1828, 12mo). Cave (Hist Lit.,) Ducaze, and
Dupsin attribute these works to Achardius, a Cistercian
munk.

Achard, Antoine, a Swiss Protestant divine, was
born at Geneva in 1569, took orders in 1572, and in 1574
was promoted to the church of Werder, in Berlin. He
enjoyed the protection of the prince royal of Prussia, and,
being in Geneva in 1730, was admitted into the society
of pastors. Eight years after, the king of Prussia ap-
pointed him counsellor of the supreme consistory, and
in 1740 a member of the French directory, with the
title of privy-councillor. He was received into the
Academy of Berlin in 1748, and was also appointed in-
spector of the French college, and director of the
Charity-house. He died in 1772. His powers of oratory
were very great, although he was of a very feeble constitu-
tion, subsisting for twenty years entirely on milk diet.
In the Memoirs of the Academy of Berlin for 1743, there
is an outline of a very considerable work, in which he
proves the liberty of the human mind against Spinoza,
Bayle, and Collins. Two volumes of Sermons sur Divers
Textes de L'Esquaire Sainte were published at Berlin
after his death.

Achardes, Éléazar Francis de la Baume de, a
French ecclesiastic, was born at Avignon, Jan. 29, 1679.
Entering into orders, he distinguished himself by his zeal
as a papist at the St. Multin's breastwork at Marseilles in
1721. Pope Clement III appointed him apostolic vicar,
with the title of bishop of Haliacarnassus, to settle the
disputes among the missionaries of China. His labors
were unsuccessful, and he died at Cochin, April 2, 1741.
The abbe Fabre, his secretary, published an account of
his missions, and a summary of the Chinese priest (1746;

Achart (or Acard), Sr., was sprung from a noble
family in Poitou about 624. Placed, in his youth, in the
Abbey of St. Hilary of Poitiers, he embraced the
monastic life in the Abbey of St. Toin in Poitou. The
reputation of St. Filbert, abbot of Jumièges, who had
just founded the monastery of Quinçay, induced him to
leave St. Toin, and place himself under his discipline
at Quinçay, which abbey he endowed with certain lands
his parents had given him. After a time he was made
abbot of Quinçay, and eventually of Jumièges, where he
died, in 687. He is commemorated Sept. 15, which
is thought to be the day of his death; and his relics
are preserved in the Abbey of St. Vast at Arras. See
Baillet, Vies des Saints, vol. iii, Sept. 15; Butler, Sept.
15.

Achates, in Roman legend, was a hero who accom-
panied Eneas as a true friend on all his voyages.
His name has become proverbial for true friendship.

Achates, St. See Acaecius.

Achatius. See Acaecius.

Achatius, Sr. (surnamed Agathangela), bishop
of Melitene, in Armenia, exhorted the people of his di-
decese to keep steadfast to their faith during the persecu-
tion under Decius. Being brought before the consul
Marian (March 29, 250) or 251, he expounded to him
with as much wisdom as power the vanity of idol-
ary, and the purity of the Christian religion. Marian
sent the condemned bishop to Rome for further perse-
ued. The people admired the orations of the confessor and
set him free. In the Eastern Church, his anniversary is com-
memorated on March 31. (B. P.)

Achea, Sr., of Kilglais, near Ardagh, Ireland, was
the daughter of St. Daraec, sister of St. Patrick, in the
5th century. She is commemorated Aug. 5. Her name
is also spelled Achaia. See also Via dari, Mau-
tyrol, Dunsoll, (ed. Todd and Reeves); Coogan, Acts
SS. Hibernia, p. 718.—Smith, Dict. of Christ. Bioi. s. v.
ACHOR

ACHOR, one of the mysterious deities of the Egyptian Ritual of the Dead.

Ashoapitos (ἀσχοπίτοις, not made by hand). So the image of our Lord is styled, which is shown in the Church of St. John of Lateran, Rome, and which, according to tradition, is said to have been roughly cut out by St. Luke, and finished by angels.

Acheirotonitos (ἀχειροτονίτος), a term applied by St. Basil to the inferior ministry, because they were ordained without the imposition of hands. — Bingham, Christ. Ant., bk. iii, ch. i, § 6.

Achelides, in Greek mythology, were the Serens, as daughters of Achelous, the river-god.

Achelous, in Greek mythology, was the son of Oceanus and Tethys. He wrestled with Hercules in contest for Delanira, daughter of king Oeneus, who was betrothed to both. He first turned himself into a serpent, then into a bull, when Hercules plucked off one of his horns and forced him to submit. Achelous purchased his horn by giving in exchange the horn of Amalthea, daughter of Harmodius, which became the cornucopia, or horn of plenty, and which Hercules filled with a variety of fruits and consecrated to Jupiter. This fable is thus explained: Achelous is a river in Greece, whose course winds like a serpent, and whose streams roars like the bellowing of a bull. This river divided itself into two channels, but Hercules, by confining the water of one, broke off one of the horns; the circumjacent lands, thus being drained, became fertile, so that Hercules is said to have received the horn of plenty.

Achem, an Egyptian deity worshipped in Sept.-hor.

Achomen (or Achmon), son of Senonis, an enchantress in Greek mythology.

Achen (or Ach), Johann van, an eminent historical and portrait painter, was born at Cologne in 1532. He studied six years with Jerrich, a reputable portrait painter of Cologne. He next applied himself to study the works of Bartholomew Spranger, and, when twenty-two years old he went to Italy, and first stopped at Venice, where he stayed long enough to get a thorough knowledge of the great works of art in that famous school. He then went to Rome, where his first performance was an altar-piece of the Nativity, for one of the chapels of the Jesuits. Here he introduced other fine portraits. From Rome he went to Florence, where he painted the portrait of the famous poetess Madonna Laura. He was invited by the elector of Bavaria to Munich, where he executed his most excellent work, The Black Prince and The Four True Cross. He painted the portraits of the electoral family with so much satisfaction that his employer presented him with a gold chain and medal, in token of his esteem. By the invitation of the emperor Rudolph, he went to Prague, where he executed several compositions, particularly a picture of Venus and Adonis, designed with a taste then unknown in Germany. He captivated Germany by the introduction of a new style, compounded of the principles of the Venetian and Florentine schools. He was one of the first German artists who attempted to reform the stiff and Gothic taste of his country. He died at Prague in 1615.

Acher (Enemy), the name of a mythical animal which was symbolical of evil in the Egyptian mythology.

Acher. See Achery.

Acheron, in Greek mythology, was (1) a son of the Sun and the Earth; he furnished water for the Titans when they fought against Jupiter, and was therefore converted into a river whose waters was impure, and afterwards condemned to Hades. Others make him the son of Ceres, born in Crete; and that because he could not endure day-light, he entered Hades of his own accord. The souls of the dead were ferried across this river by Charon. Proverbially, dying is called crossing the Acheron, as the souls who cross this river have no hope of ever returning. (2) A river in Thesprotia, a country in Epirus, which flows through the Acheron swamp, whose water is bitter, and from which arise poisonous plants. (3) A river in the country of the Bruttians in Lower Italy. Here Alexander, king of Epirus, became the victim of an oracle which he misunderstood. He was told to beware of this river, but thinking the oracle meant the river in Epirus, he went to Italy and was killed at the hands of a Lucanian on the banks of the Acheron. (4) A river near Elis, in Peloponnesia, which combines with the Alpheus.

Acherusia, in Greek mythology, is (1) the name of the sea, which is the source of the Acheron river in Epirus. (2) A sea near Cyma, in Italy. (3) A cave in the vicinity of the city of Heraclea in Bithynia, by which Hercules is said to have entered the lower regions. (4) A sea near Memphis across which the Egyptians ferried their dead, either to bury them on the other shore or to cast them into the water.

Achigian, Andrew, an Asiatic Monophysite secretary who induced a party of his sect to forsake their religion for a time and unite themselves with the Romanists. He had been educated at Rome, and was appointed patriarch of Antioch by the Roman pontiff. He assumed the (36) of Ignatius XXIV. See Mosheim, Hist. of the Church, bk. iv, cent. xvii, pt. i, ch. ii, § 2.

Achillas (or Achilleas), (1) patriarch of Alexandria (A.D. 311–319), was ordained presbyter during the episcopate of Thomas (A.D. 283–301), and placed over the catechetical school. On the martyrdom of Peter I, he was raised to the patriarchal throne, but died apparently in about a year. The only act recorded of his episcopate is the restoration of Arius to the diaconate, and his promotion to the priesthood (Sozomen, i, 15). This act is supposed to have been dictated by excess of zeal against the Meletians, who had malignantly attacked him. His festival is set down in the Roman martyrology on November 1.

Achillas, (2) one of the Alexandrian clergy, a friend and partisan of Arius, with whom he was excommunicated, about 319. Contemporaries speak of him as a prime mover of Arianism. Jerome (Ado Lucif. XX, ii, 118) calls him a lector; while others speak of him as deacon and presbyter.

Achilleas. See Achillias.

Achilleus, the eunuch and martyr at Rome A.D. 96, is commemorated as a saint in the Roman calendar on May 12.

Achinos is the god of winds among the Caribbeans.

Achlys, in Greek mythology, is the name of the night which preceded the chaotic state of the world, and out of which the deities sprang. The ancients had other ideas connected with this word — hunger, want, tears, etc.

Acholius, bishop of Thessalonica (Ambrose, Epist. xvi, 12), baptized Theodosius, A.D. 380, before his Gothic war, and died in 388. Ambrose (Epist.) wrote an epistle to the Church at Thessalonica in which he compares his life and gifts with those of Elisha. Acholius was present at the Council of Constantinople, A.D. 381.

Acholos, in Greek mythology, was one of the Harpies, who were driven from the feast of king Phineus by the sons of Bores, when these travelled with the Argonauts.

Achor, in Greek mythology, was a god of flocks. According to Pliny, the inhabitants of Cyrene worshipped him by prayers and sacrifices, in order to be delivered
from the plague of flies, which not only tormented men, but also overpowered domesticated animals.

Achashaph. Tristram identifies this town with the modern Khaifa, at the mouth of the Kishon, north of Carmel (Bible Places, p. 215); but with little probability, as Khaifa seems to be the Ziph, choph (core), or "haven" of Asher and Zebulon (Gen. xlii, 13; "sea-side," Deut. i, 7; "shore," Judg. xvi, 17; Jer. xilvi, 7; "coast," Josh. ix, 1; Ezek. xxxv, 16).

Achashaf, one of the mystical deities in the Egyptian Ritual of the Dead.

Achatarie, one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heavy weaving or making garlands out of the prayers of the Israelites in their Hebrew tongue. The other two are Metatron and Sandalphon.

Achterfeld, Jodocus, a Roman Catholic theologian of Germany, was born at Wesel in 1827. In 1850 he received his holy orders; lectured for some time at Münster; and died at Anholt, Aug. 19, 1874, where he had labored since 1863. (B. F.)

Achungunapi, in the mythology of the Mongolians, was the first of the earth's creation, in which all peoples and nations, races and individuals, are said to be eight thousand years old. Thousands of these sainst were carried to heaven alive. But when the fall of man took place, this holiness departed, and the length of a human life did not exceed twenty thousand years. Because they had eaten the food of the gods, men lost their holy status. This food existed now, and men were obliged to eat the fruits of the field. From that time all virtues began to disappear, vice reigned, and the length of life fell to one hundred years; and the length of life will continue falling as low as ten years.

Achonymayarax is the supreme being worshiped by the first inhabitants of Tenerife. Only when great drought threatened the country, sacrifices and prayers were offered. The sacrifices consisted of lambs and young goats.

Achzib of Judah (Josh. xv, 44) is regarded by Tristram as the present Ain Kezbah, near Beit-Nettiff (Bible Places, p. 43), not meaning, as proposed by Keil (Comment. ad loc.), the "place of springs called Kursedh with ruins in the neighborhood" (Robinson, Bibl. Res. ii, 49), which may, perhaps, be included in the group of towns in which Achzib is mentioned (Nehemiah, 3, 21), although very much south of them; but the spot marked on the Ordnance Map as Ain Kezbah at the fork of the road five eights of a mile south-east of Beit-Nettiff, which, however, is too far north, being in a different group (Jarmouth, Sooch, etc.). See Judah. Times. Or.

Acidalia, in Greek mythology, is a spring near Orchomenus, in Boeotia, so inviting that Venus bathed in it, and hence was named Acidalia.

Acinythus, a Christian martyr, who, with his companions in persecution (A.D. 346), is commemorated Nov. 2 in the Byzantine calendar.

Acinythus, Gregory, a Greek monk who flourished at Constantinople in the 14th century, was united with Barlaam in his hostility against Gregory Palamas and the Hesychast, or Quietist. Palamas believed that the light which encircled Christ during his transfiguration was not the Holy Ghost but the fires of the sunrise. Acinythus and Barlaam maintained that the light could not emanate from the Godhead, that no mortal eye could have any possibility to see the Divinity. A synod of Constantinople in 1387 rebuked both parties and ordered them to be quiet. But in his retirement in Greece Acinythus advocated his view, and it was supported by patriarch John XIV, who even convened a council in 1347, in which the opinion of Palamas was condemned. Among the works of Acinythus there are & treatise, De Essentia et Operatione Dei (Ingolst. 1816, 4to): an Iambic Poem (Allatius [Les], Græc. Ortod. i, 567-770), concerning the views of Palamas—and fragments of a Hymn and a Testament, also attributed to Palamas. See Cave, Hist. Lit. vol. ii, App. p. 39; Duprin, Bibl. des Aut. Ecclés. 14ème Siècle, c. 6; Landon, Ecclés. Dict. s. v.

Aecla, in Greek mythology, was the son of Neamus and of Symothia. Galathias, the fairest of the nymphs, was his beloved. She was also loved by the giant Polyphemus, and he followed her wherever she went. One day Polyphemus tried to seize the pair sitting in the shade of a large tree. Full of anger and jealousy, he threw a large stone upon the two lovers. The beautiful young goddess made a hair-breath escape; but Aecla was crushed by the huge rock. He was afterwards converted into a river springing out from under this rock. (2.) A tree, the tree of life, or the tree of knowledge of good and evil.

Aciacles, a Christian martyr of Cordova, Spain, who suffered death during the DIOCLETIAN persecution. The ancient martyrologies, and that of St. Jerome, mark his festival on November 18: Ario and Usuardus on the 17th.

Acisterium, one of the numerous appellations of monasteries. The Latin word is asceterium (q. v.).

Achterfeld, Johann Heinrich, a Protestant writer of Germany, born at Naumburg, Aug. 12, 1647. He was prepared at Naumburg and Schulpforta for the University of Jena, which he entered in 1663. In 1673 he was appointed adjunctus and pastor in Hannau, near Gotha; and advanced in 1689 as superintendent and court-preacher in Blankenhain. In 1717 he retired from his office on account of bodily infirmities, and went to Gotha, where he died Sept. 21, 1719. His main work is Historia Reformatorum Ecclesiasticorum Tempore Primitivum Ecclesiastica (1693, 1695, 1715). (B. F.)

Ackers, John, a German Reformed minister, was born Feb. 22, 1824, in the canton of Thurgau, Switzerland. He was licensed to preach by the Columbian Classis, Synod of Ohio, in 1849, and began the work of the ministry the following year at Mt. Eaton, Ohio. He was an active and efficient worker in the German Reformed Church of America up to the time of his death, January 26, 1869. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 404.

Ackermann, Georg Christian Benedict, a Protestant theologian of Germany, was born March 3, 1768, and died Oct. 5, 1877, as general superintendent at Meiningen. He was an excellent pulpit orator and a very learned theologian. He wrote, Das Christliche in Platon und in der platonischen Philosophie (Hamburg, 1835; English trans. by S. A. Ashby, The Christian Element in Platon and Platonic Philosophy Unfolded and Set Forth, Edinburgh, 1861):—Rathgeber für Prediger (Schwerin, 1847):—Die Glaubenssätze von Christ Höl- lenjahr und von der Aufserung des Fleisches, etc. (Hamburg, 1846):—Die Brütche, besonders die Priest- erliche (Leipzig, 1856) [Handbuch zu den Lucilusen, nach Lücken, mit Bibelettes (Meiningen, 1857):—Luther, seiner Religion, dem Woll unmenschlichen Wesen nach, dargestellt aus seinen Schriften]. He published, besides, a number of Sermons, for which see Zuchold, Biblioth. Theol. 4, 5 sq. (B. F.)

Ackerlooth, Theodor, a minister of the Dutch Reformed Church, who lived in Holland towards the end of the 17th and beginning of the 18th century, is the author of, Dezerende Zendbrief van Paulus aan de van Korinthen (Leyden, 1707):—De Zendbrief van Paulus aan de Galaten (ibid. 1665; translated into German by C. Brusken, and published at Bremen, 1699):—Vigilis- gingen over den Zendbrief aan de Ebreten (Leyden, 1686, 1702; translated into German by A. Pleksen, and pub-
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AcomiNatus

lished at Bremen, 1714). See Jöcher, Allgemeine Ge-

lern ten-Lexikon, s. v.; Walch, Bibl. Theol. (B. F.)

AkwORTH, George, LL.D., an English divine and

civilian, of whom family and life cannot be con-

veniently accounted. He resided in France and Italy, where

he studied civil law; was public orator at Cambridge; and in the

following year was made Doctor of Laws. In 1562 he

was admitted an advocate in the Court of Arches,

and afterwards lived in the family of archbishop Parker,

who gave him a prebend. He was convicted of heresy in 1567

to Horne, bishop of Winchester; and in 1575 the arch-

bishop of Canterbury permitted him to hold the rectory of

Elington, alias Wroughton. In 1576 he was appoint-

ed master of the faculties, and judge of the Prerogative

Court in Ireland, having been turned out of all his situ-

ations in the last-mentioned country because of his dis- solute

conduct. Besides one or two minor narratives, he wrote De

Viesibus Romanarchia, contra Nic. Sanderi Monarchiam

(Lond. 1622, 4to).

Acæs, of Concilium Aëleaneæ, so called from the "Field of the Oak," supposed to have been in

Aycliffe, Durham, England. Synods were held under

this name in A.D. 781, 787, 788, 789, 804, and 810; but

nothing is recorded of their doings except certain grants of

lands.

Aclejam, in the Confidit of Adam and Eve (p. 68; ed. Dillmann), is the twin sister of Abel and wife of

Seth; further on she appears as Læc. In the Ethiopic

"Clementinem" she is called Aldemja (Dillmann, p. 139),

and by other late writers, Greek, Syriac, and Hebrew

(all of whom interchange her with her equally leg-

endary sister Luva), Clemes, Chalma, Culemora;

and Cosmoena (Böck; and Fabr. Cod. Pseudo. V. Tii

44).

Acménæs, in Greek mythology, were certain

nymphs of the woods and rivers near Elis.

Acomon, in Greek legend, was (1) a companion of Diomed, who boldly ventured to disgrace Venus,

because of which he and his companions, who had taken

part in the crime, were transformed into birds. (2) A

son of Clytus of Lycus, in Phrygia, a companion of

Æneas.

Acomondí, in Roman mythology, was a Cyclops

and an assistant of Vulcan.

Acometæ (açouyiçras, sleepyæs), a name given to certain monks who, divided into three classes, sang the Holy Office in turns, so that it continued day and night

without intermission. The order was probably founded by

an exiled house of Constantinople, named Alexander (q. v.), about the middle of the 5th century. The first monastery which he established was on the borders of the Ephraips, after which he returned to Constantinople, and founded one on the Dar-

denelles, where he died, about A.D. 490 (or 450). After

his departure from the monastery on the Ephraips, the

Acometæ had for their abbot John, who was succeeded by

Marcellus. Among the distinguished persons who supported the order was Studius (q. v.), a Roman noble-

man, who built a monastery for their use at Constantin-

ople. This was called, after him, Studium, and the

monks of it Studites. There was another monastery, founded by St. Dues, which also came there. Their

"hegumen" (or president), Cyril, made complaints at

Rome against Accius (q. v.) which resulted in his ex-

communication. Meanwhile Peter the Fuller, who had been expelled from their order, had become schismatic

patriarch of Antioch, and made common cause with their

opponents. In the following century they became entangled in the Nestorian heresy, and the

emperor Justinian caused them to be condemned at Con-

stantinople. In 534, in a synod held in Rome, pope

John II excommunicated them for denying the propo-

sition Unus e Trinitate passus est carne, and main-

taining that the Virgin was not the Mother of God.

Their monasteries on the passes, on the West,

was established in the Abbey of St. Maurice of Agaune,

in Valais, by Sigismund of Burgundy, and was confirm-

ed by a council, A.D. 923. It was also established in

the monasteries of St. Martin at Tours, Luxeuil; St. Rigi-

quer, and others. The perpetual service of the Acometæ

was called by the Latins Laus perennis. See Evra-

grius, ill, 18, 21; Möreri, Hist. des Ordres Monast. (preface, p. 326); Bingham, Christ. Antiq. bk. vii, ch.

ii, § 10.

Acoméstina (açouyiçrona, sleepyæs), a Greek term for the light which burns continually before the reserved

emblems of the sacrament.

Acestes, in Greek mythology, was (1) the pilot of a Tyrrenhian ship which landed on Naxos. The

ship hands brought a beautiful child to him, which he

was requested to take along with him. When he be-

held its perfect form, he saw that it was the child of

some deity, and would not give his consent to its ab-

duction. But the rest forced him to sail away, and the

sleeping child remained in the ship. Soon after, it

awoke, and, finding itself in strange society, wished to

return to Naxos. The sailors made a promise to fulfil

this wish, but did not keep it. Suddenly the ship made a

halt, as vine-branches grew out of the water around it.

Bacchus appeared riding on a tiger and surrounded by

lions. The sailors confessed the crime, and the god foretell

save Acestes, into dolphins, who plunged into the sea,

and the pilot brought the god back to Naxos. Some time

later Acestes related this adventure to king Pentheus of

Thebes, who had the pilot imprisoned. Bacchus, how-

ever, liberated him; the doors of the prison flew open of

themselves, and Acestes departed unharmed. (2) The

father of Laocoön. (3) The armor-bearer of king Evander.

Acoluthus, Andreas, one of the most famous Ori-

entalists of his age, was born at Bernstadt, March 16,

1654. After due preparation at the Elizabeth Gymna-

sium in Breslau, he was instructed in the Rabbinic, Syriac,

Chaldean, Arabic, Persian, and Ethiopic languages by A.

Pfeiffer. With these he combined the study of Maure-

tianian, Turkish, Coptic, Armenian, and even the Chinese

language. In 1674 he went to Wittenberg, and thence to

Leipsic, where he lectured on Oriental languages.

Having secured an Armenian Bible, he edited the proph-

et Obadiah in Armenian, with observations, in 1689. This

was the first Armenian publication printed in Germany.

In 1682 he published De Aquæ Zelotæpia Amaræ Numb. v, 11 sq. In the following year he returned to Breslau,

where he was induced to accept an office in the Church.

In 1689 he was appointed professor of Hebrew at the

Gymnasium of St. Elizabeth, and in the following year he

was called to the university of St. Bernhardt. In his studi-

es he continued, and the possession of an Arabic

manuscript of the Koran with a Persian and Turkish

version induced him to make the Koran known in Ger-

many by publishing this trilingual manuscript with a Latin

translation, since the Arabic edition of the Koran which

had been published at Venice in 1538 had been burned by

command of the pope. King Frederick of Prussia

favored his undertaking, and allowed him an annual pen-

sion. Acoluthus died at Breslau, Nov. 4, 1704. His

Specimen Alcorami Quadirhingius, for which he was made a

member of the Royal Academy of Sciences of Berlin,

was published in 1701. See Schnitzler, Geschichte der

M. Andreas Acoluthus nebst angefugtem Lebensablauf

(Breslau); Mart. Hankii Monumenta pie Defuncta olim

Erecta (ed. G. Hanklo, 1718); Schimmelpenng, in Allgemeine deutsche Biographie, s. v. (B. P.)

Acominatus, See Nicetas.

Acominatus, Michaeli, (surnamed Choniata, or

Chomintes, from the place of his birth in Phrygia),

was older than his brother Nicetas. He was archbish-

op of Athens about 1204, but was at that period far

advanced in years. His Psevud Orationes (Paris, 1566;

Frankl. 1687) on the death of his brother Nicetas is
still extant in the collected works of the latter, and in *Bibliothech. Patrum*, vol. xxv. Some MS. works and sermons of Acominatus are preserved in the Royal Library at Paris, and in the Bodleian Library, Oxford.

Acontes, in Greek mythology, was the son of Lycaon, the cruel king of Arcadia, whom angry Jupiter transformed into a wolf, and whose sons, with the exception of the youngest, Nyctimus, Jupiter killed by lightning.

Acontus, in Greek mythology, was a companion of Perseus at the latter's marriage with Andromeda, and became a pillar of stone at the sight of the head of Gorgon.

Acontius, in Greek mythology, was a beautiful but poor youth on the island of Ceos, renowned for the stratagem by which he won his loved one, Cydippe of Athens, a maiden of high parentage and great wealth. He wrote the following words on a large Cydonian apple: "I vow by Diana that I will take Acontius as my husband." The apple rolled to the feet of Cydippe's accompanying slave, who, not being able to read the inscription, handed it to her mistress, who read it aloud, and thus uttered the mysterious vow. Her father, being ignorant of the circumstances, promised her to another; but Cydippe became very sick, and did not recover until she was willing to fulfill her vow.

Acontus, of Rome, is commemorated as a saint in the Hieronymian martyrology on July 25.


Acosta, Gabriel, a Roman Catholic divine of the latter part of the 16th century, was born at Torres-Vedras. He was educated at Coimbra; succeeded Luis Sotomayor as professor of theology, and was shortly after made a canon. He died in 1616. He left Commentarii on Genesis xlix, Ruth, Lamentations, Jonah, and Malachi (Lyons, 1641). — Landon, *Eccles. Dict. s. v.*


Acquaviva. See Aquaviva.

Acquil, Jacopo, a Dominican monk of Piedmont, lived in the first half of the 14th century. He wrote in Latin a *Chronicle*, unpublished, from the creation of the world to the time of pope Boniface VIII. Manuscript copies are in the libraries of Milan and Turin. See Hoefler, *Novum. Bibliogr. Generale*, s. v.

Acrabattine, the northern district so called. Its ruined capital, now Arrebah, is described in considerable detail by Lieut. Conder in the *Quart. Statement of the Palestine. Explor. Fund* for July, 1874, p. 190.

Acrabbit. This ascent is by some late writers identified with the pass of Sufah, leading from the desert et-Tib to the Negeb, or "South" of Judah; and to this view Tristram lends his adhesion (Bible Places, p. 9). But in this they are actuated by a desire to locate Kadesh-barnea (q. v.) at Ain-Gudais, instead of one of the springs on the western edge of the Arabah.

Acraea, in Greek mythology, was (1) a surname of those goddesses whose temples were built upon high rocks. (2) A daughter of the god of the river Asterion, near Mycene.

Acraeus, in Greek mythology, is the same as *Acraeas* (q. v.), is for goddesses.

Acrotriptes, in Greek mythology, was a local god who had his temple in Munychia.

Acrotatus, in Greek mythology, was a companion of Bacchus who was worshipped in Athens. As the name signifies unmixed, this mythical person is probably only another personification of Bacchus himself.

Acricus, Israel, a Swedish clergyman, was born at Ostaker, Dec. 25, 1714. He was educated at Upsala, and ordained in 1740. In 1749 he was appointed provost to take charge of the Swedish congregations on the Delaware, and pastor of Racoon and Pensneck. Christiana was subsequently added to his charge. He remained in America until 1756, when ill-health compelled him to return to Sweden. He was rewarded by the king, for his faithful services, with a large pension and the lucrative living of Fellingbo. He died April 25, 1800. Acricus wrote some articles on American affairs, which were printed in the Swedish journals, several religious works, and a description of the Swedish colonies in America (1769).

Acronius (Acrom), Johannes, a Reformed theologian of Holland, who died in 1627, is known by the active part which he took in the controversy between the Remonstrants and the Contraremonstrants. In 1554 he was preacher at Eilsum; in East Friisia, and a few years later at Groningen and Wesel. Having declined a call as preacher to Deventer and Amsterdam, he was appointed in 1617 professor of theology at Franeker. In the following year he was called again as pastor to Kampen, for the purpose of opposing his colleagues there, who were in favor of the Arminian party. As a delegate to the Synod of Dort, 1618-19, he accused his colleagues of Arminianism, and some of them were deposed from their office. In 1619 he went to Haarlem, where he remained till his death. Of his writings we mention: *Archius Orthodromus* (Deventer, 1615); *Syntagma Theologiae* (Groningen, 1605); — Uytmonstaringe van verscheyden Doldingen . . . der genoemde Lutherachen (Arnhem, 1625). See Van der Aa, *Biog. Woordenbo.*; Glaisius, Gogel, Nederl.; Vos, in the *Allgemeine deutsche Biographie*, s. v. (B. F.)

Acronius, Ruard, a Reformed theologian of Holland, is said by some to have been a brother of Joannes, and another member of the same family, was a Roman Catholic priest. In 1572 he was Reformed preacher at Franeker. After having labored for some years at Alkmaar and Bolsward, he went in 1599 to Schiedam, where he probably died in 1612. He was a learned man for his time, but intolerant. Thus, he challenged the theses (Germ. tenen) to a public disputation, which took place in 1596 between him and Pieter van Ceulen. They held one hundred and fifty-five sessions, and, as is generally the case, both parties claimed the victory. In the controversy between the Arminians and Gomarus he took such an active part that Gomarus asked for his assistance in defending the Calvinistic doctrine, in a meeting which was held at the Hague in 1609. Against the Arminian Uyttenbogert he wrote *Noodwendi Vertoog* (1610). When, in 1610, the Remonstrants presented their views to the States-General of Holland, Acronius was one of the six Calvinistic delegates who spoke against them. He also published, *Onderwerpige oor 't Onderholt der Willekeringen der veren ghemeynten Christi* (Franeker, 1599) — *Enarratione Catechetica* (Schiedam, 1606) — *Onderwysinge oor de Christ. Catechism. ibid. (1608).* See Van der Aa, *Biog. Woordenbo.* s. v.; Vos, in the *Allgemeine deutsche Biographie*, s. v. (B. F.)

Acroemi (ἀκρομέιναι, hoorata), a class of penitents in the monastic. The arrangement of the penitents in different classes took place at the end of the 8th century, or in the beginning of the 4th. They were generally arranged in four classes: *πρωσαναγωνίας, τουρνώρια;*
ACROPOLITAN

Συντριπτικά με τον Ερέχθη, τον Ζωγράφο του, του Ζωγράφου και του Στράτος. Οι θεριές ήταν επιτρέπτη έπειτα να είναι το στοίχημα στην θέση της θέσης, όπου ήταν αποκτητές και ενεπληρωμένοι. Οι θεριές δεν είχαν την δυνατότητα να μεταφέρουν το στοίχημα στην θέση της θέσης, όπου ήταν αποκτητές και ενεπληρωμένοι. 

Acropolis, Constantin (surnamed Πρωταράφων, the Young Metaphrast), the son of George Acropolis, was grand logothete, or chamberlain, under Michael Paleologus and Andronicus about 1270. We are informed by George Pachymeres that the emperor Michael was so irritated by the zeal with which Acropolita maintained the cause of the Greek Church against Rome, that towards the end of his reign he banished him from court. On the accession of Andronicus, Acropolita soon recovered his lost influence, and in 1294 was restored to his former office. He wrote several works on the subjects in dispute between the churches, especially on the procession of the Holy Spirit, fragments of two of which are seen by Leo Allatius.—An Oration on the Holy Martyr Theodorus (Allatius, De Scriptor. Sermo, p. 84):—Upon Martyr St. Neophytus:—Upon St. Theodorus Tyro:—Upon St. John Damascus. See Cave, Hist. Lit. ii, 314; Chausséié, Nouv. Dict. Crit. i, 180.

Acropolita, George, one of the writers of Byzantine history, was born at Constantinople in 1220, and was brought up at the court of the emperor, John Doukas, at Nice. At the age of seventeen years he became a pupil of Theodorus Exoptrerychus in mathematics, poetry, and rhetoric; and at twenty-one held a learned discussion, before the emperor, with Nicholas the physician concerning solar eclipses, being made at length grand logothete. John Doukas sent him as ambassador to Larisa, to establish peace with Michael of Ephira. He was also constituted judge by the emperor to try Michael Comnenus. The emperor's son, Theodorus Lascaris, a pupil of Acropolita, appointed him governor of all the western provinces of his empire. About 1255 he was made lord over Michael Angelus and was taken prisoner, but was liberated by the intervention of Michael Paleologus, who sent him as his ambassador to Constantine, prince of Bulgaria. After his return, he devoted himself wholly to the instruction of youth intended for orders, but resigned the charge in 1267 to Holobulus. In 1272 he was appointed one of the judges in the case of John Vassilac, patriarch of Constantinople; and in 1273 was sent to pope Gregory to treat of a union between the two churches. The following year he attended, with others of the Eastern Church, the Council of Lyons; and at the fourth session, July 6, he, in the name of the emperor, took an oath adjoining the so-called schism, receiving the Roman faith, and recognizing the primacy of the papal chair. In 1292 he was sent as ambassador to John, prince of Bulgaria, and died immediately upon his return home, in the same year. His principal work is Historia Byzantina (Paris, 1651, fol.), in Greek and Latin. He also wrote, Treatise concerning Faith, Virtue, and the Soul.—Thirteen Prayers, used after the Holy Mysteries of the Body and Blood of Christ:—Exposition of the Orations of Greg. Nuisianus, etc. See Fabricius, Bibliogr. vi, 448; Ward, Gresham Professors.

Acrostes (inhabitant of a mountain-rummit), in Greek mythology, was a name by which Bacchus was worshipped in Sicyon, from the high mountain upon which the temple was built.

Acrostic hymns were in use in the ancient Church; and specimens remain in Greek, but especially in Latin. The term was also applied to the Christian formula 1Cor. 15. See Ichthus. A peculiar use of the term occurs in the Greek office-books, in which the successive canons begin with the several letters of the alphabet.

Acroteteria (Gr.), pedestals for statues and other ornaments placed on the apex and lower angles of a pediment. They are also sometimes placed upon the gables in Gothic architecture, especially in canopy-work.

Act, Rescissory. See Rescissory Act.

ACT OF UNIFORMITY. See Uniformity Act.

Acteon, in Greek mythology, was the son of Artaeus and Atene, a daughter of Cadmus, and was one of the most famous heroes of Thesee, trained in the school of Chiron. The death of this famous hunter has furnished to poetry matter for many beautiful works. The myth runs as follows: Diana was bathing in the Gargaphian valley just at the time when Acteon was hunting. When he saw the goddess, he remained standing there, which Diana, to transform him into a reindeer, with nothing human left him but consciousness. Acteon fled. However, his own nimble-footed dogs gave chase, and, overtaking him, tore him to pieces. His dogs then sought for their master, and not finding him, Chiron erected a statue of him, which they constantly guarded. Another story is somewhat different—that Diana transformed him because of his boldness in attempting violence upon her person. Others again, relate that she vexed him to death in order that he might not marry Semele, whom he loved.

Actian Games. On the promontory of Actium, in Acaianis, Apollo had an ancient temple, where, every three years, a feast was held with games and fights. At the opening of this feast an ox was killed and given to the flies to feast upon, so that they might not trouble those participating in the feast. Augustus celebrated this feast upon the occasion of his victory over Antony, near Actium.

Actio, a word frequently used to designate the canon of the mass. Taken from the word agere, which bears in classical writers the special sense of performing a sacrificial act, the word actio is applied to the act of this which was regarded as the essential portion of the eucharistic sacrifice. Whatever is included in the canon is said to be infra actionem. Hence, when any words are to be added within the canon, as at great festivals, they bear in the liturgies the title, or rubric, infra actionem, and in printed missals these words are frequently placed before the prayer Communicantes.

Actis, in Greek mythology, was the son of the god of the sun and a brother of Electryone. He was famous for his knowledge of astronomy, which he formed into a science, and taught this science to the priests in Egypt. The Egyptians were, in consequence, much looked upon as the discoverers of the science of astronomy.

Actistates (from αἰτιοτός, not created), a sect of the Julianists, who took this name from their dogma, that after the incarnation Christ ought not to be spoken of as a created being, even in respect to his human nature; thus contradicting the words of the Nicene Creed: "And was made man." This was, in reality, a form of the older heresy of the Docetæ (q.v.), for since a being wholly uncreated must be wholly God, the reality of our
Lord's human nature was a doctrine as incompatible with the belief of one sect as it was with that of the other. See Dörner, Person of Christ (Clark's ed.), II, i, 131.

Actius, in Greek mythology, was a name of Apollo, from his being worshipped on the promontory of Actium.

Acton. See Atto.

Acton, an English monk of the Dominican Order, who lived about 1410; and, according to Leland, was a learned theologian. He wrote a treatise, De Pace Ecclesiae; — Sermones; — and other works. See Pius seu, De Script. Anglica.

Acton, Ralph, an English Roman Catholic priest, who flourished about 1820. He wrote commentaries upon the epistles of St. Paul and upon the Master of the Sentences, some homilies, and other theological works. See Pius seu, De Script. Anglica.

Actors. The early Church protested against the life of actors on the ground (1) of general immorality, and (2) of theatricals being so closely associated with idolatry. These were comprised in the pomp and service of the devil, which every Christian denounced at his baptism; and, therefore, any one who returned to them was charged as a renouncer of his baptismal covenant. Hence they were excommunicated as apostates and relapsed from Christian communion. We give the deliverances of some of the councils and early fathers upon the subject. Cyprian (Epist. 61, al. 2) says that "it is neither agreeable to the majesty of God nor the discipline of the Gospel that the meekness and honor of the Church should be defiled with so base and infamous a contamination." Tertullian wrote a treatise (De Spectac. cap. 4) against these public shows, and dwells on the inconsistency of uttering from the same lips the amen of Christian worship and the praises of the gladiator or the mime. Clement of Alexandria reckons the arts of actors as among the things forbidden by divine authority. The Council of Elberus (can. 63) allowed stage-players to be baptized only on the condition that they renounced their arts; and if, after baptism, they returned to them again, they were to be cast out of the Church. The first Council of Arles (can. 5) decreed that all public actors belonging to the theatre were to be denied communion so long as they continued to act. The third Council of Carthage (iii, can. 35) supposes excommunication to pass upon all such when it says that actors and stage-players, and all apostates of that kind, shall not be denied pardon and reconciliation if they return unto the Lord. With one consent the moral sense of Christians condemned what seemed so incurable an evil. See Bingham, Christian Antiquities, bk. xvi, ch. iv, § 10.

Acts, Spurious or Apocryphal (Acta Apostolorum Apocrypha). The recent discoveries of Tischendorf, as published by him under the title Acta Apostolorum Apocrypha (Lipa, 1861)—with which comp. his Additamenta ad Acta Apostolorum Apocrypha, in the prolegomena to his Apocalypse apoc. p. xxiv, etc.—have brought to light an extensive collection of such spurious acts, viz.:


Actual Grace is distinguished from habitual grace as that which God gives to Christians for the purpose of doing some action acceptable to him. See Grace.

Actual Sin. See Sin, actual.

Acuante. See Acuas.

Acuas (Acuas), an early teacher of Manicheism, who is said to have come from Mesopotamia and introduced the heresy into Eleutheropolis. The Manicheist Acuas, whom some call Acuas, Acuas, Acuas, Acuas, was made Bishop of the Romans, Acuas, Acuas, Acuas, Acuas, Acuas, and placed the rise of his followers in the fourth year of the reign of the emperor Aurelian, A.D. 273.

Acuff, Francis, a Methodist Episcopal minister, was born in Culpepper County, Tenn., about 1770. His early life is unrecorded. He was three years a traveling preacher in the Tennessee Conference, and died in August, 1795, in the midst of great usefulness and promise. See Minutes of Annual Conferences, 1796, p. 67.

Acuna, Cristóbal de, a Spanish Jesuit missionary, was born at Burgos in 1597. He was admitted into the society in 1615, and, after some years spent in study, was elected a missionary to Chili and Peru, and became rector of the College of Cuenca. In 1659 he was appointed by the Jesuits to accompany Pedro Teixeira in his second exploration of the Amazon in order to take scientific observations and draw up a report that might be sent to Spain. He published a narrative of this expedition under the title Nueva Descubrimiento del Gran Rio das Amazonas, etc. (Madrid, 1641); but he was coldly received by the king of Spain, and nothing was done to improve the country thus opened up. After occupying the positions of procurator of the Jesuits at Rome and eclesiastic (censor) of the Inquisition at Madrid, Acuas returned to South America, and died on a journey from Panama to Lima, soon after the year 1675.

Acus. See Psn.

Acus, in Grecian mythology, was a son of Vulcan by Aglaia.

Ada was a Syrian goddess of the moon, the same with Mylitta.

Adab is an Arabic term for whatever Mohammed has done once or twice, which is on that account lawful to be done by any of his followers.


Adalard (Adalard), a monk, was born about 758, and was the son of Count Bernard and cousin-german of Charlemagne. Invited to court, and fearing the infection of such a life, he, at the age of twenty, became a monk of Corbie, in Picardy, and was at length chosen abbot of the monastery. Forced by his imperious relations to attend court, he still preserved the disposition of a recluse. He was banished, on unjust suspicions, by Louis the Meek to a monastery on the Isle of Here, on the coast of Aquitaine. Five years after, Louis recalled him and heaped upon him the highest honors; but, being still inclined to the life of a recluse, he obtained leave to return to Corbie. Here, and at another monastery called New Corbie, he devoted himself to the spiritual and intellectual welfare of the monks. He died in 827. His principal work was a Treatise on the French Monarchy; but only fragments of it have come down to us. See Biog. Universelle, a. v.; Milner, Church Hist., iii, 257; Chalmers, Biog. Dict. a. v.; Landon, Eccles. Dict. a. v.
ADALDUS, a monk of Blandenburg, at Ghent, flourished at the beginning of the 11th century. At the request of St. Elphegeus, archbishop of Canterbury, he composed an Office for the Festival of St. Dunstan. As this work is dedicated to St. Elphegeus, it was probably written before 1012, the year of his martyrdom. This work is found in many MSS., and bears sometimes the title of The Life of St. Dunstan. The epitaph dedicatory is contained in Wharton's Anglia Sacra, ii, 148.

ADALARIUS (Athalarius, or Adelarius), a priest who accompanied St. Boniface to Frisia in 754 and shared with him the glory of martyrdom. His body was translated from Utrecht to Erfurt with that of St. Eoban, and buried in the Monastery of St. Mary. In 866 he is commemorated with a double rite, April 26, as episcopus et martyr. It is supposed that the title of bishop was a baseless assumption, but probably gave rise to Baillot's statement, which rests apparently on no historical foundation, that Adalarus was the first and only bishop of Erfurt, the see after his death being united to that of Mentz. See Henschen, Analecta Bonifaciana; Baillot, Vies des Saints, vol. ii. June 58, and vol. iv. Acta SS. Boll. Jan. i, 471.

Adalbald, saint and confesser, was grandson of P. Gertrude, and his mother's name was Gerberta. He married St. Richtrudis, by whom he had St. Maurontus, his eldest son, who afterwards became abbot, and three virgins, whom he is commemorated with on April 26. On his way to Gescoy, Adalbald was waylaid and murdered by persons unknown. His relics are at St. Amand, Flanders. He is mentioned in the Belgian martyrology, and in Sassenay's supplement to the Galli- can. His day is Feb. 2, and he died about 652. See Baring-Gould, Lives of the Saints, ii, 41.

Adalbero (or Aldalbert), bishop of Augsburg (892-905), was descended from a noble family of that city. In 866 he entered the monastery of the Benedictines at Ellwangen, and in 887 he was made bishop of Augsburg. The German king, Arnulph, committed to his care the education of his son, Louis the Child. He exercised a great influence upon the ecclesiastical history of Germany, and largely promoted the moral and financial welfare of the churches and monasteries within his diocese. He died Oct. 9, 909, his remains being deposited in the Church of Sts. Ulrich and Afra at Augsburg. See Vita S. Adalberonis Episc. August. Audou. Odoldalcolco (ed. Jaffé, in Stehelin, Archiv für Geschichte des Bischöfs Augsburg, iii, 1860); Braun, Geschichte der Bischöfe Augsburg, i, 151. (B. P.)

Adalbert, the twelfth bishop of Würzburg (1045-1090), was born about the year 1010. He was educated at Würzburg, and succeeded his uncle in 1045. In the struggle of the papal see with Henry IV he sided with the former, and on that account was often obliged to leave the country. He richly endowed the monastery at Lambach, which had been founded by his father, which he left Oct. 9, 1066. In the 12th century, many miracles were ascribed to him. See Himmel- stein, Reichenfolge der Bischöfe von Würzburg (1843), p. 61-66; Archiv des historischen Vereins für Unterfranken, 1861, xv, 179-259; Schnietlert, Breve Chronicon Monasterii B. M. V. Lambacensiae O. B. (Lentii, 1866); Argumenta Cultus B. Adalberonis (Vienna, 1866); Her- dergöther, in Wetzar u. Welte, Kirchen-Lez. a. v. (B. P.)

Adalberon (Ascllinus, or Aegelin), bishop of Leon, was consecrated in 977. He was an ambitious prelate and a servile courtier, and was base enough to deliver up Hugh Capet Arnoul, archbishop of Rheims, and Charles, duke of Lorraine, Hugh's competitor, to whom he had given an asylum in his episcopal city. He died April 10, 980. He left many works in 430 manuscripts dedicated to king Robert (ed. by Adrian Valois, 1668, v. 8vo, at the end of the panegyric on the emperor Berenger). In the library of the abbey of Laubes is a manuscript poem by Adalberon on The Holy Trinity. See Hoefer, Nouvelle Biographie Générale, s. v.

Adalberon of Liege. See ALBERON.

Adalberon, archbishop of Rheims, was one of the most learned prelates of the 10th century. Having obtained the archbishopric in 969, he called several councils for the establishment of ecclesiastical discipline. He also induced men of learning to resort to Rheims, and gave a high renown to the schools there. He was the son of Geoffery, count of Ardenna, and distinguished himself as prelate and as minister under Lothaire and Louis V. In 987 he consecrated Hugh Capet, who succeeded him in the office of grand-chancellor of France. He died Jan. 5, 988. The cathedral of Rheims is indebted to him for most of its sumptuous furniture. Several of his letters are among those of Gerbert, afterwards Sylvester II; and two of his discourses are in Moissac's Chronicle. See Hoefer, Nouv. Biog. Générale, s. v.

Adalbert, St., a deacon, who is commemorated June 25. The Bollandists give his acts written by the monks of Egemont and Meotich. According to these he was a disciple of St. Egbert, by whom he was sent, with St. Willebrord and ten others, into Germany in 690. He died in Frisia, whither he had accompanied Willebrord, and his body was taken to Egmund, where a church was founded in his honor by Thoedoricus of the house of Liuthari in 696. According to H. Conamatus of Aix-la-Chapelle, he was sent to the Synod of Utrecht, in 702, and died in 705. See Acta SS. Boll. Jun. v, 94-110; Mabillon, Annal. Ord. Bened. i, 631-646.

Adalbert of Augsburg. See ALBERON.


Adalbert of Gaul. See ADALBERT.

Adalbert of Liege. See ALBERON.

Adalbert, St., count of L'Ostrivant, who is commemorated on April 22, married Regina, niece of king Pe- pin, with whom he dedicated himself to a life of devotion, amsgiving, and good works. According to the documents of the Church of Dewin, we learn that they founded the monastery in that place, and that they were buried above the high-altar there. The exact date of their death is unknown, but they flourished about the middle of the 8th century.

Adalbert, St., of Magdeburg. See ALBERT OF MAGDEBURG.

Adalbert, a prince of the royal race of Northumber- land, who devoted himself, about 740, to missionary labor in Holland. He selected the neighborhood of Egmond, and devoted himself with much zeal to the conversion of the heathen Frisians. He was long held in veneration by them as their spiritual father. An imperfect Life of him is given in Mabillon's Annal. Ord. Bened. iii, 866.

Adalbert, first bishop of Pomerania, was or- dained during the first half of the 12th century. See Mosheim, Hist. of the Church, bk. iii. cent. xii. pt. i, ch. i.

Adalbert of Rheims. See ALBERON.

Adalbert of Würzburg. See ADALBERON.

Adalbertines, a Christian sect which arose in the 8th century, deriving both its origin and name from Adalbert (q. v.), a heretical and irregular bishop in France.

Adalgisus (Teut. noble pledge), a French monk of the monastery of St. Theodoric, in the province of Rheims, flourished about 1150. He composed De Mi-
ADALGOTHUS

BOOK OF ADAM

ADALGOTHUS, the eleventh bishop of Magdeburg, who established the custom of giving to a hundred poor persons during Lent a loaf of bread and a herring apiece. — Landon, Eccles. Dict. n. s. 272, § 12.

ADALGUDIA, co-founder with her husband, Grimo, in 695, of a monastery at Limoges, diocese of Paris (see the charter of foundation, with her subscription, in Mabillon, Amm. i, 704). A placitum of Chaldebert III, in 708, vindicating the property of this convent, of which Adalgudia, then a widow, was an inmate, may be seen in Guill. Chr. vol. viii, instr. p. 4.

ADALONGUS (or ADALONUS) was bishop of Marcellina when that city was betrayed to the Saracens by Maurontius in 739. He was inserted among the saints of March 1 by Molanus in his additions to Usuard's Martyrology, but is not recognised by the modern breviaries or by the Hollanders. See Gall. Chr. 1, 640; Le Coine, 17.

ADALWINE (Teut. noble friend) was an abbot of St. Hildesheim, and fourth (or, according to an ancient rhyme in Mabillon, Amm. i, 190, the fifth) bishop of Ratibon. This happened in 790, and two years after he presided at a council which Charlemagne summoned for the condemnation of the Felician heresy. Handwriting and probability make it likely that the transfer of the cathedral from the Monastery of St. Haimeranus to the Church of St. Stephen, Ratibon, was made under pressure from Charlemagne and against the judgment of Adalwain, who at his death, in 814, preferred to be laid among his predecessors in the old cathedral. See Metrop. Salisb. i, 188; Mabillon, Amm. ii, 203.

ADAM, in Oriental mythology. The Scripture history of this progenitor of the human race is well known; less known, however, is what the histories of the Persians, Turks, Arabs, etc., relate of him. According to the myths of these nations, God took all the dust of the earth and formed a man-woman with a double face—the same as the Persians represent in one of their idols—with both sexes combined in one body, until he separated them. Adam's height was immense; his head reached to the firmament of heaven; and when he lay down his body reached from the rising to the setting sun. His face shone more brilliantly than the sun; the angels prostrated themselves before him; and all the created things of the earth looked to him as their creator, and would have worshipped him as such, had not Adam taught them that he was a creature as well as they, and came from the hands of the Almighty. He prostrated himself before God, who convinced the angels of Adam's weakness and dependence; for when the latter was asleep God took the respective members from his body, so that he lost his giant appearance. On awaking, he commanded Adam to distribute his members all over the earth, in order that they might become fruitful. Thus only his wisdom was left to Adam, which was increased by the presentation of a book through the angel Raphael, in which every question was propounded and answered. Then God made a wife from the earth, Lilith; but as she was formed of the same material as Adam himself, she refused to be dominated over by Adam, and then vanished in the air. Adam complained to God, who sent the angels after the fugitive, and, as she still refused to return, God inflicted her with the punishment that daily three hundred of her children should die. God now formed for Adam a wife from one of Adam's ribs, very beautiful and fair, and brought her to Adam, blessed both, and invited them to sit for a feast, in which theangelic company joined. Then the evil spirits, through envy, planned Adam's fall. The serpent Sammael beheld Adam's splendor, and, with the help of others, he sought to mislead him. He himself came from heaven, rode upon a snake, and sought to persuade the beautiful Eve to partake of the fruit of the forbidden tree. As a proof that death should not follow, he laid his hand on the tree, and Eve did the same, which she had no sooner done than she saw the angel of death approaching her. Love for Adam moved her to tempt Eve, and to transgress, and could not be separated from each other by death. God banished Sammael from heaven; the snake he divested of its limbs; and Adam and Eve were driven out of Paradise upon the lowest of the seven earths, where they lived in gross darkness and lost the wonderful book of wisdom, which Adam, before he came to the second earth, had received from the second Eve, who, separated from Eve, lived with Lilith one hundred and thirty years. She bore him giants and evil spirits against his will, just as Eve did to Sammael. After this Eve bore Adam three sons—Cain, Abel, and Seth. Then Adam was allowed to go through all the other earths, until he came to the seventh, Tebel, which we inhabit; but he was still comfortable because of the loss of his wonderful book. He went to the river Gihon to drown himself, but to no avail. God saw his sorrow, had mercy upon him, and led him in the way of the recovery of his book again. Whatever man knows and has known originally from this book, that book has come lost. The inhabitants of India, however, claim to be in possession of it in the form of the holy books, which Braham brought to man from heaven.

The tradition of the Mohammedans is quite similar to this. The creation of Adam is more or less exaggerated according as this or that nation is practically inclined. The Assyrian legends of the fall of man are much more sober and brief (Smith, Chaldæan Genesis, p. 15 sq.).

Adam and Eve are commemorated as Christian saints in the Ethiopic calendar on April 1; Adam and Abel in the Armenian on July 28.

ADAM, Book of the title, more or less definitely cited, of several apocryphal works, an account of which we abstract from Smith's Dict. of Christ, Antiq. n. s. See APOCRYPHA.

1. "The Conflict of Adam and Eve."—This is a pseudodeipigraphical treatise brought by Krapf from Abyssinia, in an Ethiopic MS., and published by Watters, with a Latin dress, by Dillmann, in Ewald's Jahrbücher d. d. Wissenschaft in 1855 (also separately, Gött. 1855). It is a story, partly historical, partly romantic, of the adventures of our first parents after their expulsion from Eden, followed by an account of the fortunes of the succeeding patriarchs. It is now one of the most popular books of differenl authors, the latter imitating the style of the earlier.

After the Fall, which is not itself described, the exiles are represented as permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden. There they are subjected to a series of trials, through Satanic influence as well as natural causes, but are comforted by divine intercourse and promises, culminating in a not obscure intimation of the great atonement. As tokens of these assurances, angels bring to Adam "treasures" in the cave, where Adam's body is finally embalmed by Seth. After the catastrophe of the intercourse between the Cainsites and the Sethites, Melchizedek opens the ark in which Adam's body had been deposited to preserve it from the Flood; and the true priesthood is thus continued through him.

The second part of the book is a peculiar travesty of the events of the Old Test., with remarkable incidents interpolated, including a genealogy of the Virgin Mary. This portion, even more plainly than the preceding, betrays a Christian origin.

The early date of the book in question is evinced by its reflection in the legends of Mohammedanism, and the allusions to the "Word of God." At the same time, the author, or authors, are not so deeply imbued with the histrical views under a dramatic form, of which the doctrine of redemption is the basal idea. The work is singularly
independent of the other and somewhat parallel Apocrypha known as the Book of Enoch and the Book of Jubilees. The original appears to have been written in Arabic, probably not later than the 7th century. It seems to have formed the basis of the Arabic Apocalypse of Peter, preserved at Oxford and Rome, and the Syriac and Coptic editions of the latter. The Coptic version is also, of D'Abadie's Ethiopic MS. 125, entitled A Life of Adam.

2. "The Testament of Adam."—This is a remarkable group of fragmentary MSS. extant only in Syriac and Arabic. It was published by Renan (in the Revue Asiatique, 1868, ii, 427-470), with a translation, introduction, and notes. The Syriac version and the Syr. Curiously, the text is likewise printed in Wright's Syrian Apocalypse, p. 61 sq. Parts i and ii are a horarium of the universe for day and night, distinguishing at each of the twenty-four hours the adoration paid by some order of created beings, as angels and demons, men, animals, abysses, etc. Part iii, headed "More of Adam our father," contains short prophecies by Adam to Seth, relating to the Incarnation, the restoration of Adam, the making of the cross (from the fig-tree identified with the tree of knowledge), and the Deluge. Part iv, entitled "More of the Testament of our father Adam," is a short account of the "heavenly powers," i.e. angels, archangels, principalities, etc.

These are approximate estimates of different titles in the early ages, such as the Revelations of Adam, noticed by Ephraemi (Hos. 89 u.), and the Repentance of Adam, condemned by Gelasius (Decret. vi, 90). Synecules, Cedrenus, and the Apostolic Constitutions (especially in the Copitic recension) likewise allude to these and other prophetic sayings of Adam.

The Hours and the Prophecy have every appearance of forming part of the same work. In each Adam speaks to Seth, and refers to his past sin; and there is considerable similarity of tone. They are probably, however, mere extracts; the several passages are disconnected, and the sequence of thought at the end. If it be the book meant by Ephraemi, it cannot be later than the 4th century, and nothing decisive can be urged against this date, although it is impossible to speak with confidence.

The Testament, as it stands, is short and unpretending; yet a lofty spirit pervades a great part of it. No distinctive doctrine is to be found in it. It appears to lie outside of Greek and Latin Christianity, and is thus an interesting monument of an almost unknown world of ancient creeds.

3. "The Book of the Daughters of Adam."—This is a work mentioned in the Gelasian decree as apocryphal. Another title appears to be "Legiptophon," i.e. the Book of Jubilaeus; but, as the account of the daughters of Adam in the latter work occupies only six lines of ch. iv, some other writing is perhaps meant.

4. "The Story and Conversation of Adam."—This is the title of a Greek work which purports to be "reveled by God to Moses [read Seth] his servant, taught by the archangel Michael." It begins, after the few introductory lines, with the murder of Abel, in place of whom another son is promised. This marks Seth as the organ of revelation, and he is distinguished throughout by special prerogatives. The true subject of the book, however, is the account of the death of Adam and his giving place to Seth. In his mortal sickness, Adam collects his sons around him. Afflicted at his groans, Eve and Seth approach the Garden to pray for the oil of mercy from the tree, but in vain; he will die, Michael tells them, within three days. Eve then describes the circumstances of the Fall at great length (ch. xiv.), and the embellishments of the Biblical account having at times some imaginative beauty. She goes out to pray, but is raised up by an angel to see Adam (his spirit) borne up in a chariot of light. He is washed in the Acherusian lake, and committed by "the Father of the universe" to Michael to be placed in the third heaven. God himself descends to give promises of restoration and resurrection to the body. It is buried by angels, and Abel's body is

with it. Within a week Eve is laid in the same grave, and Michael returns to heaven singing hallelujah.

Various echoes of New-Test. language indicate that the book is of Christian origin, though there is no quotation and no distinct Christian doctrine. Besides the borrowing of the framework and various details from Jewish tracts, its style is strongly connected with other extant apocryphal books. The original language appears to have been Greek, traces of the Sept. being evident. Grammar, however, and inflections are of a debased type, and the tone is that of an oriental population, such as might have been found in Palestine or Western Syria. It seems impossible, at present, to find evidence as to the date; but any early century from the second onwards is not inappropriate.

The work was first published in 1866 by Tischendorf, in his Apocalypses Apocryphae, under the fictitious title "Apocalypsis Mosis." A better text is reproduced in full in Cerrani's Monumenta Sacra et Profana (Milan, 1868, i, 21 sq.). No one of the MSS., however, is complete; and the text is in a bad state in all. An English version of Tischendorf's text is given in the Antiquene Christian Library.

5. "Liber Adami," also known as the Codex Nasaenus, properly The Great Book or Treasure of the Mendes.

Adam (the city). A trace of this name and locality appears to linger in the present Tell Damieh, at the modern ferry of the same name across the Jordan, near Kurn Surtabeh (Badeker, Handb. for Palest. p. 266).

Adam, a monk of ALDERBACH, Bavaria, and a Cistercian, lived about 1250. He wrote A Treatise on Moral Theology, in verse.—Landon, Eccles. Dict. s. v.

Adam of Arras, called after his native place, was bishop of Terouenne in 1215. In 1229 he became a monk at Clairvaux, where he died. He left a history of that order, the manuscript of which is preservated in the Bibliothèque Nationale, Paris, and a devotional work, the Prayers of Our Lord Jesus Christ (Paris, 1476).


Adam, a Scottish bishop, was promoted to the see of BRUICHEN in 1238, and was employed in several embassies to England towards the facilitating of King David's redemption, who had been taken prisoner at the unfortunate battle of Durham in 1244. He probably died in the beginning of the year 1251. See Keith, Scottish Bishops, p. 161.

Adam, a Scottish bishop, was abbot of Melrose, and was elected in 1213, and consecrated bishop of CATHNESS in May, 1214, by William Malvoisine, bishop of St. Andrews. While he was abbot he was sent as ambassador to king John of England. He went—in company with Walter, bishop of Glasgow, and BrilCUS, bishop of Moray—to Rome in 1218, to crave absolution from the pope; and they returned in 1219. Adam is supposed to have been cruelly murdered by the earl of Caithness in 1222. See Keith, Scottish Bishops, p. 206.

Adam the CARTHUSIAN. See ADAM OF LONDON.

Adam of CHAMILLUS. A Cistercian monk, was created bishop of Senlis in France, and attended several councils. He died in 1250. He wrote Opus Sermonum, which is yet in MS.

Adam of Clandon, a Roman Catholic divine who lived in the beginning of the 18th century, was made dean of Leon about 1196, and retained that dignity till 1223. He died in 1226. He composed, for the use of his Church at Leon, Ordinariss Ecclesiae, sive Ordo Divini Officii in Eccles. Laudamentum (Paris, 1682)—also a Book of Solutions of Various Passages in Holy Scripture (in 3 vols. MS.). See Oudinon, De Script. Eccles. i, 1702.

Adam of DOMERHAM was so called from his native place, Domerham, in Wilts. He was a monk of

**Adam**, abbot of Evesham, lived about the middle of the 12th century, and was, according to Pitsen, a Benedictine monk; or, according to Possenivo, a Cistercian. Of his works there are left a volume of *Sermones*—another of *Epistles*—and a book on *The Holy Eucharist*.


**Adam of Marisco**, an English Franciscan of Oxford, known as *Doctor Illustratus*. He flourished in the 13th century, and wrote on the Song of Solomon, St. Dionysius the Areopagite, and on the Master of the Sentences.

**Adam of Mersham** (Muremathers), a canon of St. Paul's, London, was still living in 1342. He composed a *History of his own times*, as well as two *Chronicles*—one from 1302 to 1343, and the other carrying it on to 1380. It is doubted, however, whether he is the author of the latter. Neither of the *Chronicles* has been printed. See Cave, Hist. Lit. ii, App. p. 42.


**Adam of Paris**, so called because born in that city, flourished in the last half of the 11th century. Thoroughly educated in the liberal arts of his own country, he passed into Greece, and was received with much honor at Spalatro, in Dalmatia, by the archbishop Laurentius, who induced him to undertake the emendation of the Acts of the Martyrs Dominius and Anastasius. The latter part of the work is lost; but the former is given by Henschienius (April 11). Adam also wrote some hymns, and put into verse such parts of the Office of St. Dominius as were chanted to music.


**Adam du Petit Pont**, a Roman Catholic divine, was born in England in the 12th century, and was sent in his youth to Paris. He studied under Mathieu d'Angers and Peter Lombard, and was a zealous partisan of Aristotle. He became a distinguished professor, teaching a school near the Petit Pont, from which he received his name. He lectured there on grammar, rhetoric, and dialectic; and was afterwards (about 1145) made a canon of Notre Dame and prior of the church of Pereire in the collegiate school of the diocese. In 1175 (or 1176) he was called home, and was consecrated bishop of St. Asaph. In 1179 he took part in the Council of Lateran, where he was obliged to condemn certain propositions made by Peter Lombard. He died in England in 1180. He wrote a treatise entitled *Art de Bien Parler*. He was sometimes called, by his contemporaries, *Peripateuticus*, on account of his attachment to the philosophy of Aristotle; and sometimes *Scholasticus*. See *Biog. Universelle*, s. v.; Hook, Eccles. Biog. s. v.

**Adam the Premonstrant, or Scotus**, a historian of the 12th century, was born in Scotland, and educated in the Monastery of Lindisfarne; from whence he went to Paris, and became a member of the Sorbonne. He became in 1158 a regular canon of St. Augustine, of the Order of Premonstratensians; and upon his return to his native country was a monk, first at Melrose and lastly at Durham. He is also said to have been bishop of Wirthem. He died in 1180. His writings are, *Commentarius in Regulam D. Augustini*:—*Tractatus de Triplex Tertiar Nuculo Magna*:—*Liber de Triplex Generis Contemplationis*:—*Sermones*, XI, VI, VII (Antw. 1659, fol.), before which there had been published (at Paris, 1518), some Treatises, and fourteen Sermons on the Order and Habit of the Premonstratensians of Paris. Oudinus, of the same order, states that he had seen fifty-three Sermons by Adam Scotus, and *A Soliloquy concerning the Soul*, in MS., in the library of the Celestines of Mantes. See Cave, Hist. Lit. ii, 385, 12; Dupin, Bibl. des Ann. Eccles. (English transl. Dublin, 1728), ii, 368; Landon, Eccles. Hist. s. v.

**Adam of Saint Victor**. Very little is known of the life of this most fertile of the Latin hymnologists of the Middle Ages. Whether he was born in Great Britain or Brittany is uncertain. About the year 1130 he entered the Benedictine foundation near Paris, and in 1134 was elected after St. Victor of Marseilles; hence his name. He died in 1177, and was interred in the cloister of that abbey, where, before the Revolution of 1789, his epitaph might have been seen in fourteen verses, one of which was as follows:

> "Unde erupit homo? cujus conceptio culpa,\n> Damnatio, labor virtutis, necesse morte nuntiatur.\n> He wrote some treatises on devotion; among others, one in honor of the Virgin Mary. His poetical works, which M. Gautier published in 1858, speak for him. As to the merits of Adam, dean Trench speaks as follows: "His profound acquaintance with the whole circle of the theology of his time, and eminently with its exposition of Scripture; the abundant and admirable use which he makes of it, delivering, as he thus does, his poems from the merely subjective cast of those, beautiful as they are, of St. Bernard; the exquisite art and variety with which, for the most part, his verse is managed and his rhymes disposed; their rich melody multiplying and never degenerating at the close; the strength and dignity of the often concentrates into a single line; his skill in conducting a narration; and, most of all, the evident nearness of the things which he celebrates to his own heart of hearts—all these, and other excellences, render him, as far as my judgment goes, the foremost among the sacred Latin poets of the Middle Ages." Some of Adam's hymns have been translated into English and German. For the English, see Neale, Medival Hymns and Sequences (Lond. 1867), p. 107–158; *Lyra Mystica* (ibid. 1869), p. 1, 170, 576; *Lyra Mesiastica* (ibid. eod.), p. 79, 116, 211, 903, 940, 949, 989, 414; and *Trench, Sacred Latin Poomonstransians* (p. 58 sq). For the Germans, see *Rom. 10. 35, 45, 55, 65*; *Forlagle, Geistliche christl. Vorzeit*, p. 400 sq. See Qui PROCEDIS ub UTOQUE. (B. F.)

**Adam of Treouenn. See Adam of Arras.**

**Adam of Withem. See Adam Scotus.**

**Adam, Jean**, a French preacher, was born at Li mages in 1598. He was educated in the theology faculties at Bordeaux. He distinguished himself by his ridiculous zeal against the new disciples of St. August-
he compared cardinal Mazarin to John the Baptist, and Anne of Austria to the Holy Virgin. He died May 12, 1684. Among his works are, Le Triomphe de l'Eu-

Adam Kadmon is the name of a primitive em-
20 nation in the Cabalistic philosophy of the Jews, which is regarded as at once the image of God and the type of man, and from which proceed decreasing stages of emanations called Sephiroth.

Adamor, Theodoros, a German philologist, was born about 1470 in Lippe. He wrote, De Christiani Ordine Codicis Christianorum (Paris, 1582), a discourse which was addressed to Charles V and to Francis I: — De Insula Ikdo et Militarium Ordinum Institutione (ibid., 1586): — and edited several Greek and Latin classical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Adamah, in Persian mythology, was the place of detention for Adam after his banishment from Paradise — the second of the seven earths, where eternal darkness reigns.

Adamantia (also Amalyta, Eiga, and Adrastea), in Greek mythology, was the nurse of Jupiter. She hid the young god in a cradle among the thick leaves of a tree from the search of Saturn, who would have destroyed him.

Adamantius. See ADANTUS.

Adana. See OPHNIA.

Adamastus, in Greek mythology, was (1) a sur-
10 name of Mars as well as of Hercules. (2) The father of Achemenides.

Adami, Adam, a Benedictine friar, was born about 1590. He was bishop of Hierapolis and suffragan of Hildesheim. He was appointed to represent the prelates of the duchy of Württemberg in the Assembly at Westphalia. He died about 1670. Adami wrote, Ars
15 Consilia Westphalica (Frankf. 1698; Leips., 1677, by Mayr, who was accused of being inexact in this work). See Hoefer, Nouv. Biog. Générale, s. v.

Adam, Andrea, an Italian musician, director of the Pontifical Chapel at the commencement of the 18th century. He published a volume of musical abstractions entitled Osservazioni per ben Regolare il Cus di' Cantori della Chiesa di San Giovanni Laterano. He observed in the Pontificale Ordinarie che Straordinarie (1771). See Hoefer, Nouv. Biog. Générale, s. v.

Adam, Annibale, an Italian Jesuit, was born at Fermo in 1626. He became a Jesuit in 1641, and was professor of belles-lettres at Rome, where he died, in 1706, leaving, besides many other works, Sententiae Romanae Pulchrae Servatae (S. R. E., Cardinale qui e Seminario Romano Profecer (Rome, 1659, fol.): — Epistolae: — Opus Tripartitum Ethico-Politico-sacerum, etc. (transl. from the Italian of Sperella, ibid. 1671): — Life of the Protomartyr of Denmark, St. Canute (in Italian, ibid., 1882, 4to); — and a translation of the Sermons of Father Antonio Verri (1883, 4to), etc.

Adami, Francesco, canon of Fermo, who lived near the middle of the 16th century, wrote a history of his native country, which was published after his death by Cesar Ottinelli, under the title De Rebus in Civitate Firmana Gestis, Fragmentum Libri Duo (Rome, 1601). See Hoefer, Nouv. Biog. Générale, s. v.

Adami, Johann Christian, a Lutheran theologicalian of Germany, was born Jan. 13, 1682, at Luckau, in Lower Lusatia. He studied at Wittenberg; was in 1684 appointed deacon in his native place; advanced in 1687 as archdeacon; and in 1691 as pastor there. In 1694 he became a licentiate of theology at Wittenberg; in 1700 he was made doctor of theology; and in 1711 he was appointed general superintendent and first preacher at Lübben, where he died, May 12, 1715. He is the au-

20 thor of hymns and a number of ascetical works. See Jocher, Allgemeines Gelehrten- Lexicon, s. v.; Raabe, Leben der charismatischen Gottheitsgelehrten, s. v. (B. P.)

Adamian, an Irish name (the diminutive of Adam) borne by three men.

1. A Scot of Irish extraction mentioned by Bede (Hist. Eccles., iv, 25) in connection with Culdil-urbs (Coldingham), a mixed monastery, situated on the bor-

25 hers, in the Borders of the King of Dunbeath. He was a young man, committed an offence, a penitential course of life was prescribed, which Adaman resolved to observe until the end of his days. He continued in Coldingham, from about 670, in the practice of the utmost self-de-

30 nial, tasting meat and drink only on Sundays and holidays. He observed with sorrow the laxity of discipline in the monastery, and is said to have had a revelation of its approaching destruction, which came to pass about 679. He is commemorated in the Eng-


2. See ADAMANUS.

3. An Irish bishop, whose Church of Rath-maigh-35 eonaigh is now known as the parish Church of Ray-

70 mohery, near Raphoe, County Donegal. Adamann's obit as episcopus soptiens in all that is recorded of him, which appears in the Irish annals under the year 781. —

Smith, Dict. of Christ. Biog. s. v.

Adams, Aaron, a Methodist Episcopal minister, was born at Steuben, N. Y., June 22, 1796. He spen-

75 t his early life on his father's farm; was converted in 1824, and soon after licensed to preach; entered the Oneida Conference in 1829, and on its division became a member of the Black River Conference. His appoint-

70 ments were Russia, New York Mills, Stockbridge, Little Falls, Fairfield, and Rome; in 1841 he was presiding elder of Herkimer District; in 1845 of Potsdam District; and was afterwards stationed successively at Pulaski, Vien-

80 na, Fairfield, Trenton, Marcy, Oriskany, and Floyd. In 1867 he superannuated, and sustained that relation to the close of his life, making his home first at Floyd, then at Steuben, and finally at Rome, N. Y., where he died, May 9, 1879. Mr. Adams' Christian life was without a blot, having always been earnest, active, and steadfast. He was a symmetrical and complete man in Christ. See Minutes of Annual Conferences, 1880, p. 75.

Adams, Amos, a Methodist Episcopal minister, was born of pious parents at Amenia, N. Y. We have no means of ascertaining the date. He was trained from childhood in ways of righteousness and devotion. At the age of fifteen he experienced conversion, afterwards received a medical education, was licensed to preach in 1823, and in 1851 united with the Rock River Conference. In 1857 his health gave way, and obliged him to retire from active service. He died in Channahon, Ill., Sept. 11, 1859. Mr. Adams possessed a vigorous mind, rea-

90 soned clearly, and presented the truth forcibly and convincingly. As a man, his life was above reproach. See Minutes of Annual Conferences, 1859, p. 394.

Adams, Alexander, Jr., a missionary of the Church of England, was licensed to preach by the bishop of London, Dec. 21, 1748, and was sent to St. James's Parish, in Ann Arundel Co., Md., where he died, Oct. 20, 1767. See Sprague, Annals of the Amer, Pulpit, v. 35.

Adams, Alfred S., a Methodist Episcopal minis-

100 ter, was born at Union, Me., in December, 1824. He was converted when about twelve years of age through the influence of a religious tract. In 1850 he was admitted into the East Maine Conference. In 1854-55 he located and studied at the East Maine Conference Seminary, and in 1856 re-entered the Conference and continued faithful until the close of 1865, when he en-

listed as a private in the Eighteenth Regiment of Maine Volunteers. One year later he was appointed chaplain
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of the regiment. In 1865 he was readmitted into his Conference, but before reaching his first charge he died at Waldoborough, Me., July 24, 1865. Mr. Adams was a brave Christian soldier. He was small in stature, but of a wiry constitution. His sensibilities were quick; his sermons clear, forcible, and efficient. See Minutes of Annual Conferences, 1866, p. 111.

Adams, Amos, a Unitarian minister, was born at Medfield, Mass., Sept. 1, 1728. He graduated at Harvard College, in 1752, and was installed pastor of the First Church in Roxbury, Mass., Sept. 12, 1753. He died Oct. 5, 1775. He published a number of single Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 158.

Adams, Charles R., a Methodist Episcopal minister, was born May 20, 1816. His early history is unrecorded. In 1842 he was admitted into the New York Conference. A persistent bronchial irritation soon obliged him to superannuate, yet he continued to preach as his health would permit until the close of his life. On the division of the New York Conference he became a member of the New York East Conference. The last ten years of his life were spent in Chicago. He died Feb. 28, 1865, and was eminently a man of prayer. See Minutes of Annual Conferences, 1865, p. 81.

Adams, Cornelius, a Congregational minister, was born at Canterbury, Conn., Nov. 9, 1776. He graduated at Yale College in 1808, and was ordained at Scotland, Conn., in 1805. He followed Dr. Cogswell in the pastorate of the Church in the last-named place, and died Nov. 28, 1807. The sermon he preached the Sabbath after his ordination was published. See Cong. Quart., 1861, p. 154.

Adams, Daniel S., a Methodist Episcopal minister, was born at Unionville, N. J., in 1828. He was early led to Christ; received very limited educational advantages in his youth; entered Charlestonville Seminary in his twenty-sixth year for a ministerial preparation; received license to exhort in 1858; and in 1854 united with the New Jersey Conference. In his second year, failing health obliged him to superannuate. He died May 21, 1873. Mr. Adams was a devoted, useful, much-loved pastor, and a laborious, intractable, successful preacher. See Minutes of Annual Conferences, 1874, p. 96.

Adams, David, a minister of the Methodist Episcopal Church, was born about 1736, probably in Pennsylvania. He was converted in Sullivan County, Tenn., in 1815; received license to preach in 1818; soon after was admitted into the Holotan Conference, and in it served diligently until his death, at his residence in Knox County, April 15, 1858. Mr. Adams was one of national reputation. He possessed of varied talents for the pulpit, a commanding voice, fine delivery, and sympathetic temperament. As a field preacher he scarcely had an equal. See Minutes of Annual Conferences of the M. E. Church, South, 1858, p. 434.

Adams, Ezra, a Congregational minister, was born at West Medway, Mass., Aug. 29, 1808. He united with the parochial church of Rev. Dr. Ide, graduated at Amherst College in 1835, and, after teaching for a season, entered the East Windsor (Conn.) Theological Seminary, and, having finished its curriculum, was ordained pastor of the Church in Surrey, N. H., in 1839. From Surrey he went, in 1842, to Roxbury, N. H., where he continued seven years. He was then called to, and held the pastorate, at Gilsum in 1849. He died March 20, 1864. Mr. Adams was a faithful pastor and minister, distinguished for his self-sacrifice, and took deep interest in the education of the young. He wrote for the Massachusetts Sabbath-school Society a little volume entitled Advice to an Inquirer, or Children Led to Christ. See Cong. Quarterly, 1864, p. 208.

Adams, Ezra E., D.D., a Presbyterian minister, was born near Concord, N. H., and graduated at Dartmouth College. Early in his ministry he became a chaplain to the seamen at Havre, France, remaining in that position about ten years. He visited England, Scotland, Denmark, and other countries of Northern Europe, going as far as St. Petersburg. Returning to America, he was chosen pastor of the Pearl Street Congregational Church, Nashua, N. H. Here he spent six years. He next entered the service of the Foreign Evangelical Society and went to Philadelphia, where he soon became known among the Presbyterian churches as an attractive and eloquent preacher. He then founded the Church of the Spring Garden Hall congregation, which, under his eloquent and earnest preaching, became very strong and active. His health failed, and he went to work in France and Italy and came back much improved, but soon had to leave his duties. In a short time he was elected professor of rhetoric and kindred subjects in Lincoln University, Oxford, Pa. He became one of the editors of the Presbyterian in 1870, retaining at the same time his professorship in the university. He died Nov. 3, 1871. Dr. Adams was a thoroughly noble man, with large intelligence. See Presbyterian, Nov. 11, 1871.

Adams, Fitzherbert, D.D., an English divine, was born in 1651, and was educated at Lincoln College, where he took his M.A. June 4, 1675. He was inducted into the rectory of Waddington, Sept. 29, 1688; and elected to the Fellowship of Lincolns College in 1693. The same year he became prebendary of the sixth stall, Durham; was removed to the tenth in 1695, and to the eleventh in 1711. He was vice-chancellor in 1695, and died June 17, 1719. As rector of Lincoln he held the living of Twiford, and, having received fifteen hundred pounds a year on the lease, he expended it on the college chapel and rector's lodging. He bequeathed his library to the college, and was a benefactor to All Saints' Church, Oxford.

Adams, George Elisabeth, D.D., a Congregational minister, was born at Worthington, Mass., Oct. 27, 1801. He prepared for college at Phillips Academy, graduated at Yale College in 1821, and at the Andover Theological Seminary in 1826. From 1826 to 1829 he was professor of sacred literature in the Bangor Theological Seminary. In the latter year he was ordained at Bangor and installed pastor at Brunswick, Me. He resigned in the following year, and was acting pastor of Trinity Congregational Church, Orange, N. J., from 1831 to 1832, and died there Dec. 22, 1875. See Cong. Quarterly, 1876, p. 418.

Adams, George Washington, a Congregational minister, was born at Limerick, Me., May 16, 1808. When fourteen years of age, he was apprenticed to a tanner, and worked at that trade until he was of age. He then commenced his preparatory studies for the ministry. Having graduated at Bowdoin College, he spent two years at Bangor Theological Seminary, and was ordained at Brooksville, Me., in 1837, commencing his ministry there in the midst of a powerful revival. He remained here two years, after which he was pastor successively in Hillsborough, N. H., Dracut, Mass.; Shirley and Jaffrey, N. H.; and Riverpoint, R. I., where he died Dec. 2, 1865, after five years of labor. "Mr. Adams was a man of Puritan energy, earnestness, and simplicity, and his preaching was doctrinal, pungent, and uncompromising. Several revivals attended his ministry." See Cong. Quarterly, 1865, p. 192.

Adams, Ira, a Universalist minister, was born at Newtonville, Mass., April 5, 1841. He removed with his parents to Foweshult in Chautauqua Co., N. Y., in 1847; studied for the ministry at Dunkirk, N. Y., and Canton Theological School, and in 1867 began preaching. He was ordained to the work of the ministry at Stockton, N. Y., where he labored faithfully and successfully two years, when ill-health obliged him to relinquish the regular pursuit and enter secular business. He died Dec. 21, 1869. Mr. Adams was characterized...
Adams, James (1), a Presbyterian minister, was born Sept. 12, 1772. He studied in his early days under Rev. James Hall, D.D., of North Carolina, and studied theology under the Rev. James M'Kees, D.D., of the same church. He was licensed to preach by the Oxford Presbyterian Church in 1756; was employed by the Congregational Church of Dorchester, S. C., where he was ordained in 1779. He died Aug. 18, 1843. See Sprague, Annals of the Amer. Pulpit, iii, 921.

Adams, James (2), a Presbyterian minister, was born in Beaufort County, N. C., in 1800. He graduated at Princeton College, and also at the Theological Seminary. After the ministering the Presbyterian Church as a missionary in district portions of Pennsylvania. A call was sent to him from Monticello, Sullivan Co., N. Y., which he accepted, and he was ordained and installed pastor of the same. He was a ripe scholar and an eloquent preacher. As a pastor, the twenty-one years of service in this Church bear testimony to his fidelity. In 1857, he entered upon the duties of a large school in Jefferson County, N. Y., but he was obliged to relinquish it after six months. He died Feb. 7, 1857. (W. P. S.)

Adams, James (3), a clergyman of the Protestant Episcopal Church, was born at Franklin, Mass. He was ordained in 1839, and his ministry of nearly thirty years was almost entirely devoted to building up feeble parishes in New Jersey and Connecticut. He died at Poquoson, Conn., Oct. 29, 1868, as rector of St. James's Church in that place. See Amer. Quar. Church Rev. Jan. 1869, p. 640.

Adams, James M'Connal, a Presbyterian minister, was born in Lincoln County, N. C., Dec. 25, 1810. He received a classical education at Georgia University; a theological education at the Theological Seminary of Columbia, S. C.; joined the Presbyterian Church, and was ordained by the Bethel Presbytery in 1834 as an evangelist. He died at Yorkville, S. C., March 31, 1862. Possessed of fine intellectual gifts, well disciplined by education, and a heart full of noble and generous zeal, Mr. Adams was eminently qualified for the work of his ministry. See Wilson, Presb. Hist. Almanac, 1867, p. 422.

Adams, John (1), D.D., an English divine, was born in London, and educated at Cambridge, being admitted to King's College in 1678, and receiving the degree of A.B. in 1692, and of A.M. in 1686. In 1687 he was presented by the lord-chancellor Jeffreys to the living of Hitcham, in Leicestershire. In London he was lecturer of St. Clement's; rector of St. Alban's, Wood Street, and of St. Bartholomew's. He was also a prebendary of Canterbury, chaplain in ordinary to Queen Anne, and in 1708 canon of Windsor. He was presented in 1711 to the living of Hornsey, and in the following year was elected provost of King's College, which position he held until 1719. Fifteen of his sermons were printed (1695-1712). See Alumni Etonenses, p. 48; Cook, Preacher's Assistant.

Adams, John (2), a Congregational minister, was the son of Matthew Adams, whose literary tastes, although he was a mechanic, led him to collect a fine library, for the use of which Dr. Franklin acknowledges his grateful acknowledgment. His son John was graduated at Harvard College in the class of 1745. For thirty years (1748-78) he was minister of Durham, N. H. From Durham he removed to Newfield, York Co., Me., where he preached and practiced medicine till his death, June 4, 1792. He is said to have been subject at times to great depression of spirit, and his behavior was unusually eccentric. When in this latter state he was unusually animated in his preaching. See Allen, American Biog. Dict. s. v. (J. C. S.)

Adams, John (3), LL.D., an American teacher and philanthropist, was born at Canterbury, Conn., in 1772. He graduated at Yale College in 1795, and taught at the academy in his native town until 1798. He became rector of Plainfield Academy in 1800; principal of Bacon Academy, Colchester, Conn., in 1803; and principal of Phillips Academy, Andover, Mass., in 1810, which position he held until 1835. During this period, he was one of the founders of several benevolent societies. At the close of the period of his labors at Andover, he removed to his estate, where he gave much attention to improving the school laws of that state, and organized several hundred Sunday-schools. His death occurred at Jacksonville, April 24, 1865. He wrote several works on the training of the young, a part of which were published and others left in manuscript.

Adams, John (4), a Bible Christian minister, was born in the parish of Kirkhampton, Cornwall, England, in 1764. He was converted when young, entered the itinerancy in 1825, and was superannuated in 1848. He died May 7, 1863.

Adams, John (5), a Presbyterian minister, was born in Ireland, March 7, 1785. He was educated at the University of Glasgow, and studied theology privately. He emigrated to the United States in 1825, joined the American Presbyterian Church, and was appointed to preach at Guiniston, York Co., Pa. He died Jan. 14, 1862. See Wilson, Presb. Hist. Almanac, 1868, p. 555.

Adams, John (6), an English Congregational minister, was born at Linton, Cambridgeshire, in 1787. Here he was surrounded by good religious influences from his infancy. He was educated at Wymondley College, and in 1815 was ordained at Market-Deeping, June 17, 1818; and soon afterwards went to Redhill, near Royston, where he labored until 1864. He died Jan. 14, 1866. See (Lond.) Cong. Year-book, 1867, p. 267.

Adams, John (7), a Congregational minister, was born at Salem, Mass., Nov. 30, 1813. He graduated at Middlebury College in 1837; entered the Andover Theological Seminary; but did not remain long; preached in Warren, Vt., six months; was acting pastor at Cambridge, Mass., in 1839, and at Essex in 1840; was ordained July 21, 1841, at Underhill North, Vt.; dismissed in October, 1843; installed at Sharon June 26, 1844; dismissed May 1, 1857. He was acting pastor at Hanover Centre, Vt., from 1857 to 1861; and from 1861 to 1869, he was minister of the church at Hanover Centre from that time until his death, May 19, 1879. See Statistics of Cong. Ministers, 1879.

Adams, John Dietrich, a German Reformed minister, was a native of Hesse, in Germany. He emigrated to America in 1808, and accepted a call from the churches at Sunbury, Pa., and a few neighboring places. He was received as a member of the Synod in 1809, and on account of using strong drink was expelled in 1813. He died soon after. See Harbaugh, Fathers of the Germ. Ref. Church, iii, 470.

Adams, John H., an English Wesleyan minister, was born at Worcester, Jan. 29, 1788. He was piously trained, converted under J. McCony in 1811, and entered the ministry in 1815. He became a superannuate in 1846, after having labored in various parts of England, and several years in France, and died Dec. 15, 1846. Mr. Adams stood high in the esteem of his brethren, and his private and ministerial character was irreproachable. His sermons were instructive and convincing. See Minutes of the BPF, Conference, 1847.

Adams, John M., a Methodist Episcopal minister, was admitted into the Virginia Conference in 1866, and in a little session to the close of his life, July 9, 1873. As to Mr. Adams's birth and early life, we have no means of information. Through his instrumentality many were added to the Church. He was an affectionate father, a devoted Christian, and a clear, pointed, soul
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stirring preacher. See Minutes of Annual Conferences, 1879, p. 20.

Adams, John Ripley, D.D., a Congregational minister, was born at Plainfield, Conn., March 20, 1802. He was a graduate of Yale College in the class of 1821. He entered the Andover Theological Seminary, Mass., in 1823, and was licensed as a Congregational minister in 1826. Though he labored in churches known as Congregational, he was a member of the Lounderry Presbytery. He died at Northampton, Mass., April 25, 1866. He was an eminent scholar and a successful teacher. For many years he was principal of Phillips's Academy at Andover. See Wilson, Preb. Hist. Almanac, 1867, p. 119.

Adams, John Watson, D.D., a Presbyterian minister, was born at Simsbury, Conn., June 6, 1796. He was converted in 1816, graduated at Hamilton College in 1822, and afterwards studied in the Auburn Theological Seminary. In 1826 he was installed pastor of the First Presbyterian Church in Syracuse, N.Y., where he remained until his death, April 6, 1856. After his death there was published a duodecimo volume of his Discourses, in connection with a Memoir of his life and character, by the Rev. Joel Parker, D.D. See Sprague, Annals of the Amer. Pulpit, iv, 488.

Adams, Joseph (1), a Congregational minister, was born at Braintree, Mass., Jan. 1, 1869. He graduated at Harvard College in 1710; was ordained at Newington, N.H., Nov. 16, 1715; and died May 28, 1758. He is remembered by Sprague, Annals of the Amer. Pulpit, i, 456.

Adams, Joseph (2), a Unitarian minister, was a native of Newbury, Mass.; graduated at Harvard College in 1742; was ordained at Stratham, N.H., June 24, 1756; and died Feb. 24, 1785. See Sprague, Annals of the Amer. Pulpit, viii, 14.

Adams, Joseph (3), a Baptist minister, was born in Maine about 1780. He made a profession of his faith in Christ in the Methodist Church, but subsequently a change of sentiments led him to join a Baptist Church. He was ordained pastor of a church in Jay, Me., where he remained for fourteen years. After ten years, spent chiefly in labors as an itinerant minister, he returned in 1828 to the church of which he had been pastor in Jay, and continued in place for three years (1828-31). Resigning a second time, he gave himself more or less to itinerant work so long as he was able to preach. He died in 1844. See Millett, Hist. of the Baptists in Maine, p. 433. (J.C.S.)

Adams, Joseph (4), a Presbyterian minister, was born in 1809. He was dismissed from thePalestine to the Wisconsin Presbytery Sept. 13, 1856. In 1871 he was a resident of Dubuque, Iowa, but was at Frankville, Ia., without charge. He died March 6, 1871. See Horton, Hist. of the Presb. Church in Illinois.

Adams, Joseph Augustus, a Methodist Episcopal minister, was born at South New Market, N.H., March 17, 1818. He was converted while attending the Wesleyan University, where he graduated in 1842. The next year he was appointed principal of an academy at Norwich, Conn. The next year as theological teacher at Andover; and then as teacher in the New Hampshire Conference Seminary. In 1846 he entered the New England Conference. In 1859 he travelled for his health, and died in San Francisco, Aug. 27, 1860. Mr. Adams was modest, cheerful, cultured, in mind and spirit, and devout. See Minutes of Annual Conferences, 1861, p. 54.

Adams, Joseph B., a Presbyterian minister, was born in Chester County, Pa., in 1801. He made a profession of religion in 1819; graduated at Jefferson College in 1820 and Princeton Seminary in 1822; and entered the ministry of the Presbyterian Church in 1827. In 1872-74 he was agent of the Sunday school Union for the purpose of establishing Sabbath schools through the states of New York and Pennsylvania. He labored in Georgia as a missionary for nearly three years, when he removed to Alabama and joined the Tuscaloosa Presbyterian. He died at Easton, Pa., July 5, 1865. See Wilson, Preb. Hist. Almanac, 1866, p. 89.

Adams, Joseph D., a minister of the Methodist Episcopal Church, South, was born in Williamsburg District, S.C., Dec. 26, 1820. He joined the Church in 1831, though he did not profess religion until 1825. He moved to Georgia in 1825; became class leader in 1838; was licensed to exhort in 1844; and in 1846 united with the Georgia Conference. In 1856 he removed to Louisiana, and joined the Louisiana Conference, in which he labored until his death, July 26, 1873. Mr. Adams, as a preacher, was richly instructive, apt in illustration, and his sermons and prayers were delivered with great power. In exhortation and prayer he had few equals as to pathos and fervor; as a pastor he excelled. See Minutes of Annual Conferences of the M.E. Church, South, 1874, p. 383.

Adams, Josiah (1), a Methodist Episcopal minister, was born at Woodfield, O., July 25, 1818. He experienced religion in his eighth year; received license to exhort in his sixteenth year; was ordained to the presbytery; and in 1841 was admitted into the Pittsburgh Conference, in which he served the Church faithfully until his death, April 10, 1851. Mr. Adams was a self-made man of refinement, accuracy, and breadth of knowledge. He possessed excellent natural ministerial gifts. His mind was always attended with unusual power, and everywhere he was highly honored. See Minutes of Annual Conferences, 1851, p. 603.

Adams, Josiah (2), a Methodist Episcopal minister, was born at West Huldon, Northamptonshire, England, in 1821, of pious Wesleyan parents. He experienced religion at the age of sixteen; was soon licensed to preach; emigrated to America in 1858; and in 1857 was admitted to the Episcopal Ohio Conference, where he labored with great acceptability and usefulness until his death, Oct. 14, 1866. Mr. Adams, as a preacher, was earnest, practical, and pointed; as a Christian, upright and honorable in all his deportment. See Minutes of Annual Conferences, 1867, p. 163.

Adams, Lucius, a Canadian Methodist minister, was born at Esquesing, Ont., in 1850. He was converted in childhood, was educated at the University of Toronto, Mich., and the Victoria College, Ont., where he was distinguished by his assiduity and proficiency. In 1854 he was received by the Conference, having been previously sent to Mitchell, Ont., where a revival crowned his labors. He died in the midst of his success at Mitchell, Ont., Jan. 1, 1856. See Carroll, Case and his Contemporaries, i, 151.

Adams, Moses (1), a Unitarian minister, was born at Framingham, Mass., Oct. 16, 1749. He graduated at Harvard College in 1771; was ordained and installed pastor of the Church in Acton, June 25, 1777; and died Oct. 13, 1819. See Sprague, Annals of the Amer. Pulpit, viii, 115.

Adams, Moses (2), a Methodist Episcopal minister, was born in Jefferson County, N.Y., Jan. 11, 1806. He joined the Church in his youth, and in 1830 united with the Oneida Conference, in which for nearly twenty years he did effective work, though physically weak. In 1854 he removed to Racine, Wis. The last year of his life he spent in Kansas making a way for Methodism. He preached overwork some time in 1871 or 1872. He was well-informed, disciplined, and refined; laborious and sympathetic. See Minutes of Annual Conferences, 1872, p. 55.

Adams, N. H., a clergyman of the Protestant Episcopal Church, died Oct. 23, 1854, while rector of St. Matthew's Church, Utica, N.Y. For twenty-seven years he had labored in that capacity. He had enwrapped his entire ministry. He was of an amiable disposition, and very much beloved by his Church. See Amer. Quar. Church Rev. 1854, p. 627.
Adams, Nehemiah, D.D., an eminentCongregational minister, was born at Salem, Mass., Feb. 19, 1806. He graduated at the Harvard University in the class of 1826. He pursued his theological studies at the Andover Seminary, where he graduated in 1829. Dec. 17 of that year he was ordained and installed as colleague pastor with the Rev. Dr. Holmes of the First Congregational Church, Cambridge; and March 28, 1834, he was installed as pastor of the Essex Street Church, Boston. On account of failing health, he was obliged, in 1840, to resign his pastorate; but he refused to accept his resignation, choosing rather to obtain an associate pastor and allow him to travel for the benefit of his health. He made a long voyage in the fall of 1869 to San Francisco, thence to Honolulu and Hong Kong, and returned in 1870. He died in Boston Oct. 6, 1878.

Dr. Adams was a Christian gentleman, and though often engaged in keen controversies, no word ever fell from his tongue or pen that betrayed anger or resentment. His piety was of a deep and spiritual character, and he possessed in an eminent degree the graces of the Christian. These qualities appear in his published writings, but they greatly enriched and beautified his long and useful life. He was for many years an officer of the American Tract Society, and of the American Board of Commissioners for Foreign Missions.

Not long after entering upon his ministry in Boston, Dr. Adams was engaged, in the Unitarian controversy, on which topic he preached vigorous and scholarly sermons, and published several books in defence of Trinitarian doctrine. One of these publications was entitled Remarks on the Unitarian Belief. In a periodical entitled The Spirit of the Pilgrims, published from 1826 to 1828, and devoted to the defence of the Puritan faith, as against the modifying and destructive tendencies of modern liberal thought, he appeared with great frequency. Other published writings of his are, The Friends of Christ in the New Testament; A Life of John Eliot; An Autobiography of Thomas Shepard; Christ, a Friend; Agnes and the Key of her Little Coffin; Bertha and her Baptism; Communion Sabbath; and others of a devotional and religious character, including tracts, hymns, poems, addresses, and discourses. His South Side View of Slavery, published in 1854, is perhaps the best-remembered of his books, from the strong feeling it called out on the part of abolitionists. This book was the outcome of a persuasion that the formation of Southern institutions during a winter spent in Georgia for his health, and it elicited a wide and warm discussion in the North, in connection with which Dr. Adams published his correspondence with Governor Wise of Virginia. See Cong. Year-book, 1875, p. 86. (W. F. S.)

Adams, Newton, M.D., a Baptist missionary, was born at East Bloomfield, N.Y., in 1804. When he was thirty years of age he determined to enter upon missionary life, and in that capacity, in 1834, went to South Africa to labor among the Zulus. He was one of six men who with their wives went to the Zulu country to establish there a missionary station. In 1844 he was ordained a minister of the Gospel. His death occurred September 25, 1856. It is said that he was in the prime of his life and of his usefulness. See Allen, Amer. Biog. s.v. (J. C. S.)

Adams, Obadiah, an English Wesleyan missionary, was converted in Loombridge, Sussex, where he became a very useful local preacher. He was appointed to labor in Jamaica, W.I., in 1818, and was successfully conducting the mission in Spanish Town when he was cut off by fever, April 18, 1816, at the age of twenty-nine years. See Minutes of Conference, 1816, p. 69.

Adams, Richard, M.A., an English Nonconformist, was educated at Cambridge, where he was admitted A.M. in 1844. He afterwards, 1846, entered Brasenose College, Oxford, and was made fellow in 1848, and proceeded to the Master'ship. In 1855 he was presented to the living of St. Mildred, Bread Street, London, where he continued until 1862 for nonconformity in 1862. He afterwards preached to a small congregation in Southwark, and died at Hoxton in 1864. Besides Sermons of his own, he assisted in the publication of some of his brother's works, and those of Mr. Charnock. He also compiled the Commentary on Philostratus and Colossians in Poole's Bible.

Adams, Samuel R., a Methodist Episcopal minister, was born at Campton, N. H., June 5, 1825. He was converted when but fifteen years of age, and always maintained an unblemished Christian character. He obtained his education by his own exertions; graduated at Wesleyan University in 1851; spent two years in teaching in his own state; and in 1853 went to Indiana with the intention of devoting his life to school-teaching. He was licensed to preach in 1854, and admitted into the Indiana Conference in 1857. After teaching a short time in Aurora, he took charge of the Seminary College in the same year. In the same years later was chosen president of Moores' Hill Male and Female Collegiate Institute, which position he held till near the close of his life. In 1861 he was appointed chaplain of the 26th Regiment Indiana Volunteers, and, after sixteen months' service, died at Springfield, Ml., Dec. 19, 1862. Mr. Adams was an ardent patriot, a kind and courteous man, an earnest and successful theological preacher. See Minutes of Annual Conferences, 1863, p. 171.

Adams, Samuel W., D.D., a Baptist minister, was born at Vernon, N.Y., in August, 1815. He pursued his collegiate studies at Hamilton College, and studied theology at the Hamilton Theological Seminary. For three years was pastor of the Congregational church at Oneonta. Here he remained until called to the pastorate of the First Baptist Church in Cleveland, O., in 1846, which office he held fourteen years, and was greatly respected and beloved in the community. He died Oct. 29, 1864. See Appleton's Annual Cyclop., iv, 621.

Adams, Solomon, a Congregational minister, was born at Middleton, Mass., March 30, 1797. He graduated at Harvard College in 1820, and at the Andover Theological Seminary in 1822. In 1833 he was installed as pastor of the church in Alton. He was elected president of the New England Theological Institution. In 1828 he removed to Portland, taking charge of the Free Street Seminary. After serving in this institution for twelve years, he removed to Boston, where for many years he was principal of a similar school. Mr. Adams was very much interested in education, and was an efficient member and officer of the American Institute of Education. In 1825 he was ordained as an evangelist, but, although he preached frequently, his greatest success was achieved as a teacher. He died at Auburndale, Mass., July 20, 1870. See Cong. Quar. 1871, p. 325.

Adams, Theophilus B., a Baptist minister, was born in New Hampshire in 1798. He entered the ministry, as did most of the Baptist ministers of his time, with but little preparation for the work except a heart warmly interested in the spiritual welfare of his fellowmen. His own experience taught him the value of an education, and he encouraged sound learning for the ministers of the Gospel. He was twelve years in the work, eight of which were spent in Aeworth, N. H., where he died, Aug. 15, 1831. See Christian Watchman, Sept. 9, 1831. (J. C. S.)

Adams, Thomas (1), brother of Richard, became a student of Brasenose College, Oxford, England, in July, 1649, and was made fellow in June, 1652. He was
much esteemed for his learning, piety, and diligence. Elected from the university in 1862, he resided for a considerable time in the family of Sir Samuel Jones, and afterwards was chaplain to the countess-dowager of Clare. He died Dec. 11, 1670. He wrote a few tracts on the principles of religion, and one on the controversy between the Church and Dissenters. See Wood, Fuscii, vol. ii.

Adams, Thomas (2), a Unitarian minister, was a native of Roxbury, Mass., and graduated at Harvard University, at which he was ordained at Camden, S.C., Nov. 18, 1791, and died Aug. 16, 1797. See Sprague, Annals of the Amer. Pulpit, viii, 67.

Adams, William (1), a Congregational minister, was left an orphan when nine years old. He probably obtained his preparatory education at Ipswich, Mass., and in 1867 entered Harvard University, graduating in 1871. Soon after, he was invited to preach at Westfield, Mass., but it does not appear that he accepted the invitation. In February, 1872, he preached at Dedham, when the congregation unanimously invited him to become their pastor, and he was duly ordained Dec. 3, 1873. Little is known of his ministry. He died at Dedham, Aug. 17, 1885, at the age of thirty-five. Two of his sermons—"The Old and the New in 1878," and a modern treatise—were published. A Commentary on Tim., written by him, is still preserved, and is exceedingly elaborate. See Sprague, Annals of the Amer. Pulpit, i, 181.

Adams, William (2), D.D., an English divine, was born at Shrewsbury in 1707, and entered Pembroke College, Oxford, at the age of thirteen years. He took the degree of A.M., April 18, 1727, and afterwards obtained a fellowship. In 1732 he was presented to the curacy (or vicarage) of St. Chad's, Shrewsbury, upon which occasion he quitted the college. He took his degrees of B.D. and D.D. at Oxford in 1756, and in July 26, 1775, became Master of Pembroke; in consequence obtaining a prebend of Gloucester attached to that office. The year before he went to Oxford, Mrs. Elizabeth Cressett presented him with the rectory of Coumd, in Sh. ophire, which he retained till his death. When he became Master of Pembroke, he resigned the living of St. Chad, and was soon after made archdeacon of Llandaff. He died at his prebendal house at Gloucester, Jan. 13, 1789. He published three occasional Sermons (1742, 1743, 1748), but his principal work was an Essay on Hume's Essay on Miracles (1758, 1802). Two volumes of Sermons, etc., were printed (Shrewsbury, 1777, 1790). His sermon on True and False Doctrine caused a dispute, although neither he nor Rev. William Romaine, a sermon of whose he criticised, took any part in the controversy. See Gentleman's Mag. 1789; Chalmers, Biog. Dict. s. v.; Darlington, Cyclop., Biblical, s. v.

Adams, William (3), an early Methodist preacher, was born in Fairfax County, Va., July 28, 1759. In 1775, after a season of distress and powerful conviction, he was converted. He was received on trial by the Conference in 1779, and appointed to the Baltimore Circuit, where he served with great profit for about six months. He died Dec. 3, 1783. See Jackson, Lives of Early Methodist Preachers, vi, 275.

Adams, William (4), D.D., LL.D., a Presbyterian minister, was born at Colchester, Conn., Jan. 25, 1807. He received his early education from his father, John Adams, LL.D., the eminent teacher and philanthropist, president of Phillips Academy, Andover, Mass. It was here he took the foundation of that accurate and classical education, which served as an ancient university, and from which he derived such a knowledge of law, history, and literature, and such a prospect of life and public labours. He graduated at Yale College in 1827. He pursued his theological studies at Andover Seminary, and was licensed to preach in Boston in 1805, and ordained and installed pastor of the Congregational Church in Brighton, Mass., where he remained for three years; and, after preaching a short time in Pearl Street, New York, he accepted a call from the Central Presbyterian Church in Brome Street, New York, where he was installed in 1834. His whole subsequent life was spent in that city; and his name and influence have been happily identified with its best interests, religious, civil, and social, for nearly half a century. In 1858 the Madison Square Presbyterian Church was organized; and a large and beautiful building was erected on the southwest side of the square. Of this church he became pastor.

Dr. Adams stood at the head of the profession in the denomination which he distinguished by his scholarship, his varied accomplishments, his purity and dignity of life and manners. In the division which took place in the Presbyterian Church, Dr. Adams was uncompromisingly identified with the New-school branch. In May, 1862, he was elected moderator of the Assembly which was held in Washington, D.C. When the movement was made to effect a reunion of the two severed branches, he was one of the hearty promoters of the same, and was made chairman of the Committee of Conference on the part of the New-school Assembly appointed in 1866; and continued to act in that capacity until the reunion was consummated. At the meetings of the two assemblies in New York in 1869, when the preliminaries were definitely arranged, he appeared before the Old-school Assembly in the Brick Church, to present the cordial greetings of the men with whom he was associated. He was often designated to represent the clergy on occasions of great responsibility, and always proved himself equal to the occasion. At the Evangelical Alliance of 1873 held in New York, Dr. Adams was naturally and without question selected as the most suitable man to deliver, in the name of the American Alliance, the address of welcome to the distinguished theologians, professors, preachers, and laymen from all other lands.

In the fall of 1873 Dr. Adams was elected president of the Union Theological Seminary and professor of sacred rhetoric. Two years before he had been elected to the same position, which he had declined. He was eminently qualified for the position by his extensive and varied attainments as a scholar, combined with his rare oratorical gifts as a speaker. The ministerial labor of Dr. Adams was by no means the extent and measure of his work. He was identified with all the benevolent schemes of the Church, and devoted much of his time to their practical working. He was a frequent contributor to religious and secular journals, and an industrious writer otherwise. Besides sermons, addresses, magazine articles, etc., he published in 1850, The Three Gardens, Eden, Gethsemane, and Paradise;—Spirit of Hebrew Poetry in the Psalms;—Biographical Sketches with Thanksgiving Memories of the Day, and Helps to the Habs,—Conversations of Jesus Christ with Representative Men. His Lecture on the Catacombs of Rome, delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. He was the first to read and interpret correctly the inscriptions on the monuments in the Catacombs. He died at Orange Mountain, N.J., Aug. 31, 1880.

Dr. Adams was a very successful teacher. He had an old department, into which little that was new could be introduced; but he treated it in a wonderfully fresh way. He delivered lectures regularly to the senior class, and at first also to the junior class. But his strength was in his method of giving private instruction to all of the students. It was his custom to call one some of them to him every day, and, taking him into the council, he would learn the work, and give him his service. At the conclusion of these exercises, he would criticise the efforts of the student kindly but severely.

Dr. Adams was remarkable for his fine personal appearance. He had a commanding figure, a graceful, dignified presence, and a courtly address. When a young man he was six feet high, and possessed a light, elastic step. His great energy and indefatigable industry
ADDIXI DOCTRINA

(2) Wofriae, fire in living beings (animal heat);
(3) Orarzebeht, the fire in plants;
(4) Wazeehk, the pure fire burning on the altars, whose highest potential was the Brahma fire;
(5) Spreeniek, the fire in houses, kitchens, etc.;
(6) Omru, the fire

Adams, William (5), an English clergyman, was born at Sheerness, England, Jan. 1, 1831. He emigrated to the United States with his widowed mother in 1841, experienced religion in 1850, and joined the Baptist Church. Later he united with the Methodist Episcopal Church; studied for the ministry at Cazenovia Seminary; and in 1856 entered the Oneida Conference, in which he served with fidelity, ability, and success until overwork compelled him to retire in 1875. He died at Sioux City, Ia., June 13, 1877. Mr. Adams was an extensive reader, a diligent student, a close and fluent writer, and a ready speaker. See Minutes of Annual Conferences, 1877, p. 117.

Adams, Zadieel, a Congregational minister, was born at Braintree, Mass., Nov. 3, 1736. He was immediately connected with the celebrated Adams family, his father being an uncle of John Adams. He was a graduate of Harvard College in the class of 1756. He was ordained as pastor of the Church in Lunenburg, Mass., Sept. 5, 1754, and died March 1, 1801, in the thirty-seventh year of his ministry. He preached the Dudleian Lecture on Presbyterian ordination in 1784, and was the author of the 'Life History of the Brethren,' a historical and biographical work published by the Brethren in 1857. He was also the author of 'The Life of a Churchman,' and 'The Life of a Churchwoman,' and was a contributor to the Boston Magazine.

Adams, Zenas, a Canadian Methodist minister, brother of the Rev. Ezra Adams, was born at Aescott, Ont., in 1795. He was called into the work in connection with the New England Conference and served in New York, Connecticut, New Jersey, New Hampshire, and Massachusetts, where he died in 1832. He was a writer on religious topics and was known as a writer on social and political subjects as well. He was a contributor to the Baptist Review and和其他 religious periodicals.

Adda, a companion of Felix, an African bishop, martyred with him in the Diocletian persecution, and is probably the same with the one commemorated Aug. 30. See 'Baillot, Fies des Saints, vol. II, Aug. 30; Quain, p. 248.

Adda, the companion of St. Cedd in his mission to the Middle-Angles in 653. He was an Englishman by birth, and brother of Uffa, abbot of Gystshead. See Bede, Hist. Eccl., iii, 21.

Addecius, a Christian martyr, who was a royal steward in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletian, about A.D. 305. He is also commemorated by the Latin Church, Feb. 7; by the Greeks, Oct. 5 or 4.—Landon, Eccles. Dict. s.v.

Avelaeus states (Notes to Eusebius) that the Adventus (or Adactus) mentioned above is not the same with the one celebrated by the Roman Church. But we find that there are two saints of this name commemorated at Rome. One was a companion of Felix, an African bishop, martyred with him in the Diocletian persecution, and is probably the same with the one commemorated Aug. 30. See 'Baillot, Fies des Saints, vol. II, Aug. 30; Quain, p. 248.

Addeci Doctrina. Under this title there is extant what purports to be a history of the Christian Church from its foundation by Jesus Christ to the year 1956. It is written in a Complete Form in the Original Syriac, with an English Translation and Notes (ibid. 1876). In our edition, we learn that Addai, or Thaddeus, not only converted king Agbar Ukbam, but also the larger portion of the nobles and people of Edessa, and built churches in and about that place. For Addai did not only convert Agbar, but also was killed by an apostatized son of Agbar, and was buried by the believers in the church where he was murdered. The author of this narrative signs himself Labuna, a contemporary. Cureton, Phillips, and Bickell regard this document as genuine, and as the source from which Eusebius derived his material concerning the introduction of Christianity into Edessa. Not so, however, Nestle, in a review of Phillips's work in Schützer's Literaturzeitung, 1876, p. 644, who, while admitting that some passages which are found in Eusebius may be accounted for by a hasty translation from the extant Syriac text, yet thinks that the differences existing between Eusebius and the Doctrina are so great that it seems to be improbable that the former should have perused the latter. As to the age of the composition there is also a difference of opinion. Nödeke places it about the year 300, Wagenmann in the latter half of the 2nd century, and Bickell in the 1st century. According to the latter, the conversion of the king and people of Edessa during the 1st century must now be regarded as a matter of fact, although he would not identify Addai with Thaddeus. See Bickell, Consectus Rei Syrorum Historiarum (Monasterii, 1871), p. 15 sq.; the same in Literarischer Handwörterbuch für das Kaisergebiet, Deutschländ (1889), p. 145 sq.; Wagenmann in Jahrbücher für deutsche Theologie, xxii, 320-322; Nödeke, in Liter. Cent.
Adar, the twelfth month of the Assyrian year. It was dedicated to the seven great gods; was called by the Accadians Sairu, "sowing of seed," and answered roughly to our February.

Adidas, one of the three disciples of Manes, who, according to the Acts of Archeleus, was originally sent to preach his master's doctrines in Scythia, and was afterward commissioned with the others to collect Christian books. He was subsequently sent as a missionary to the East. Cyril of Jerusalem (Catech. vi. 81) gives his name as Rodakos (Rodex). Photius (Biblia, Cod. 89) mentions certain writings of Adidas, one of which was entitled Maco, in allusion to Mark iv. 21, and which was refuted by Diodorus of Tarsus. The Greek form of abjuration (Cotelite, Patres Apost. 1, 544) mentions a work against Moses and the prophets as written by Adidas in conjunction with Adaminas (q. v.).

Adderborne, COUNCIL OF OF NEMAR (Concilium Adderbornensi), was held in a place of that name, near the river Nadder (or Nadder), in Wiltshire, England, in 705. The council was composed of English abbots and bishops, and confirmed a grant of free election of their abbots to the abbeys of Malmesbury, Froome, and Bradford, which had been made by bishop Aldhelm. See William of Malmesbury, lib. v. De Questis Pontific.; Wilkin., i. 68.

Add Puson, in Hindu mythology, was a festival in honor of the goddess Parvati, the wife of Siva, in the month of Adi. It was celebrated in the temples of Siva. The goddess, on this occasion, was triumphantly carried through the streets on a wagon.

Addington, Stephen, D.D., a learned Dissenting minister, was born at Northampton, England, June 9, 1729, and was educated under Dr. Dodridge. Having been admitted to preach, he removed in 1750 to Spaldick, Huntingdonshire, and in 1752 became minister of a Dissenting congregation at Market-Harborough, Leicestershire. In 1758 he opened his house for the reception of pupils, and for many years he devoted nine hours each day to their instruction. He removed to Miles Lane, Cannon Street, London, in 1781, and soon after was chosen tutor of a new Dissenting academy at Mile End. He continued in the care of his congregation for about nine months of the year, and in the spring of 1793. Besides several educational works, he wrote, Marzian Religious and Prudential, with a Sermon to Young People (12mo):—Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs, etc. (1751, 4to):—Life of St. Paul the Apostle (Lond. 1784, 4to):—Sermon on the Prophecies of St. Paul (Lond. 1785, 8vo):—Sermons, Disc. s. v.; Darling, Cyclop. Biblio. s. v.; Theol. Mag. Jan. 1803, p. 7.

Addir (the mighty Father), a name applied to the true God by the Philistines, because he had visited the Egyptians with plagues.

Adris, W. B., an English Congregational minister, was first appointed by the London Missionary Society to Travancore in 1785, and in 1790 he was chaplain, Rangoon, Imbatoor, where he continued till 1861, when failing health compelled him to retire from active service. He resided at Coonoor, on the Nilgerrries, till his death, Feb. 18, 1871. See (Lond.) Com. Year-book, 1872, p. 304.

Addis, Henry, an English Congregational minister, was born at Devonport in 1806, of pious parents. He entered the Western College as a student in 1822. In 1837 he entered upon his first pastorate at Tonquin, where he was ordained. In 1838 he removed to Maiendenhead, and in 1843 entered upon his final pastorate at Taunton. Here he died, Oct. 2, 1860. Mr. Addis' preaching was very attractive, instructive, and powerful. See (Lond.) Com. Year-book, 1861, p. 197.

Addison, Edward, an English Wesleyan missionary, was born at Thirsk, Yorkshire, in 1820. In 1845 he was accepted as a candidate for the ministry, and appointed to British Akrah. Four years he labored in Western Africa with zeal and success both in preaching and in conducting a native theological institution. His pure character and exemplary pastorate commanded warm regard. He died, after twelve years of suffering, at Barnstable, Devonshire, May 8, 1861. See Minutes of British Conferences, 1861, p. 20.

Addison, James H., a minister of the Methodist Episcopal Church, South, was born in Baltimore, Md., Oct. 12, 1822. He emigrated to Texas in 1833; was converted in 1844; in 1848 was received on trial in the Texas Conference, and in its active ranks was faithful until 1856, when he superannuated, which relation he sustained until his sudden death, Jan. 21, 1870. Mr. Addison was a laborious and useful minister. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 506.

Addison, Laurence, D.D., an English prelate, was born at Mauldslieburne, parish of Crosby-Ravensworth, Westmoreland, in 1632. He was educated at Appleby, and was afterwards sent to Queen's College, Oxford, where he was admitted A.B. Jan. 25, 1654, and A.M. July 4, 1657. He was chosen one of the terrae fill in 1658. He objected to the tenure of the pastorate, which he was exposed, he soon after quitted Oxford. After the Restoration he obtained the chaplaincy of the garrison at Dunkirk, and in 1663 that of Tangier. He returned to England in 1670, and was made chaplain in ordinary to his majesty. Soon after, he obtained the living of Milton, Wilts, and also a prebend in the Cathedral at Salisbury. He took both degrees in divinity at Oxford July 6, 1675, and July 8, 1688, was promoted to the deanery of Lichfield. On Dec. 8, 1684, he was collated to the archdeaconry of Coventry, and held it with his deanery in commendam. He died April 20, 1708, and was buried in the church-yard of Lichfield. He published, The Present State of the Jews (Lond. 1676, 12mo):—The Christian's Manual (ibid. 1700, 12mo):—A Modest Plea for the Clergy (1677, 8vo):—The First State of Mahometanism, etc. (1688, 8vo):—An Introduction to the Sacraments (1681, reprinted 1696):—ΧΡΙΣΤΟΣ ΑΥΤΟΘΕΟΣ, or, An Historical Account of the History Dying the Godhead of Christ:—The Christian's Daily Sacrifice on Prayer (1689, 12mo):—An Account of the Millennium, etc. See Chalmers, Biog. Dict. s. v.; Darling, Cyclop. Biblio. s. v.; Hook, Eccles. Biblio. s. v.

Addison, Walter Dulany, a clergyman of the Protestant Episcopal Church, was born in Annapolis, Md., Jan. 1, 1759. In 1784 he was sent to England to complete his education, and was placed in charge of the Rev. John James, who kept a select school near London. Thence he was removed to a large academy near Greenwich, and in 1787 to Epsom, under the tuition of the curate, Rev. Joseph Golding, and there he was converted. Three years after, he went to London and studied under Dr. Barrow for six months, when he embarked with his brother John for America. On his arrival in his majority, he came into possession of nearly four thousand acres of land, twenty-five slaves and other property, near Annapolis, Md. In 1798 he removed to Oxon Hill, a part of his estate. For several years he had been studying for the ministry, and about this time he was ordained deacon, and took charge of Queen's Parish in Prince George Co., where he remained two years. In 1796 he was appointed on the Standing Committee. After his resignation of Queen Ann's Parish he frequently officiated in the churches contiguous to his residence, and in 1808, when he became rector of St. John's Parish, within which his estate was located. This position he held until 1809. Meanwhile (in 1804) he had commenced teaching a school at his residence on Oxon Hill. The following year he removed to Hard Park, where he continued to teach until 1809, when he
removed to Georgetown, D.C., and taught school there in connection with his brother John, and also served the church in that place. He continued in charge of St. John's Church until his increasing infirmities compelled him to resign it. In 1818 he became entirely blind. In 1830 he left Georgetown and went to Washington, D.C., where he remained until 1847, after which time he resided in Baltimore. He died there Jan. 31, 1848. Mr. Adelhelm's piety was of great affectionate character, and it was largely through his influence that various fashionable amusements, such as balls, card-playing, etc., were interdicted in the diocese. His liberality was conspicuously both in his intercourse with other denominations and in the use of his wealth. See Sprague, Annals of the Amer. Pulpit, v. 403.

Ade, a four-armed deity of the Banians.

Adecdeter (prop. Hadecondeter, i. 79) is a term used by Philostratus (Nar. 125) that Christ preached after his death to all that were in Hades, that they might repent and be saved.

Adelaide (or Alice), St., the daughter of Rodolph, second king of Transjurian Burgundy, was born in 961, and was widowed at the age of nineteen years, by the death of her husband, Lothair, king of Germany. She afterwards married Otto I, emperor of Germany, and so acted as to win the esteem and affection of her people. She died Dec. 16, 999, at Seltz, on the Rhine, at the monastery which she had erected there twelve years before. Although never formally canonized, her festival is marked in several modern martyrologies. On Dec. 16, St. Odilo of Cluny has written her Life, which is given in Surina. See Baleit, iii, 229; Butler, xii, 298.

Adelard. See Adalard.

Adelard (or Athelard), an English Benedictine monk who flourished about A.D. 1150, resided at Bath and became a member of the celebrated monastery of that city. He travelled into Egypt and Arabia; and translated from the Elements of the Greeks into Arabic in Latin before any Greek copies were discovered; also wrote several medicinal and mathematical treatises, which remain at Oxford in MS.

Adelbert. See Adalbert.

Adelbert, a Roman Catholic divinity, was a monk and professor of divinity of St. Vincent's at Metz, and died in 364. He wrote a Chronicle containing a list of the bishops of Metz up to his time. Thibautinus declares he had seen it, but no copy is known to exist now. The authors of the Histoire Litéraire de la France (vi, 396) attribute to Adelbert an Abridgment of Pope Gregory's Exposition of Job, to which he gave the title of the Mirror. Martene gives the preface in his Thaesaurus Anecdotorum, (ii, 94)

Adelbold (Adelboldus, or Adelborn), a German prelate, was born of a noble family in the bishopric of Liége. He was educated there and at Rheims, and became a councillor of emperor Henry II, and commander of the army. Unsuccessful in these positions, he assumed the monastic habit in the Monastery of Lobes. In 1098 he became bishop of Utrecht, rebuilt the cathedral, and devoted his later years to promoting learning and founding churches in his diocese. He died Nov. 27, 1097. He wrote De Vita S. Henrici Imp. given by Canisius, vi, 883; by Surina, July 14; and by Greuter, in Lives of the Saints in Belgium, Aug. 16 (1811) — a treatise De Rationali Intendiendi Cosmudinum Sphera (printed by B. Pez in his Thaesaurus Anecdotorum, vol. iii). Thibautinus attributes to him Hymnus in Praise of the Cross and of the Blessed Virgin, etc. See Biog. Universelle (1811); Cave, Hist. Lit. ii, 126; Dupin, Bibl. Eccles. 10th and 11th Cent.

Adelgawith, Johann Albert, a German seer, was born near Elling. He was the son of a Protestant minister, and well versed in the ancient languages. He claimed that seven angels had charged him with the work of banishing evil from the earth and of beating the sovereigns with rods of iron. He was arrested at Königsberg, accused of magic, and condemned to death. His works were concealed. He died Oct. 11, 1638. See Hoefer, Nouv. Biog. Générale, s. v.

Adelhelmus (or Adelinus) was the successor of Hildibrand in the bishopric of Sees, in Normandy, which he governed till about 910. He wrote an Accout of the Life and Miracles of St. Opportuna, Virgins and Abbess, which is given entirely by Mahillon, corrected by a MS. in the Church of St. Opportuna, Paris; and in an abridged form by Surius (April 22). See Surius, Op. cit. iii, ii, 229; Cave, Hist. Lit. ii, 67; Dupin, Bibl. Eccles. 9th Cent.

Adelberius (or Athelberius). See Adalaricus.

Adelgawith, the name which the followers of Ali (q.v.) among the Mohammedans take to themselves. The word denotes, in Arabic, the Sect of the Just, but the other Mohammedans call them Shiî. See SHITES.

Adelman, bishop of Brescia, flourished in the 11th century, and was a disciple of Fulbert (q. v.) and fellow-student of Berenger (q. v.). He was at first clerk of the Church at Liège, and afterwards master of the clerical choir there; probably from 1005 to 1048. In 1047 (probably) he addressed a letter to Berenger, endeavoring to reconcile him to the then novel doctrine of transubstantiation. The following year he was made bishop of Brescia, where he died, according to some in 1057, or, according to others, in 1061. The latter to Berenger had the following title, De Veritate Corporis Christi in Exsuntia, Epistle ad Berengariwm (Hib.; Max. Patr. xviii, 438). He also wrote Rhymi Alphabetici de Viris Illustribus sui Temporis. See Cave, Hist. Lit. ii, 134; Mahillon, Vie, Anecdot. 382; Chalmers, Biog. Dict. s. v.; Darling, Cyclop. Biblio. s. v.

Adelme (or Adhelm), St. See Aldhelm.

Adelphologia, the name given by Prædestinatus (i, 71) to a sect which, according to Philastrius (Hist. 86), "did not eat their meat with men," alleging prophetic example; and believed in the Holy Spirit to be created.

Adelphtos (Adelphatos), a Greek term for (1) a brotherhood; (2) a convent.

Adelphos (Adelphos, sister), a Greek term for a nun.

Adelphians, a heretical sect, condemned by Maximus (in Dionysius, De Eccles. Hierarch. c. 6) for observing the Lord's day as a fast. — Bingham, Christ. Antiq. bk. xx, ch. iii, § 5.

Adelphus (1), a Gnostic contemporary with Poltinus (Porphyry, Vit. Plot. 16). He is not mentioned by Christian writers. (2) A member of the first Council of Arles, supposed to have been bishop of Lincoln (see Augustine, Opp. ix, App. 1095 A; Cave, Hist. Lit. i, 350; Routh, Rel. Socr. iv, 318). (3) An Egyptian bishop and confessor, exiled by the Arians to the Thébaid. In 362 he writes as bishop of Onuphis, in the Delta. Athanasius addressed a letter (c. 371) to him, in which he briefly defends the Catholic faith against the objections of Arius, and, by anticipation, of Nestorians and Eutychians.

Adelphus, a chorépiscopus (q. v.) to Adolus, bishop of Arabissus, in the middle of the 5th century. He signed as proxy for his diocesan at the Council of Chalcédon. Moschus (Spir. Prat. c. 29), followed by George of Alexandria in his Life of Chrysostom, antedates that episcopate of Adelphus by half a century; and, confusing him with the unnamed bishop of Cucusus, by whom Chrysostom was honorably received on his arriaval at his place of exile, makes the saint lodge at his house at Cucusus. See Tillenot, xi, 628; Baroniuni, Anales, ann. 407, § 29.—Smith, Dict. of Christ. Biog. s. v.
ADEMANTUS. See ADIMANTUS.

ADEMAR (Ademarus, or Aymar) of CHABOIS, was born in 988, and was a monk of St. Cîgier of Angoulême (or, according to some, of St. Martial of Limoges). He wrote: Chanson a Principe Monarchia Francorum, chiefly from 892 to 1039 (published by Labbe)—also Commemoratio Abbatum Lemoricensium Bascilica S. Martialis Apostoli.—Letter to Jordanus upon the pretended apostolate of St. Martial:—Aristotlichen, etc. See Cave, Hist. Lit. ii, 120; Dupaix, Bibl. Eccles. 11th Cent.; Bibl. Universelle, vol. i.

ADENUL (or Atrophinus), archbishop of Caps, lived about the year 1690 (?), and wrote, in verse, The Office of the Martyr St. Mark, Bishop of Aleks, who suffered under Domitian, and other metrical works.

ADEMA, in Roman mythology, was the goddess of arrival, who had no temple; but who received promises and oaths from travellers who were to be fulfilled in case of a safe arrival at home.

ADEPHAGIA, in Greek mythology, was a goddess in Sicily, where she had a temple, and was worshipped like Ceres.

ADEN, John, an English Congregational minister, was born at Painswick, Gloucestershire, May 15, 1738. He was educated from childhood. As a young man, Mr. Aden was engaged in business at Winslow, Bucks, but during his leisure hours devoted himself to evangelistic labors in the neighboring villages. Being especially struck with the spiritual destitution of Great Horwood, he resigned his business and gave his best efforts to the building-up of Christianity in the place. After a time he removed to Cranbrook, Kent; and then to Rousgate. While at Rousgate Mr. Aden often preached in London. In Southwark, for twenty-two years, he was "in labors most abundant." Hundreds were converted, and many young men were led into the ministry. In 1850 Mr. Aden removed to Beasley Heath, Kent; and in 1858 he retired from the state ministry; and on Dec. 4, 1869, he was struck with paralysis, and, after twelve days, entered into rest. Mr. Aden was widely known as a preacher to the young, to sailors, and to the working-classes; to all of whom he was exceedingly useful. See (Lond.) Cong. Year-book, 1871, p. 300.

ADGATE, Cyprian V., a Methodist Episcopal minister, was born at Newton, N. Y., and experienced conversion in early life; and in 1819 was admitted into the Genesee Conference. He died in Penn Yan, Feb. 4, 1833. Mr. Adgate possessed respectable talents, was a careful student, social in disposition, and upright in life. See Minutes of Annual Conferences, 1833, p. 216.

ADHAB AL-KABIL, in Mohammedanism, is the punishment in the grave. The followers of Islam believe that the dead are judged immediately, and are punished even before the resurrection.

ADHABA, a festival among the Mohammedans, the same as the Turkish great Beiram (q. v.).

ADHEMAR de MONTEILL, bishop of METZ, was born near the close of the 13th century. He was a native of Langres, and was sovereign of the kingdom of the Limousins from 1237, holding both the sword and the crosier. He was at war with Ralph, duke of Lorraine, when king Philip of Valois intervened, brought the war to an end, and established a treaty of peace. This warrior-prelate then had difficulties with the regent of Lorraine, and with Robert, duke of Bar. He reduced to ashes the castle of Salins, invaded the Baroiss, took Conflans, and established justice by force of arms. His warlike taste obliged him to make loans, and to mortgage large territories and entire villages, such as Neuvilles and Sarrebourg. He died in 1361, and was interred in the chapel of the bishops which he had caused to be constructed in the Cathedral of Metz, the main part of which was not finished until 1490. See Hoefer, Nouv. Biol. Générale, s. v.

ADHEMAR (Alma) de MONTEILL, bishop of PUTY, in Velay, first punished a military revolt, and then consecrated bishop May 3, 1061. At the Council of Clermont, held by Urban II in 1095, he first demanded the cross, and excited enthusiasm which led to the first crusade. Having been appointed legate by the pope, he joined himself to the company of Raymond, count of Toulouse; and made a pilgrimage over the Alps; traversed Dalmatia and Albania; and at Constantinople made a truce with Alexis Comnenus, who at first created obstacles in the march of the crusaders. He then went to Nice, where he re-established discipline in an army of six thousand men. He distinguished himself in several combats with the Saracens, masters of Asia Minor; he favored certain religious frauds; and caused the siege of Antioch to be given up to the Mussulmans. He died of the plague at Antioch, Aug. 1, 1098. See Hoefer, Nouv. Biol. Générale, s. v.

ADI-BUDDHA is the one Supreme Intelligence in the creed of the Buddhists of Nepal, the only sect of the followers of Buddha which believes in a Supreme Being, either like the Aum (q. v.) of the Vedic period, or the Brahma (q. v.) of the later period of Hindu history. See BUDDHISM.

ADILE, George, a clergyman of the Protestant Episcopal Church, died at Greenwood, near Leesburg, Va., May 3, 1856. For nearly a quarter of a century he was a useful and influential minister of the Gospel; and, until within a few weeks of his death, he ministered at St. James's Church, Shelburne Parish, Leesburg, of which he had been rector for so many years. See Amer. Quart. Church Rev. 1856, p. 301.

ADILOS (unjust), in Greek mythology, was a surname under which VENUS was worshipped in Libya.

ADILS, in Norse mythology, was a giant of unconquerable strength, who assisted Rolf Krake.

ADIMANTUS (Aidíyuvroc), or ADIMANTUS (IDyuvroc), one of Mann's twelve disciples, who, according to Photius (Contra Man. i, 14) and Petrus Siculus (Hist. Man. xvi), was sent as a missionary into various regions. He seems to have met with special success in North Africa, where he was held in high veneration till the time of Augustine (Contra Adm. xii, 2; Contra Faust. i, 2). He wrote a book, apparently in Latin, in which he endeavored to prove a contradiction between the Old Test. and the New, taking passages chiefly from the Pentateuch, but also a few from the Psalms, Proverbs, and the prophets. This was refuted by Augustine (st. niv). In other ancient documents (see Zöteiler, Patres Apost. i, 547), this work is ascribed to Addas (q. v.) as well as to Adimantins; and Augustine states (Contra Adm. Leg. ii, 49) that Addas was the progenitor of Adimantins. Hence considerable confusion has arisen among later writers respecting these two persons.

ADITAS, in Shemite legend, is the name of the first mythical dynasty of Arabian kings; also a Hamitic race, one of the two great nations by whom the peninsula of Arabia was early peopled. See AP.

ADITH is the legendary name of the wife of Lot, who became a pillar of salt. The masses of stone along the shore of the Dead Sea are thought by the inhabitants, to be human beings changed into pillars of salt. The wife of Lot is mentioned in the book of Wisdom (6, 7). See LOT.

ADITI (the light), in Hindu mythology, is one of the two wives of Kasyapa; the other, Diti, is the darkiness. Aditi is a personification of the day, and therefore is the daughter of Daksha and the mother of the twelve Adityas. Aditi and Kasyapa sprang from Brahuna, and are therefore called children of God. Because of their great light, they are called the source of light. Aditi and
Kasyapa are the parents of Indra, the first of the twelve Adityas. The latter were pressed hard by the sons of the giants in a frightful war. Indra asked his husband what she should do. He advised her to bring an offering to the honor of Vishnu, who would be born as her son, and would annihilate the giants. It happened so; and thus Aditi gave birth to Vishnu in the person of the dwarf Vaman.

Aditya, in Hindu mythology, were the children of Aditi and Kasyapa, the twelve deities ruling the twelve months of the year. Among them, Indra is the highest, the sovereign of the entire sun-system. He is not the guide of the sun, like Matai. The names in prose history are very different from those given in the sacred poem Mahabharata and the canonical book Bhagavata-Purana. As Diti and Aditi are classed together, so all the children are one—the sun, or the year.

Aditya (devoted to Ur), a mythical Chaldaean king, referred to by Sargon II as the founder of the dynasty. He may have been the Aoros of the Greeks.

Adjunct Gods (or Adjuncts of the Gods) among the Romans, were a kind of inferior deities, added as assistants to the principal ones to ease them of their functions. Thus to Mars belonged Bellona, to Neptune Volusia, to Vulcan the Genius Luepis, and to the Evil the Lemures.

Adjutants-General is the title of those fathers among the Jesuits who dwelt with the general of the order, and whose business it was to watch over the principal occurrences of distant countries, and from time to time to communicate information to the general. See Jesuits.

Adjuvo (also St. Aindu or Ustrin) lived in the 12th century. He was the son of a Norman gentleman, of the family of the seigneurs of Vernon-sur-Seine, but assumed the cross in the war against the Saracens, and after seventeen years' service was captured and put to torture. He refused to renounce the faith, and, returning to France, contributed largely to the Abbey of St. Honoré, and built a chapel and a few cells near Vernon, where he shut himself up, rigidly observing the rule of St. Benedict. He died April 30, 1131 or 1132, and was buried in the Chapel of St. Mary Magdalen at Vernon. His life was written by Hugo, archbishop of Rouen. See Butler, Lives, April 30; Baillot, Vie des Saints, April 30.

Adjutor, in Africa, is commemorated as a saint in the Hieronymian martyrology on Dec. 17.

Adkins, Joseph, a Baptist minister, was born in Warren County, Ga., in 1802, and remained there all his life. For many years he was a preacher in that section of country. During the late war he was a warm friend of the Union, and when Georgia was reconstructed he was elected a state senator. A delegation having been appointed to visit Washington to complete the legal reconstruction of the state, he was made a member of it. The anger of his political opponents was awakened against him for his decided stand he had taken, and he was murdered in Warren County, Ga., May 10, 1869. (J. C. S.)

Adkins, Thomas, an English Congregational minister, born in Ramsgate, Kent, on April 1, 1787. He was very precocious, even at the age of eight. On reaching his twelfth year he was sent to Newport Pagnell College, in which he soon rose to the rank of a teacher; and such was his proficiency in various branches of knowledge that at the age of seventeen he became a tutor in a liberal academy at Northampton. Hand in hand with the growth of his intellect was that of his spiritual life, and a desire to consecrate himself to the service of Christ. In 1807 Mr. Adkins entered Hoxton Academy for special ministerial preparation, and was soon sent into the neighboring villages to preach. In 1810 he supplied the vacant pulpit of the Congregational Church in Southampton, and in the following year was ordained to its pastorate. Here for more than forty years he labored with much success. His death occurred Dec. 9, 1868. Mr. Adkins was a good linguist, and had considerable acquaintance with the Latin and French languages, as also with the Greek New Testament and Hebrew Bible. But his piety was more conspicuous than his learning. He walked by faith and his devotion burned with divine flame. See (London) Cong. Year-book, 1870, p. 275.

Adkins, Abraham, a Universalist minister, was born in Westmoreland County, Pa., Dec. 24, 1811, but removed to Indiana in 1815. He early developed energy and decision of character; organized the temperance movement of Switzerland County in 1833; was the first to boldly advocate negro-emancipation in that section; joined the Free-will Baptists in 1838, and soon after was ordained a preacher in that denomination, which office he filled until 1870, when he became a Methodist. He finally embraced Universalism about 1872; was ordained a preacher of that faith in 1878, and labored as pastor in Stringtown, Ind., until 1876, when consumption obliged him to retire from the regular work. He died Aug. 22, 1876. Mr. Adkins was abundant in labors, and highly esteemed in life. See Universalist Register, 1878, p. 81.

Adkins, Irvin D., a Congregational minister, was born at Moorefield, Switzerland Co., Ind., Nov. 11, 1837. His academic study was pursued at Moore's Hill Seminary, and at Hillsdale, Mich. He graduated from Hillsdale College in 1865, and was ordained in 1866. Afterward he was one year in the Boston Theological Seminary, and one year in Mr. Hepworth's School for the Ministry in Boston. In 1868 he became professor of ancient languages in a new Free-will Baptist College at Ridgeville, Ind., where he remained until 1873, during most of the time acting pastor of the Free-will Baptist Church there. In 1873 he was chosen president of the Congregational Church at West Concord, N. H., and died there, Feb. 25, 1875. See Cong. Quarterly, 1876, p. 418.

Adlam, Samuel, a Baptist minister, was born in Temple Parish, Bristol, England, Feb. 4, 1786. As a child he exhibited remarkable mental powers, and at a very early age became proficient in a student in grammar and acquired a deep range of Latin, Greek, and French. He came to the United States in 1821 and took up his residence in Boston, where he devoted himself to his trade, that of a manufacturer of philosophical instruments. His establishment was large enough to give employment to nineteen apprentices. Not long after settling in Boston Mr. Adlam became a member of a Baptist Church, then under the pastoral care of Rev. Dr. Francis Wayland, by whom he was baptized. Feeling a desire to preach the Gospel, he studied theology with his revered pastor, and was ordained Nov. 1, 1824, as the minister of the Church in West Dedham, Mass. He completed his somewhat imperfect preparation for the ministry by spending some time at the Newton Theological Institution, where he graduated in the class of 1838. He was subsequently settled at Marblehead, Mass., and Hallowell and Dover, Me. From the latter place he removed to Newport, R. I., where he became pastor of the First Baptist Church, his ministry with this Church continuing from 1849 to 1865. In the latter year he retired from the pastorate, and for some time devoted himself to the work of fitting young men for college. He visited England in 1871, and interested himself in researches into the archives of several institutions there, to discover facts bearing upon Rhode Island history. Until smitten by the disease which afflicted the closing years of his life, he spent much of his time in his valuable library, engaged in those literary employments to which his cultivated tastes inclined him. "For his talents, scholarship, piety, industry, fidelity, and success, both as a preacher and a writer, he
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ADMISSION TO THE CHURCH. 47

Adoption to the Church. This was very simple in the early Christian times. Upon a personal confession of belief in Jesus as the Saviour of men, and the adoption of the ordinance of baptism, men and women of all classes and conditions were freely welcomed to the community of the saints, without any other ceremony. In monastic times, when the Church became a national institution, this class of catechumens (q. v.) was organized, and full admission was deferred for a considerable period. A longer or shorter term of probation has in like manner been found advisable or necessary in modern times, and those who have been baptized in infancy are usually called upon, in adult years, to adopt the vows made in their behalf by their parents or sponsors (q. v.), and on responding satisfactorily to the questions propounded touching their actual experience and purposes, they are admitted either by the rite of confirmation (q. v.) or by a simple declaration in public to that effect, usually with a hand-shaking in token of Christian fellowship. See Membership.

Admission Service. See Admission.

Admitting Clergy, in English ecclesiastical law, is a writ granted to any one who has established his right of presentation against the bishop in the Court of Common Pleas.

Adolf, Ciro, an Italian painter, was born in 1688. He distinguished himself by some excellent fresco paintings in the public edifices at Bergamo and in the state. His principal works are, The Four Evangelists, in the Church of S. Alessandro della Croce: — the Deposition from the Cross, in the Church of Santa Maria delle Grazie: — and the Decollation of St. John, in the parochial Church of Colognola. He died in 1758.

Adolfo, Giacomo, an Italian painter, brother of the preceding, was born at Bergamo in 1682. He painted history with success, and also painted sacred subjects for the churches, convents, and monasteries of Bergamo. The Crowning of the Virgin, in the Church of the Monastery del Paradiso, and the Adoration of the Magi, in the Church of S. Alessandro della Croce, are considered his best productions. He died in 1741.

Adolph, Gottlob, a Lutheran theologian of Germany, was born Oct. 30, 1685, at Nieder-Wiese, in Upper Lusatia. He studied at Leipzig; was in 1720 appointed pastor at Gross-Hemmersdorf, near Zittau; in 1726 deacon at Hirschberg; and in 1757 archdeacon there. He died Aug. 1, 1745, while in his pulpit, struck by lightning. He wrote, Disputatio de Psalmis Filiorum Korh (Lips. 1701). He is also the author of a number of hymns. See Kluge, Hymnographia Silesica (Breisach, 1751), 1, 11; Koch, Gesch. d. deutschen Kirchenliedes, v. 294 sq.; Jucker, Allgemeines Gelehrten-Lexicon, v. (Bl. 13.)

Adon (master'), in Phoenician mythology, was the name under which an incarnation of the sun was worshipped in Byblos.

Adonoea (or Adonias), in Greek mythology, is a surname of Venus, derived from Adonis.
with both hands, singing Ecce lignum crucis ("Behold the wood of the cross"). Instantly the whole congregation start to their feet, and all the ministers at the altar begin to sing In quo salus mundi pendebat ("On which the Saviour of the world was extended"). The singers answer, Venite et adoremus ("Let us come and adore"). As soon as the last syllable is chanted, all present, except the officiating priest, fall upon their knees and offer silent adoration to the cross. In a few minutes all rise again, and the priest uncovers the right arm of the cross and again elevates it, saying, as before, but in a louder voice, Ecce lignum, etc. Next he approaches the middle of the altar, and, turning towards the congregation, elevates the cross again, which now he exposes by the removal of the veil from every part of it, and repeats the same words in a still louder and more emphatic voice. A purple cushion is then laid upon the steps of the altar, upon which the priest lays the cross; he then retires for the purpose of taking off his shoes; his attendants do the same; returning barefoot, they reverently approach the piece of wood upon the cushion, and, kneeling down, they meekly kiss it. Then all present, in the order of their rank (the clergy always first), perform the same ceremony of kissing the crucifix, which at last is taken up by a deacon and placed in an upright position on the altar.

In Moscow, St. Petersburg, and other cities of Russia many ceremonies are performed during Passion week, which are brought to a close about a week before Easter and on the morning of Easter-Sunday by the ceremony of adoring the cross. The members of the Greek Church not only kiss this symbol of the Christian religion, but when the bishop or archbishop holds it forth for the reverence of the worshippers they rush forward, to the imminent risk of many of them, and embrace the crucifix with vehement devotion and affection. See Caos.

Adoration of the Host. See Host.

Adoration, Perpetual. Various religious orders practice the perpetual adoration of the holy sacrament, relieving one another constantly, so that, day and night, there is always some one occupied in prayer before the host. The most noted among these celebrities were the nuns of the Perpetual Adoration at Marseilles.

Adorea (from odor, "scent"), in the ancient Roman worship of the gods, were the light flat cakes made of flour and salt, which were used at offerings, partly to burn them and partly for the priests. The offerings which consisted only of such cakes were called Adorea sacrificia.

Adorno, Francesco, an Italian Jesuit, was born at Genoa in 1513, was educated in Portugal, taught and preached with great celebrity in Rome, and died at Genoa, Jan. 13, 1586. He composed on the prayer of St. Charles, of whom he was a confessor, a learned treatise entitled De Disciplina Ecclesiastica. The Ambrosian Library has two of his MSS., entitled De Ratione Illustranda Lignorum Historiam, and a treatise on the taxes (De Can. Tasse, etc. See Bibl. Universelle, Suppl. v. s. v."

Adorno, Giovanni Agostino, an Italian priest, founder of the Congregation of Regular Clerks Minor, was descended from the ancient family of the Adorni. He laid the first foundation of the order at Naples in 1588, and received the approval of Sixtus V. He died at Naples, Sept. 29, 1591. See Moréri, who cites Aubert le Mire, De Origo Clerici, in Commun. Vincent.; London, Eccles. Dict. s. v.

Adosht, in Persian mythology, was a sacred, rough stone, about half a foot high, which was used in the fire-temples of the ancient Guebres—i.e., fire-worshippers, so called because they do not pray directly to fire, but pray only in the presence of fire.

Adranus, in Italian mythology, was the god of the Sicilian nations, whose temple stood near Aedranum. This temple was guarded by a large number of trained dogs, of which it is said that they conducted drunken men, but wicked people they tore to pieces.

Adrastea (the Aemera), in Greek mythology, was (1) the daughter of Oceanus, or Erebus, and of Nemoisia. She is represented with a ship's rudder or with a wheel. Some derive the name from Adrasteus, who, as a memorial of Eteocles, built a temple to Nemesis near Thebes. (2) The daughter of the Cretan king Melissaus, who was given to Rhea to bring up by the mother of Jupiter.
ADRIANUS

ADRIAN, Sr. (1.), was put to death at Rome, in the 4th century, with Sta. Eusebius, Marcellus, Hippolytus, and others, under the reign of the emperor Valerian.

There are two saints of this name—one commemorated in the Roman martyrology on July 26, the other in the Armenian on Aug. 28—one of which may be the above.

Adrian, Sr. (2.), suffered martyrdom at Cesaeres, in Palestine, in 309, by order of the governor Firmilianus. He was exposed to the lions, March 5, with St. Eubulus as his companion in martyrdom. The Greeks commemorate them together, the Latins separately—the latter March 7 (in some martyrlogies March 4). See Ruinart, p. 382; Moréri, who cites Eusebius, De Martyr. Palæst.

Adrian, Sr. (3.), was an officer in the imperial army (cir. 307) at Nicomedia. Shocked at the cruelties practiced upon the Christians of that city by Licinius, he renounced with him upon his conduct. The only effect of this was that he himself was tortured, and afterwards beheaded. His memory is commemorated in the Roman martyrologies on Aug. 26 or Sept. 8, in the Greek in Nov. 6.

Adrian, Sr. (4), the husband of St. Natalia (q. v.), was also martyred at Nicomedia, under the emperors Galerius Maximianus and Licinius. His body is said to have been transported to Argyropolis. He is commemorated August 26, with St. Natalia and twenty-three other fellow-martyrs. By some he is thought to be the same with the preceding. See Bailleul, vol. iii, Sept. 8; Moréri, who cites The Acts of St. Adrian.

Adrian, Sr. (5.), a disciple of St. Landaldis, missionary of the Low Countries (cir. 667), was assassinated on his journey to fetch alms which King Childeric II had destined for St. Landaldis at Wintershoven.

Adrian was the last patriarch of all Russia. He had before been metropolitan of Kassan, and had the pain, during his pontificate, of having the patriarchal court fall away from its former eminence, and of seeing it lose successively many of its privileges which the piety of the predecessors of Peter the Great had recognized. When the czar, terrible in his vengeance, deluged with blood the streets of Moscow, Adrian had the courage to go in a procession to him with the image of the Holy Virgin of Vladimir and implore mercy. At his death, Peter the Great opposed the election of any one to succeed him; his spirit of exclusive sway being no doubt more justified by the circumstances, as he would not share the power and influence over the orthodox people with the patriarch, since it was already enfeebled, and he would turn to ridicule all the parodies played at Moscow. Peter declared to the Russian clergy that hereafter he himself would be chief, and that he would reunite the patriarchal dignity with that of the crown. He named, also, an administrator of the patriarchate, and instituted in 1721 the sacred synod. Thus the Russian Church lost its spiritual chief. The patriarchate continued one hundred and fourteen years after the exaltation of Job, consecrated in 1588 by Jerome, patriarch of Constantinople, of which Adrian was the ninth successor. Adrian died in 1792. See Hoefer, Nouv. Bio-gr. Générale, s. v.

Adriano di Castello, an Italian cardinal, was born at Corneto, in Tuscany, about 1450. Having been sent by pope Boniface VIII as nuncio into Scotland, he became acquainted in London with Morton, archbishop of Canterbury, at whose recommendation Henry VII appointed him his agent at Rome. He was rewarded with the See of St. Bologna; and in 1505 he translated that of Bath and Wells. In 1568 he was admitted into the College of Cardinals, and narrowly escaped poisoning at a banquet in the Vatican. Detected in 1518, with cardinal Alonso Petruccio and others, in attempting the death of pope Leo X, he withdrew from Rome; and so effectually concealed himself that the place and time of his death are unknown. He was subsequently degraded. He wrote De Serмонe Latino, and De Verâ Philosophia.

Adrian, surnamed Le Chartreux (Carthausianus), who lived in 1410 at the Chartreuse, near 'Gertrudenberg, left a work which is often confounded with a moral treatise by patriarch, entitled Liber de Remediis Utriusque Fortunae, Prospera scolice et Adversae, per Adrianum, quem Popam Posthumiam, secundum Suarez Theologiae Præfationem (Cologne, without date, about 1470), a very rare work. See Hoefer, Nouv. Bio-gr. Générale, s. v.

Adrian Hamsted. See Adrianiists.

Adrianese were certain temples built by Adrian, emperor of Rome, in several towns about A.D. 127. As these temples contained no statues nor any marks of being dedicated to pagan gods, some have imagined that they were built in honor of Jesus Christ, whom Adrian wished to worship, but was dissuaded from it, lest the whole country should be thereby led to embrace Christianity.

Adriani, Adrian, a Flemish Jesuit, was born at Antwerp. He entered the society at Louvain in 1544, and governed the Jesuits in that place for many years. In 1551 he made profession of the four vows; and, after the death of Ignatius, was called to assist in the election of a second general of the society. Displeased with the disputes and intrigues he found there, Adriani returned to Flanders; and died at Louvain, Oct. 18, 1580. He wrote several treatises in the Dutch language, among which are, Inspiration; or, The Inward Language of God (1570; translated by Brunensis [Cologne, 1601])—The Lord's Prayer:—On Active Life, Temporal Property, Works of Mercy (1668):—The Origin and Progress of the Christian Life:—Of Obedience:—Of Evangelical Poverty (1570, 2vo and 4to)—Of Consecration (3 eds.).—Of frequent or Annual Communication. See Soellner, De Script. Soc. Jes.

Adrianiata, an obscure sect of Dutch Anabaptists, named after Adrian Hamsted. Among other heresies, they denied the miraculous conception of our Lord by the Virgin Mary. Hamsted was minister of the Dutch sectaries in London, and was deposed by Grindal, bishop of London, in the year 1561. A few years after, stating his heretical tenets, is printed in Strype's Annals of the Reformation (i, 176); but it was not signed by Hamsted, who was excommunicated by Grindal, and went abroad. He seems to have organized a small community in Holland, which was called after his name. See Grindal, Works, p. 243.

Adriano was a Spanish monk of the Order of the Barefoot Carmelites, who lived at Cordova. He was an extraordinary painter; but he practiced only for amusement. He studied under Pablo de Cespedes. He destroyed most of his paintings as soon as they were finished, hence they are extremely scarce. Some of his best works were preserved by his friends. His chief work is a Crucifixion, now in the convent of the Carmelites at Cordova. He is spoken of by Pacheco, who knew him well, as a great artist. He died in 1650.

Adrianessen, Cornelius. See Adriaenksen.

Adrianus, an alleged bishop of St. Andrews, martyred by the Danes in 874. He is commemorated on March 4. See Adrianus; Anianus; Hadianus.

Adrianius, Matthias, a famous Hebraist in the 16th century, was a convert from Judaism. He was of Spanish descent; but joined the Church in Germany. He was originally a physician; but his acquaintance with Reuchlin and Conrad Pellican—who the latter he introduced in Hebrew—secured for him the position of a
teacher in the house of Johann Amerbach at Basle. In 1513 he was appointed teacher of Hebrew at Heidelberg, where Johann Brezn and Johann Ecolampadius were among his pupils. At the recommendation of Erasmus he was called in 1517 to Louvain, as teacher in the Colle\u00e9gium Trilingue. In 1519 he left Louvain and went to Wittenberg, which he left in 1521. When and where he died cannot be ascertained. His Introductio in Linguam Hebraeam, and Hebrew translation of some Christian prayers, are now of the greatest rarity. See Gei\u00e9r, Das Lexikon der Sprachwissenschaft in Deutschland (Breslau, 1870), p. 41-48, 148; Hirt, Orientalische und ge\u00e9ographische Bibliothek, vi, 320; Steinschneider, Bibliograph. Handbuch, p. 2 sq. (B. F.)

ADURMETIANS, the monks of Adurmetum, or Adurmymto, in Africa. They misinterpreted Augustine's Antileprojan doctrine, especially that contained in his 194th Epistle, into Antinomian conclusions respecting grace and predestination, and are thus sometimes considered the first Predeterminists.

ADURMYTOO, an episcopal see in Africa, in the province of Byzacian, suffragan to Carthage. It is supposed by some to be identical with the place now called by the Arabs Harnameta, in the kingdom of Tunisa. The episcopate was held by bishops relating to ecclesiastical discipline—on in 347, the other in 397. Polycarp was bishop of this see in the time of St. Cyprian.

ADO (Aozon, or Asbon, known also as HERUMETUS, or HERBALUS), a French prelate, was born in the diocese of Chalons-sur-Marne, in the early part of the 10th century. He embraced the monastic life at Luxeuil, under the direction of the Benedictines. He succeeded, about 965, his friend Albert as abbot of the monastery of Montier-en-Der. He labored earnestly for the spiritual and temporal welfare of the community, and, under the auspices of Manasses, bishop of Troyes, undertook to regulate the psalmody and order of divine service throughout the diocese. He was employed for nearly two years by Beatus, bishop of Langres, in re-establishing good order in the monastery of St. Benjamin of Dijon. He died at Champagne in June, 992, while on a voyage to Jerusalem. His writings are, Vita S. Frodberii Abbot. Primi Cellensis (in Mabillon, Annales Ord. Bened. ii, 528)—Vita S. Manueeti Scotti (the first part containing an account of the second and account of his miracles)—Vita S. Apri (2 pts.)—Vita S. Basilii (in Mabillon, ut sup. ii, 67)—Vita S. Weldeberti (in Mabillon, vol. iii, pt. ii, p. 451)—Vita S. Bercharii Abbat. (in Mabillon, ii, 881)—and a treatise, De Astichstria, which is also attributed to some of his MSS. (See Cave, Hist. Lit. ii, 167; La France Lit\u00e9t\u00e9raire, vi, 471; Bis\u00e9q. Univ. vol. i; Landon, Eclos. Dict. s. v.; Hoefer, Nouv. Biog. G\u00e9n\u00e9rale, s. v.

ADAPHAUSEN. See ASPHALUS.

ADARTE, Don Diego de, a Spanish missionary, a native of Saragossa, lived in the first half of the 17th century. He was the Order of St. Dominic, and bishop of New Segovia, in the Philippine Islands. He wrote Historia de la Provincia del Santo Rosario del Orden de Predicadores en Filipinas, Japan, and China (Manila, 1640). See Hoefer, Nouv. Biog. G\u00e9n\u00e9rale, s. v.

ADAPLUS. See NEOT.

ADULTERY. Ecclesiastical Treatment of. By a study of the writings of the fathers and of the canons of the ancient Church, we are made acquainted with the Church's views concerning this crime. (1) As a criminal law of Justinian, the wife is regarded as the real criminal, and only an accessory, whether married or unmarried, as the mere accomplice of her crime. She is essentially the adultera, and he, because of his complicity with a married woman, becomes an adulterer. The same meaning is attached to the term "adultery" during the whole early Christian period, as appears from the heathen writings of Valerius Maximus, Quintilian, Juvenal, and Apuleius. In the latter half of the 4th century we have exact and very valuable descriptions of this crime. The chief distinctions between fornication and adultery, the latter including deceits and injury afflicting another (i.e. man). A canon of Basle furnishes this incidential definition: "We name him who cohabits with another woman (aliena, not his own wife) an adulterer." Am\u00e9lie (Sermo 6. Thesaurus in Deut., lib. vii) points out that the real crime is adultery; what is illicit for the woman is illicit for the man, etc. Gregory Nazianzen argues that the man should not be left free to sin while the woman is restrained; and says that this inequality came to pass because men were the law-makers, and that it is contrary to (a) the fifth commandment; (b) the equal creation, resurrection, and redemption of both sexes; and (c) the mystical representation of Christ and his Church. Chrysostom (Sermon on the Bill of Divorce) says, in substance, "It is commonly called adultery when a man wrongs a married woman. I, however, affirm it of a married man who sins with the unmarried; for the essence of the crime depends on the condition of the injured as well as the injured." Yet we encounter a qualification: the offence of a husband with the unmarried is "a different kind of adultery." Jerome feels most strongly the unity of marriage, and joins with it the proposition that the word man contains woman, and says, therefore, that 1 Cor. vi, 16 applies equally to both sexes.

2. Classification.—By the Lex Julii, adultery was placed among public wrongs. But a public wrong does not necessarily infer a public right of prosecution. Under Augustus, the husband was preferred as prosecutor, next the wife's father, and was in danger of incurring the guilt of procuration if he failed to prosecute. The Church agreed with the State in not allowing a husband to condone. Divines who were not canonists differed considerably. Hermas's Pastor allowed and urged one reconciliation to a penitent wife. Augustine at first hesitated between condonation and divorce, opposed forgiveness, and concluded by advising continence.

3. Penalties.—The following are the Church penalties: (1) Against Adultery, strictly so called. A convicted adulterer cannot receive orders (Conc. Ancyra, can. 20). An adulteress or adulterer is sentenced to seven years' penance. The second canonicating is to be fully excommunicated and brought to penance (ibid. can. 8). The layman whose wife is a convicted adulteress cannot receive orders, and, if already ordained, must put her away under penalty of deprivation (Basil. can. 9). An unchaste wife must be divorced; an unchaste husband is not so treated. See Cave, Hist. Lit. ii, 167. The adulterer must undergo fifteen years of penance (ibid. can. 59, which gives seven years to simple incontinence). Gregory of Nyssa (can. 4) prescribes eighteen years, and nine only for simple incontinence.

(2) Against Adultery as under Spiritual, but not Civil Law. Laws were drawn dividing and diversifying: (a) Divorce, except for adultery, is adultery. Under this fell the questions of enforced continence and of marriage after divorce. (b) To retain an adulterous wife is also adultery. These divisions should be remembered, though the points are often blended in the canons (Conc. Apost. 6). No one in higher orders is to cast out his wife for the sake of religion. Regulars are not regarded as bishops (by Trull. can. 12), but the change was not enough to satisfy Rome. If a divorced husband marries again, the second wife is not an adulteress, but the first. A woman must not leave her husband for blows, waste of dower, incontinence, or even disbelief (1 Cor. vii, 18), under penalty of excommunication. But a woman cannot, in the same sense, signs extra penance to what would now be called simple adultery, i.e. the incontinency of a married man. An offending wife is an adulteress, and must be divorced. Not so the husband (Carthage, can. 105). Divorced per-
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ome are to remain unmarried, and an alteration of the imperial law in this sense is to be petitioned for. The same canon and its parallels forbade marriage after divorce, whether just or unjust, and the view of its being adultery had gained ground in the West. But we find from several sources that the Church courts in the West did not always hold incontinency to be held a like condition in husband and in wife.

(3) Constructions of Adultery.—The following are treated as guilty of the actual crime: a man marrying a betrothed maiden (Tract. can. 98) girl seduced marrying other than her betrothed (Canon 14); consecrated virgins who sin, and their paramours (Basil. can. 18). These supercede Anacreon, can. 19, by which the offence was punished as digamy. Marriage between Jew and Christian was to be treated as adultery (Cod. Theod.); and, on the principle of idolatry being considered from Old-Test times as adultery, marriage with an unclean transgressor involved wife or husband in the sinner's guilt. See Bingham, Christ. Antiq. index.

ADULTUS, a title of Jupiter when he was invoked in the rights of marriage.

ADUMMIN. Tristram remarks that this "is probably Telat el-Dammn, i.e., the Mount of Blood, a mediaeval fortress, surrounded by a rock-hewn moat, standing above the town Khan el-Khman, and commanding the Jericho road on the south of the Kelt. The name Mount of Blood applies not only to the castle, but to the eminence of bright red-colored rock on which it stands. It was known to the Crusaders as 'Four Rouge.' (Bible Places, p. 95). His authority for this is Mr. Drake (in the Quarr Statement of the 'Pal. Explor. Fund,' April, 1874, p. 70), who adds, "The Arabs say it is called the Mount of Blood because of a severe battle once fought there, but the bright-red limestone and marl are much more likely to be the true cause."

ADVIA (or Adoja), in Hindu mythology, is a surname of Brahman, who is only like himself, because there is no one who is like him.

ADVENT. In addition to what has already been given on this subject, it may be proper to add the directions of the various councils regarding the observance of the feast. A canon of the Council of Macon (A.D. 581) enjoins that from the Feast of St. Martin (Nov. 11) to the Nativity there be fasting on Monday, Wednesday, and Friday of each week, and that the canons be then recited. For the sacrifice during the Quadragesimal order. In the second Council of Tours (567), the fast of three days in the week is ordered for the months of September, October, and November, and from Dec. 1 to the Nativity every day. This is for monks only. It seems, from all that is certainly known, that Advent took its place among Church seasons only in the latter part of the Gengarian. Once established as one of the great festivals, it was felt that its dignity demanded a season of preparation. Originally left to the discretion of the faithful, the number of days or weeks to be set apart was eventually fixed by rule, and at first, it seems, in the churches of Gaul. Yet the same rule was not universally adopted, and for older sources in Latin, sacramentary shows three Sundays in Advent, and the Gothic-Gallican only two. But the rule that the term of preparation should be a quadragesima, to commence after the Feast of St. Martin, implies six Sundays. This rule—when not enacted, or re-enforced, by the Canon of Macon (581)—obtained in other churches, as appears from the fact that the Ambrosian (or Milan) and Mozarabic (or Spanish) Ordo shows six missae, implying that number of Sundays, and the same rule was observed in some of the Gallican churches. The rule—not of Advent, but of this quadragesim—is first met with in the diocese of Tours. The observance of the Quadragesima Apos tolorum and Quadragesima S. Philippi (in the Greek calendar Nov. 14) is enjoined upon monks by Nicethor, patriarch of Constantinople (806). The Church of Rome, under Gregory, at the close of the 6th century, received the season of preparation as an ecclesiastical rule, restricted in its proper sense to the four Sundays before the Nativity, and this became the general rule for the Western Church throughout the 8th century and later. The Sicilian church of Gelasius (496) wrote to Charlemagne by Paul the Deacon, and other older works, all give five Sundays. This seeming discrepancy is easily explained, since the fifth Sunday before the Nativity was not considered as itself a Sunday in Advent, but as the preparation for Advent.

After the pattern of the Lenten fast, Advent was marked as a season of mourning in the public services of the Church. The custom of omitting the Gloria in Excelsis, and also the Te Deum and Its Missa Est, and of laying aside the dalmatic and subdeacon's vestment, was coming into use during the 8th century. The Beneficentines monks retained the Te Deum in Advent as in Lent, alleging the rule of their founder. The Alleluia also, and the sequences, as also the hymns, were omitted, but not in all churches. In some churches the Missae (Psalm II) and other mournful psalms were added to or substituted for the ordinary psalms. For lessons, Isaiah was read through, beginning in Advent, and lasts until the day when that was finished, the twelve minor prophets followed, or readings from the fathers, especially the epistles of pope Leo on the incarnation and sermons of St. Augustine.

In the Greek Church the season of preparation for the Nativity is of later introduction. No notice of it occurs in the earlier works of Theodoret, though the forty days' fast of St. Philip was enjoined (upon monks) by Nicethor. This forty days' fast, beginning Nov. 14, is now the rule of the Greek Church. In the separated churches of the East no trace appears, within our period, of an Advent season, unless we except the existence of the Chaldean and Syrian rule, by which the liturgical year begins with four Sundays of Annunciation before the Nativity. The Armenian Church, refusing to accept Dec. 25 as the Feast of the Nativity, and adhering to the more ancient sense of the Feast of Epiphany as including the birth of Christ, prepares for this high festival (Jan. 6) by a fast of fifty days, beginning Nov. 17.

Advent Antiphons are those ancient antiphons used before and after the Magnificat which begin with the letter O. We give those for Dec. 16–23 as they stand in many ancient and some modern rituals:

"Dec. 16.—O Sapiens! O Wisdom! whom comest forth out of the mouth of the Most High, and reachest from one end to another, mightily and profoundly, with the might of all things; come and teach us the way of prudence."

"Dec. 17.—O Root of Jesse! The holy and righteous Branch of the House of Israel! who appeared unto Moses in a flame of fire in the bush, and gave unto him the law in Sinai; come and redeem us with a stretched-out arm."

"Dec. 18.—O Rosary Jesus! O Root of Jesse! who standest for an enigma of the people, at whose wings shall shut their mouths, and whose the Gentiles shall pray; come and deliver us, and tarry not."

"Dec. 19.—O Clarus David! O Key of David and Sceptre of the House of Israel; thou that dost govern the house of Jacob, shuttest, and shuttest no man openeth; come and house the prisoner from the prison house, and him that is shut in from the window of death."

"Dec. 20.—O Orient! O Orient, Brightness of the Eternal Light and Sun of Righteousnesses! come and enlighten them that sit in darkness and in the shadow of death."

"Dec. 21.—O Rex Gentium! O King of the Gentiles and Their Desire, the Coven that made us perfect; come and save man, whom thou hast cast out of the dust of the earth."

"Dec. 22.—O Emmanuel! O Emmanuel, our King and Lawgiver! the Desire of all nations and their Salvior; come and save us, O Lord our God."

"Dec. 23.—O Virgin of Virgins! how shall this be? for neither before thee was any like thee, nor shall there be after thee. Daughter of Jerusalem, why marvel ye at me? the thing which ye beheld was a divine mystery."

Advent Christian Association, a branch of the Adventists (q.v.), which now includes the great
majority of those who believe in the speedy coming of Christ to rule the world in his own person. In 1852 Jonathan Cummings, one of the ministers of the Advent body in that city, claimed to have gained the "last light on the commencement and terminus of the periods of Daniel." He predicted with the utmost positiveness that the resurrection would take place in 1854. About this time F. H. Berrick wrote a book entitled The Lord Soon to Come to sustain the same theory. The time movement having failed with the earlier Adventists as a body, there was no disposition on the part of the managers of the official periodicals to permit any extended discussion of the theory in their columns. In consequence of this the advocates of the new doctrine held a mass meeting at Lowell, Mass., in January, 1854, and decided to set out to gain attention to their views. As a result The World's Crisis was issued at Lowell in March of that year. Mr. Cummings gathered about him several hundreds of followers on the plan of a community of goods, but that feature of the enterprise failed. When the year 1854 had passed, The World's Crisis was obliged to confess the error of its doctrine in regard to time, but certain other differences existed which prevented its supporters from returning to their former fellowship. They appointed a conference to meet at Worcester, Mass., June 5, 1855, where doctrinal views were set forth, but no organization was effected. In February, 1856, The World's Crisis was removed to Boston, where it has remained ever since. Another magazine, the Signs of the Times, was established at Worcester, Nov. 6, 1861, at which "The Advent Christian Association" was organized. This association consisted of those who believed in the entire mortality of man, the sleep of the soul in death, and the final destruction of the wicked. By the evangelical class they were termed materialists. Although their number was limited at the beginning, those who belonged to the original organization gradually came over, until this branch now comprises the greater part of the Adventists in America. It has about one thousand ministers, and some thirty state and sectional conferences meeting annually. Its form of Church government is Congregational. See Welcomer, Hist. of the Second Ad- vent Message, p. 594 sq.

Adventists, a name applied to those Christians who believe in the speedy coming of Christ to reign over his kingdom in the world. From intimations in Paul's Second Epistle to the Thessalonians (2:2, 3) there would appear that there were those even so early as that time who were looking for the immediate coming of Christ in his own person; and frequently along the ages since, the same expectation has been revived, with various changes as to circumstances and dates. Among the most remarkable of this type was a journeyman tailor in the town of Cromwell, who, with his companion Reeves, absolved and condemned according to their own pleasure. They claimed that they were the two last witnesses spoken of in Revelation, who were to appear previous to the destruction of the world. See MEGOLSTONIANS. The Fifth Monarchy Men (q. v.) in the days of Cromwell formed another class of prophets whose influence was but short-lived. The Assyrian, the Persian, the Grecian, and the Roman were the four great monarchies, and these men, believing that the spiritual kingdom of Christ made the fifth, bore the name by which they were distinguished. They aimed at the subversion of all human government. In the 17th century, Thomas Burnet (q. v.), in his Theory of the Earth, taught that in the latter period of time, Christ shall live and reign on the earth for a thousand years, and that this period shall be the seventh millennium. For as God created the world in six days and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great Sabbath or holy rest to the people of God.

Men of very different denominational creeds have written freely on this subject. For example, the Re- torationist, Mr. Winchester, in his Lectures on Prophecy, suggests that all the large rivers in America are on the eastern side, in order that the Jews may be carried the more easily down by the inhabitants of the west and the Holy Land; that Christ will appear at the equinox, either in March or September; and, finally, that the body of Christ will be luminous, and be suspended in the air over the equator for twenty-four hours, and will be seen with circumstances of peculiar glory from pole to pole by all inhabitants of the world. The author of a work entitled Illustrations of Prophecy contends that in the period commonly called the millennium a melioration of the human race will take place, by natural means, throughout the world. Robert Hall, Dr. David Bogue, and others, in the latter part of the 19th century, have attempted to give their views of the matter. Edward Irving (q. v.) also published two volumes on prophecy, in which he contends for a millennium involving the personal reign of Christ on earth, commencing in 1866. However Millennials may differ among themselves respecting the nature of this great event, they all agree that a revolution will be effected in the latter days by which vice and its attendant misery will be banished from the earth. It is remarkable that the subject of the second advent of Christ has generally been made most prominent by its adherents when the public mind has been more than usually excited about other matters, such as the prevalence of fever and the frequent earthquake shocks. See PREMILLIENARIANS.

I. Origin of the Modern Phase of Adventism.—The agitation of the question began in America about the close of the last century. In 1796 the Rev. Joshua Spanuhling, minister at the Tabernacle in Salem, Mass., published a series of sermons on The Coming and King- dom of Our Lord Jesus Christ, advocating the speedy appearance and reign of Christ. In 1800, Benjamin Farnham published a work at East Windsor, Conn., on the premillennial advent of Christ. Other works were published at various subsequent dates. In 1898, Elias Smith, a Christian Baptist minister, produced the first religious newspaper devoted to this subject ever published in the world, at Portsmouth, N. H. It was called The Herald of Gospel Liberty, and advocated the premillennial personal coming of Christ, and nearly all the views of what are now called Adventists. About this time came the popularisation of the idea of the termination of Daniel's "seventy weeks" and 2900 days, that the coming of Christ would take place in 1843 or 1847, according as the "seventy weeks" ended with the death of Christ, or four years later. Among these was William Miller (q. v.); also for an account of his followers and the doctrines of this MILLERIANISM, see pre- millennialism. He was followed by a great awakening. Thousands were converted to God, and many ministers and members of other denominations, either through his public addresses or through the reading of his published works, were led to embrace his views and change their denominational connections.

The first general conference of Adventists assembled in Boston, Oct. 14, 1840. It was designed to be unde- nominational, and, accordingly, was composed of minis- ters of various communions. The Conference convened in Chardon Street Chapel, and the pastor, Joshua V. Himes, read the call for this assembly as follows:

"The undersigned, believers in the Second Coming and Kingdom of the Messiah at hand, cordially invite you to the call for a general conference of our brethren of the United States, the majority of whom are also looking for the advent near, to meet at Boston, Mass., Oct. 14, 1840, at 10 o'clock A.M., to continue two days, or as long as may be found necessary. The object of the conference is to form a new organization in the faith of Christ, nor to as- sess others of our brethren who differ from us in regard to the doctrines of which we are in favor. We believe the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet, and discuss the subject. By doing so we may acco- mplish much in the rapid, general, and powerful spread of the everlasting gospel of the King at hand, that the
After the passing-away of the Jewish year 1843, the great body of the Adventists settled down in the belief that they could henceforth reckon particular times with no degree of positiveness. They believed that they had reached the end of all the prophetic periods, at the termination of which the advent was expected, and that while they should have to wait only the little while that the great illumination might be held up to them, till the day of God so came, yet they believed that they could have no more clew to the definite date. The time movement had failed. Every preparation had been made by the great majority of these believers for the final coming of the Lord on Oct. 22, 1844. The Advent periodicals issued last motions and suspensions, considering their work ended; and many thousands of believers gave up all worldly pursuits, disengaged themselves from all worldly alliances, and sat down in the firm expectation of the coming of the Messiah. The day came and went, and nothing unusual occurred. From that time a new phase of the movement was necessary to its existence. Under various leaders it assumed various forms. The great body of Adventists, however, remained in the line of the originators of the movement. The publishers resumed their work, and declared their firm belief in the doctrine which they had been proclaiming, only varied in minor details. The following is the pen of Mr. Miller's earliest and most zealous follower in the proclamation of the immediate coming of the Lord: "We have now passed every point of definite time in which we looked for our blessed Saviour, and yet I do not give up the question; I only give up the point that our chronologies are to be depended upon for literal exactness as to time. But we are in the circle of a short period, and may look now every hour for the advent." Such was the view held by the principal leaders in the movement, and they began anew their labors, somewhat cautiously at first, yet more vigorously afterwards.

But while this great body went forward in harmony with the original leaders, there were many side-issues which drew to themselves varying numbers, thus creating division in the ranks and causing much discredit to all concerned. The first question that produced a distracting influence was Judaism, which taught the conversion and restoration of the natural Jews. The men not finding satisfaction in the discussions of the question in the regular Advent papers, started the American Millenarian in Boston in 1842, and afterwards removed it to New York. A considerable number left the main body on account of these differences of opinion.

The next disturbing cause was a strange fanaticism, originating in the mind of a man named Starkweather, who became assistant to Mr. Himes at Chardton Street Chapel, Boston. He was a turbulent spirit, and was noted for making divisions wherever he went. His principal theme was the necessity of a preparation for the Saviour's coming. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work, and that this second work was usually indicated by some bodily sensation. Accordingly, the losing of strength and other spasmodic phenomena were manifested and hailed as evidences of the great power of God in the sanctification of those who were already Christians. This he called the "waiting power." The fanaticism grew to such proportions in the Church that measures had to be taken to remove it. All who spoke in opposition to such manifestations were charged with "offending against the Holy Ghost." Notwithstanding these denunciations, however, Starkweather and his followers continued to circulate in Europe and in another place. Meetings were held in various places, camp-meetings were organized, and a conference attempted. Some followers were gathered, and many disgusting and disgraceful scenes enacted; but the movement assumed only small proportions.

The "shut-door" theory is next in order among the issues dividing Adventists. This notion originated.
with Joseph Turner, of Maine, and several others in various places, who simultaneously claimed to have it impressed upon them by the Holy Spirit, on "the tenth day of the seventh month." Mr. Turner proclaimed it at a camp-meeting held at Woodstock, Me., Oct. 22, 1844, while some penitents were present for prayers, he suddenly declared that Christ had left the mercy-seat. With him it soon settled into a theory, and he with others began to proclaim throughout the Advent societies that the door of mercy was shut from and after Oct. 22, 1844; but that all who remained steadfast in their experience of the movement of 1844 were already members of Christ's kingdom. This theory found adherents, and was confirmed by one Ellen G. Harmon, who travelled from town to town, where she was strangely exercised in body and mind, usually talking in assemblies until nature was exhausted, and then falling to the floor, remaining for a considerable time in an epileptic state. Afterwards she would relate the wonders which had been revealed to her during the trance, even professing to have seen Christ and the records contained in the book of life. Some of the Advent publications defended the theory, and others were controlled temporarily by its advocates. Extravagant views were held by most of the adherents of this theory, such as visions and dreams. Feet-washing and kissing were declared to be Gospel ordinances.

Another branch of this class of believers was established, with "visions" and "revelations," which had been so systematically organized as to deserve separate treatment. See Revivals, 1838-1844.

II. Organization. — As has already been intimated, the purpose of these zealous heralds of the second advent of Christ was simply to arouse the world to a consideration of their message, and induce the careless and impious to turn to God and prepare to meet the Lord as he cometh. They aimed at nothing less than denominational organization, considering the time too short for any such necessity. But circumstances made it necessary to organize in some localities. Converts to the faith existed in such numbers as to require organization into societies. It frequently happened that the Adventists of a congregation were a minority, and were expelled from fellowship in their churches. Opposition on the part of believers of the various denominations drove many from their doors, and thus societies sprang up in various places from the beginning of the movement, while thousands who embraced the doctrine continued to hold their Church relationship as they had always done.

But after the disappointment of 1843-44, some plan of operations was required for the prosecution of the work in hand. To define more clearly the views of the Adventists, and determine who were of their number, it was decided to call a conference to meet at Albany, N. Y., April 29, 1845. As a result of the deliberations of that body, a report was adopted setting forth their views and recommending a course of action. This report formed the basis of subsequent organizations, and from it we present the following extract:

"In view of the many conflicting opinions, unscriptural views, and erroneous practices, arising out of the Divisions which have been caused by some passing to be Adventists, we deem it incumbent on us to declare to the world the beliefs that the Scriptures teach, among others, the following important truths:

"1st. That the heavens and earth, which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night; in which the heavens shall be dissolved with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Therefore the heavens and a new earth, wherein righteousness— that is, the righteous— will forever dwell, shall come. And the king and dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom, and dominion, and power, and might shall be forever and ever, and all dominions shall serve and obey him (Dan. vii, 27)."

"2d. That there are but two advents or appearances of the Saviour to this earth (Heb. ix. 28). That both are personal and visible (Acts i, 9, 11). That the first that took place on the day of Pentecost (Acts ii, 21); the second, the ascension (Mark xvi, 19). That after the ascension, the Holy Ghost was not conceived of the Holy Ghost (1 John, 5), born of the Virgin Mary (ver. 8), went about doing good (xi, 6), suffered and rose again (Rev. xiv, 4, 5), died (Luke xxiii, 40), was buried (ver. 39), arose again (xvi, 8), reigned and returned (John xvi, 4, 5), and ascended into the heavens (Luke xxi, 31), which must receive him until the time of the restitution of all things by the second coming of the Lord (Acts xiii, 39, 40). That the second coming or appearing will take place when he shall descend from heaven (Dan. vii, 9), or make his appearance upon the earth with power and great glory (Matt. xxv, 31), and with the sign of the times (Matt. xxiv, 39; Luke xxi, 22, 26). But that this truth should be preached both to saints and sinners, that the first manifestation of the saints shall precede, knowing their redemption draweth near (ver. 2; 1 Thess. iv, 15), and the last be warned to flee from the wrath to come (2 Cor. vi, 14, 15; Rev. xvi, 8), that the visible appearance of the kingdom (Matt. xxii, 1) shall rise up and be seen to the door (Luke xxi, 31, 32).

"4th. That the condition of salvation is repentance toward God and faith toward our Lord Jesus Christ (Rom. x, 13, 17, 18). That this is the great mark of the advent of the Lord Jesus Christ (1 Thess. iv, 16, 17; Rev. xiv, 13, 14; xix, 16, 17). That all the righteous shall be gathered in the kingdom of God (Isa. x, 21; Mark i, 15); and that those who have repentance and faith shall enter in, and with great joy, and godly in this present world, looking for that blessed and glorious appearing of the great God and our Saviour Jesus Christ (2 Pet. i, 19)."

"5th. That there will be a resurrection of the bodies of all the dead (John v, 28, 29), both of the just and of the unjust (Acts xxiv, 15); that those who are righteous shall live at his coming (1 Cor. xv, 53); that the rest of the dead will not live again until after a thousand years (Rev. xx, 5); and that these will be the only pilgrims, not all sleep, but shall be changed in the twinkling of an eye at the last trumpet (1 Cor. xv, 51, 52).

"6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as indicated in the Revelation (Rev. x, 6-7); and that the various portions of Scriptures which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus (Isa. xxxv, 1, 2, 5-10; Rev. xv, 17-20).

"7th. That the promise that Abraham should be the heir of the world was not to him or to his seed through the law, but through the righteousness of faith (Rom. iv, 13); that they are not all Israel which are of Israel (xv, 9); that there is no difference, under the Gospel dispensation, between Jew and Gentile (x, 12); that the middle wall of partition of Jew and Gentile is broken down, and they stand together in the same kingdom (Eph. ii, 19); that gentiles also are made meet for the inheritance of the saints in the light of the kingdom (Col. iii, 12); and that the nations of the earth shall serve the Lord (Isa. xi, 4; Ezek. xxxiv, 15-16).

"8th. That the promise of this world's deliverance (Matt. xvi, 14): that the horn of the papacy will war with the saints and prevail against them until the Ancient of Days shall give judgment to break the power of the Most High, and the time that the saints possess the kingdom, which is everlasting, will be restored out of the hands of the Gentiles (Dan. vii, 26-27); that the righteousness shall shine forth as the sun in the kingdom of their Father (Matt. xiii, 37-43); that the man of sin will only be destroyed at the coming of the Son of man (Dan. ix, 27); and that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and people, and tongue, and nation, will be made kings and priests unto God, to reign forever on the earth (Rev. v, 10; x, 10; xxi, 14)."

"9th. That the ministers of the Word to continue in the work of preaching the Gospel to every creature (Matt. xxi, 39); and that this work now begins immediately, upon the promise of the promise (John xii, 49); and that all the promises of God shall come from the presence of the Lord (Acts iii, 20, 21)."
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ADVOCATES OF THE POPE

"And 10th. That the departed saints do not enter their inheritance or receive their crowns at death (Dan. xii, 21; Rev. vi, 4-11; Rom. viii, 23, 29); that they cannot be made perfect (Heb. xi, 40); that their inheritance, incorruptible and undefiled, and that faitheth not away, is reserved in heaven, ready to be revealed in the last time (1 Pet. i, 4, 5); that they are laid up for them and us as crowns of righteousness, which the Lord, the righteous Judge, will give to everyone according to his work; and that the unity of Christ to heaven, appears ly (2 Tim. iv, 8); that they only will be satisfied when they come, ye blesséd, with Christ into his kingdom, and see him, as they have desired, and have the kingdom prepared for you from the foundation of the world! (Matt. xxv, 34). Then they will be equal to the anges and the children of God and of the resurrection (Luke xx, 30)."

The same conference recommended the organization of societies to be governed according to the independent plan, acknowledging only the New Test, as an authoritative guide in Church government. Yet many of the Advent believers still continue to hold their membership in the churches to which they formerly belonged, not departing, except in this particular, from their former faith. There are many others also who, not finding their views exactly met by the common belief of any one religious body, have no denominational connection; still they reckon as Adventists.

A movement begun in England in 1842 by sending Joshua V. Himes, R. Hutchinson, and F. G. Brownthorpe in June of that year to proclaim the advent of the Messiah at hand. A paper—the European Advent Herald—was published one year, and many lectures and sermons were delivered; but the mission was abandoned in 1847 for want of men and means. A similar mission to the British West India Islands was undertaken by L. D. Mansfield and wife. This also failed, and was abandoned in the following year. Several missionary societies have been in existence from time to time, among which are The American Advent Mission Society,
vocates is rector of the college Della Sapientia. He is to receive all the rents which are appropriated to it, and to pay the salaries of the public readers or lecturers, whose chairs are filled by a congregation of cardinals deputed by the pope for that purpose. The seven senior consistorial advocates have large salaries—twice as large, indeed, as the six junior advocates—and the fees drawn from those who obtain doctorates are considerable.

Advoca. See ADVOCIA.

Advovor is the advocate of a church or religious house, as a cathedral, monastery, abbey, etc., called a defensor or bailiff in Germany. Sometimes it signifies a person who has a right to present to a church living. Charlemagne had the title of advovor of St. Peter's, which he conferred on him for having protected Italy against the Lombards. Pope Nicholas constituted king Edward the Confessor and his successors advovors of the Monastery of Westminster and of all the churches in England. Advovors were the guardians and administrators of temporal concerns, and under their authority all contracts passed which related to the churches. The collection of the tithes and all other church revenues were under their control, as a reward for which many of the richest benefices were placed by the heads or principals of convents at their disposal. The command of the forces furnished by their monasteries for war was intrusted to them. Sometimes there were sub-advovors, who introduced great disorder, and very much contributed to the ruin of the monasteries. Abuses of this office having become general and intolerable, it was abolished by Frederick II of Germany. The origin of this office is sometimes assigned to the time of Stillicio, in the 4th century; but the Benedictines present it as commencing so late as the 8th century. Persons of the first rank were gradually introduced into it on account of the skill and power required in its execution. For a classification of advovors, see ADVOCATE OF THE CHURCH.

Advowson. Some additional facts may here be presented. In case the patron does not present within six months, the presentation lapses to the bishop; and if he neglect to collate within the following six months, to the archbishop, and after him to the crown. If, however, after the first six months the patron present before the bishop has collated, the presentation of the patron is good. So, after the expiration of twelve months, if the bishop collate before the archbishop, the archbishop's appointment is good. If a benefice in the gift of a person outlawed or tainted fall vacant, the sovereign presents. If the patron remain in a state of excommunication for the space of forty days, his clerk may be refused. Presentation made while the benefice is full is void. If a patron present first one and then another clerk, the ordinary may institute whichever he pleases; but where the sovereign is patron the ordinary must institute the second. A patron may not present himself, but the ordinary may admit him on his petition. A married woman, having the right of advowson, must present in the name of her husband. See Johnson, Clergyman's Vademecum.

Adyta (advera, inaccessible), a name given in early times to the chancel of a church, because there was no place of access here for the people, who were wholly excluded therefrom.—Bingham, Christ. Antiq. bk. viii, ch. vi, § 4.

Aentea, in Greek mythology, was the name of a festival of Ajax celebrated on the island of Salamis, where he was born. A temple was erected there, in which stood a wooden image of him. He was likewise worshipped in Athens and on the promontory of Rhoitumo.

Aides, a name given by the Romans to unconsecrated temples.

Aedesius (or Hedesius), a Christian martyr, was a noble Lycian and a student at Alexandria, where he was martyred by drowning about A.D. 306. See Eusebius, De Martyr. Palatin. v, 14; Syriac Acta in Amssenian. Acta Mart. i, 195.

Ediclia, a small temple or chapel among the ancient Romans, called also seculum.

Edite, a Roman magistrate whose business it was to superintend the temples and other public buildings, the public games, and spectacles. Two curule aediles were annually elected, and there were, besides these, plebeian aediles. The office was one of dignity and honor, though reckoned a minor magistracy.

Editus, an officer among the Romans who had charge of the offerings, treasure, and sacred utensils belonging to the temples of the gods. A female officer of the same kind, termed Edita, presided over the temples of the goddesses. See DOOKERPER.

Eaga, in Greek mythology, was the daughter of Oceanus, who with her sister Helice brought up the young Jupiter. She was subsequently placed among the stars. Eaga had such a brightness that the Titans were blinded when they attempted to besiege heaven. They accordingly asked her mother to darkén the star. Gea hid Eaga in a cave on Crete, where afterwards she became Jupiter's nurse.

Eagea, in Greek mythology, was a surname of Zeus, from her extraordinary worship on the islands of the Egean Sea. She was also called "the inhabitant of the island," for she was worshipped more than any other deity.

Eagocus, in Greek mythology, was, according to Strabo, a surname of Neptune, derived from Eagea, a city in Eubea, where a temple was erected to his worship on a hill.

Eageon, in Greek mythology, was (1) a giant with one hundred arms and fifty heads, whom the gods called Briareus (the frightful, the powerful). He was a son of Uranus and the Earth. He and his brothers, Cottus and Gyes, were bound by their father and imprisoned in a cave, from fear of their strength, until Jupiter in a war against the Titans liberated them, and with their help became victorious. Once Neptune, Juno, and Minerva had plotted to bind Jupiter. Thetis brought Eageon up to Olympus and placed him side by side with Jupiter. At the sight of the frightful giant the deities were so afraid that they abandoned their design. (2) One of the evil sons of the Arcadian king Lycaon. Jupiter disguised himself as the centaur and changed the father into a wolf, killed the sons by lightning.

Eagaten is commemorated as a Christian saint in some martyrologies on Oct. 24.

Eageates, John, a Nestorian priest, lived, according to Vossius, about 483; but Cave thinks that he lived some years later, as he continued his history five books after the deposition of Peter the Fuller. This was an Ecclesiastical History from the reign of Theodoreus the Younger, and ending with the deposition of Peter the Fuller (p. v). There is only a fragment of this work extant, in the Concilia, vol. vii, and in the collections of Theodorus Lector. He wrote, also, a treatise against the Council of Chalcedon.

Egidius, an Anabaptist who appeared at Aix-la-Chapelle about the end of the 16th century, and was condemned to death at Antwerp.

Egidius, St., is considered by many to be identical with St. Giles (q. v.). In addition to what has already been given in that article, it is related of him that he refused treatment for an accidental lameness, that he might be able to practice more rigid self-mortification. From this anecdote he has been esteemed the patron of cripples, and St. Giles's Cripplegate, built about 1000, is dedicated to him. In art, St. Giles is generally represented as an aged man, with a long white beard; a blind, pierced with an arrow, rests his head or fore-feet in his lap, or crouches at his feet. Representations of
him are seldom met with in Italy, but very frequently in early French and German art. The relics of the saint, buried in the church dedicated by himself when, with the rest of the gods, he fled from Typhon. Jupiter, for his subtlety, placed him among the stars.

**Aegophae (or Aegophae), a name of the goddess Juno, according to the Lemnians, from the goat which Hercules sacrificed to her.**

**Aelfric. See AELFRIC.**

**Aipparthnos (ἀιππαρθνός, ever virgin), a title of the Virgin Mary.** See VIRGINITY, PERPETUAL.

**Athiolas.** See AITHOAS.

**Ael, in Scandinavian mythology, was the name of the nectar which departed heroes drank in Walhalla, from the hands of the goddess Freyja.**

**Ailinu, See AILHUN.**

**Ailfric THE GRAMMARIAN. See AELFRIC.**

**Ailfric of York.** See *AELFRIC of CANTERBURY.*

**Ailhun.* See AILHUN.**

**Aelius, Publius Julius, bishop of Debelium, Thracia, towards the close of the 2nd century, was one of several bishops who protested against the Montanist pretension to the gift of prophecy. Their signatures are produced in a letter (a fragment of which is preserved by Eusebius, *Hist. Eccles.,* v, 19) by Serapion. Aelius ascribes the Montanist prophecies to demoniacal possession.**

**Aella, in Greek mythology, was one of the Amazons, the first with whom Hercules fought, when he came to get the girdle of her queen. She was slain by that hero.**

**Aello, in Greek mythology, was the name of (1) one of the Harpies. Her mother was Electra, daughter of Oceanus and Tethys, who married Thaumas, by whom she had the thrice horrible children, and a very beautiful daughter, Iris. (2) A dog of Actaeon.**

**Ailred. See AILKED.**

**Aelurus, the god - cat, an ancient Egyptian deity, sometimes represented as a cat, and sometimes as a man with a cat's head.**

**Aelurus, the surname, or rather nickname, of a schismatical patriarch of Alexandria, Timotheus AELURUS, who for many years was the leader of the Monophysite party there and at Constantinople in the middle of the 6th century. See TIMOTHIEANS.**

**Aemilia, St. Jerkome, an Italian philanthropist, was born at Venice, of noble parentage, in 1481. Having been taken prisoner in his youth, upon his release he dedicated his life to the care of orphans, and accordingly collected a considerable number of them in a house, where they were educated in virtue and industry. This laid the foundation of the regular clerks of St. Mairel, or Fathers of Somasche, so called from the place where he first established their community. He appears to have been a man of most humane disposition; and in 1528, when plague and famine raged in Italy, he sold even his furniture to assist the poor. He died in 1537, and was canonized by Benedict XIV. His Life was written by Andreas Stella, general of the Somaschians (q. v.).**


**Aemilius is the name of three saints in the Roman calendar. (1) Martyr in Africa, commemorated May 22. (2) Or Sardinia, commemorated May 28. (3) Commemorated June 18.**

**Aemilius, Gero, a Lutheran theologian, was born June 25, 1537, at Mansfeld, and died as superintendent at Stolberg, May 22, 1569. He wrote, *Evangelia Heroico Carmine Reditta* (Basle, 1551, and often) — *Poema Sacra in Jesuous Capiti LXXXIII, Psalmum XXII et quodam Evangelia* (ibid. 1551) — *Explicationes in Evangel-


He belonged to the strictest Lutheran orthodoxy, and in his writings he shows himself the champion of his Church. In his De Pietatâ ad Christianam Innuend 

Heumann, Descrip 

He battles against the doctrines of the enthusiast J. C. Dippel. See Bergmann, Progr. Funer 

He took the chair of Hebrew and Biblical Theology, and as member of consistory and general superintendent. He wrote, *Introductio in Philosophiam* (1714; new ed., 1718), which comprises the whole system of sciences, as logic, metaphysics, physics, natural theology, ethics, and politics. 

He was called professor of logic to Rostock; in 1721 he took the chair of Hebrew and Biblical Theology, and as member of consistory and general superintendent. He wrote, *Introductio in Philosophiam* (1714; new ed., 1718), which comprises the whole system of sciences, as logic, metaphysics, physics, natural theology, ethics, and politics. 

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Aeronomy as was a passion for geometry practiced among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air. One mode of aeronomy as was as follows: The person employing it folded his head in a cloth, and having placed a bowl of water in the open air, he proposed his question in a low voice, when, if the water was agitated, he considered that what he had asked was answered in the affirmative. 

Birtzen, called Birtzen, Peter (called by his friends Longo, from his tall figure), an eminent historical painter, was born at Amsterdam in 1519. At the age of eighteen he copied some capital pictures in the cabinet of Bossu, in Hainault. He gained much celebrity in historical painting. His greatest work, *The Crucifixion*, at Alkmaer, was destroyed by a mob in 1566. At Delhi are two of the pictures of this artist, *A Nativity and the Offering of the Wise Men*; and at Amsterdam, in the Church of Our Lady, are three, viz. the *Death of the Virgin Mary, a Nativity*, and the *Adoration of the Magi*, all of which are reckoned excellent performances. He died at Amsterdam in 1573. 

Bruscatöres, a name given to the priests of Cybele among the Romans because they begged alms in the public streets. The word came to be applied to fortune-tellers generally, or vagrants like the modern gypsies. 

Bires (or Eres) is a name given in Danese, in his edition of Augustine's treatise *De Heresibus*, to a sect which is numbered as the sixty-seventh in that work and as the eightieth in Philaster. The Aeternales taught that
the world will remain forever in its present condition, even after the second coming of our Lord. Augustine remarks that Plautius gives neither the name of the sect nor its originator. The author of Pachymerison (Chronicler) placed the Samarian sect in a sect which he names Satamiammi (q. v.), from one Satamiammi; but this name was sometimes given to the Euchites.

Ethalides, a mythical hero, son of Mercury and Eupolemas, was a native of Larissa, who had the liberty from his father of being sometimes with the living and sometimes with the dead, so that he was aware of all that was transpiring among both. He was a herald of the Argonauts, and the duties of his office gave rise to the faule; he being necessarily often present with, and often absent from, the army, and being obliged to be exactly informed of all that happened.

Ethelbert. See Ethelbert.

Ethereaus, a surname of Pallus and other aerial divinities, taken from the fabulous origin of the Palladium.

Ethiops, in Pagan mythology, was the son of Vulcan by Agasia, one of the Graces. From him the Ethiopians had their name, being previously called Etheceans.

Ethius, the son of Jupiter by Protogenia, and father of Endymion, is said to have been one of the institutions of the Olympic games.

Ethen, a name given by the poets to the four black horses of Ptolemy.

Ethusa, in Paganism, was a mythical character, daughter of Neptune by Apollo.

Aetius (1), a Palestinian bishop who condemned the ascetic Peter of Capharbaria, who was a general before A.D. 361 (Epìb. H.rr. p. 291). (2) A bishop of Lydda (Diospolis) of this name subscribed the Council of Nice; yet he had been claimed not long before by Arius as a partisan (Theodore, Hist. Eccles, i. 5; Epìb. H.rr. p. 731 c). He took part in the Arian Synod of Antioch in 380 (Theodore, Hist. Eccles. i. 29); and the Arian historian Philostorgius (ibid. iii. 12) accuses him of having joined the Arianusians in the hope of evading the charge of fornication, adding that he died soon after by an appropriate judgment. (3) An Aetius stands second among the Palestinian bishops who subscribed the Council of Sardica, and who two years later, especially congratulated the Arians on his return from exile. (4) A bishop of the Valentinians at Constantia, in Cyprus. According to Polybius (Vit. Epìb. p. 59), he was struck dumb by Epiphanius for his blasphemies, and died on the seventh day.

Atra, an English prelate, was a pupil of St. Hilda, in the Monastery of Whitby, and (according to Bede) became bishop of Dorchester. He is probably the same as Hæddi (q. v.); but Florence of Worcester (Chronicle, sub ann. 622) supposes him to have been the bishop of a new see established for the South Angles in A.D. 679. Perhaps Atra may have been ministerial for Hæddi. See Bede, Hist. Eccles. iv. 29; Ang. Sacra, i. 192, 2.

Aœ, in Egyptian mythology, was the mystical name of the sun in the lower hemisphere, or Hades.

Afeza, Pietro, an Italian painter, who flourished about the year 1650, was called Della Bellaicata, from his being a native of a province of that name in the kingdom of Naples. His works are on religious subjects. Dominici speaks of this artist in very favorable terms. His works are preserved in many of the churches and convents at Naples. In the chapel of the monastery at Marsico Nuovo is an altar-piece, the Assumption of the Holy Virgin, which is highly esteemed.

Affaitati, Antonio Maria, a Capuchin friar, was born in 1660. He lived at Milan, where he was appointed to assist those condemned to death. He died April 26, 1721. He wrote, Fiori Istorici, overo Compendio d'Ereditazioni Virtuose, e Fatti Illustri d'Uomini Grandi, Astichi e Moderni, e dei personaggi che fanno parte delle Memorabili (Milano, 1711; a 2d and more complete ed. was published in 1732):—Memoriale Catechismo, Esposto alle Religione Classtrali di qualunque Ordine (ibid. 1716):—Il Patriarca Davide, Spiegato nella Vita e Santità Eminentie di S. Giuseppe, Sposo di Maria sempre Vergine (ibid. 1724):—Il Cattolico Assente in Pratica: Metodo per Confortare ed Ajutare i Conventati a Morire ad un Felice Passeggio, etc. (ibid. 1719).


Affarosì, Camillo, a Benedictine of Italy, was born in 1680 at Reggio, in Lombardy. He employed himself chiefly with the history of his native place. He died in 1763. He wrote, Memorie Istoriche del Monastero di S. Giuseppe, in 2 vols.,—Notizie Istoriche della Città di Reggio in Lombardia (Padua, 1755). See Hofer, Nouv. Biog. Générale, s. v.

Affelmann, Johann, a Lutheran theologian of Germany, was born at Soest, in Westphalia, Nov. 25, 1588. He studied at Marburg, Giessen, and Rostock; and in the latter place, when twenty-one years old (in 1609), he became doctor and professor of theology, and as such he labored there until his death, Feb. 28, 1624. He took an active part in the controversies of his time, and wrote on Christ's ubiquity, baptism, and the Lord's supper, against Roman Catholics and Calvinists, chiliasm and enthusiasts. Fifty years after his death, Dr. G. Möbius, in Leipzig, published his writings, Synopsis Exercitiorum (1750), in 2 vols., containing the Scripta Polémica, the second Scripta Exercitica. The introduction to this collection contains also a short biography. See Tholuck, Das akademische Leben des 17ten Jahrhunderts; Krabbe, Aus dem kirchlichen u. wissenschaftlichen Leben Rostocks, p. 33 sq.; Allgemeine deutsche Biographie, s. v. (B. P.)

Affidatio (betrothal), a term which probably came into use about the 16th century. It seems to belong to the period of fully developed feudalism. The earliest example is of the year 1287; and the forms given in which the word occurs, from the rituals of Limoges and of Rheims, are more modern yet, to judge from the passages in French which are intermixed in them.

Affiliation, a term used among monks to signify the incorporation of a monk with the particular monastery to which he binds himself, and whose son he thenceforth becomes.

Affirmativa, the name given by the tribunal of the Inquisition to those heretics who, in word or deed, confess that they do actually hold the errors attributed to them, and, when interrogated formally, obstinately maintain them. See Emeritus, Director Inquisitionum, pt. ii, qu. 34.

Affitus, a term used by the poets of ancient Rome to indicate the inspiration of some divinity which prompted their poetic effusions. Not only, however, were poets supposed to be under the influence of the divine effutus, but all who performed great exploits or succeeded in any enterprise undertaken the name. See Hofer, Nouv. Biog. Générale, s. v.

Affitto, Eustachio d', a Dominican of Italy, was born in the early part of the 18th century, and died in 1790 at Naples. In 1782 he published the commencement of a large work on the literary history of Southern Italy, entitled Memorie degli Scrittori del Regno di Napoli (vol. I as far as letter A). The 2d. vol. appeared in 1792. See Hofer, Nouv. Biog. Générale, s. v.

Affitto, Giovanni Maria, an Italian Domini-can, was born near the close of the 16th century. He devoted himself to the study of mathematics, and especially to the art of defence. He died at Naples in 1678. He was called in Spain Don Juan of Austrina, and was
the author of a treatise on fortifications, besides certain theological and philosophical writings. See Hoefer, Nychaeus, Nigro, Dei, s. v.

Affusion (another name for pouring or sprinkling), although previously practiced, did not become general until the 13th century in the Western Church, which permits it, although the ancient practice of immersion, or dipping, has never been formally abolished in favor of pouring water on the person to be baptized. Affusion was probably an indulgence to clinics or persons baptized by immersion, and therefore limited to infants in delicto health. The Eastern Church retains dipping, and insists on rebaptism by immersion in all cases where it has not been observed. See SPRINKLING.

Afghan Version. See PUSHTO.

Afghans, a people inhabiting Afghanistan (q. v.), and, according to their own traditions, descended from Melic Talut, that is, from King Saul. Sir William Jones has conjectured that they are a remnant of the ten tribes of Israel carried off in the Captivity. He says, "We learn from Eusebius that the ten tribes, after a wandering journey, came to a country called Arsareth, where they may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their genealogies are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to Chaldæa; and a considerable district under their dominion is called Hagarthe, which might easily have been changed from Arsareth." The Afghans still preserve a strong resemblance to the Jews in their customs and ritual observances. They contract marriages chiefly with their own tribes; they adhere to the Levitical law in the brother marrying the widow of his deceased brother whenever the brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles. Their language also contains a greater number of Hebrew words than any other in India.

Afshack, GILLES, a theologian of Holland, a native of Vreeswyk, was professor of theology at Utrecht near the commencement of the 17th century. He wrote "De controversia historiae Catholicae disputata," which existed at that time in Holland between the Gomarists and Remonstrants. This history, published under the pseudonym of Salomon Theodote, is entitled Enotikon Disserti Belgici, in quo Historia Religio Originis et Progressus eorum Dissidentarum Continuata est in Forma Quatuor et Decem Contra Remonstrantes per Animos aliquot Expectatantur (Utrecht, 1618). See Hoefer, Nouv. Biog. Générale, s. v.

Afzai Sorores (the African sisters), that is, the Hesperides, mythical personages in the Pagan legends.

African Code, a title given to the codification or compilation of the conclusions arrived at in the various African councils (q. v.). On this African Code a good deal has been written, but a good deal also remains unsolved, and perhaps insoluble. Several of the canons contained in it have been preserved to more councils than one, and several of the councils are differently dated or numbered by different editors or collectors. Perhaps the best edition of it is that published in Greek and Latin by Mansi (iii, 659-845). Originally promulgated in Latin, it was probably translated into Greek by the Council of A.D. 683, by the second canon of which it became part of the code of the Eastern Church. It comprehends, first, the deliberations of the Council of Carthage, A.D. 419; then the canons of the same synod to the number of 33; then "canons of different councils of the African Church," in the words of their heading, especially those down to 138. Other collections contain fewer or more canons, some adding those of later councils, others quite ancient and not included in the Code of the Council of Constance, A.D. 419. Notwithstanding this variety, the title of "African Code" seems properly given to the 138 canons above mentioned as designating those canons alone which have been received generally by the East and West. The chief interest attaches to the two canons interpreted as applying beyond the sea. See Migne, Patrologia, lxxxv, 723-236; Beveridge, Synodicon, i, 365-372; Johnson, Vindication, ii, 171.

African Councils. We give under this head a chronological view (from Smith's Dict. of Christ. Antiq., s. v.) of the various ancient synods held in different parts of Africa, exclusive of those of Egypt [see ALEXANDRIA, COUNCILS, &c.], with the translations of each, leaving further details for the separate places where the date and relative order of many of these are disputed:

CARTAGH, A.D. 400, 817—Supposed to be the same under Agrippinus, in favor of rebaptizing heretics.
CARTAGH, A.D. 521—Under St. Cyriacus; decreed that the lapsed should be received to communion, but not till they had performed their full penance.
CARTAGH, A.D. 522—Against Novatian, who denied that the lapsed were to be received to be readmitted to communion; and Felicilus, who affirmed that they were, even before they had performed their penance.
CARTAGH, A.D. 524 or 525—Under St. Cyriacus, in favor of infant baptism.
CARTAGH, A.D. 526—Under St. Cyriacus, approving the consecration of Marcellus, a young African bishop, to the see of Pelusium; Sublime, bishop of Baal and Martini, against two bishops who had purchased certificates, or "libels," of being sacrificed to idols, and affirmed that Stephen, bishop of Rome, had interpreted in favor of the latter unreasonably, from having been duped by them.
CARTAGH, A.D. 526—In favor of rebaptizing all who had received heretical baptism, when St. Cyriacus uttered his celebrated invective against Stephen. The question was finally settled in the seventh of the Constantinopolitan canons.
CARTAGH, A.D. 535—To elect a new bishop in place of one who had been a "trattitor," that is, had surrendered copies of the Scriptures to the Pagan authorities, to which all present, when they came to be asked, however, pleaded equally guilty.
CARTAGH, A.D. 539—Of seventy Donatist bishops against Caecilian, bishop of that see.
CARTAGH, A.D. 539—Under Bonitus, against the schism: favorable to the "trattitors."
CARTAGH, A.D. 546—Under Gratian; its acts are comprised in fourteen chapters, of which the first is against rebaptizing the lapsed. They have been baptised twice, with water in the name of the Trinity. This is probably the council whose canons are invoked in canon 13 of the African Code.
TREVESTE, A.D. 565—Of Donatist quarrelling among themselves.
AFROCENS, A.D. 589—Of Donatists, in condemnation of Tichonius, a Donatist bishop.
CARTAGH, A.D. 586—Confirmatory of the synodical letter of the see of Carthage.
LEXTERS, A.D. 586—Passed canons on discipline.
CARTAGH, A.D. 590—Under Genebius, bishop of Carthage: made thirty canons, by the second of which bishops, priests, and deacons are required to abstain from their wives' continence.
CARTAGH, A.D. 590—Of Maximian's (Donatist bishop of Carthage) supporters against Primalus (another Donatist bishop of Carthage).
HIPPO, A.D. 593—At which St. Augustine disputed "De fide et similibus" as a prebyster.
CARTAGH, A.D. 603—Passed fifty canons, among which the "Breviarium canonum Hippensium" is said to have been inserted.
CARTAGH, A.D. 606—Passed fifteen canons on discipline.
CARTAGH, A.D. 607, 608—Passed three canons, against the "Breviarium canonum Hippensium." Thirty-nine of the canons on discipline.
HIPPO, A.D. 607, 608—all incorporated into the African Code.
CARTAGH, A.D. 610—Against the Donatists.
AGAPeMONE

AGANdurnu, in Hindīṣīm, is a verse in the holy books which the natives repeat to cleanse themselves from sin.

AGANdūra, RODERICIO MAURICIO, a Spanish missionary, lived near the close of the 16th and the commencement of the 17th century. His religious zeal was directed towards the conversion of the inhabitants of the island of Luzon and the Japanese. In 1640 he was sent to Rome by the friars of his order (Barefooted Augustinians) in order to give an account to pope Urbain VIII of the results of his mission. Agandur wrote several works on kindred subjects, for which see Hoefer, Neue Biogr. Générale, s. v.

AGANocē (also AGANOCE), in Greek legend, was the daughter of prince Hegeter of Thessalia. She knew how to foretell eclipses of the moon, and was said to be able to draw the moon down from heaven.

AGANIPPE, in Greek mythology, was (1) a spring on Helicon, the same as Hippocrene, which inspired him who drank to compose poetry. The Muses are called Aganippides. (2) A nymph of Mount Helicon. According to others, the nymph of the spring was a daughter of Peneus. (2) The mother of Danae and wife of king Acrisius.

AGAPē (St. 1. Virgin of Antioch, commemorated February 15 and March 10. (2) Of Thessalonica; she was burned under Maximianus Herculis, April 1, 304; commemorated April 3, in many martyrologies April 15. (3) A virgin. (8) (a) Apoc. April 16, (b) (4) Daughter of Sophis; commemorated September 17. (5) Virgin; commemorated at Rome August 8. (6) Virgin; commemorated at Heraclea November 20.

AGAPEMONē (αγαπημονή, love abode), a conventual establishment consisting of persons of both sexes, founded at Chartley, near Bridgewater, in the County of Somerset, England, by Henry James Prince, formerly a clergyman of the English Church. The inmates belong to a new religious sect, and are sometimes called Lamperobrethren, from the place where Prince was educated. The adherents of the sect generally, of whom there are a great many in the southwestern counties of England, are known as Prerestes, or Starkeyes, from Mr. Starkey, one of the prime movers in the hereby.

Mr. Prince was born at Bath in 1811, and was educated for a physician. He decided, however, to enter the ministry, and, on leaving college, became curate of Chartly. While there he gave expression to strange and, to an eminent degree, bold views on the germs of his later doctrines. He succeeded in making a convert of his rector, the Rev. Samuel Starkey, and his views began to excite so much attention that he was removed to a curacy at Stoke, in Suffolk. Here, however, his conduct was in no respect improved, and he was dismissed; and about the same time Starkey was silenced. A conference was held by the Lampeter Birethren, and it was decided to leave the Church. They began preaching in the South of England, and attracted large crowds, securing many converts. One of their tenets was community of goods, and many farmers brought their wealth and laid it at the feet of the "apostle." Funds were accumulated in various ways, and the community have lived since 1859 in property sumptuously fitted up at Spaxton, near Chartly.

The inmates of this house are married couples, but they have religious objections to the increase of population, as if believing that the perfection of all things will be the extinction of the human race. Prince himself makes extravagant claims. Letters intended for him pass through the post-office addressed to "The Lord," and his followers claim that he is their creator. He asserts that Christ came to redeem the soul, but he came to redeem the body. The following passages oc-
cur in one of his pamphlets, of which he has published several: "God in Jesus Christ has again entered into covenant with man at the resurrection of mankind, and this is the first resurrection, and now brother Prince is his witness." "This one man, brother Prince, has Jesus Christ selected and appointed his witness to his counsel and purpose to conclude the day of grace and to introduce the day of judgment; to close the deprivation of the Spirit, the Gospel, and to enter into covenant with flesh." He considers himself perfect, and incapable of further improvement. These are his words: "Having neither wishes nor desires, my will can have no disposition whatever to move in any one direction rather than in another, but to rest in a sound of heavenly peace. In a well of perfect balance, it hangs delicately suspended on the divine will, in a holy equilibrium of inward passiveness." They were still preaching their doctrines at a recent date. See Dixon [W. Hepworth], *Spiritual Wives* (2 vols. 1889).

**Agapemones.** See PRINCEITIES.

Agapēta, or Agapētē, the name given to a branch of Gnostics which existed towards the end of the 4th century. According to Jerome, they consisted principally of women who attached themselves to young people, and taught them that nothing was impure with pious minds. One of their maxims was, that they were bound rather to perceive themselves than to reveal the secrets of their sect.—Landon, *Eccles. Dict. s. v.*

**Agapētēs,** the name of several martyrs and prelates. (1.) A deacon, said by some to have been the companion in martyrdom of pope Christus, and in many martyrlogies he is commemorated with Sts. Xistus and Feliciasimus on the same day. They are believed to have suffered on the same day, A.D. 258, although in different places. (2.) Saint and martyr of Persia, who died in Rome. He was elected by the officers of Aurelian, about 275, when he was only fifteen years of age. He is celebrated Aug. 18. (3.) Archbishop of Rhodes, and one of the metropolitans to whom the emperor Leo wrote respecting the death of Pelagius. Replying to a letter of Leo's respecting the Council of Chalcedon, he vigorously defended the cause of the council. His name appears affixed to the ecumenical epistle of the Council of Constantinople, A.D. 459, directed against simony. (4.) Deacon of the Church of Constantinople, flourished about A.D. 527, when he wrote a letter, called *Churta Regia,* to the emperor Justinian, containing excellent advice on the duties of a Christian prince. The work is given in the *Bibl. Patrum* under the following title: Agapēti, Constantiopol, Ecclesia Diaconii, ad Justinianum Imperatorum Oratio Parematica, etc. It was printed in Greek and Latin (Venice, 1589, 8vo; Basle, 1518, 8vo; with notes, Frankfort, 1659), and translated into French by Louis XIII. (5.) Bishop of the Macedonians at Synnada. The sect was fiercely persecuted by Theodosius, the Catholic prelate, with the view of extorting money. During his absence from Synnada, Agapētēs convened the clergy and laity of his sect, and, persuading them to accept, took possession of the churches and the episcopal throne, from which Theodosius, on his return, was unable to expel him. See Cave, *Hist. Lit.; Chalmers, Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.; Smith, *Dict. of Christ. Biog. Dict. s. v.*

**Agapētēs (or Agapētus),** three men are given who are known by either of these names. (1.) Bishop of Seleucia, metropolis of Isauria, who was present at the Council of Antioch. (A.D. 328). (2.) Bishop of Apamea, succeeded his brother Marcellus in the reign of Arcadius. A disciple of St. Marcellus, he had been conspicuous for eminence in ascetic virtue. Theodoret (Hist. Eccles. iv. 28; v. 27; Rel. Hist. 38) speaks of him with high commendation, and bestows on him the epithet of *thaukoumenos.* (3.) A friend and correspondent of Chrysostom, whom he addresses with much respect. He appears to have offered to visit Chrysostom in his banishment at Cucusus, but he begs him to content himself with writing (Chrys. Ep. xx, lxiii).

**Agapētus de Duno Comus, abb of Campodon, died of grief, A.D. 817, upon the accidental destruction by fire of his library.**

**Agapētus, one of Manes' twelve disciples.** Petrus Siculus and Photius mention a book of his entitled *Heptapalos,* and Photius (Biblioth. cod. 179) gives an account of one of his works of this kind, dedicated to a female follower named Urania. In them Agapētus maintains the doctrine of the two principles, the sinful nature of the body, and the duty of abstinence from flesh, wine, and marriage.

**Agapētus, St., was a bishop and martyr, who with St. Secundianus was put to death for the faith at Cirta, in Numidia, May 6 (other martyrlogies, April 29, 295 (or 290), in the same persecution in which Sts. James and Marianus suffered. See Ruinart, *Acta Sincera.* See AGAPÉTUS.**

**Agapētus, a Greek monk of Mount Athos, in Macedonia, lived in the 17th century.** He was the author of *The Selection of Sinners* (Αμαρτώλων Σωτηρία). Claude doubt's his being the author. The work is written in Modern Greek, and cited by De Perpetuitat de la Foi. Nau translated it into Arabic. It was printed at Venice (1641, 1664). See Moreri, who cites Richard Simon.

**Agapētus, bishop of Cesarea, succeeded Theodorus towards the end of the 8th century.** Eusebius, his contemporary, praises him for his knowledge, the laborious character of his episcopate, and his great liberality towards the poor. He ordained St. Pamphilus a presbyter (Eusebius, Hist. Eccles. vii. 32; Niceth. vii, 37).

**Agapētus (St.) of Palestine was exposed to the wild beasts at Cesarea in 806 (or 807) by order of Caesar Maximus, but, surviving this ordeal, was drowned on the second day after.** The Roman martyrologies commemorate him Nov. 20, and again Aug. 19, with Sts. Timotheus and Thecla, which is the day on which the Greeks keep his festival. See Baillet, Aug. 19; Ruinart, p. 522, 523.

He is, perhaps, the same with Agapētus who is commemorated in the Byzantine calendar as having been martyred with his companions at Gaza on April 2. See Agape.

**Agar, Charles,** an Irish prelate of the last century, was born in Gowran Castle, in the County of Kilkenny, and educated at Westminster School, and afterwards at Christ Church, Oxford. Having entered into holy orders, he was appointed first chaplain to the duke of Northumberland while lord-lieutenant of Ireland in 1768, from which situation he was promoted to the deanery of Kilmore, and to the see of Clonard in 1768. In 1779 he was translated to that of Cashel, over which he presided for twenty years. During that time he restored all the old churches and cathedrals in his diocese and built eleven new churches. In 1756 he was elevated to the peerage as baron Somerton, and yet higher in 1759. In 1801 he was translated to the archbishopric of Dublin, and was one of the representative spiritual peers in the first imperial parliament. In 1806 he was dignified with the title of earl of Normanton. In 1807 he and the other prelates of the Established Church were commanded by his majesty to make a minute return of the state of the Irish Church in their respective provinces and sees; and in a visitation of the same year he directed, with a too-long-deferred regard for the working clergy, that the incumbents of the diocese should, for the future, pay to their curates seventy-five pounds per annum instead of fifty pounds, as before allowed. In 1808 he was the promoter of a bill for securing the estates and funds.
AGAR

 devised by the Rev. Richard Daniel, and to apply the profits to the relief of the poor of St. Luke's parish in the city of Dublin, the support of the Hospital for Incurables, and other charitable institutions. He died July 14, 1809. See D'Alton, Memoirs of the Archbishops of Dublin, p. 349.

Agar, John, a Methodist Episcopal minister, was born at Newtonbrook, Canada, Feb. 10, 1848. He received an academic education; experienced religion at the age of seventeen; soon began preaching; about 1864 removed to New York State, and in 1870 was received into the Western New York Conference, wherein he labored until his death, at Kendall, Feb. 9, 1878. Mr. Agar was a young man of more than ordinary preaching abilities; his pulpit efforts were logical, Scriptural, and forcible; in his pastoral work he was systematic and faithful. See Minutes of Annual Conferences, 1878, p. 71.

Agar, Joseph, an English Wesleyan minister, was born in York. He was converted in his twenty-first year; entered the ministry in 1810; preached on the Driffield, Glasgow, and other circuits; and died suddenly in Portsmouth, Aug. 23, 1830, aged forty-two. "I scarcely ever knew a person who had fewer infirmities, nor were they of a nature to form any serious drawback on my great excellency of his Christian character" (Rev. Daniel Isaac). See Wesleyan Methodist Magazine, 1832, p. 161; Minutes of British Conference, 1831.

Agatha (or Agathe). Sr. (1.) The virgin martyred at Catania; passion commemorated Feb. 5. (2.) One commemorated April 2. See Smith, Dict. of Christ. Antig. s. v. The former is often figured in sacred art, either as a single figure or grouped with other saints. She usually bears in one hand the palm, in the other a dish or salver on which is the female breast, in addition to her torture. She often wears the crown of martyrdom. The shears, as the instrument of her torment, are frequently in her hand or beside her, at other times a book of devotion. She generally wears a long veil as a token of modesty. See Jamieson [Mrs.], Sacred and Legendary Art, p. 608 sq.

AGATHA'S (S'r) LETTERS, a superstitious charm against fire: the heathen took her vitae from her tomb to extinguish a conflagration. When Frederick II was about to lay Catania in flames, the legend says that at the reading of the Gospel he saw these words written in letters of gold on the book: "Harm not Agatha's birthplace, for she avenged injury."

Agathodorus, Sr., was the servant and fellow-martyr of St. Carpus (q. v.), bishop of Thyatira, in Asia. He was beheaded death April 13, 261, by command of Decius. See Baillet, i, 181, April 13; Landon, Eccles. Dict. s. v.

Agathalyus, in Greek mythology, was a surname of Philo.

Agathangelus, an Armenian historian and secretary to Tiridates, first Christian king of that country, lived about (probably) 290. He wrote the Life of St. Gregory Illuminator, and History of the Introduction of Christianity into Armenia (Constantinople, 1709, 4to). The National Library of Paris has a copy of this book and a manuscript much more complete.

Agathangelus, Sr., deacon of St. Clement (bishop of Ancyra), who suffered with him a long and cruel martyrdom in the 4th century. The principal festival of these saints is kept by both Greeks and Latins Jan. 23. Their acts are mere fables, as Baronius allows. See Baillet, vol. i, Jan. 23. See AGATHUS.

Agathenae, Concilium. See AGDE, COUNCIL OF.

Agathy of Alexandria, a Christian martyr, was a man of arms in that city, and was condemned to lose his head for rebuking some lewd persons who were depriving the dead bodies of some of the Christians. This occurred in the middle of the 3d century. See Fox, Acts and Monuments, i, 182. He is commemorated in the Roman martyrology on Dec. 1. Another of the same name, a deacon, is commemorated April 4, and a third July 5.

Agatho of Constantinople was, first, reader in the Church of that city, then librarian, and lastly prothonotary and second chancellor. He was notary of the sixth holy and ecumenical synod (A.D. 680), and wrote out all the acts of that council, delivering a copy to each of the five patriarchs. In 712 he wrote his Libellum de Epitaphia, in which he narrates all that the tyrant Bardanes attempted against the council. See Cave, Hist. Lit. s. v.

Agathodemon, in Greek mythology, was the Grecian name for the Egyptian Kerph—snake. See EISCAPLUS. It was also a good deity to whose memory a glass of unmixed wine was drunk at the end of meals, and to whom a temple was built in Arcadia.

Agathon (αγαθον, good), a Greek term used by Basil the Great for the holy eucharist.

Agathonias, Sr., of Pergamus, the sister of St. Paphius, who, seeing her brother suffer courageously with St. Carpus and his companions, threw herself into the flames with them. She is commemorated April 13.

Agathonias, martyr, commemorated in the Byzantine calendar Aug. 22.

Agathopodes (more prop. Agathopous), Rhesus, was a deacon of Antioch, one of the two companions of St. Ignatius on his journey to his martyrdom at Rome, and one of the authors of the Acta of that martyrdom. He is not known to have been a martyr himself, although given by Baronius, Martyrology (April 25). He is mentioned in the first set of Pseudo-Ignatian epistles as an "elect man," who has "renounced life," etc., and is also represented in the second set of spurious epistles.

Agathus is commemorated as a Christian saint in some Latin martyrologies on May 8.

Agatkon was the same among the Iroquois as Nau-te-na among the American tribes generally.

Againe (or St. MAURICE EN VALAIS), Concilium of (Concilium Agatenuense).

I. Held on May 14, 523 (according to others, April 30, 515 or 516); nine (others say sixty) bishops were present. The continual psalmody ("Laws Perennis") established in this monastery upon the plan of the Ascemi-
tian monks at Constantinople, was here confirmed by Sigismund, king of Burgundy.

II. Held in 888, in which Rodolf was elected and crowned king of Burgundy. See Greg. Turon. p. 107, 108,

**AGDE, COUNCIL OF (Concilium Agathenchse), was held on Sept. 10 or 11, 506. Twenty-four bishops were present, and ten deputes of absent bishops from different provinces of Gaul, which at this time was under the dominion of the Visigoths. Omarius, bishop of Arles, presided. In this council the discipline of the Church was treated of, and forty-seven canons were drawn up, confirming the discipline already established in many other councils. Of these, the 12th enjoins fasting every day in Lent, Sundays excepted. The 16th forbids the making any person deacon under twenty-five years of age without the consent of his wife, and a promise of continence. The 17th forbids ordination of bishops or priests under thirty years of age. The 18th orders all lay persons to communicate at Christmas, Easter, and Whitsun-tide. The 19th forbids any woman to take the veil under forty years of age. The 20th forbids the clergy to wear long hair, and orders the archdeacon to cause that of the disobedient to be cut. The 27th forbids the establishment of any monastery without the consent of the bishop, and the ordination of a monk without the consent of his abbot. The 31st orders that those persons have been in a seminary for a long time shall refuse to be reconciled, shall be excommunicated. The 34th orders that converted Jews shall remain eight months in the rank of catechumens before they are baptized. The 39th forbids persons in holy orders to attend wedding festivities. The 44th forbids a priest to bless the people at a penitent in church. See Labbé and Couturat, Concilium Sacrum, iv, 1381.

**Agdus, an immense mythical stone from which Deucalion and Pyrrha took those which they threw over their heads to people the world. Jupiter, enamoured of this stone, changed it into a woman, who bore to him Agdistis.

**Agel. See ROXAL.

**Agelénthus (Ethelnothus, Egelinotus, or Aglinoth), summoned "the Good," was archbishop of Canterbury in 1020. According to some, he was a Beneficent of the Abbey of Glastonbury, and dean of that cathedral. He went to Rome in 1022 to receive the pall from the pope, and upon his return is said to have brought from Favia an arm of St. Augustine, bishop of Hippo, for which he paid one hundred talents of silver. This he presented to Leofric, earl of Coventry, together with a work which he composed on the subject. He died Oct. 29, 1089. He left a volume of Letters, and a work in Praise of the Blessed Virgin, addressed to Fulbertus, bishop of Chartres. See Godwin, De Presul. Angl. Comment.; Pilcuse, De Illust. Angl. Script.

**Aggailia, a name given to Pluto from his disposal of the dead.

**Agès (or Agétis), in ancient Paganism, was a mythical personage, son of Apollo and Cyrine, and brother of Aristheus.

**Aggravation, in ecclesiastical usage, is a term given (1) to the threat to fulminate excommimation after three injunctions to obey the Church. The aggravation may not be published by the minister without the order of the official. (2) The extreme penalty of the major excommunication (i.e. the stoppage of all intercourse between the excommunicated party and the body of the faithful). The word in this sense has now no use.

**Aghori is a name of a Hindó sect professing complete worldly indifference. The original Aghori worship seems to have been that of Devi, in some of her
terrible forms, and to have required even human victims for its performance. Dr. Horace Wilson thus describes their practices: "The regular worship of this sect has long been suppressed, and the early traces of it now left are presented by a few disgusting wretches who, while they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifferently worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear the body with excrement, and carry it about with them in a wooden cup or skull, either to swallow it for the purpose of obtaining alms, or to throw it upon the persons or into the houses of those who refuse to comply with their demand. They also for the same purpose make inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusant, and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindús. They are, fortunately, not numerous, and are universally detested and feared."

**Agiasma (or rather Hagiiasma, ἁγιασμα), in the name into the Seventy to the sanctuary in the Old Testament, and applied by the early Church to the altar; called also Agion (q. v.).

**Agest, in Cabalistical mythology, is the intelligence of the planet Saturn.

**Agil (or St. Aisle) was the son of Agnoald, councilor of Hildebert, who was persuaded by his friend Colmanus to devote his child at an early age to the monastic life. Accordingly, Agil entered the Monastery of Luxebé about 590, and in 615 was appointed by a synod of the Frankish churches to accompany Eustacius (q. v.) on a missionary tour in Bavaria. Having considerable success, he undertook, at the request of Dagobert (q. v.), the supervision of the Monastery of Meaux, about 656. He continued till advanced age to carry on missionary labors.

**Agilbert (or Adilbert), a Roman Catholic prelate, was probably a native of Paris. He appears in Bede, first as "pontifex quidam, natione Gallus," from which he is supposed to have been consecrated by French bishops without any see. After studying in Ireland, he went to Wessex about 648, and was appointed by king Cenwalch bishop of the West Saxons. Being unable to learn English, the king gave half of his diocese to Wina, which so displeased Agilbert that he left Wessex and went to Northumbria, whence, after taking part with Wilfrid and his own priest Agatho at the Synod of Streansea in 664, he returned to France. He was made bishop of Paris in 668, and still later declined the invitation of Cenwalch to return to Wessex. The year of his death is unknown, but it occurred in the Monastery of Jouarre, Oct. 11. It is questionable whether he is the Agilbert who, according to Fredegar, was sent in 680 by Ebroin to duke Martin to deceive him by taking a false oath on an empty reliquary.

**Agilbertus, St., a fellow-martyr with St. Agoram (q. v.).

**Agles, Raymon (summande de Podio because he was a canon of Puy-en-Velay), went to the Holy Land in 1096 as chaplain to Aimer de Monteil, the apostolic legate. He was present at the taking of Jerusalem, and wrote a history of the proceeding entitled Gesta Dei per Francos (printed in the collection of Bongars).

**Agilmare (or Almar), a French prelate, was bishop of Clermont in the 9th century. Driven from his diocese by the Normans, he took refuge in the county of Amaons, where he brought the relics of Sts. Ilia and Vincent. He deposited these in two great churches which became the nucleus of large villages. In the Assembly of Pavia, Agilmare had a number of prelates who promised fidelity to Charles the Bald, and in 878 he sent, in
behalf of Louis the Stammerer, a letter to pope John VII, of which a long fragment may be found in Gallia Christiana, and in Acta Sanctorum, i. 13. He signed the acts of the Council of Meun-on-the-Loire in 891. See Hoefer, Nouv. Biog. Générale, s. v.

Agilus. See Agil, St.

Agiotis (or rather Hagiotas, ἄγιοι, σινιά) was one of the common appellations of Christians, and current among them at the date of the apostolical epistles. Subsequently it was used as one of the names of the baptized or faithful, in contradiction to the catechumens. We also find this word and the superlative ἄγιοστορον employed as epithets of bishops. See Saint.

Agionites (or Agionenses), a sect which appeared in the 7th century, and which pretended to more than ordinary sanctity. It is but little known, appears to have had but few followers, and was condemned in the Council of Gangra, together with the Encratites, Manichaes, and Montanists.

Agiotatos (or rather Hagiotatos, ἄγιοστορον, most holy), a title used in the early Church in addressing or speaking of bishops. — Bingham, Christ. Antiq. bk. ii. ch. ix. § 6.

Agius, a priest and monk of the Monastery of Corby, in Saxony. He lived in the 9th century, and wrote a history of the Life of St. Bathwulma, the first abbot of Gandersheim, his friend; also a Dialogue, in elegiac verse, on her death, which happened in A.D. 874. The two works are published by D. Bernard. See Pez, Anecdotes, vol. ii;

Aglaia, in Greek mythology, was one of the Graces or Charities, so called because of her cheerfulness, beauty, and worth. Homer says she was the wife of Vulcan.

Aglaonice. See Aga nice.

Aglaopheme, in Greek mythology, was the name of one of the sirens.

Agloby, George, was the eighth dean of Canterbury, by appointment of Charles I, but was never installed, nor received any advantage from it, as the Parliament had, in 1642, seized on the profits of those capitolary bodies which were in their power. He survived his nomination but a few months, dying at Oxford, in November, 1643.

Aglonby, John, an eminent English divine, was born about 1588, and was admitted into Queen's College, Oxford, in 1588. Being elected fellow, he took orders, and afterwards travelled abroad, where he made the acquaintance of the famous Bellarmino. On his return, he was made chaplain in ordinary to queen Elizabeth, and in 1600 took his D.D. About the same time he became master of Ialip, and in 1601 he was elected principal of St. Edmund's Hall. He was also chaplain in ordinary to king James I, and died at Ialip, Feb. 6, 1609. He was eminent for his learning, deeply read in the fathers, and is given by Wood (Amm tail) as one of the Oxford divines who were to translate the Gospels, Acts, and Apocalypse.

Agna (in Lat. Ani rius), Sr. bishop of Orleans, demanded aid from Attilla against Attila, who was obliged to abandon the siege of the place. It is said that the governor was attacked with a serious malady, and, believing his recovery to be due to the prayers of the priest, set the prisoners free. It was in memory of this action that the bishops of Orleans had, on the day of their entry into the village, the privilege not only of delivering all the prisoners, but those in the province of Orleans who had been detained for certain crimes. The Huguenots in 1562 invaded the tomb of Agnan, and burned his remains. See Hoefer, Nouv. Biog. Générale, s. v.

Agnani, Council of (Concilium Agnaniun), was held on April 14, 1166, at Rome, to condemn certain bishops and cardinals in this council, excommunicated the emperor Frederick, and absolved all his subjects from their oath of fidelity to him. — Landon, Manual of Councils, s. v.

Agnellii, an Italian Franciscan, was born at Pisa about 1194, and becoming acquainted in early life with Francis of Assisi, was by him appointed warden of the newly erected convent of his followers at Paris. He was afterwards sent, with the title of provincial minister, to found the Order of Franciscan Friars in England. This mission landed at Dover in September, 1224, and after proceeding to the Nore, a Mr. Agnellii remained there. Others went to London, Oxford, and Cambridge. Agnellii died at Oxford at an early period of his mission, worn out with fatigue by a journey into Wales. See Brit. Mus. and York Minster Libr. i. 10.

Agnellii, Giuseppe, a learned Italian monk, was born at Naples in 1621, and entered the Jesuit Society in 1637. For five years he taught moral theology, afterwards was employed in preaching, and governed the colleges of Monte-Pulciano, Macerata, and Ancona. The last thirty years of his life he passed among the Society of Jesuits at Rome, where he died, Oct. 8. 1706. Among his many works, the most celebrated is Il Pornico, or St. Jerome, Ravenna. He was made abbot of the monasteries when very young, and even before he had taken the religious vow. He occupied the tenth place among the priests of Ravenna, under Petroniacus, from A.D. 821 to 857, and wrote a history of the prelates who governed the Church of Ravenna before him. Entitled Agnellii, qui est Andrea, Abbatis St. Mariae ad Blackneros, Liber Pontificialis, sive Vite Pontificum Ravennaturn. This work was first made public by the abbot Benedict Bacchini at Modena in 1708. Muratori printed it in vol. ii, pt. i, of Scriptores Rerum Italicarum. The father of Agnellii having conspired against the pope, Paul I, he was taken to Rome, where he died in prison. This treatment rendered the son less favorable to the interests of the court of Rome, and his writings were regarded as outrages against the pontifical authority. Moreri has confirmed this archbishop with the preceding. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Agnellus, archbishop of Ravenna, was born in A.D. 486 or 487. He was consecrated at an early age, and held a considerable wealth. On the death of his wife, he entered holy orders, and became prefectus of the Church of St. Agatha. He was consecrated bishop in 556, and held his bishopric until his death, in 569. In addition to efficient work in his diocese, he wrote Epistola de Ratione Fidelitatis et Armeniis, against Arianism. See Cave, Hist. Lit. i. 629; Rubens, Hist. Ravenni, iii. 162.

Agnes, Sr. (1), a virgin who at the age of twelve (or thirteen) was beheaded at Rome, under Diocletian. The acts of her martyrdom said to have been written by Ambrose are spurious, but the substance of her history, as given by Prudentius (14th hymn, Περί Στρεγανών) and Ambrose (De Virginitate, lib. i), amount to this: St. Agnes, having refused to profess the profession of Chastity, was persecuted by her superiors. She was sentenced by the judge to be confined in a brothel, and one who tried to outrage her there was struck with blindness, but was restored through her intercession. This miracle, however, did not save her life, for shortly after, having refused to offer incense to idols, she suffered martyrdom. A church at Rome in her honor, said to have been built in the time of Constantine, was repaired by pope Honorius in A.D. 625-688, and another was built at Rome by Innocent X. The Latin, Greek, and Anglican churches celebrate her festival Jan. 21; the Greeks also Jan. 14 and July 5, and the Latins Jan. 28. Her name stands on the black-letter calendar of the English Prayer-book on Jan. 21, and it is one of four (St. Marga-
AGNES

AGONIUS

ret's, St. Lucy's, and St. Agatha's days being the other three) appointed in England by the Synod of Worcester, under Walter de Cantilupe, in 1240. See Baillie, "Vita des Saints, January 21; Butler, Lives; Ruinart, Acta Sinc. p. 457; Moréri, who cites Bollandus, Acta, April.

St. Agnes was the favorite saint of the Roman women. Her effigy is found on the ancient glass and earth-ware of the Christians of the 3d century. She bears the palm as martyr, but seldom the book, or accompanied by the lamb; these two last were symbols. When alone, she is generally placed between two trees; sometimes she is at the side of the Virgin Mary; sometimes between the Lord and St. Lawrence, between St. Vincent and St. Hippolytus, between St. Peter and St. Paul. See Jameson (Mrs.), Sacred and Legend. Art. p. 600 sq.

St. Agnes, with Doves on either side, bearing the Crowns of Chastity and Martyrdom. (From an ancient glass vessel.)

Agnes, St. (2), of Monte-Pulciano, in Tuscany, was born in 1274, and at nine years of age entered the convent of the Order of St. Francis, called Sacchine, or Sackins, because they wore scapulars of coarse linen, such as sacks are made of. At fourteen she became cellarius of the house, and subsequently abbess of another house at Proceno. Lastly, she established a monastery at Monte-Pulciano in accordance with the rule of St. Benedict and the institution of St. Dominic. She died April 20, 1317, and was buried in her convent; but the building having been given in 1435 to the monks of St. Dominic, they removed her remains to the high-altar. St. Agnes was canonized by Benedict XIII in 1726, and her festival is kept on April 20. See Baillie, April 20;

Agno (or Agnes), Juan Bautista, a Spanish priest, was born at Valencia, and lived about 1550. He wrote many works in prose and verse, among them being an Apologiafilm Puniciricorum de Laudibus D. Hieronymi, etc. See Moréri, who cites Biblioth. Hisp.

Agnew, John Holmes, D.D., an American Congregational minister, teacher, and editor, was born at Gettysburg, Pa., June 13, 1804. His first editorial charge was at Uniontown, Pa.; he was elected professor in Marion College, Mo.; in Newark College, Del.; and in Washington College, Pa. He had for many years devoted himself to literary and educational pursuits, being at one time editor of the Eclectic Magazine, and afterwards for several years principal of a female seminary at Pittsfield, Mass. Subsequently he engaged unsuccessfully in some coal-mine speculations, in 1860 became secretary of the Southern Aid Society, and in 1865 took charge of the American Federal Monthly, a continuation of the old Knickerbocker Magazine. He died at Peeksskill, N. Y., Oct. 12, 1865. See Appleton's Annual Cyclopædia, 1866, p. 652; Princeton Sem. Gen. Catalogue, 1872, p. 48.

Agni is the Vedic name of the Supreme Being under the character of the deity of fire; the analogy of the Hephastus of the Greeks.

Agni, Tommaso, an Italian prelate, of Leonforte, in Sicily, died about 1231, the foundations of the house belonging to his order (the Dominican). He was made titular bishop of Bethlehem in 1255, and appointed legate of the Roman see in the Holy Land. He was afterwards made archbishop of Cosenza, and in 1272 Latin patriarch of Jerusalem by Jean d'Acre, which he held together. He died in 1277, leaving a Life of Peter the Martyr, given in the Acts of the Saints, April, vol. iii. See Moréri, who cites Échard.

Agnitus is commemorated as a Christian saint in the Roman martyrology on Aug. 16.

Ago (or Hago), in Greek mythology, was one of the twelve gods who nursed Jupiter. She gave her name to a fountain, concerning which many fabulous wonders are told.

Agoetes (or Agnoites), a school of Alexandrian monophysites, for which see THEMISTIANS.

Agno, Aniello Floré, a Neapolitan sculptor, flourished about the 16th century. He executed two works in the Church of San Domenico Maggiore at Naples, which, according to Cicognara, possess considerable merit in design—one a basso-relievo, dated 1470; the other a Virgin and Infant, with two angels, on the monument of Mariano Albero.

Agno, Baccio d', an Italian wood-carver, sculptor, and architect, was born at Florence in 1460. He gained considerable distinction in wood-carving, and then went to Rome to study architecture. He still carried on his former occupation, and his studio was the resort of such artists as Michael Angelo, Sansovino, the brothers Sangallo, and others. On his return to Florence he devoted himself chiefly to architecture, and planned many of the finest palaces and villas of the city. He introduced the fashion of applying frontispieces of columns to the doors and windows of private residences, which had hitherto been confined to churches. A much-admired work by this artist is the campanile, or bell-tower, of the Church di Santo Spirito in Florence. He died in 1543, leaving three sons, architects, one of whom, Giuliano, completed his father's unfinished works.

Agnostics. See SKEPTICISM, LATEST FORMS OF.

Agnisāṭra is a class of worlds, according to the Buddhist system of religion. The Buddhists reckon that there are innumerable systems of worlds, each system having its own earth, sun, and moon. The space in which the light of one sun or moon extends is called a Sakwala, and includes an infinite number of continents, islands, and oceans, as well as a series of hells and heavens. The Sakwala systems are divided into three classes, of which the Agnīsāṭra denote those systems which receive the ordinances of Buddha, or to which his authority extends. These systems are a hundred thousand kelus in number, each kelu being ten millions.

Agoardus, S.T., with St. Agilbertus, came into France from beyond the Rhine, about the 5th century, and suffered martyrdom under the Vandals, in company with many other Christians. Their bodies were buried at Creteuil, about two leagues from Paris. The modern Roman martyrology commemorates them June 24. See Baillie, June 24; Landon, Eccles. Dict. s. v.

Agon, one of the inferior ministers employed in the ancient Roman sacrifices, whose office it was to strike the victim. The name is probably derived from the question which he put to the priest, Agon, "Shall I strike?"

Agoniales, in Roman antiquity, were festivals celebrated on Jan. 9, May 21, and Dec. 11 in each year in honor of Janus, whom the Romans invoked before undertaking any affair of importance. Ovid, in his Fasti (i, 319-322), mentions various etymologies of the word.

Agonius (also Enagonius), in Greek and Roman
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mythology, were surnames of those gods that protected the soldiers in battle. Jupiter was also specially so called as the god of battle. Mercury also was so designated as manager of the Olympic games.

Aargonotheta (or Agonosthes, from ἁγωνόθητα, a contest, and ἐν ἱσε, to place), in Grecian antiquity was the president or superintendent of the sacred games. At first the person who instituted the games and decreed the rules was the Agonotheta. He was later in the great public games, such as the Olympic, Pythian, etc., these presidents were the representatives of different states, or were chosen from the people in whose country the games were celebrated. They received the several titles of ἀγωνικέα, βαιδεμάρτην, ἱερονόμων, ἀγωνολόγων, αὐτοκτόνοι. They were also called ποδόσκευοι or ἕξωδεμανοι, from the rod or sceptre emblematic of their authority.

Agonolites (Gr. ἄγωνι, and ὁ λίθος), a fanatical sect which arose in the beginning of the 8th century. Their peculiar tenet was that people ought not to pray kneeling, but standing or dancing. They were not numerous, and were condemned by a council held at Jerusalem in 726.

Agop, John, an Armenian priest, lived at Rome in the latter half of the 17th century. He wrote an Armenian Grammar (Rome, 1674) — a Latin Grammar (ibid. 1675), in Armenian; — and an Italian translation of the correspondence of Constantine the Great and of pope Sylvester with Tiridates, king of Armenia (Venice, 1688). See Hoefer, Nouv. Biog. Générale, s. v.

Agoreus, in Greek mythology, was an appellation given to those deities who had statues in the public markets or fairs. Thus Mercury Agoreus was to be found at Athens, Sicyon, Thebes, Sparta, etc.; and thus Minerva Agorea was in extraordinary veneration among the Lacedaemonians.

Agostino, Paolo, an eminent Italian musician, was born at Valerano in 1593. He was the scholar of Bernardo Nanini, and the successor of Soriano in the pontifical chapel. His death occurred in 1629. Antonio Liberati considered him as one of the most scientific and ingenious composers of his time; and adds that when he was master of the chapel of St. Peter's Church at Rome, he astonished the world with his productions for four, six, and eight choirs or choruses. Father Martinini, who was the successor to him in this office of musicology, has inserted an Agus, in eight parts, of this composer. See also Augustino.

Agotikon, in North American mythology, was a name by which the Iroquois called the inhabitants of the lower heaven, i.e. spirits of the second order, which name also fortune-tellers and sorcerers received, who were said to associate with these spirits.


Agoyeh is the fetiche of the negroes of Vidah, a monkey-like statue made of black clay, and seated upon a red chair, which is ornamented with red bands, cloths, feathers, etc. On its head is the point of a spear.

Agraeum, or Agronaeum, St., was made bishop of Chalon-sur-Saône in 532. He was present at many councils, built a church supported by pillars, and ornamented with marble and mosaic. A man of rare mental qualities, he united to them solid piety and great self-denial. He died A.D. 580, in his eighty-third year. His festival is celebrated March 17, the supposed day of his death. See Baillet, March 17; Greg. Turon. Hist. Franc. v, 46;

Agraeus, in Greek mythology, was (1) a name given Apollo from his feeding cattle; (2) also a name of the god Aristaeus.

Agrain, Eustachie d', constable and vicerey of Jerusalem during the first Crusade, was of a noble family of Vivarais. He set out for the Holy Land in 1096 with Raymond, count of Toulouse. His exploits were of value to him, besides the viceroyalty of Jerusalem, and the principality of Sidon and of Cæsarea, which he transmitted to his children. He was summoned l’Épée et le Bouclier de la Palestine. See Hoefer, Nouv. Biog. Générale, s. v.

Agrate, Marco Ferrerio, an Italian sculptor, lived near the close of the 15th century. He executed several works in the cathedral at Milan, among which is the celebrated statue of St. Bartholomeus Flagged. It is worked in marble with much care, but is devoid of taste.

Agrath was the name of one of the four females to whom the Jewish rabbins attribute the honor of being the mother of angels. The other three are Lillith, Eve, and Nasmah. See ANGES.

Agraulus, in Greek mythology, was a surname of Minerva, derived from a similar name in Attica.

Agreement of Sandomir. See SANDOMIR.

Agrebus, in North American mythology, was the god of war among the Iroquois, and at the same time their supreme God.

Agrast, Livio da Forli, an Italian painter, was born at Forli, a town in the Roman territory. He studied under Pierino del Vaga at Rome. He was employed by pope Gregory XIII in the great works that were executed by his order in the Vatican. On the staircase is a grand fresco painting by him, representing Philip of Arragon submitting his kingdom to the dominion of pope Eugenius III. There are also some of his works in the churches of the public places of this city. His best works are in his native city, Forli, where he painted in the chapel of the cathedral the Last Supper, and some admirable figures of the prophets. He died at Rome in 1580.

Agregus (the hunter), in Greek mythology, was the surname of Parn and Aristeus.

Agrania, in Greek Paganism, was a festival in honor of deceased persons in Argos; also certain prize-fights among the Argives.

Agriclius, bishop of Treves and confessor, is celebrated in some old martyrologies under date of Jan. 18.

Agricli, the name of several persons of whom little is known. (1.) A martyr in Africa, commemoration Nov. 3. (2.) Saint, born Dec. 5. (3.) A martyr in Auvergne, Dec. 9. (4.) A martyr at Ravenna, Dec. 16.

Agricola, St., of Bologna, Italy, was martyred with his slave Vitalis, by crucifixion, A.D. 304. Their bodies, it is said, were interred in ground belonging to the Jews, where they remained concealed until they themselves revealed the fact to St. Eusebius. The latter is reported to have raised their bodies, and to have taken away a few drops of St. Agricola's blood and some of the wood of his cross, which he placed in the altar of a new church at Florence, at the dedication of which he preached a sermon, An Exhortation to Vir-
AGRICOLA, Magnus, a learned Benedictine, was born at Augsburg, Sept. 11, 1640. He was professor of philosophy at the University of Salzburg, and retired to the Abbey of St. Ulrich at St. Ulrich, April 5, 1708. He wrote, Sententiae Philosophicae IV Libellorum Comprehensae (1671):—Quaestiones Naturales Mixtae de Principiis et Lib. I et II Physicorum (1674):—Tractatus de Artibus Humanis. See Hoefer, Nouv. Bioe. Générale, s. v.

Agricola, Michael, a learned Swede, was born in Finland, near the commencement of the 16th century. He studied theology under Luther at the University of Wittenberg, and was made rector in 1538. In 1554 Gustavus I appointed him bishop of Abo, and sent him to preach Christianity to the Laplanders. He died in 1557. He is known as the translator of the New Test. into Finnish, which was printed at Stockholm, in 4to, in 1548. The preface to the first edition states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions.

Agricola, Rudolph (originally Roodt Huysman), a distinguished Dutch philosopher and theologian, was born at Balfour, near Groningen, in 1443. He was educated at Louvain, where he graduated as A.M. He afterwards studied at Paris, and at Ferrara, in Italy. He returned to Holland in 1479, and soon after became syndic of Groningen. In 1482 he became professor at Heidelberg, where he died in 1485. His principal work is the De Inventione Dialectica, in which he attacks the scholastic philosophy of his day. He also opposed the ceremony of the mass, and denounced all the other ceremonies.

Agrionia were festivals celebrated annually by the Boeotians in honor of Dionysus, in which they held the women, after playfully preceding for some time to search for that god, desisted, saying that he had hidden himself among the women. They were solemnized at night by the women in the presence of the god. The festival was inherited by the daughters of Minyas, having disposed the rites of the god, were seized with frenzy and ate the flesh of one of their children, and that the Agrionia were celebrated in expiation of the offence. A singular feature of the festival was the assembling of maidens of the family of Minyas in front of the temple, whence the maidens were flown, followed by a priest with a sword, who would kill any of the maidens he might overtake.

Agrippa Castor, an ecclesiastical writer who flourished in the reign of Hadrian (about A.D. 135), and is highly spoken of by Eusebius and St. Jerome. He is the first who is said to have written against heresy, and wrote a most accurate Confutation of the Epigraphi at Polemics, which remains important in Eusebius (iv. 7). Theodoret seems to imply that he wrote another work in refutation of Isidorus, the son of Basilides. See Cave, Historia Literaria, Sec. II, i, 57.

Agrippa von Nettersheim, Heinrich Cornelius, a German philosopher, theologian, and chemist, was born in Cologne, Sept. 14, 1486. Having been a distiller of the paradise in the Society of Francis, he fled to Paris, where his public discourses gained him a professorship of theology at Dôle. Accused of heresy and magic, he fled to England in 1510, and afterwards returned to Cologne and became secretary to Maximilian. He subsequently studied and practiced medicine, and was a distinguished student of universities. He wrote several works on natural sciences. His work De Incertitudine et Vanitate Scientiarum (Paris, 1581) is a satire on the state of knowl-
AGUDI

AGUDI, LUIGI MARIA, an Italian divine, was a native of Milan. He was at first a Barefooted Carmelite, and was considered one of the first preachers and theologians throughout Italy during the 17th century. He taught theology at Naples and Bologna; but applying himself subsequently to preaching, he addressed vast crowds at Como, Naples, Verona, Milan, Venice, and other Italian cities. After being a Carmelite for twenty-nine years, and filling the office of prior, provincial vicar, definator, and visitor, he assumed the habit of the Dominicans, by permission of the pope, in 1663, in the Convent of Santa Maria at Milan. His works are, Carmelus Sapientis, sive de Scriptoribus Utriusque Carmelitani, etc.—Fontes Salvatoris, sive de Sacramentis, in Genera et Species, etc. (Lugd. 1683, 4to);—De Justitia et Jure, de Restitutione, de Contractibus.—De Christo.—Ann. Bibliothecae.—Quadragimales, sermons for all the Sundays of the year.—Sito Sermoum, or homilies gathered from the early fathers.

Agulli was a saint of the Kalams. He is represented as a man sitting on a chair with a cup in his hands.

Agüier, François, a celebrated French sculptor, was born in 1604 at the town of Eu, in Normandy. He studied under Simon Guillaume, of Paris. He practiced some time in England, and afterwards went to Rome, where he remained two years. He acquired the reputation of one of the best sculptors of his age in France. He died at Paris in 1669. His best works are a marble crucifix in the Church of the Sorbonne:—the mausoleum of cardinal de Berulle, in the Church of St. Oronoré, Rue St. Honoré, and that of the duke of Longueville, and the tomb of the duke Bohan, in the Church of the Celestines at Paris.

Agüila (Terrone del Cagno), Francisco, was bishop of Leon, in Spain, and was originally of Iliturgi or Anduxar, in the diocese of Jaén. He was preacher to king Philip II; held the chair of theology at Granada; and was made first bishop of Tui, and lastly of Leon. He died in 1615, and left an Instruction for Preachers and some other works.

Agüiol, Grace, an English Jewish authoress, was born at Hackney, near London, June 2, 1616. She was a descendant of a family of Hebrew merchants in Spain, who had fled from that country on account of religious persecution, and found a refuge in England. She died at Frankfort, in Germany, Sept. 16, 1647. A writer in the Jewish Chronicle in 1874 says—

"No Jewish female author has attained the general and popular celebrity achieved by Grace Aguillo. Her numerous literary productions have been read and appreciated in England, America, Germany, and France. Her Women of Israel is a work stamped with the most ardent zeal and fervent pietie, in every line of which breathe the national sentiments and patriotism which are the characteristics of her writings. It is a book teeming with powerful lessons to her own sex and eloquent exhortation to the desired to elevate the character of the women of Israel. She has shown that when all the nations of the East regarded females, the civilized Jews preserved them an equality in civil and religious institutions suitable to women's mind and to their special mission. She has also demonstrated that many women in Israel have been the exponents of the noblest sentiments and the most sublime actions. Her spirit of patriotism is like the works of considerable merit, and full of that pious fervor and filial affection which carry the reader along with her and impress him with profound sympathy for the writer. Her Jewish Faith displays signs of no mean acumen and with settled philosophers and divines, and its logical reasoning is far from betraying the sex of the author. With all her abilities, which were of no ordinary range, she was humble and unassuming, kind to all, and greatly attached to her parents. The ambition of Grace Aguillo was neither for wealth, for reputation, nor for distinction. The pure consciousness of raising the literary and religious character of the Jewish race resulted generally from her own and a desire concerning her special interest at the same time her guiding motive and her reward."


Agüirre, Pedro Sanchez de, was a native of Yucatan, in America, who, when canon of Los Charcas, in Peru, wrote a book (in Latin and Spanish) entitled Informe contra Idolorum Cultores del Obispado de Yucatan (Madrid, 1698, 4to). The work relates to the powers of bishops and the necessity of punishing idolatry. See Antonio, Biblioth. Hisp. ii, 191.


Agullannef (A-gui-Tan-neuf), an old cry used on Jan. 1 as a mode of rejoicing. It is derived from the Druids, who at the beginning of the year distributed the blessed mistletoe to the people, announcing at the same time the new year. In Brittany, Picardy, and Burgundy the children are said still to sing these words on New-year's day.

The name was also given to a collection made in some dioceses on Jan. 1 to procure candles for the churches. Young persons of both sexes took part in it, and were apt to commit, even in the churches, all sorts of extravagances. The Synod of Angers, in 1256, prohibited these proceedings and the use of the custom; but the custom still continued out of them until a later synod (1668) forbade the observance of it altogether. See Moréi, who cites Thiers, Traité des Jésus.

Aguilllon (or Aguillon), François d', a Belgian Jesuit, was born at Brussels in 1567. He first introduced the study of mathematics among the Jesuits of the Low Countries, taught philosophy at Douay, and theology at Antwerp, where he was rector of the college. He died at Seville in 1617. He wrote, Opticorum Lib. VI Philosophica Juxta Arithmeticae Utilis (Antwerp, 1615, fol.). This work contains the first mention of stereographic projection. This was known from the time of the Arabs; but had never been expounded in an extended manner. Aguillon worked on catoptrics and dioptries until his death. See Hoefner, Novi. Bkd. Générale, s. v.

Aguirre, Gaspar Salcedo de, was professor of theology in the University of Baccia, Spain, and prior of St. Idefonso at Jaén, in the 17th century. He wrote, Allusiones N. Testamenti ad Verum (1698)—A Relation of Some Remarkable Matters Concerning the Kingdom and Bishops of Judæ (in Spanish, 1614, 8vo)—Pliego de Cartas (1694). See Antonio, Biblioth. Hisp. i, 407.

Aguirre, Juan, a Spanish sculptor, was born at Seville, and was the scholar and son-in-law of Matteo Inverro. He executed the tabernacle of the Church of Villacastin, with the statues of the evangelists and six other saints, in 1594, which, according to Bermuder,
AGYEL

Ahavanya, in Hindū mythology, is the fire worshipped by the Indians.

Ahhotep (Fields of Peace), a locality in the Egyptian mythology, mentioned in the Ritual of the Dead. Comp. A. H. Gardiner (Peace of Aah).

Ahi (Assistant), a title of the Egyptian deity Horus, as the performer of the religious rites called the Assurances of Horus to his father Osiris. He is called also Lord of the Heart, and is mentioned in chapter cl of the Egyptian Ritual of the Dead.

Ahi is a name for the serpent mentioned in the Rig-Veda as the chief of the Asuras.

Ahimnus, bishop of Asugga, in the province of Zengit, Africa (together with Fortunatus, Optatus, and other bishops) was excommunicated by Carthianus as a heretic and expelled on November 1, 379. He died in August 382. See also Ahi, of which this name is the feminine form.

Ahlwart, Peter, a Protestant theologian of Germany, was born Feb. 14, 1710, at Greifswalde. He studied at his native place as well as at Jena. His lectures on the First Article of the Catholic Apostles' Creed were published in 1731. He wrote, Diss. de Davide, Prudentia Politica, Practica in Causa Homicidiorum a Joabo Commissorum (Gryph. 1738) — Testamen Metaphysicum de Subordinatione Finium Primorum, Secundum quo Homines suus Tentatur Componere Actiones (ibid. 1734) — Diss. de Necessitate Dei. Quia Haec, 6, 8, 9 (ibid. ecol.) — Propr. de Immortalitate Animae Humanae, ex Ratione Demonstrata (ibid. 1735) — Diss. de Duratione rerum et Mundi per se nulla (ibid. 1738, 1738), etc. See Döring, Die gekrönten Theologen Deutschlands, i, sq. (B. P.)

Ahmed, a name by which MOHAMMED is mentioned in the Koran. In chapter lix it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am the apostle of God sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be AHMED." Mohammedan writers endeavor to confirm this alleged prediction by the words of Jesus as recorded in John xvii, 7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This Comforter, or Paraclete, they transform into Periclete, the Illustrious, and add all explaining as referring to Mohammed.

Ahriman, in Persian mythology, is the evil spirit according to Zoroaster's system of religion. The eternal god Zermene Akterne created light and darkness (or Ormuzd) and Ahriman, both of whom are eternal and only limited by one another. Both of these were living alone and separate, Ormuzd in light and Ahriman in darkness. Then God created the earth, in order that the good might combat with and overcome the evil. He divided the period of the earth's existence into four great ages of three thousand years each. In the first age, light was to rule; in the second, darkness besieged by the light; in the third, light and darkness alternately; in the fourth, the same, ending in the full sway of the light. Ormuzd created in the first age all that can be seen, over against which Ahriman placed a frightful creation of darkness, but although having a combat that either in the first nor in the second age, although he was asked to do so by his genii. At the end of the second age, feeling himself strong enough, he began war with Ormuzd; he entered heaven himself, but alone, and, filled with wonder and amazement, was thrown down upon the earth. Here he made fire impure by smoke and steam.
devastated everything, and enveloped all things in a thick darkness, until he was driven back by Ormuzd and thrown out of the eternal abyss. Ahriman, however, roused himself, reached the earth, and made it his habitation. Now the third age began, in which Ahriman created an evil spirit for every good spirit created. In the fourth age he is to obtain the superiority, and will cause a comet to fall upon the earth, which will set it on fire, and change it into a smoking dunghill that shall fall into the eternal pit. In this way the kingdom of darkness becomes the kingdom of light; the evil spirits are purified and become good spirits beside the throne of God. See ORMUZD.

Ahti, an ancient Egyptian goddess, having the head of a cobra and the body of a hippopotamus. She was one of the Typhonic or malevolent deities.

Ahun, an ancient Egyptian deity; another name of the god Atum or Tutu, the setting sun.

Ahuramazda (Wise Spirit) was the great and beneficent creator of good in the Zendic mythology. He was called also "The Good Spirit," and he has been considered as in some points resembling the Assyrian deity Adad. The world was created for him in the residence of mankind, and all the good angels were made by him also. His chief mission, however, was to preserve the human race and to defeat the evil being, Ahriman. His name is often contracted into Ormuzd (q. v.).

Ahuta, in Hindu mythology, is one of the five great sacrificial limbs which the Brahminicus performs daily. It consists in the reading of the holy books.

Ahzab, the name given to the sixty equal portions into which the Mohammadans have divided the Koran, probably in imitation of the Jews, who divided the Mishna into the same number of parts. See KORAN.

Ai. Lieut. Conder reports the existence, near the modern village of Deir-Diwaïn, of the remains of a large town, bearing the name Haiydn, which closely approaches Aina, the form under which Ai appears in the writings of Josephus. Rock-cut tombs and ancient cisterns, with three great reservoirs cut in the hard limestone, are sufficient to show that this was a position of importance. To the west is an open valley called 'Valley of the City,' which, gradually curving round eastward, runs close to the old road from Jericho by which Joshua's army would probably have advanced. To the north of the site there is also a great valley, and the plain or plateau on which the modern village stands close to the old site expands from a narrow and rugged pass leading up towards Bethel, which is two miles distant on the watershed. Beside this pass and north of the ruins is a large terraced knoll, very stony, and crowned by a few olive—trees—a conspicuous object in the landscape. It is called simply Et-Tell, 'the mound,' and a connection has been supposed between this name and the fact that Joshua made Ai 'a heap (tell in the Heb.) forever.' The place does not, however, show traces of having at any time been covered with buildings, and the rock-cut tombs and cisterns above noticed seem too far from it to indicate Et-Tell as the exact spot of Ai, being close to the pass; it has moreover no valley such as would seem fitted for the ambush immediately west of it ("Test Work in Palestine," ii, 109).

Aiam Almadoulêt (the reckoned days), the first ten days of the month Moharram, or the first month of the Arabian year, in the course of which the Koran is believed to have descended from heaven to be communicated to men.

Aiat (signs or wonders), the verses, or small portions of unequal length, into which the one hundred and fourteen chapters or large portions of the Koran are divided.

Alcharius. See ACHARIUS.

Aidla, in Hindu mythology, is the moral nature of man. It possesses the faculty of adding to or inflicting punishment.

Aida de Grace, Congregations от. See Congregations von AIDLA DI RIVIÈRE GRATIEL.

Aigard. See ACHARD.

Aigler (or Ayler), Bernard, a French prelate, was born at Lyons, in the 13th century. At first a simple monk, he became sacristan of the abbey of Savyzny, and Innocent IV made him one of his chaplains and abbot of Lerins. Charles of Anjou took him with him when he went to take possession of the kingdom of Naples and Sicily. Upon this occasion Urban IV made him abbot of Monte-Cassino and cardinal, and also sent him as his legate into France against the Albigenses. He was also sent to Constantinople to conclude an alliance against the Saracens. He assembled a general synod at St. Germainns, and died April 5, 1292, leaving, among other works, De Collectionibus:—De Beneficiis et Officiis, Breviarii Praefatio; Benedictus Benedicti Speculum Monachorum. See Colonia, Hist. Lit. de Lyon, ii, 327; Chron. Cassinian Chron. SS. Ligivinum.

Aigradus (or Angradus), a French prelate, was monk of Fontanelles, near Rouen, and flourished about 699. He received his monastic institution under St. Lantbert, and became archbishop of Lyons in 678. At the request of St. Hilbert (q. v.) he wrote the Life of St. Ancbert, who ruled the monastery of St. Maximin from 678 to 695. The compilers of Gallia Christiana (xi, 167) and modern authors attribute to Aigradus the fragment of the Life of St. Lantbert (or Lambert), edited as anonymous by Mabillon, Acta Ord. Bened. III, ii, 462-465. See Henschen, Commentary, Acta SS. Boll. Feb. i, 348; Histoire Lit. de la France, iv, 35-55.

Aigulphus (or Ayody), Sr., abbot of Lerins, was born at Blois, about 630. He assumed the Benedictine habit in the abbey of Fleury, and was employed by Momolus, the abbot, to dig up the relics of Sts. Benedict and Scholastica from under the ruins of Monte Cassino and bring them into France, which he did. He was despatched by Clotaire III to reform the abbey of Lerins, but the monks rebelled, and, having first imprisoned him, they delivered him and thirty-three faithful monks into the hands of pirates, by whom they were beheaded on the island of Amathis, A.D. 675. Their festival is given by the Roman martyrology (Sept. 3). See Bailer, Sept. 3; Mabillon, Life of Aigulphus.

Aihala (or Al-aswaid), a rival prophet to Mohammed in Arabia. He pretended that two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, being killed by his opponents. Aihala and Moseisama, who also pretended to be a prophet sent from God, were called by the Mohammedans the two Liars.

Aljkhthryner, in Norse mythology, is a reindeer standing in Walhalla and eating the limbs of the tree Lerad. Out of his horns flows so much water that thirty-six rivers are fed by it.

Aljukal, in the mythology of the Mongoli,
as, is one of the four supreme gods, probably related to Vishnu of India. Images, partly of brass and partly of silver, are made of the deity in China. He has three heads and ten hands. He is seated, as are the majority of Oriental gods.
Aiken, Alison, a minister in the Methodist Episcopal Church, South, was born in Maury Co., Tenn., Sept. 9, 1814. He received a careful religious training; was converted at the age of twenty-five; soon began to preach, and in 1841 entered the Tennessee Conference, and labored with marked success till 1855, when he was transferred to the Louisville Conference, in which he continued until his death, Oct. 17, 1872. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 965. 

Aiken, John E., a Methodist Episcopal minister, was born at Chatham, Conn., March 18, 1802. He experienced religion at the age of eighteen; soon became class leader; was licensed to exhort in 1824, and in 1831 was received into the Pittsburgh Conference. In 1849 he located at Plainfield, where he died, Dec. 17, 1853. Mr. Aiken was earnest, devoted, and greatly beloved. See Minutes of Annual Conferences, 1854, p. 409. 

Aiken, Silas, D.D., a Congregational minister, was born at Bedford, N.H., May 14, 1799. He graduated from Dartmouth College in 1825 with the highest honors; was ordained pastor of the Congregational Church in Amherst, N.H., March 4, 1829; was installed pastor of the church in Boston, Bost., Dec. 26, 1836; became pastor of the Church in Rutland, Vt., March 29, 1849. On account of impaired health he resigned this pastorate in 1863, but held the nominal relation of pastor for several years afterwards. He died in Rutland, April 8, 1869. During his three pastorates, extending over thirty years, he received eight hundred and ninety members into the church. His character and work won the esteem of all who knew him. See Cong. Quarterly, 1869, p. 428.

Aiken, Solomon, a Congregational minister, was a native of Hardwick, Mass. He graduated from Dartmouth College in 1784; was ordained pastor of the church in Dracut, Mass., June 4, 1788, from which he was dismissed June 4, 1814. After this he removed to the State of New York. He died about 1832. As a political partisan he acquired some celebrity. See Sprague, Annals of the Amer. Pulpit, ii, 87.

Aikenhead, John, an English Wesleyan minister, was born at Arbroath, Scotland, in 1768. His parents were members of the Church of Scotland, and trained their boy in the right way, so that he soon found peace in believing. In 1796 he devoted himself to the ministry, and was appointed to the Boston Circuit. In 1832 he became a supernumerary at Devensport, where he died, March 12, 1835. He was a man of studious habits, and had a well-cultivated mind and great stores of information, the most amazing—always so; frank and ingenious, to a stranger always reserved. He was a man of lovely Christian character, and withal a faithful and useful minister. See Wesleyan Meth. Mag. Aug. 1837, p. 561; Minutes of the British Conference, 1835.

Aliçe, an Ettruscan male divinity, who is represented on an Ettruscan mirror accompanying the deities Euturpa, Altria, and Thalna. 

Ailkin, John C. L., a minister in the Methodist Episcopal Church, South, was born in Alabama in 1820. He professed religion in his sixteenth year, and in 1847 was received into the Alabama Conference. In 1849 he was transferred to the Arkansas Conference. Failing health in 1859 compelled him to take a superintendency, which he held until his death, May 17, 1866. As a preacher Mr. Ailkin was plain, practical, and pathetic. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 80. 

Ailkin, Samuel Clark, D.D., a Presbyterian minister, was born in Windham, Vt., Sept. 21, 1790. He graduated from Middlebury College in 1814, and afterwards entered the Andover Theological Seminary, from which he graduated in 1817. He was ordained and settled over the First Church, Utica, N. Y., Feb. 3, 1818, where he stood as a strong, earnest, and successful pastor until 1835. In that year he was installed pastor of the First Presbyterian Church of Cleveland, O. In 1858 he resigned his charge, but continued to reside in Cleveland until his death, Jan. 1, 1879. See Presbyterianism in Central New York, p. 209; Andover Gen. Catalogue, 1880, p. 16. (W. F. S.)

All. See Aisle.

Ailekes Olmink, in the mythology of the Laplanders, are three deities which they suppose are companions of the sun, and are therefore called deities of the holy days. Friday, Saturday, and Sunday were holy days with them. These gods are named Frit Alike, Lanu Ailek, Schodredni Aike. Others state that only Sunday is a holy day with them.

Alleranus (Aileranus, or Aleranus). St., usually named the Wise, was head of the famous college of Ciean, County Meath, Ireland. He died, according to the annals of Ulster, in 665. Among his works are, the Life of St. Bridget of Kildare; —Life of St. Patrick; —and Life of Fincius. But the best known of his writings is his famous Exposition of the Genealogy of Jesus Christ. This was inserted in the Gaulish version of the Gospels by Younger in his Collections on St. Matthew, and published in 1667, from a copy of a MS. of St. Gallen, with the title Allerani Scoto-Hiberni, Cognomine Supintius, Interpretatio Mystica Prognitorum D. Jesu Christi, etc. See Usher, Primord. Eccles.; 

Allil, Peter D. See Ailly.

Allred (Balred, Aluredus, or Ethelred), an English ecclesiastical writer, who was born at Hereford in 1109, and died in 1166 as prior of the Cisterian Abbey of Rievaulx, Yorkshire, is the author of a number of religious works, which may be found in the Biblioth. Patrum, xxiii.

Allima, in the mythology of Tartary, are household deities to whom small animals are sacrificed in case of accidents.

Aimar. See Ademar; Agilmart.

Aimara Version. In this language, which is spoken in Peru, a Jesuit, Ludovico Bertonio, as early as 1612, wrote the history of the life of Christ. Nearly ten years after, an New Test. was translated from the Vulgate into Aimara in 1827 by Dr. Pasos Kanki. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. Of this translation the gospel of St. Luke, with the Spanish version in parallel columns, was issued in 1929 by the British and Foreign Bible Society for the inhabitants of Bolivia. For linguistic purposes see Bertonio, Arte breve de la Lengua Aymara (1603-1612); Mossbach, Die Inkast. Indianer und die Aymara (1874). (B. P.)

Aimene (or Emene), a Trojan to whom divine honors were rendered in Greece.

Aimerich. See Amaury.

Aimerich, Malraida (or of Malefaya), a patriarch of the Latin see of Antioch, was born in the beginning of the 12th century, in the village of St. Viance, Lower Limousin, France, and early embraced the monastic state. His zeal in the crusade under Urban II caused his election to that position in 1142, and his reformation of the hermits of Mount Carmel procured its confirmation by Alexander III in 1180. He died in 1187, and is represented as De Institutione Monachorum (in vol. v of the Bibliotheca de Pareis), and a few historical narratives of the crusades (in Martene's Trésor, vol. i).—Biographie Universelle, s. v.

Aimerich, Matteo, a Spanish Jesuit, was born in 1715 at Bordil, in the diocese of Girona. While young he entered the Order of St. Ignatius, and after the expulsion of the Jesuits from Spain he retired to Ferrara.
where he died in 1799. Among other theological works he wrote, Nomina et Acta Episcoporum Barcinonensium (Barcelona, 1760) — Quinti Moderati Censorinii de Vita et Morte Linguarum Latinae Paradoxa Philologica, Criticae Nominaliae Dissertationibus Exposita, Asserta et Probata (Ferrara, 1789) — Relatione Autentica dell' Accademia in Parma (ibid, 1789). This is in defence of the preceding work: — Specimen Veterum Romanæ Litteraturæ Deperditæ et adhaæ Latinitæ (ibid, 1784) — Novum Lexicon Historicum et Criticum Antiquæ Romanæ Litteraturæ Deperditæ et Latinitæ, etc. (Bassano, 1787). See Hoefer, Nouv. Biog. Générale, s. v.

Almo, in the mythology of the Laplanders, is the place where departed souls live. It lies in the holy mountains, and these souls are among dwarfs, who, in their mode of living, are like men, but they rank much higher than men. This place of residence has various parts, just as the region of the devil, Mubben Aimo.

Almoin of St. Germain. See Almonus Parisiensis.

Almonus. See Almon.


Almüller, Maximilian Emmanuel, a German artist, founder of a new school of glass-painting, was born at Munich, Feb. 14, 1807. In 1826 he had acquired such distinction as to be appointed director of the newly founded royal painted-glass manufactury at Munich. The process perfected by him consisted in actually painting the design upon the glass, and carefully subjecting each color as it was laid on to a heating operation. The earliest specimens of his work are to be found imbedded in the cathedral at Ratibon. Other specimens may be seen in Glasgow cathedral, St. Paul's cathedral, and St. Peter's College, Cambridge; but his finest productions are in the Cologne cathedral. He had some skill as a painter in oil, especially in interiors, and his pictures of the Chapel Royal at Windsor, and of Westminster Abbey, have been much admired. He died Dec. 9, 1879.

Aino. See Laita.

Ainsworth, Charles W., a Methodist Episcopalian minister, was born at Petersham, Mass., in January, 1817. He experienced religion in 1834, and in 1841 entered the New England Conference. Between 1845 and 1848 he held a superannuated relation. He died at his post in Milford, Mass., Sept. 23, 1861. Mr. Ainsworth possessed a deep, ardent, and cheerful piety; was an able speaker, and a man of prayer. See Minutes of Annual Conferences, 1852, p. 37.

Aiona, a mystical divinity, who is mentioned in ch. cxxl of the Egyptian Ritual of the Dead.

Aipak-sina, an Elamitic deity, of whom nothing is known, and whose statue was taken captive by Assur-bani-pal, king of Assyria.

Aiprout, in Hindû mythology, is the powerful white elephant which is ridden by the god Indra, and carries the world. This elephant is said to have come out of the ocean.

Airay, Christopher, an English clergyman, was born at Clifton, in Westmorland, about 1601, and entered Queen's College, Oxford, in 1621, of which he was afterwards elected fellow. In 1642 he took his B.D., having previously become vicar of Milford, in Hampshire. He died Oct. 18, 1670. He wrote, Pasciuclus Priorroptarum Logicaliam in Gratianum Justutissima Academica Compositum. See Biog. Brit.; Wood's Athenæ Oxonienses, xi.—58.

Airay, Henry, D.D., an English clergyman, was born in Westmorland in 1558. He was educated by Bernard Gilpin, and by him sent to St. Edmund's Hall, Oxford, in 1579. He soon removed to Queen's College, of which he was chosen fellow in 1586. Entering orders, he became a constant preacher in the university, especially in the Church of St. Peter's-in-the-East, and was elected provost of it, March 9, 1598 (or 1599). Airay was a zealous Puritan, but was excused from submitting in 1602; and in 1604, when king James appointed an anniversary of his escape from the Gowrie Conspiracy, and ordered a sermon and service on Tuesdays throughout the year, Dr. Airay introduced this last custom into Oxford. He was the first (in 1606, when vice-chancellor) to call Laud to task for preaching sentiments supposed to favor popery. He died in Queen's College, Oct. 10, 1616, and was buried in the chapel. He published, Lectures upon the Whole Epistle St. Paul to the Philippians (Lond. 1618, 4to).—The Just and Necessary Apology touching his Sedi in Lice, for the Rector of Churlton-on-Otmoor, in Oxfordshire (ibid, 1621, 8vo). — A Treatise against Bowing at the Name of Jesus.

Aire, a linen napkin, embroidered with colored silk, used as a chalice-cover at Canterbury in 1385, and by bishop Andreossus.

Airu, the second month of the Assyrians, sacred to the deity Hēa. Its Accadian name was Khar-si, the Propitious Bull. It answered roughly to our April.

Airy (or Ageri), St., bishop of Verdon, was born about 517, in the diocese of Verdon, and succeeded Desiderius in the bishopric in 550. He occupied this position for thirty-eight years, and died Dec. 1, 588. His festival is celebrated Dec. 1. See Gregory of Tours, Baiilet, Dec. 1.

Aise, in Greek mythology, is the name for fate, sometimes thought to be an eternal supernatural power; at other times said to be the decrees of Jupiter.

Aitchison, William, a Congregational minister, was born in Glasgow, Scotland, Jan. 4, 1826. He studied theology at Yale College, graduating in 1851, and during this period was tutor in the college from September, 1850, to April, 1851. He was for some time pastor at Fitchville, Conn. He was ordained at Norwich Jan. 4, 1854, to go to Shanghai, China, as a missionary of the American Board. In June, 1859, he was offered a place in the American embassy, then about going to Pekin. After being in Pekin about eight days, he was taken sick and borne away on the boats on the Peho River, about twelve miles distant. He died Aug. 15, 1859. See Obispo of Yale College.

Aithalas. (1) Deacon and martyr, commemorated in the Greek Church Nov. 3. (2) Martyr, commemorated in the same Church Sept. 1.

Aithiron (aiθρων, the open air), a word employed by Eusebius to describe the open space between the church-walls and the extreme circumference of the various courts or outbuildings, and is synonymous with the common Greek word. This court or churchyard was the station of the energumena, and of those persons called fentres. These persons were also called χειμαζόμενοι, from the circumstance of their standing in the open air exposed to the weather.

Aitkins (Aiken, Elkins, or Atkkins), James, a Scottish bishop, was born at Kirkwall, and educated at Edinburgh, from whence he went to Oxford. Returning to Scotland, he became chaplain to Hamilton in 1635, in which station he conducted himself so well that, upon the return of the marquis to England, the latter procured from the king a presentation for Mr. Aitkins to the church of Birs, in Orkney. In 1650, in consequence of some trouble arising in the Church, he was apprehended and compelled to leave with his family for Edinburgh, and resided there obdurately until the Restoration, when he
went to London to congratulate the king, at which time the bishop of Winchester presented him to the rectory of Wentworth, in Dorsetshire. There he continued until 1877, when he was elected and consecrated bishop of Moray; but he was translated from this see to that of Galloway, Feb. 6, 1880. He died at Edinburgh, Oct. 26, 1887. See Keith, Scottish Bishops, p. 158, 282.

Aiton (or Halton), an Armenian prince, who served long in the wars of Palestine against the Saracens. About A.D. 1290 he became a Prenomstratensian monk in the island of Cyprus, and spent his life in retirement and devotion. About 1307, while resident at Poitiers, in France, he dictated a history of the Tartars, their customs and their wars, which Nicolaus Falconius translated from the French (in which language it had been composed) into barbarous Latin, entitled Itinerarium et Flus Historiarum Orientis, with an appendix entitled Passagium Terras Sacrae. See Mosheim, Hist. of the Church, bk. iii. cent. xiv. pt. ii. ch. ii.

Aitvaros, in Lithuanian mythology, is a spirit living in the country, frequenting fences, bushes, and roads.

Ainos Locutius (or Loquens) (the predicting speaker), in Roman mythology. In the year B.C. 390 a voice was heard in Rome which warned the Romans of the approaching Gauls. The voice was not heeded, and the Gauls destroyed the city. A temple was afterwards erected to Ainos Locutius to reconcile the slighted deity.

Aium, in Kalmuck mythology, was a brazen image which showed the skill and perfection this nation had acquired in mechanical art. With crossed feet, he appears to sit upon an opening flower. The lower part of the body is covered, while the upper part is naked. The head carries a crown in the shape of a pyramid. This god is worshipped by old people: he is said to possess the power to give health, long life, and rejuvenescence.

Aix, Council of (Concilium Aqüaeanae), was held in Aix, assisted by the bishops of Apt, Gap, Riez, and Sisteron, his suffragans, together with the grand vicar of the bishop of Frejus. Several useful regulations were drawn up relating to the discipline of the Church and the reformation of morals, similar to those of Bourges in the preceding year. See Labbe, Concil. xv, 1119; Lond. Manual of Councils, a. v.

Aix-la-Chapelle, Councils of (Concilium Aquae-granumense). There were several of these.

I. Held in A.D. 800. At it Felix d’Urgel was heard in his defence before Charlemagne. He was answered and refuted by Alcuin (q. v.), whom Charles had induced to come over to France. Other accounts of his frequent relapses, Felix was deposed, but he returned into the bosom of the Church, having sincerely abjured his errors, which he did in the form of a letter addressed to the clergy and people of Urgel. He was, nevertheless, banished to Lyons, where he passed the remainder of his days. See Mansi, Concil. vii, 1151.

II. Held in October, 802, by order of Charlemagne. It was a numerous council. The bishops with the priests read the canons, and the abbots with the monks the rule of St. Benedict, in order that both parties might henceforth live in conformity to the law which was prescribed for them. At that time there were no monks or religious persons who followed any other rule than that of St. Benedict. There remains to us of this council a capitol of seven articles. The most important are those which relate to the choriprisci. It was determined that they had no power to perform any episcopal function, and should be considered simply as priests. This discipline agrees with that of the ancient councils of Autun and Neo-Cesaræa; nevertheless, it was not until towards the middle of the 10th century that they ceased to have authority in both the East and the West.

III. Held in December, 809, upon the question of the procession of the Holy Spirit, which had been first raised by John, a monk of Jerusalem. In order to decide it, the emperor sent as deputies to pope Leo III two bishops, Bernardius and Jese, and the abbot Adelhard, who held a long conference upon the side of the words Filioque chanted in the Creed by the people of France and Spain, but not by the Church of Rome. The pope expressed his regret that the same caution had not been used elsewhere; and without condemning those who in chanting the Creed added the word Filioque, and allowing that the word expressed the true faith, he refused to sanction the introduction of the word into the Creed, respecting the decision of those councils which had forbidden any addition to be made. See Labbe, Concil. vii, 1194.

IV. Held in September, 816. In it a rule was composed for canons, containing 145 articles; another, containing 28 articles, was drawn up for canonesses. Both rules are of great length, and are said to have been mainly composed by Amalry, deacon of Metz. See Labbe, Concil. vii, 1307.

V. At this council, held in July, 817, eighty chapters were drawn up concerning the rule of St. Benedict, which were confirmed by the emperor Louis, and by his authority put into execution. See Labbe, Concil. vii, 1505.

VI. This council, held in 825, upon the subject of images, was a continuation of one held at Paris in the same year. The bishops wrote (Dec. 6) to the emperor at Aix-la-Chapelle their decision, and the whole matter was sent to the pope by the hands of two bishops. The result of the negotiations between the pope and bishops is unknown. The French, however, maintained for some time after that images are neither to be broken nor adored, rejecting the second Council of Nice, although the pope had approved it.

VII. Held Feb., 866. The acts of this council are divided into three parts. Part i refers to the life and doctrine of bishops, and contains twelve canons, the third of which makes it imperative upon all bishops to have some poor persons always at their table when they eat, or within sight, and to send them food. Part ii relates to the morals, conversation, and degree of knowledge to be required in other ecclesiastics, and contains twenty-eight canons. Part iii treats of the virtues and
duties required of the emperor and his children, principally in ecclesiastical affairs. This part contains two orations, a very long address was given up to Pepin, king of Aquitaine, requiring him to restore the property of the Church. See Labbe, Concil. vi, 1700.

VIII. This council was a plenary court of the emperor Frederick, assembled in 1163, for the canonization of Charlemagne, which was performed Dec. 29. Those of the presentization as the result of schismatics, and had the sanction only of an antipope, no pope has ever refused to recognize it.

Ajala, Martin Perez de, a Spanish prelate, was born in the diocese of Carthagena in 1564. He first taught grammar in order to support his family. He was sent by Charles V as theologian to the Council of Trent, and obtained successively two bishoprics and finally the archiepiscopate of Valencia. He died in 1566. He prepared a Latin translation of the Apostolical Traditions (Paris, 1565, 10 vols.). See Hoefer, Nouv. Biogr. Générale, s.v.

Ajata, in the mythology of the Finns, was an evil female spirit that led all those to ruin to whom she appeared. She led travellers into wrong paths or into swamps to suffocate them, or into woods, where they died of hunger or became a prey to wolves.

Ajoutre, St. See ADJUTO.

Ajzat is a name of the sections into which the Koran is usually divided, each of them twice as long as the Ahzab (q.v.), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried.

Aka is one of the mystical deities of the Egyptian Ritual of the Dead.

Akabja, Ben-Mahalaleli, a celebrated Tanaiti, who probably lived in the 2d century, is known for his learning and probity, and the attitude he took against his colleagues. He had made decisions in regard to four Halachas in a manner unpalatable to the sages. As nothing could shake his testimony, an attempt was made to bribe him into compliance with the theological wishes of the rabbis by the tempting offer of raising him to the office of ab-beth-din. But he remained firm. "Rather," exclaimed he, "may I be termed a fool all my life than for one hour stand as a transgressor before God!" (Edagoth, v, 6). Argument failing, he was excommunicated, and in conviction of the righteousness of his case, he patiently bore this sentence to the day of his death. But before his decease, Akabja admonished his son to submit to the Sanhedrin. He could not have done so, as he had received the traditions from more than one rabbi; but his son had only heard them from the lips of his father. Before expiring, the rabbi also directed his son not to seek the patronage of men, but the recommendation of deeds which would deserve the praise of others. This was his maxim: "Ponder on three things, and thou wilt be kept from committing sin. Consider whom thou comest, whither thou goest, and in whose presence thou standest shortly to return." (Pirke Aboth, iii, 1). See Frankel, Dorke Mishna, s.v. "Akabja." Gritz, Gesch. d. Juden, iv, 59; Jost, Gesch. d. Juden, u. u. Sekten, ii, 34; Hamburg, Real-Encylop. s.v. (B. V.)

Akakia (ακκια, guilelessness), a Greek name for the purple bag, filled with dust or earth, which the Greek emperor anciently carried, in token of humility, at his coronation.

Akala is a name given among the Druses on Mount Lebanon to ecclesiastics. They are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They despise all employments of honor in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pashas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of the other nation. Akals are both men and women. There are different degrees of Akals, and women are also admitted into the order—a privilege of which many avails themselves, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them. The order is estimated to number about ten thousand.

Akambue, in the mythology of the Caribbeans, is a general name for the spirits, good and evil.

Akara is a mystical name of a region of the Egyptian Hades, which is mentioned in the Ritual of the Dead.

Akara is also a mystical reptile, called the "viper of Lotus," mentioned in ch. xxv of the Egyptian Ritual of the Dead.

Akarkhentkata (wise one keeping her place), in Egyptian mythology, is the name of the third of the mystical cows, or Hathors.

Akasmukhia, a Hindû sect, who hold up their faces to the sky until the muscles of the back of the neck become contracted, and retain it in that position. They wear the kuta and allow the beard to grow, smearing the body with ashes. They subsist on alms.

Akababa, in Oriental mythology, is a fabulous bird mentioned in the stories of the Arubians, Turks, and Persians. It is said to live one thousand years.

Akbrat, a species of adoption permitted among Mohammedans and very common among the Turks. The ceremony by which this deed is confirmed consists in the person who is to be adopted putting on and going through the shirt of the person who adopts him. See ADOPTION.

Akdah, in Oriental mythology. Prior to Mohammed, the Arabs made use of fortune-telling and of oracles. The oracles were especially noted for the seven holy arrows, which were called by the above term. Whoever desired to know anything, or was unable to arrive at a decision concerning something, went to the priests of the temple, where these seven Akdah were kept. Three of the arrows were put into a bag. The priest would draw one, which would be the answer of the oracle. On the first arrow was written "Do it!"; on the second, "Do not do it!"; and the third was blank, indicating that the undertaking might or might not be fortunate.

Akerman, James, an English Wesleyan minister, was born at Bromham, Wilts, June 28, 1786. Although blessed with Christian parents, he was not converted until his twentieth year. He soon after commenced to preach, and in 1809 regularly entered the work of the ministry. On the Axminster and Exeter circuits he met with persecution from the magistrate and from mobs. In the Redruth Circuit a great revival attended his ministry, in which nearly two thousand souls were converted. A disease of the heart, to which he had been subject for many years, compelled him to leave the active work in 1829. His death at Penzance, April 13, 1848, was very sudden. Akerman's character was one of peculiar amiability. See Minutes of British Conference, 1848; Wesleyan Methodist Magazine, 1851, p. 521.

Akersloot, William, a Dutch engraver, was born at Haarlem about 1600. His principal religious engravings are, Christ Taken in the Garden, after Hondius: — Christ Bound: — Peter Denying Christ, after Melyn.

Akh (intelligences), in Egyptian mythology, is one
of the five component parts of the human being. It was also sometimes called Khu.

Akh es-Samain (Brother of the Heavens) was an Arab demonshiped at the city of Iraq. Akhekh, in Egyptian mythology, is one of the names of the mysterious Serpent of Evil.

Akhem, in Egyptian mythology, is the sacred name of the Mummified Hawk. It was an emblem of the deity Sokari, or rather of the Memphite dwarf deity Pthah-Sokari-Osiris.

Akhuvit (or Akhvizir), an Etruscan goddess, who is represented as clothed like Alpanu, with the addition of a star behind her head.

Akhvistr, an Etruscan divinity, generally represented as a nude winged youth, with a long fillet in his hands and an attendant upon Turan and Atumis (Adonis).

Aka. See Accho.

Akkâl, Jacob Ben-Moses, of Huesca, lived towards the end of the 13th century. Nothing is known of him except that he translated the Mishna commentary to the treatise Nashim (כ"ה) from the Arabic of Maisonevides into Hebrew for the Jews of Rome in 1298. Grätz is of opinion that his name is not Akkâl, but Akkâsî, See First, Bibl. Jud. i, 29; Grätz, Gesch. d. Jud. Vol. iii, xi, 264 (B. P.).

Aklima, in Oriental mythology. According to the traditions and books of the Persians and Mohammadans, Eve had twins by Adam. Aklima was twin sister of Cain, and fondly loved by him; but Adam gave her to Abel, which caused the first fratricide. See Akrî.

Akmano (the Evil Spirit), in Zendic mythology, is the first of the evil Darvandas.

Akrill, Joseph, an English Wesleyan minister, was born at Horncastle, May 15, 1817. He was converted in early life, was received on trial by the Conference, and sent to the Theological Institution at Hoxton. His abilities were of no ordinary character, and his ministry was increasingly spiritual and faithful. He was a diligent student. He died of a short but severe illness at Chester, Oct. 5, 1849. See Minutes of British Congress, 1850.

Akteris (the Sunken) was the son of Helios, the sun, and was a mythical hero who was said by the Rhodians to have been the first astronomer.

Aktistete. See ACSISTETAL.

Aku (or Paku), an Accadian deity.

Akmân, in Persian mythology, is the first evil spirit created by Ahraman. He is the most frightful of all the evil spirits, is poisonous, and plagues good people. The Prince of Darkness created seven such monsters; and set them against the seven Amshaspands. Rustan, a Persian, fought seven days and nights with Akman. Rustan was thrown into the sea by Akman, but rose again and overcame the monster.

Aksana (the Setting Sun), an Egyptian goddess, the wife of the god Tum.

Al, or El (God), the name of the Supreme Being of the ancient Nabateans. He was the universal Deity of Palestine and Phoenicia. See God.

A1, in Hindû mythology, is the noted tree in Brahma's Paradise bearing all the fruits of the world.

Alaba (or Alava) y Esquivel, Diego de, a Spanish prelate of the 16th century, was born at Vitoria, the capital of Alava. He studied at Salamanca, and was made bishop of Astorga, in which capacity he attended the Council of Trent. After his return he was made bishop of Avila, and lastly of Cordova. He died Feb. 16, 1562, leaving a work entitled De Concilia Universales et de suis quos ad Religionis ac Reipub. Christ. etc. (Granada, 1832, fol.). See Aspiliaeus, De Represip. No. 154; Antonio, Biblioth. Hagi.; Landdon, Eccles. Dict. s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, New Biog. Générale, s. v.

Alabandus, in Grec mythology, son of Calirhthoe, was ranked among the gods, and worshipped at Alabanda, a city of Asia.

Alacoque, Marie of Marqueville. See ALACOQUE.

Alaguni, in Hindû mythology, is one of the four heavenly streams which flow from the palace of Brahma and unite to form the Ganges.

Alais ('the rump bone,' os corpozis). The Koran teaches that a man's body is entirely consumed by the earth, excepting only the alais, which is to form the basis of a new body. The renewal of the whole human frame is to be effected by a forty days' rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring up like plants. But the time of the resurrection is to them a perfect secret, known only to God; the angel Gabriel himself acknowledged his ignorance on this point when Mohammed asked him.

Alain de la Rochère, a French monk of the order of Preaching Friars, was born in Brittany in 1415. He assumed the Dominican habit at Dinan, and finished his studies in a monastery of the same order in Paris. In that city and in other places he taught theology; and died on the Festival of the Assumption of the Blessed Virgin, about 1462. Andrew Coppenstein gives his works as follows: A Treatise on the Psalter or Rosary of Jesus Christ and Trinity (Florence, 1619; Cologne, 1624) — The Confraternity of the Psalter of Our Lady (Paris, 1660). — The Mirror of the Soulful Soul, etc. See Richt, Script. Ord. Frec.

Alainus (Alanis, or Halain), a French monk, was abbot of Farle in the 8th century. He was born in Aquitaine, whence he passed into Italy. After taking the religious vows at Farle, he became a hermit, and retiring to a neighboring mountain, applied himself to copying several works of antiquity. In 761 he was elected abbot of Farle, and died in 770. His principal work is a Homily, a compilation of passages of Scripture. See Rivet, Histoire Lit. de France, V, v, 10.

Alal, a wicked demon in the Accadian mythology who caused diseases of the chest.

Alala, another form of the name of the Assyrian goddess Allat. She was one of the forms of Ishtar.

Alalcomehnis, in Grec mythology, was an epithe of Minerva, concerning the origin of which there are many, but no well-substantiated, theories.

Alalcomenea, in Grec mythology, daughter of Oggyes, king of Thebes, by Thebe, daughter of Jupiter, and Lodamia, was the most celebrated daughter of that monarch, from her office as nurse to Minerva, and from the worship paid her after her death. She was consid- ered the goddess who brought designs to a happy issue, and was represented, not by a whole statue, but only by a head or breast, to show that it is the head or understanding that determines the limits of things; and for the same reason the heads only of victims were sacri- ficed to her. Her temples were all uncovered, to sign- ify that she drew her origin from heaven, the sole source of wisdom.

Alam (the shadow, or the image), in Babylonian astronony, was the name of the deity Marduk as the planet Mercury in the month Chislev.

Alam, in Hindû mythology. Around about the mountain Meru there are four other mountains, on each of which grows a beautiful tree called Alam, always blooming and bearing fruit.

Alemanni. See ALEMANN.

Alami, Salomon, a Jewish writer of Portugal who lived in the 14th century, is only known by his

**Alaric.** See HUNA.

**Alasbi.** See ALEON DE L'isle.

**Alasi.** The Assyrian name of the winged human-headed bulls which were used to guard the entrances of the palaces, and beings similar to which were believed to have had real existence at the mythical time of NUN. They were also called Kurut, whence perhaps the cherubim of Hebrew writers.

**Alarico.** See AlAN DE L'isle.

**Alarico.** According to the Mohammedan theology, is the wall of separation between heaven and hell. Those whose good and evil deeds exactly balance each other are placed astride this wall, they being deemed not worthy of heaven nor yet deserving of hell. Those who have gone to war without their parents' consent and have fallen in battle are placed in the same category. The Mohammedan Alaraf bears some resemblance to the Roman purgatory; but there are decided differences.

**Alarcon, Alfonso de.** A Spanish ecclesiastic of the 17th century. He was canon of Ciudad Rodrigo, secretary of Francis de Alarcon, and bishop of Pamplona. He compiled a large number of poetical writings, on the occasion of the death of Martin Suarez of Alarcon, killed at the siege of Barcelona, entitled *Corona Sepulcralis; Elogia in la Muerte de D. Martín Suarez de Alarcon, Hijo Primogénuto del Marqués de Tresofel, Conde de Torras Veludas, Escritos por Diferentes Poetass, Sacados a Luz, etc.* (Madrid, 1652). See Hoefer, *Biog. Générale*, s. v.

**Alarcon, Arcángel.** General of the Order of Capuchins, was born at Tarragona, and died in the year 1598. He left in verse, *Verdel de Plantas Divinas*.

**Alarcon, Bartolomé de los Ríos.** A Spanish hermit of the Order of Augustinians, and sent to Brussels; in 1635 he was definitor of the province of Cologne, etc., and died at Madrid in 1652. Among his works are, *Philoxis Themeniai e Cineuros Redivivus* (Antwerp, 1637, 8vo): — *Christus Dominus in Cathedra Crucis Doecum et Putens* (Brussels, 1645, 4to): — *Titia Cocconnes, or Commentary on the Gospels of the Passion and Denunciation* (Antwerp, 1646): — *Hierarchia Mariana* (ibid. 1641, fol.): — *De Excellentia et Virtutibus B. M. V.* (1647, fol.).

**Alarcon, Diego de.** A Spanish Jesuit, died at Madrid in 1654, and left a work on scholastic theology (Lyons, 1638) and a Life of Father Diego Deza.

**Alard (ADHELARD, or AELARD).** A Dutch priest, was born at Amsterdam in 1490. He was versed in the Greek and Latin languages, also in belles-lettres. He, which he taught at Amsterdam, Cologne, Utrecht, and Louvain. He bequeathed his library to the orphans of Amsterdam, and died at Louvain in 1544. He edited a large number of works on literature and controversy, among which are, *Hippocratis CicMiscellanea* (Salinghe, 1528): — *The Lucretio et Leibnicius* (Hamburg, 1622) and *De Marbod, De Gemmis*: — *Selecta Similitudines, sine Collationes ex Biblia* (Paris, 1548). See Hoefer, *Biog. Générale*, s. v.

**Alard, François.** A Flemish theologian, was born in a noble family at Brussels about the beginning of the 16th century. His father, William Alard de Centier, a zealous convert to popery, obliged him to enter the Order of Dominican Friars. While employed by them as a preacher, a Hamburg merchant procured him, privately, the works of Luther, and aided him in escaping from his convent. He then studied divinity at Zutphen and Wittenberg, but, deprived by his friend’s death of his assistance, he ventured to return to Brussels and ask help of his father. His mother denounced him to the Inquisition, and, upon his refusal to return to the Church, she even offered to furnish wood to burn him. He was sentenced to death and conducted to prison, from which he contrived to escape, and, reaching Oldenburg, became almoner to the prince. Hearing that freedom of religion was granted at Antwerp, and his father coming to see him, he persuaded him to renounce Romanism. When it was no longer safe for him to remain in the Netherlands, Christian IV of Denmark gave him the curacy of Wilster, in Holstein, where he died, July 10, 1578. His works, written in Flemish or German, consist of, *The Confession of Antwerp*: — *Exhortation of the Ministry*: — *Apostolical Agenda*: — *Antwerp*: — *Catechism*: — *Treatise on Original Sin*. See Chalmers, *Biog. Dict.*, s. v.; Hoefer, *Biog. Générale*, s. v.

**Alard, Lambert.** A German historian, son of William, was born at Kempten in 1600. He first studied there and at Hamburg; went to Leipzig when nineteen, and entered upon a course of theology and political science. In 1619 he had acquired much reputation as a philosopher and poet; and, returning to Kempten, was made dean of the college. After holding this position for five years, the king of Denmark appointed him inspector of the schools at Brunswick and assessor of the Council of Meldorf. By order of the emperor he was, in 1646, created A.M., and was made a licentiate in di-
ALBANI

The document contains a list of people, some of whom are associated with religious or academic professions, along with the years and places of their births and deaths. Here is a structured representation of the information:

- **Alard, Nicolaus, Sr.**, a Lutheran theologian of Germany, was born Dec. 17, 1644. He studied at Giessen and Helmstedt; was appointed in 1673 pastor at Tübingen; and promoted in 1678, by the Kiel University, as doctor of theology on presenting a dissertation, De Christo οἷς Ζητεῖται. In 1682 he was called as provost to Eylauerstadt; four years later (in 1686) king Christian V appointed him general superintendent of Oldenburg. Alard died Oct. 3, 1690. He wrote, Idee Theologiae; Tubula Grammaticam Ephraem, Chronologia, etc., Exhistentes; Der verdernte Zustand der reformirten Kirche, etc. See Thiessen, Gelehrte Geschichte von Hamburg, i, 6; Moller, Cimbria Literata; Jocher, Allgemeines Gelehrten-Lezikon, s. v.

- **Alard, Nicolaus, Jr.,** son of the preceding, was born Sept. 6, 1669. He studied at Kiel; was in 1712 pastor at Neukirchen, in 1717 at Steinbeck, and in 1788 cathedral preacher at Hamburg, where he died. Feb. 13, 1766. He wrote, Deca Alardorum Scripta Clarorum (Hamburg, 1721); Bibliotheca Harmonio-biblica (ibid. 1725); Disputatio de Misericordia Deus Fortis ex Auro Beat. Lutheri in Geneva Commentarius (Wittenberg, 1738). See Jocher, Allgemeines Gelehrten-Lezikon, s. v.; Supplement, s. v.; Thiessen, Gelehrte Geschichte von Hamburg, s. v.; Moller, Cimbria Literata; Hoefer, Nouv. Biog. Générale, s. v.

- **Alard, Wilhelm**, a Lutheran theologian of Germany, son of Francis, was born at Wilster, in Holstein, Nov. 22, 1572. He studied at Wittenberg, and was appointed preacher at Krempe in 1596. In 1608 he succeeded to the pastorate of that place; and died May 8, 1645. He is the author of Deca Prima Hymnorum ad Deum Opt. Maxim. (Hamburg, 1599); Tres Centuriae Exclusuarii Piarum (Frankfort, 1607, 1628, 1630); Chilias Triariorum, s. v. Epigrammata Piarum seu Meditaci-uncularum ex Evangelii Anniversarius et Patrum Dic- tis (Goslar, 1618, 1635); Pindus Christianus ad Initiationem Sacerdotii Jesu sive Annus Nati Vario Genera Carminis Adornatas (Lips. 1622); Eucharistia, sieben Predi- gen von der edlen Kunst christlich und seelig zu sterben (ibid. 1623); Achtzehn Dankdienstpredigten (ibid. 1646); Theol. Dis. xi. (Francfort, 1864), p. 1472 sqq.; Moller, Cimbria Literata (Hauniae, 1774), i, 7-4; Wezel, Hymn. vol. i; Koch, Gesch. d. deutch. Kirchenliedes, iii, 223 sqq.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

- **Alary, Étienne Aimé**, a French priest, was born at Montpezat, in Vivarais, Sept. 29, 1762. He studied theology at the seminary of Viviers, and took sacred orders in 1785. At the time of the Revolution he was the number of noblemen who assembled at Jales, and emigrated in 1792. He was then appointed almoner of the general ward of the prince of Condé; and successively confessor of the dukes of Angoulême and Berry. He was found in all the campaigns in which the army of Condé was engaged from 1792 to 1800, displayed rare courage, and distinguished himself by lavish expenditure in succoring the wounded. He was wounded before Munich in 1796. He returned to France in 1808, was arrested in 1804, imprisoned at Saint-Pélagie, and transferred to the Temple, where he spent four years in close confinement to the king. On the Restoration, in the first year of the reign of Louis XVIII, he followed that monarch into Belgium, and resumed the functions of almoner of the general ward. He died in 1819. See Hoefer, Nouv. Biog. Générale, s. v.

- **Alary, George**, a French missionary, was born Jan. 10, 1781, at Pampelonne, in the diocese of Albi. In 1874 he went to Siam, where he preached Christianity. After eleven months of bondage at Rangoon, in the kingdom of Ayuthya, he was released and sent to Bengal, Pondi- cherry, Macao, and the province of Kouei-teh for China. In 1773 he returned to France, and pope Clement XIV appointed him director of the seminary of Missions at Paris. During the Revolution he retired to England. In 1802 he returned to France, where, until 1809, he filled his former office. He died Aug. 4, 1811. See Hoefer, Nouv. Biog. Générale, s. v.

- **Alascani**, a name given to the followers of John à Lasco (q. v.), a celebrated Polish Reformer. He left no permanent sect, but was instrumental in promoting the Lutheran Reformation.

- **Alastor**, in Greek mythology, was (1) a surname of Jupiter, as punisher of evil. (2) A son of Neleus and Chloris, who married Harpye, the daughter of Cly- menius, king of Argos. (3) A companion of Sarpedon, slain by Ulysses. (4) One of the horses of Pritus.

- **Al-asvad.** See Ahlala.

- **Alath**, in ancient Nabataean mythology, was the feminine form of the local deity Elga.

- **Alatrine**, Johanan Mordecai, an Italian rabbi who lived at the commencement of the 16th century, wrote L'Angiela Tromba, con Aluni Sonetti Spirituali del Medesimo (Venice, 1629). See Hoef er, Nouv. Biog. Générale, s. v.

- **Alava y Ezquível, Diego de.** See Elaba.

- **Alb**, in Scandinavian mythology, was the spirit of the night, or the nightmare; the successor of mediavel writers.

- **Alba, Duke of.** See Alva.

- **Alba, Giacomo**, an Italian rabbi, was a native of Monteferrat, and lived at Florence near the close of the 16th and at the commencement of the 17th century. His treatises and commentaries on the Pentateuch, under the title Toleloth Jachob, were published at Venice in 1629. See Hoef er, Nouv. Biog. Générale, s. v.

- **Alba, John of**, a Spanish Carthusian of the monastery near Segovia, province of Spain, Spain. He studied the Scriptures with great success, also the Oriental languages; and died in 1591, leaving many works. Some of these have been printed, and others remain or at least did so a little before 1850, in the library of his monastery of Val-Christ. See Antonio, Biblioth. Hisp. i, 477.

- **Alba, Martial, a martyr**, was a student in the University of Lausanne in 1650. He was a Frenchman, and was one of five who instructed others in the knowledge of the Lord. They went from Lausanne to Geneva, from there to Lyons, where, while sitting at the table of a friend, Alba was apprehended and led to prison, where he continued a year. He was learned and well exercised in the Scriptures. Alba was examined, and refuted his adversary in reasoning; but right was overcome by might, sentence was given, and he was burned in Lyons, his face first being smeared with fat and brimstone. See Fox, Acts and Monuments, iv, 409.

- **Albani, Alessandro**, an Italian cardinal, was born at Urbino, Oct. 15, 1692; and was promoted to the rank of cardinal by pope Innocent X. He had great taste and knowledge of antiquities, and became a magnificent patron of learning. He wrote some historical and literary works, which are held in much esteem. In 1762 his portfolio, consisting of three hundred volumes—one third original drawings of the first masters, the others collections of the most capital engravings—were offered to the king of Great Britain for fourteen thousand pounds. Albani died Dec. 2, 1779. See Strook, Vita Aless. Albani (Rome, 1779); Chalmers, Biog. Dict. s. v.; Hoef er, Nouv. Biog. Générale, s. v.

- **Albani, Annibale**, an Italian prelate, brother of Giovanni Francesco, was born at Urbino, Aug. 15, 1682, and died about 1756. He was cardinal of St. Clement, chamberlain of the Church at Rome, bishop of Sabina,
Albania was an epithet of Juno, thus named from Alba, where she was worshipped.

Albanian Version of the Scriptures. This language is vernacular in Albania, which lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Adriatic coasts. The Albanians possessed no version of the Scriptures till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian to prepare a translation of the New Test. into Albanian. The translator, Evangelos Mexico, after having finished the translation, handed the same for revision to Gregory, archbishop of Negropont. In 1825 the Gospel of John was published, and the Book of Acts was added. In 1835 the New Test. was completed at press in Corfu, under the superintendence of the Rev. J. Lowndes. The expense of the work was borne by the Ionian Bible Society. Of late the attention of the British and Foreign Bible Society has been directed towards the Albanians, who, with much that is degrading, continue to possess a great deal of character. During the year 1866 a translation of the four gospels and the Acts of the Apostles in the Gheg, or Northern Albanian dialect, was printed at Constantnople. The translation was made by Mr. Constantine Christophorides, a native of the country. During the year 1868, the Psalms in the Tesk, or Southern Albanian dialect, were also translated by Mr. Christophorides. The same translator proceeded with other parts; and at present there exist in Gheg the New Test. and Psalms, and in Tesk the New Test. and the Psalms in a revised edition. (B. F.)

Albano (or Albani). Francesco, an Italian painter, was born at Bologna, March 17, 1578. When quite young he displayed a talent for painting, and was placed, at the age of twelve, under the tuition of Denis Calvart. Albano afterwards went to Rome, where his genius soon gained him a reputation. The greater part of the work in the national Church of the Spaniards was executed by Albano. Returning to Rome, he resided in the house of the Madama della Pace. He died at Bologna, Oct. 4, 1660. Among his best works at Bologna are, The Baptism of Christ, in the Church of San Glorio—the Annunciation, in the Church of San Bartolomeo—and the Resurrection, in the Church of Santa Maria de Galeria. He is regarded more as an agreeable than a great painter. Among his other best efforts are the pictures of the four elements, painted for the cardinal Maurice, and now in the Gallery at Turin.

Albans (St.), John of. See Egidius of St. Giles.

Albans, a saint (different from St. Alban of England) commemorated in the Martyrology Bolland on Dec. 1.

Albanus, Heinrich Friedrich, a Lutheran theologian of Germany, was born Jan. 16, 1794, at Eisleben. He studied at Halle and Wittenberg, was in 1719 called to the pastorale at Zechelmin, in Saxony, and died Feb. 10, 1754. He wrote, Disputatio philologic. de Empfashi Verbi Psalm. ii, 9 (Lips. 1712)—Dissertatio de invenire eti eorum 1 Cor. iv, 8 (ibid.)—Dissertatio Epistolica de Quibusdam Vindicatione Aquatulorum apud Romanos (ibid. 1719).—Comment. Philologic. Omnia Hons
Mendax ad Pr. exv. 11 et Rom. ir. 4 (Dresden, 1717).

Also he published several sermons, for which see Jöcher, Allgemeines Gelehrten-Lexicon, s. v. (B. P.)

Albasinius, Gabriel. See AUBSPINE.

Albee, Isaac, a Free-will Baptist minister, was born at Wiscasset, Me., Sept. 20, 1766. He was converted at Anson in June, 1796, and in August following he, with others, organized the first church in that town. See also Jöcher, Allgemeines Gelehrten-Lexicon, s. v.

Of this church he was ordained deacon on Oct. 19, 1812, and received license to preach and administer the ordinances wherever God in his Providence should call him. It is said of him that he was truly a nursing father in Israel. He died at Anson, Feb. 27, 1861. See Free-will Baptist Register, 1863, p. 90. (J. C. S.)

Albeld, John. See AVELDA.

Albelda, Moses Ben-Jacob, a Greek rabbi at Salonicli, who flourished at the beginning of the 16th century, is the author of不准頗確, or expositions on the Pentateuch (Venice, 1608) —不准頗確, or disquisitions on the Pentateuch (ibid. 1528, 1691) —不准頗確, or treatises on the articles of faith (ibid. 1588) —不准頗確, an ascetical work on the vanity of the world, etc. (ibid. 1586) —不准頗確, a supercommentary on Rashi’s Commentary on the Pentateuch (Constant. s. a.). See Fürst, Bibl. Jud. 1, 31 sq.; De Rossis, Dizionario Storico (Ger. transl.), p. 33 sq.; Hoefner, Nouv. Bibl. Générale, s. v. (B. P.)

Alberelli, Giacomo, an Italian painter, was born at Venice, and lived about 1600. He studied under Jacopo Palma, the younger, and remained his coadjutor for thirty-four years. He died about 1650. Some of his works are in the public edifices of Venice, the best of which is a picture of the Baptist of Christ in the Church of Ognissanti (or All-Saints).

Alberga (med. Lat.), a term used to signify the right of procurations, as albergaria is the composition made in lieu of procurations. See Martini, Theatrum Asian. 1, 613.

Alberga, Antonio, an Italian prelate, was born at Bologna, Sept. 18, 1566. In 1609 he was appointed bishop of Veglia (Naples) by Paul V. He died at Rome, Jan. 4, 1634. He wrote, I Tre Libri della Guida Spirituale (Bologna, 1628): —Intraco et Decreto Generale pro Pastoribus Civitatum et Diocesis Leodiensi (Leodi, 1614). See Hoefner, Nouv. Bibl. Générale, s. v.

Alberga, Pablo, a native of Bologna, Italy, flourished about the close of the 16th century. He was the author of II Cardinale (Bologna, 1599, 4to), and of Trattato del Modo di Ridurre a Pace le Inimicité Privati (Venice, 1614, 4to). In 1573 Zanetti published, at Rome, six vols. of Alberga’s moral works. See Dict. Historique; Bibl. Universelle; Chalmers, Bibl. Dict. s. v.

Alberga, Niccolò, an Italian cardinal, was born at Bologna in 1575. At the age of twenty he entered the Order of Chartreux, and distinguished himself by his doctrines in favor of the absolute sovereignty of the pope. Martin V made him bishop of Bologna; then cardinal of St. Croix of Jerusalem; and sent him as apostolic nuncio to France in order to mediate between Charles VI and Henry V, king of England. He was several times expelled from his bishopric by the people of Bologna. He went to Rome, and returned there in 1430. In 1431 Eugenius IV sent him to preside at the Council of Basle. Here he encountered strong opposition against his doctrines concerning the pope, and returned to Rome with his mission unaccomplished. In 1433 he went to Basle with three associate cardinals, who, with him, governed the seventeenth session of the council. New dimensions arose, and Alberga obtained, in 1437, a bull from the pope transferring the council to Ferrara. This was the occasion of a new schism. The prelates who assembled at Ferrara, Jan. 10, 1438, declared null all that was done, and who remained at Basle. The Council of Ferrara was broken up by a pestilence, and nothing was decided concerning the union of the Church East and West. Alberga was appointed penitentiary; then treasurer of the pope, and died shortly after at Sienna, May 9, 1445. Benedict XIV canonized him in 1745. See Ruppius, Vettinaria de Nic. Alberga (Rome, 1744); Hoefner, Nouv. Bibl. Générale, s. v.

Alberghino, Giovanni, an Italian monk of the third Order of St. Francis, was born at Palermo in 1574. He assumed the habit of that order in 1590. While still young, he took his doctor’s degree, and taught philosophy and scholastic theology with great credit. He was appointed definitor of the province of Sicily, and twice provincial, as well as censor and examiner of the Inquisition. He died at Palermo in 1644, in the Convent of St. Mary of Puty. His works are, Manuale Quaestoriarum S. Inquisitionis (Palermo, 1643, 8vo; Saragossa, 1671:—Lucubrationes Scholasticae et Mor. Theolog. —Biografia Cronica Tertii Ordinis S. Francisci. See Mongitore, Biblioth. Sicilia, 1, 314; Coronelli, Biblioth. Univ.; Landon, Ecles., Bibl. s. v.

Alberghini, Elceterno, a Minorite preacher, was born at Milan about 1560. He was provincial and confessor of the sacred office, for a number of years acted as teacher and preacher at Milan, was in 1611 appointed bishop of Montemarano, in Naples, and died in 1636. He wrote De Glorificatione S. Carmini Scotuli (Rome, 1640); —Onorando nelle Cinque Domeniche di Quaresima con Canzoni del S. B. Vergine (Milan, 1594); —Concejo Evangeliorum Quadragesimae et Psalmorum (Rome, 1631): —Lessoni sopra il Magnificat Concordia con gli Evangelj Ambrogiani (ibid. ed.). See Mazzuchelli, Scrittori d’Italia (Brescia, 1733 sq.), s. v.; Argellati, Biblioth. Mediolanensis (Milan, 1745). (B. P.)

Alberht, abbot of Ripon, who succeeded abbot Botwin in A.D. 786, was probably present at the late regnal Council of the North, held in September, 787, the acts of which were signed by an abbot Aldberht. He died in the autumn of the same year.

Alberht is also the name of (1) an archbishop of York. See ALCHEMBY. (2) The ninth abbot of Glastonbury in Malmsbury’s list, dated A.D. 712.


Alberio of Ostia, a friar of the Order of St. Benedict, was born at Beauvins in 1080. He re-established the discipline in the Monastery of Cluny and in the Abbey of Vezelay (diocese of Autun). He was appointed cardinal-analyst to the Roman Curia, and at that time disturbed by the war of David I, king of Scotland, against Stephen I, king of England. On Dec. 14, 1138, Alberic held a council in London in order to settle certain questions. After a fruitless mission into Sicily in order to bring into submission the people of Bari, who were rebelling against Roger II, he returned to the East and called a council at Anthoch, Nov. 80.
1140, which deposed the patriarch Rudolph, who was accused of heresy. After having visited Jerusalem and the holy sepulchre, he returned to Rome. He afterwards retired to France, in order to combat, with St. Bernard and Geoffrey of Chartres, the heresiarch Eron de l’Etoile, to establish in his seat the archbishop of Bordeaux, who had been banished by his clergy, and to arrange with Louis the younger a journey through the Holy Land. He died at Verdun in 1147. See Hoefer, Nouv. Biog. Générale, s. v.


Alberic, probably a Frenchman, was a Cistercian monk of the Abbey of Trois-Fondateins, diocese of Châlons, and was born near that place early in the 13th century. He is the author, according to some, but in the opinion of others only the interpolator and continuator, of a Chronicle from the Creation to 1241. Leibnitz printed it in his Annales Historicis, vol. ii, and Menkenius in Scriptores Bemorum Germanumarum et Saxewn. (ibid. 1729, fol.), vol. i. The National Library at Paris contains an even complete MS. than has ever been published. Alberic also wrote some poems. See Biog. Univ. i, 396; Cave, Hist. Lit. ii, 298; Rose, Gen. Biog. Dict. s. v.; Chaillans, Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Alberic, Felippo, an Italian monk, was born at Mantua about 1470. He was a commissioner at the court of Rome, and was sent by the pope, Julius II, to France, to England, and to Germany in order to combat the doctrines of Luther. He died at Naples in 1551. He wrote a History of the Order of the Blessed Virgin: —a Latin poem —De Sacratissimo Christi Corporis per Judæam Pontis Afficto. This last poem is in heroic verse, and very rare. Its subject is the pretended miracle known under the name Billette, dated in the year 1290. See Hoefer, Nouv. Biog. Générale, s. v.


Alberici, Enrico, an Italian painter, was born at Vilminore, in the territory of Bergamo, in 1714. He studied three years under Ferdinando Cairo of Brescia, and is said by Tassi to have been an artist of distinction. He died in 1775. Some of his most prominent paintings are to be found in the Church dei Miracoli at Brescia, viz., the Woman of Samaria: —Parse of the Pharisees and the Publican: —the Raising of Lazarus: —the Prodigal Son: —and the Good Shepherd.

Alberici, Giacomo, a friar of the Order of Augustinians, died at Rome in 1610. His work Dqlogi degli Illustri Scrittori Venesiuni (Bologna, 1603) contains the lives of Croce, Gabriele, Zartino, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Albericus de Verre. See ALBERICUS DE VERRE.

Albero of Montreuil, archbishop of Troyes, was born in 1080 at Montreuil, near Toul. He was a zealous propagator of the ecclesiastical life of Gregory VII, and abolished many abuses then predominant in the Church. In 1130 he was made archbishop. At first he declined this honor, but finally adhered to the wishes of the pope. His position was a very trying one; but, with his usual energy, he commenced the reformation of his diocese. The monasteries were especially cared for, while his own palace formed the nucleus for the gathering of men of learning in his time. He died Jan. 18, 1152. See Hoefer, Albero von Montreuil, Ersbisché von Trier (Got. 1874); Huyckens, Albero von Montreuil, Erzbischöf von Trier, i. Theil (Münster, 1879); Wetzer u. Welte, Kirchen-Lexikon, s. v. (B. P.)

Alberon (or Adalberon), prince-bishop of Liege, was a brother of duke Godfrey, canon and dean of Meziére, and was elected bishop of Liege after the office had been vacant for about two years. This long vacancy was caused by the contentions of the empire and the priesthood concerning the investitures. Peace was made between the two powers Sept. 23, 1122; and the following year the emperor Henry V came to celebrate the festivities at the Passover at Liege. During his sojourn the election of bishop took place, and Alberon united all the votes in behalf of his brother, the duke. The first care of this prelate was to clear his diocese of brigands who infested it. Their retreat was the citadel of Rouquemont, from which they were finally driven. Thus, under the episcopacy of Alberon, peace and his flourishing. In 1127, he consecrated a monastery on Mount Cornillon; a short time after the one at Floref was founded, belonging to the same order. In 1124 he placed the canon monks in the Church of St. Giles-au-Mont. In 1127 Renau of Margigni, archbishop of Rheims, submitted the laws of his Church to the regny of Bouillon and his successors; but he reserved for himself, and those who should come after him in the court of Rheims, the prerogatives of justice and of military service. At the same time, he received the homage of Alberon. Alberon abolished the ancient custom of mortmain which had prevailed among the clergy of Liege. He died in January, 1129. See Hoefer, Nouv. Biog. Générale, s. v.

Alberon, prince-bishop of Liege, was born of the house of the counts of Namur. He was dean of the Church of Metz, and in 1136 was made bishop. In 1140 he had a war with the count of Namur, Henry II, the most fierce and daring of his neighbors. This was soon ended by a treaty of peace which made him the ally of his enemy. He then turned his attention towards the recovery of what he had lost, and sought to engage the emperor and the pope in his behalf; but the money which the count of Bar had lavished in these two courts made this attempt useless, and therefore he resorted to arms. In 1141 Alberon made a league with the count of Namur; and that league, having united their forces, besieged the château of Bouillon. After long and painful efforts they became discouraged; and the prelate proposed a journey to the place where rested the remains of St. Lambert. At length the supplies failed, and they surrendered. Historians relate this as a miracle; and Nicholas of Liege, a writer of the time, has given us a full account of it under the title Triomphe de Saint Lambert. Some believe that the character of Alberon was such that it would not call down the special favor of Heaven; and it is certain that under his episcopacy the license of the people and the debauchery of the clergy reached their climax. Henry of Leyen, provost of the Church, at length came to the rescue. He went to Rome, and carried the reports of these disorders to the tribunals of the sacred court. The pope called for the bishop of Liege, who, accordingly, presented himself at Rome. It is not known what passed between him and the pope, but on his return from Rome he was attacked with a violent fever and was carried at Orthez, in Navarre, March 27, 1146. See Hoefer, Nouv. Biog. Générale, s. v.

Alboni, Giulio, a famous Italian cardinal and prime-minister of Spain, was born near Piacenza, May 31, 1664. Being the son of a gardener, he at first was a tiller of the soil. At the age of fourteen years he became clerical belligerent of the Cathedral of Piacenza. He en-
tered the school of the Barnabites, where he showed a good deal of ability, and sought the protection of Barni, vice-legate of Ravenna, who, having heard of this Bishop of Piacenza, placed him in charge of the house and made him a member of the order. Afterwards Alberoni accompanied the son of his protector to Rome, and there learned the French language. He also gained the friendship of the secretary of the duke of Vendôme and of the poet Campanella, which was of great service to him afterwards. During the war of the Spanish Succession he was interpreter to the government of Parma. In 1706 Alberoni accompanied the duke of Vendôme to Paris, where he was presented to Louis XIV, who offered him the rectory of Anet; but he refused this, preferring to remain with his patron rather than be placed at the head of a parish. The duke of Vendôme having been brought to the generalissimo of the armies of Philip V, Alberoni accompanied him to Spain as his secretary. A little later the death of his benefactor occurred, and he returned to Paris to inform Louis XIV of the fact. The following year the duke of Parma conferred upon him the title of count, and appointed him his consular agent to Spain. The princess of Ursins had at that time great influence at the Court of Madrid; but at the death of the queen of Louis XIV, Elizabeth Farnese, daughter of the last duke of Parma and niece of the acting duke, was proposed for queen. Alberoni shared with the new queen this influence and was trusted with important matters. About this time the death of Louis XIV completely changed the policy of the cabinet of Madrid. The age of Louis XV rendered a regency necessary; and Philip V believed that he had a claim to the position. After the death of Innocent XIII (March 7, 1724), cardinal Alberoni obtained ten votes in the conclave. It was on this occasion that the lamppost was posted in Rome—"Il cielo vuol Orsini; il popolo, Corsini; le donne, Ottoboni; il diacono, Alberoni." Cardinal Orsini was chosen under the name of Benedict XIII. Alberoni did not gain the favor of the new pope, and therefore retired to his castle at Castel-Romanó, and did not return to Rome until after the death of the pope, which occurred in 1720. The new pope, Clement XII, confined to him several negotiations, and appointed him in 1734 legate of Ravenna. In spite of his advanced age, he was still active. He constructed canals, founded benevolent institutions, reformed the police system, and prohibited vagrants from taking refuge in churches. About this time he became entangled in the affairs of the small republic of San Marino. Alberoni had to do with the last health and energy. His conversation was sprightly; and he was able to converse in Italian, French, and Spanish. He died in Rome, June 16, 1732. After his death, a pretended Trettent Politiique was printed under his name in 1753. *La vie d'Alberoni*, by Rouset, which we cite as the principal authority, was completed in 1718. Two letters of his have been found, the first of which is addressed by Alberoni to cardinal Camarlingo Paolucci, and is the famous apology of the cardinal-minister. This is followed by a sequel apology in the form of a letter addressed to a Genoese marquis by a Roman prelate. This prelate is Alberoni himself. See Hoefer, *Nouv. Biog. Générale*, s. v.

**Albert (Alberico, or Albricci), a French ecclesiastic, was canon of Aix, in Provence, and died about 1120. He is the author of a History of the First Crusade, from A.D. 1095 to 1120. Albert was not a witness of the events he records but appears to have had recourse to information from others. Reineccius first published it under the title of Chronicon Hierosolymitanum (Helmstadt, 1584). It is printed by Bongars, as the work of Albert, in the Gesta Dei per Francos, i. 184. See *Biog. Universelle*, i, 419; *Cave, Hist. Lit.* ii, 521; *Chalmers, Bich. Dict.* s. v.; *Landon, Eccles. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

**Albert de Argentina** was theologian of the bishop of Strasburg in the 14th century. About 1528 he composed a History, from the beginning of the house of Hapsburg to the death of Charles IV, A.D. 1370 to 1378 (imperfect by Cuspinian, Basle, 1555, 1569). Christiaaus Urtelius gave it entire in his Scriptores Germaniae (Frank., 1670, ii, 97). Albert also wrote a Life of Bertholdus, Bishop of Strasburg and Spira. For the catalogue of his other works, see Dupin, *Bibliothèque*, 14th Century; also Cave, *Historia Literarum*.

**Albert of Bergamo** was a monk of the Third Order of St. Dominic. He gave at a very early age tokens of his future eminence in holiness. At the age of seven he devoted himself to prayer and fasting. Later on he assisted his father in his agricultural labors; and, to satisfy his parents, took a wife, who was displeased with his charities. After a time he retired to Cremona, and shortly after took the monastic vows. He went on a pilgrimage to the Holy Land, and died May 7, 1573. His body was buried under the choir of the church where he had spent much of his time in prayer. Benedict XIV permitted his festival to be observed by the Dominicans and the clergy of Bergamo and Cremona.

**Albert, baron of Bonstetten,** was almoner of the emperor Maximillian II, and dean of the Hermitages of St. Augustine, in Switzerland. He lived about 1500, and wrote *The Liber Regius* for the emperor, that order, who is reported to have lived many years without eating (given by Surius, Sept. 10). See Cave, *Hist. Lit.* vol. ii, App. p. 214.

**Albert of Brandenburg, grand-master of the Teutonic Order,** took monastic vows at Mergentheim, where he received the record of his nomination; and entered at Königsberg Nov. 22, 1512. Albert having refused to render homage to Poland, king Sigismund declared war against him Dec. 28, 1519. This lasted until 1521, and was terminated by the intervention of the emperor and the king of Hungary, who secured a truce of four years. In 1521 he accompanied Walter of Plettenberg, provincial master of the Teutonic knights in Livonia, the right to exercise sovereignty in his own name. In 1524 Albert took the oath of loyalty to the empire in the Diet of Nuremberg, and held to the rank of the ecclesiastical princes—after the archbishops and before all the bishops of the empire. In 1525 the treaty with Poland expired, and it was desired to enter upon the conferences at Presburg; but this was useless. The grand-master, already preceded by the doctrines of Luther, sent an ambassador to Cranachow, who had been sent himself; and concluded, April 9, a treaty with his uncle, the king, by which he was recognised hereditary duke of all the territory possessed by the order in Prussia, with the stipulation that his brothers and their successors should receive investiture by the king. This was immediately put into execution. Albert, strength ened by a large number of Poles, took possession of the duchy, quitted the habit of the order, and expelled the Catholics. Thus was the Teutonic Order overwhelmed in Prussia, by the action of its grand-master. He died near the middle of the 16th century. See Hoefer, *Nouv. Biog. Générale*, s. v.

**Albert of Curych,** prince-bishop of Liege, ascended in 1194 to the patriarchal see of Liege, after Rome had declared null the election of Simon of Limburg, a youth of sixteen. Pope Celestin III made null that election at the request of Albert of Curych and three other archdeacons, and ordered another election at Namur, Nov. 18, 1194, at which Albert was elected. In order to indemnify Simon of Limburg, Celestin made him cardinal. Albert disgraced his office in some way which he so boldly practiced, and which was thus communicated to the clergy of Liege. The various hardships which the country suffered at this time were regarded as a punishment brought upon them for the wickedness of this prelate. He nevertheless made him-

Albert, bishop of Freising (res.), came of an Ablascan family of Hohenburg. He was first chaplain of pope Clement VI, who resided at that time at Avignon, and who, in 1345, appointed him to the bishopric of Würzburg, contrary to the wishes of the chapter. This occasioned trouble between the pope and the emperor, which was settled by the appointment of Albert to the bishopric of Freising. He died in 1359. He is supposed to have written the lives of the martyrs St. Kilian, bishop of Würzburg, and his companions St. Colman and St. Totman, in the Acta Sanctorum. See Hoefer, Nouv. Biog. Générale, s. v.

Albert of Gembloux (Albertus Gemblacensis), a Benedictine, was born at Loben, near Liege, towards the close of the 10th century. He studied at Paris and at Châlons under the celebrated Fulbert, and became priest of Gembloux, then of St. James, at Liege, where he died in 1048. Sigebert speaks of him as being eminent for his knowledge of civil and religious affairs, as well as for his zeal in religion. He assisted Burkhard, bishop of Worms, his pupil, in the compilation of Magnum Volumnum Canonum, and wrote several hymns and lives of saints. Of these the Life of St. Veronus, Albertus (ed. by Galopinus, 1635; and by Henchensius, Acta SS. vol. iii, March 30) is the best known. See Sigebert, De Script. Eccl. c. 142; Cave, Hist. eccl. ii. 195; Landon, Eccl. Diet. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Albert II, count of Hallemande and cardinal-archbishop of Magdeburg, enlisted on the side of king Philip of Suabia, and reconciled that prince with Innocent III. At the death of Philip (1208), he made peace with Otho IV, whom he accompanied in 1209 to Rome. In the following year, as legate of the holy see in Germany, he had the cause of deposition pronounced by the pope against Otho, and in 1212, at the Diet of Mincs, he concurred in the election of Frederick II. This brought the arms of Otho into Magdeburg. Twice the prelate was made prisoner in the course of these hostilities, and twice he was delivered by the valor of his troops. In 1216 he brought under his jurisdiction the metropolitan bishopric of Camin. Albert had no peace until the death of Otho, which occurred in 1218. He assisted, in 1225, at the Diet of Aix-la-Chapelle, where he resolved on a new crusade to the Holy Land, but he had the prudence not to enroll himself as one of the knights of St. Louis. In 1227 he raised a war between the prelate and the margraves of Brandenburg, Otho and John, to bring under subjection the house of Waldeck; but this was soon ended. The prelate was considered one of the most important men of his time. In 1227 he commenced to rebuild his cathedral church, which had been burned. He died about 1292. See Hoefer, Nouv. Biog. Générale, s. v.

Albert, patriarch of Jerusalem, was born about 1150 at Castello di Gualtieri, near Pavia. After having been prior of a community of canons, he was appointed successively bishop of Bobbio and of Verceil. The high estimate in which his prudence, his uprightness, and his ability were held enabled the emperor Frederick Barbarossa and pope Clement III to choose him as arbiter of their disputes. Henry VI, successor of Frederick, appointed him count of the empire. Popes Celestin III and Innocent III also employed him in many negotiations. In 1204 the Christians of Palestine appointed him Latin patriarch of Jerusalem, although he could not reside there because Jerusalem was in the hands of the Muslims. He established certain wise but rigid regulations for the order of the Carmelites which were modified by the commissaries appointed by pope Innocent IV. Pope Innocent III invited Albert to be present at the General Council of Lateran, held in 1215; but Albert was assassinated the year before, Sept. 14, at Acre, by a man whom he had rebuked for his crimes. He is honored in April 8 as a saint in the Order of Canons Regular. Trithemius attributes to him Status Terrae Sancte, which is unpublished. The Regula Carmelitana is found with the life of Albert in the Acta Sanctorum. See Hoefer, Nouv. Biog. Générale, s. v.

Albert, bishop of Livonia, was born in 1160. Being a native of Germany, he placed himself at the head of the nobility of Saxony and of Westphalia and came to Livonia to prepare the Catholic religion. He obtained of Innocent III in 1223, permission to found a monastic military order, which took the name "Chevaliers Porte-graives" (in Latin, Eniferi, and in German, Scheuerbrüder). Their first grand-master was Winno of Rörbach. Albert established a number of colleges for the diffusion of the light of religion throughout all Livonia. He died at Riga, Jan. 17, 1229. See Hoefer, Nouv. Biog. Générale, s. v.

Albert (or Olbert) of Loben. See Albert of Gembloux.

Albert I, archbishop of Magdeburg, was first monk of Corbie, then of St. Maximin of Treves. He was sent in 961, by the emperor Otho I, to preach the Gospel in Russia. In 968 he was appointed archbishop of Magdeburg by pope John XIII. On Dec. 21 following, he arrived at Magdeburg, where he consecrated the cathedral of Merseburg. He was vested as bishop of Poland. He gave a grand reception to Hermann, burggrave of Magdeburg, and in 978 he received from Otho the jurisdiction of all the inhabitants of the place, with the right of appointing the burggrave. The following year he gave to the canons the right of electing their archbishop. Albert desired the consent of Otho, which he received for the faithful performance of his duties. While on his way to visit the diocese of Merseburg, he fell from his horse, and died from the accident June 10, 981. His body was interred in the cathedral at Magdeburg. See Hoefer, Nouv. Biog. Générale, s. v.

Albert III, count of Sternberg and archbishop of Magdeburg, was appointed by pope Urban V, at the request of the emperor Charles IV, of whom he was chancellor, in preference to Frederick of Hoyum, bishop of Merseburg, whom the chapter had chosen. Albert, after his installation, confirmed the privileges of the states and towns of his archbishopric. This prelate was a very bad economist. He alienated many cities and villages dependent upon his Church, and gave up the rights of exaction. In 1371 he raised a war between the prelate and the margraves of Brandenburg, Otho and John, to bring under subjection the house of Waldebeck; but this was soon ended. The prelate was considered one of the most important men of his time. In 1227 he commenced to rebuild his cathedral church, which had been burned. He died about 1292. See Hoefer, Nouv. Biog. Générale, s. v.

Albert IV, lord of Querfurt and archbishop of Magdeburg, is represented as a penurious, anxious, wanton prelate. In 1390 he aided the prince of Brunswick against the inhabitants of Brandenburg, and in 1394, by the aid of the prince of Anhalt and the lord of Querfurt, by treachery, he surprised the city of Rathenow and pillaged it. This city was restored to the inhabitants of Brandenburg by the prelate in 1396. The deterioration of currency in 1401 obliged the archbishop and his chapter, with the city of Magdeburg, to which they vainerly laid claim, to take advantage of the interdict. The threat which the prelate made of bringing this before the formidable tribunal of Westphalia was, however, efficacious. A contract was made Feb. 14, 1403, by means of which all was restored to order. Soon after the archbishop became ill and chose as his coadjutor Günther, younger son of the count of Schwarzburg. Albert died at Giebichenstein, June 14,
Albert of Saxony (Albertus de Saxonia) was a Dominican friar who lived in the first half of the 14th century. According to Lockhart, he studied and sojourned a long time in Paris. The library of Bologna contains a number of MS. commentaries by him upon the Alphonsine tables and the Physics of Aristotle. He also wrote, Magistri Alberti de Saxonia, Tractatus Proportionum cum aliis praecipuis Augustini Nephi (Venice, 1496). He afterwards prepared an abridgment, entitled De Velocitate Motuum F. Alberti de Saxonia, Opus Redactum in Epitomen a F. Indoro de Isolamon Medici, nensis Ordinis Preclarissimae (Lugd., 1580). See Hoefer, Nouv. Biog. Générale, s. v.

Alb. of Stade (Albertus Stadensis) was a Benedictine priest of the Cloister of St. Mary at Stade. He was appointed priest in 1292, and made vain efforts, with the papal, to have the pope, to declare his two orders of the monks of his abbey. Being greatly troubled, because the bull which he obtained in 1286 of Gregory XI produced no effect, he entered in 1240 the Order of Francisca. He became, after Olearius, general, and still lived in 1380. Alb. of Stade, who must not be confounded with Albert, Pisa, compiles a Chronicon, embracing the period from the creation of the world down to 1256. This is especially valuable for consultation concerning the occurrences in the north of Germany from 1072 to 1256. Andrew Hoier added a supplement, which comprehends a period of sixty years (Hamburg, 1510). This was published again, by Reineccius, under the title Chronicon Alberti Abbatis Stadensis, a Codice Orbe usque ad Auctoris Etatem, etc., (Helmstätt, 1587). See Hoefer, Nouv. Biog. Générale, s. v.

Albert of Treves (Albertus Tresvasserus) was priest of the Monastery of St. Matthias at Treves. The monastery was distinguished in the 9th and 10th centuries. The priory of this priory, which occurred at Erfurt, June 28, 1141, forbade his putting this promise into execution. See Hoefer, Nouv. Biog. Générale, s. v.

Albert of Metz (Albertus Metensis), a Benedictine of the monastery of St. Symphorien at Metz, lived near the commencement of the 11th century. He wrote historical sketches, which were inserted by Eckart in his Corpus Historiarum Medii Aevi, i. 91-131. These sketches contain important details of the history of Lorraine and of Alsace from 973 to 1025. See Hoefer, Nouv. Biog. Générale, s. v.

Albert, St., a Carmelite of Monte Trapani, was born at Trapani, Sicily, in 1212. Dedicated to the service of God in his infancy, Albert assumed the habit of the Carmelites in the above-mentioned convent, where he subjected himself to great austerity. Receiving a mission to preach, he went to the remotest parts of Sicily, addressing Jews as well as Christians. He died in a solitude near Messina, Aug. 7, 1292, and, according to common opinion, was buried there, in the church in accordance with his order. The relics were taken to the convent at Monte Trapani. He was canonized at Rome about the middle of the 15th century, and his festival is observed Aug. 7. See Baill. Vies des Saints, Aug. 7.

Albert of Pader was a monk of the Order of Hermits of St. Augustine in the 14th century. He was a disciple of the celebrated Gillius Romanus at Paris, and taught theology with such reputation that scholars flocked to him from all parts. Boniface VIII called him to Rome; but that pontiff dying very soon after, Albert returned to France, and died at Paris in 1232. He wrote many Sermons (Paris, 1544, 1550), and An Explanation of the Gospels for Every Sunday in the Year (Venice, 1476, fol.). Other works of his in MS. are preserved at Padua. See Cave, Historia Literaria.
him as follows: "Go, my brother, into your cell, and say Misere me, Deus!" He died at Hamburg in 1517, leaving Metropolis; or, An Ecclesiastical History of the Churches of Germany from 780 to 1504 (Baele, 1548; Cologne, 1574, 8vo; Frankf. 1576, 1598)—thirteen books on the History of the Vandals (Frankf. 1575):—a Chronicle of the Other Northern Nations, viz. Sweden, Denmark, Norway, &c., in Latin, 1577;—another, in Latin, 1578;—and another (Frankf. 1575). All these have been inserted in the Index of Prohibited Works. There is also a small work on the Office of the Mass (Rostock). See Cave, Hist. Lü.

Albert, Erasimus, a Lutheran divinity of Germany, was born at Wetterau (or, according to some, at a small village near the Main) at the close of the 15th century. He studied divinity, and became one of the most zealous adherents of Luther. For a time he was preacher to Joachim II, elector of Brandenburg; but, on a dispute respecting the revenues of the clergy, he lost that situation, and traveled in the interest of the doctrines of the Reformation. In 1548 he was a preacher of Magdeburg; but the Interim proposed by Charles V obliged him to leave that place and reside in a private station at Hamburg. He was afterwards appointed superintendent-general of New Brandenburg, in Mecklenburg, where he died, May 1, 1558. He published the Akkorum of the Cordeliers, collected from the Conventuals of St. Francis with Jesus Christ (in German, 1531; in Latin, Witzenberg, 1542–44). Luther honored it with a preface, and Conrad Baudius augmented it with a second book, translated into French (1556, 12mo; Geneva, 1560, 2 vols. 12mo). The last edition of this satirical work is that of Amsterdam (1794, 3 vols. 12mo). There is also of this author, Judicium de Spongia Erasmii Roterodami: and the Book of Wisdom and Virtue (Frankf. 1579, 8vo), in German verse. See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Albert, Jan, a Carmelite monk of Haarlem, Holland, died at Mechlin in 1496, leaving, among other works, a Commentary on the First Epistle of John:—an Explanation of the Book of Ecclesiastes:—Sermons:—and Questions on the Master of the Sources.

Albert, John E., a German Reformed minister, was born in the latter part of the 18th century. He was licensed to preach, probably, during the year 1818; was ordained in 1820, and had charge of three congregations in Pennsylvania. On account of ill-health he resigned his charge in 1822; after which time he lived in retirement at the York Springs, Adams Co., where he died in 1856. He was a very pious man. "The service he rendered his Master must have been a cheerful and pleasant one, since he always, until the day of his death, spoke of the ministry as a subject very dear to his recollection." See Harbaugh, Fathers of the Germ. Reformed Church, iv, 152.

Albert, Pierre Antoiné, a Huguenot minister, was born of a highly respectable family in 1765, at Lausanne, Switzerland. In 1796 he became pastor of the French Protestant Church in New York. The history of that Church is full of interest. The Revocation of the Edict of Nantes brought to the New World a large number of refugees, many of whom settled in New York. There were about two hundred families of these Huguenots, and they were among the most influential in the city. In process of time there was built for their use a commodious chapel on Pine Street, to which they gave the name L'Église du Saint-Esprit—the Church of the Holy Ghost. It was the custom of the minister, at the close of the public services, always to say "Re-

member ye the poor," when old and young dropped their benefactions into the poor-box behind the church doors. For one hundred and thirty years the French Protestants used the forms of religious worship to which their fathers had been accustomed in the public services of the Reformed churches of France and Geneva. In 1864 they became Episcopalians. Of this Church Mr. Albert, in the years 1807, 1811, and 1813, is said to have been "an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger, of unobtrusive manners and invincible modesty, he led a very retired life. His worth, however, could not be concealed. He was esteemed and beloved by all the acquaintances." See Thereu, Hugenots in America, in Smiles's Hugenots, p. 483; Allen, Amer. Biog. s. v. (J. C. S.)

Alberti, Albert, a learned Italian Jesuit, was born at Trent, Feb. 2, 1598. He studied at Padua, and distinguished himself by his controversies with the celebrated Scioppi, whom he silenced, and who died of chagrin because of his defeat. Alberti died at Milan, May 3, 1676. His principal works are, Generali Vindici adversus Famosos Giss. Scioppi Libello (Lucca, 1649):—Lydus Lapis Ingenii (ibid. 1647):—Liber contra Salutantes et Choreas (1650):—Actio in Eloquentia tum Profana cum Sacra Corruptores (Milan, 1651). See Hoefer, Nouv. Biog. Générale, s. v.

Alberti, Cherubino, a distinguished Italian painter and engraver, was born at Borgo San Sepolcro in 1592. It is probable that he was a scholar of Cornelius Cort: and afterwards acquired a freer style by studying the works of Francesco Villamena and Agostino Caracci. He was far more distinguished as an engraver than as a painter; and executed 180 prints, 78 of which are from his own designs. He died at Rome in 1615. Some of his most important works are, Portrait of Pope Gregory XIII:—The Flight into Egypt (in 1574):—The Holy Family, with St. Elisabeth (dated 1571):—The Body of Christ Supported in the Clouds by Angels:—The Virgin Mary and Infant in the Clouds, inscribed "Regina Coeli:"—Mary Magdalene, Penitent (dated 1582):—The Crucifixion:—St. Andrew Bearing the Cross:—Christ Praying in the Garden:—and many others of value.

Alberti, Durante, an Italian painter, was born at Borgo San Sepolcro in 1588. He visited Rome when quite young, and gained eminence by some works he executed for the churches and other public places; but he is but little known in several of the Roman churches. In the Church of San Girolamo della Carita, one of the chapels is entirely painted by him in fresco. In the Church of Santa Maria de' Monti he painted The Annunciation. His portrait is in the Academy of St. Luke. He died in 1613, and was buried in the Chiesa del Popolo, his funeral being attended by all the principal artists of Rome.

Alberti, Georg Wilhelm, a Protestant theologian of Germany, was born in 1728 at Osterode. After having completed his studies at Göttingen, and having received the degree of magister in 1745 by presenting a dissertation De Imputabilitate Sancodi, he spent several years in England, where he studied its ecclesiastical and literary affairs and the history of the English sects. The result of his studies he published in his Aufriichtige Nachrichten von der Religion, etc. (Hanover, 1750), and Briefe über den Zustand der Religion und Wissenschaften in Grossbritannien (ibid. 1752–54, 4 pts.). He died in 1773. See Schürck, Kirchengesch. seit d. Ref. ixi. 425; Weingarten, Revolutionskirchen Englande, p. 5; Allgemeine deutsche Biographie, s. v. (B. P.)
Alberti, Giovanni Andrea, a celebrated preacher, was born at Leipzig, 1611, and entered the Society of Jesus in 1628. He was professor of eloquence. He died of the plague at Genoa, July 4, 1657. He wrote, Le Querela della Pietà (Turin, 1640) — an oration delivered on the death of Anthony Provana, archbishop of Turin: — Il Museo Riformato nel Collegio di Genova della Compagnia di Gesù (Genoa, 1639). Le Pa- negriego en Vélez P. Camillo della Leila, Fundador de los Ministerios Infirmos (Genova, 1647) — Il Sole Liguare: a discourse addressed to J. B. Lercaro, accompanying a eulogy on his family entitled Lercariara Eologia (Genova, 1644) — Adelaida, Istoria Penegpecifica (ibid, 1649) — Eneaide, Penegpecifica detta a San Francesco Saverio (Bologna, 1650) — L'Impianto Fluminiduci del Santo Zelo d'Elia (Genova, 1655) — Vita sc Eologia XII Pa- trum Fundatorum Ordinis (Taurini, 1688) — Zeopistio ovvero Vita di Paola Maria di Gesù Centuriona, Car- melitana Scalza (ibid, 1688). See Hoefer, Nouv. Biog. Générale, s. v.

Alberti, Giovanni Battista, an Italian ecclesiastical and artist, was born at Florence about 1400. In order to have leisure to pursue his studies, he entered orders; he was canon of the metropolitan Church of Florence in 1447, and abbé of San Savino or of Sant' Eremita of Pisa. Alberti, although known as a scholar, a painter, a sculptor, and an architect, it is to his works of architecture that he owes his principal fame. Among his works are, the completion of the Patti Palace, Florence; the chapel of the Rucellai, in the Church of St. Pancras; the façade of the Church of Santa Maria Novella, and the choir of the Church of Nunziata; the church of St. Sebastian and St. Andrew, Mantua. But his principal work is generally acknowledged to be the Church of St. Francis at Rimini. Of his writings, those on the arts are in the highest estimation, and he derives the most of his reputation from his treatise on architecture, De Re Aedificatoria, published after his death (1455, 10 books; last ed. Bologna, 1782, fol.). See Life prefixed to Leoni's Architecture; Vasari, Life; Biog. Universelle, s. v.; Bossce, Lorenzo de' Medici.

Alberti, Luigi, an Italian theologian, was born at Padua in 1600. He became a monk of St. Augustine, and professor of theology in his native place. He died at Paris in 1629, and published many theological treatises, among which are, The Life of St. Nicholas of Tolentino (Padua, 1610) — De Reali Presentia Christi in Euch. Sac. (1618) — De Terrestri Paradiso (1619): Life of St. Clara de Monte-Falco: Lecciones quaedam de Operibus VI Dierum (1629) — De Lib. de Predestinatione et de Absolutione Sanctorum (1635). See Alberti, Niccolò, an Italian ecclesiastic, was born at Palermo, Dec. 20, 1653, and entered at an early age the ecclesiastical state. He was soon distinguished for his learning and piety. He died at Palermo, Oct, 16, 1707, after the most intense suffering. His Life has been written by Montegore. He left several works in Italian, some of which have been published, especially Commentarius in Usu Vitae, Doctoris a S. C. Cristo (Palermo, 1703; Venice, 1716) — La Terra de' Viventi Scoverta a Mortali, cioè lo Stato de' Beati in Paradiso (ibid. 1709) — Offerte Fervorose al SS. Crocifisso, e Maria Immacolata (ibid 1713, 1714). See Mazzucelli, Scrittori d'Italia. (B. P.)

Alberti, Paul Martin, a Lutheran theologian, was born May 10, 1866. He studied at Jena, in 1881 was pastor at Niddbuhl, and died July 7, 1892, as archdeacon at Heersbruck. He wrote Porta Linguae Sacrae, s. a, Lexicon Novum Hebraico-Latino-Biblicum (Bautz- sen, 1704). See Wills, Nürnberger Geburtser-Lexikon, s. v. (B. P.)

Alberti, Valentin, a Lutheran theologian, was born at Letha, in Silesia, Dec. 15, 1635. He studied at Leipzig, where he also located in the philosophical and theological faculty. In 1678 he was promoted a doctor of theology. He died at Leipzig, Sept. 19, 1697. His writings are very numerous. His doctoral position was that of the orthodox Lutheran Church, and from that point he wrote alike against Pietism and Roman Catholicism. A memoir of Alberti and a catalogue of his works are given in the Pantheon, Mem. Acad. p. 669. See Allgemeine Deutsche Biographie, s. v.; Hoefner, Nouv. Biog. Générale, s. v. (B. P.)

Albertinelli, Mariotto, an Italian painter, was born at Florence in 1475. He is said to have been the disciple and friend of Fra Bartolomeo di San Marco, whose style he followed, and whose merit he nearly approached. He was of a very zealous and unhappy disposition. In 1516, upon hearing an unfavorable criticism
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on his work, he abandoned the art for some time, but returned to it some years after. His works are almost wholly upon sacred subjects. Several of them are in the churches and convents of Rome, Florence, and Viterbo. In the Church of San Silvestro a Monte Carlo is a picture by him of The Virgin and Infant on the Throne, with St. Domenico and St. Caterina da Siena. He died in 1520.

Albertini, Francesco (1), an ecclesiastic of Florence, Italy, who flourished in the beginning of the 16th century. He was an able antiquarian, and published, De Mirabilibus Novum et Veteris Orbis Romae (Rome, 1605, 4to; 1310, 1515, 1519, 1520), three books, and dedicated to Julius II. -Tractatus sive Quaestio de Laudibus et Memoriae M. Florentini (1560) - Memoriale di Morte Statute (Florence, 1540, 4to), etc.

Albertini, Francesco (2), a Jesuit of Cantarano, in Calabria; died in 1619. He left, besides other works, Corollariologia ex Principiis Philosophiae Decta (Naples, 1606, 1610, 2 vols. fol.).

Albertini, Giorgio Francesco, an Italian theologian, was born Feb. 29, 1732, at Prenzo. He studied at Venice, entered the Order of St. Dominic, distinguished himself for his talent as a preacher, and was appointed professor of dogmatics in the College of the Propaganda at Rome. He wrote, Elementa di Lingua Latina (Venice, 1782) - Dissertation dell Indissolubilita del Matrimonio (ibid. 1792) - Passo Geometrico e Scrittorale (ibid. 1787) - Acroasi ossia la Somma de Lezoni Teologiche (Padua, 1778; Venice, 1800). See Hoefer, Nouv. Biog. Générale, s. v.

Albertini, Paolo, a celebrated divine and politician of Venice, was born in that city in 1490. He entered the religious order of Servites at the age of ten years, and made profession for ten years. Afterwards he taught philosophy, became a popular preacher, and was employed by the Republic of Venice in many affairs of state, being sent as ambassador to Turkey. He died in 1475, leaving several works in Latin: On the Knowledge of God; - History of the Servites; and other theological subjects. See Biog. Universelle, s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Albertino, Arnoldo, an Italian prelate of Majorca. He was first canon of the Church of Majorca; then apostolic inquisitor of the kingdoms of Valencia and Sicily; and, finally, bishop of Pacts, in Sicily. He died Oct. 7, 1545. He wrote, Trattato sive Questio de Sezere quando Debehat aut non Debeat Regevafi (Valencia, 1554); - Trattato de Agnoscione della Censura Theatrale (Padua, 1583; Venice, 1571). See Hoefer, Nouv. Biog. Générale, s. v.

Albertis, De. See Alberto.

Albertrand, Jan, d'hez Crecicile (or John Christiaen), a Polish bishop and scholar, was born at Warsaw in 1731. He was educated entirely under the care of the Jesuits, and joined their society at the age of fifteen. He was sent as public tutor to the College of Pulask at the age of nineteen; and subsequently was made the same office at Plovno, Nieswic, and Wilna. In 1760 he was appointed librarian of the collection opened to the public by bishop Zaluzki. He was for several years the instructor of count Felix Lubieniski, during which time he became one of the first humanists of his age. Having become keeper of manuscripts and librarian to king Stanislaus, he was sent to Italy in 1782, and subsequently to Sweden, to collect material for a history of Poland. The result was a valuable collection of MSS, almost two hundred in number. As a reward for these services the king presented him with a medal, the cross of the Order of St. Stanislaus, and made him bishop of Zenopolis. When seventy years of age he was called to preside over the newly founded Royal Society of the Friends of Science of Warsaw; and he continued to direct its operations until his death, Aug. 10, 1808. See Knight, Eng. Cyclop. of Biog. s. v.; also Biog. Dict. of the Society for the Diffusion of Useful Knowledge, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Albi, COUNCIL of (Concilium Albiense). Albi, or Alby, is a town of France, capital of the department of Tarn, situated on the river Tarn; and was the place whence the popes in the 14th century derived their name.

A council was held there in 1254 by order of St. Louis, who had lately returned from the Holy Land. Bishops from the provinces of Narbonne, Bourges, and Bordeaux attended; Zoen, bishop of Avignon, presiding. Seventy-one canons were published; part of them relate to the extinct clergy, and part to the reformation of the clergy, etc. The first twenty-eight are taken from the canons of Toulouse in 1229.

1. Orders that persons be duly appointed to search after heretics.
2. Grants a silver mark to every one taking a heretic.
3. Deprives of their land persons who allow heretics to harbor there.
4. Orders the destruction of the houses of heretics.
11. Enacts that all persons (at the age of twenty) shall be bound to marry, and take an oath of fidelity to the Roman Church.
15. Orders that all boys above seven years of age shall be brought to Church by their parents, to be instructed by the curate in the Catholic faith, and to be taught the Creed, Pater Noster, and Salutation of the Blessed Virgin.
23. Relate to the papers, etc., of the Inquisition.
24. Orders the construction of prison cells for persons condemned, where they shall be detained and appropriated (as the bishop shall direct) out of their confiscated property.
25. Orders that the names of those who have died in heresy, and have been buried, shall be taken up and publicly burned.
29. Renews the canon "Omnem utrinque sexum.
31. Relates to extrajudicial communication.
37. Orders that every will shall be made in the presence of a priest.
41. Forbids to harbor any suspicious woman within the precincts of the Church.
42. Orders all clerics to be used in all churches of which the revenues amount to fifteen livres tournois.
45. Forbids clerics to gamble; orders them to have their hair cut all around as to leave the ears altogether uncovered.
50. Forbids them to hunt, hawk, and tilt, in game, with shield and lance.
56. Orders two regular canons, at least, in every prison.
61. Provides that all Jews shall have a distinctive dress, and shall constantly wear a large wheel figured on their breast.
66-70. Of Jews.

See Labbe, Concil. xi, 720.

Albi, Henri, a French Jesuit, was born at Bollène, in Comtat-Venaissin, in 1590. At the age of sixteen he entered the Order of Jesuits; and, after studying languages abroad, he studied divinity, which he afterwards taught, together with philosophy, for twelve years. He was afterwards successively rector of the colleges of Avignon, Arles, Grenoble, and Lyons. He died at Arles, Oct. 6, 1659. He wrote, Vie de St. Gabinus, Martyr (Lyons, 1654, 12mo); Vie de St. Pierre de Luxembourgh (Ibid. 1656, 12mo); Vie de la Mere Jeanne de Jesus [foundress of the Augustine Nuns] (Paris, 1649, 12mo); - Vie de St. Catharine de Vami (Lyons, 1665, 12mo); - Eloge des Historiques des Cardinaux Francois et Etrangers mis en Paralles (Paris, 1644); - Anti-Théophile Paroissien (Lyons, 1649, 12mo); - L'Histoire des Cartes du Niveau qui ont été envoyés dans les Affaires d'Etat (1658); and others. See Chalmers, Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Albi (or Alba), Juan de, a Spanish Carthusian, had a great reputation, in the 16th century, for piety and learning. After acquiring a sound knowledge of theology, and great proficiency in the Oriental languages, he wrote a treatise on the habit in the Carthusian monastery called The Valley of Jesus Christ, near Segovia, where he died, Dec. 27, 1591. He left, among many other works on Holy Scripture, Sa-
David is styled "the divine philosopher," published in 1495 his הירד mussnis, The Book of Principles (of Jewish faith), a philosophical view of the theology of Judaism, divided into three parts. The first speaks of the existence of God, the second of revelation, and the third of reward and punishment. According to Albo, "the belief in the resurrection of the dead is an article of faith incumbent on the Jews and accepted according to the national tradition, although its denial was not held by him as a rejection of the law of Moses."

The Sepher Ikkarim is written in difficult Rabbinical Hebrew, and has been carefully explained by annotations in the Ohol Jacob (לֹא לְאֵלָה) of Jacob ben-Samuel (Freiburg, 1584; Cracow, 1594; also in the Ets Skhatul היס.CreateDirectory in Gedala Lüpschutz, with the text (Venice, 1618; Lemberg, 1861), and in Historiche Einteilung zu Albo's Ikkarim, by L. Schlesinger (Frankfort, 1844). A Latin translation was made by Genébrard (Paris, 1850), wherein he answers Albo's attacks upon Christianity. See Fürst, Bibl. Jud. i, 32; De Rossi, Dizionario Storico (German transl.), p. 34; id., Bibl. Antichristiana, p. 14; Lindo, History of the Jews in Spain, p. 194; Finn, Sephardim, p. 899 sq.; Etheridge, Introduction to Hebrew Literature, p. 264; Bassigne, History of the Jews in Spain, p. 189; Geyl, Synag. viii, p. 157-167; Jost, Gesch. d. Judenth. u. s. Sekten, iii, 95, 102; Herzig, Reel-Encyclopedia, s. v.; and especially Back, Joseph Albo's Bedeutung in der Gesch. der jüd. Religionsphilosophie (Breslau, 1809). (B. F.)

Al-Borak (lightning) is the name of the white horse on which Mohammed pretended to have ridden in his celebrated journey from Mecca to Jerusalem. The prophet claims to have made this journey in the course of his mission, and to have been carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Al-Borak on which Mohammed was mounted. This horse is held in high repute by the Mohammedan doctors, some of whom teach that Abraham, Ishmael, and several of the prophets made use of him; that, having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restless, and would not allow any one to mount him unless Gabriel sat behind the rider. Others affirm that Mohammed had the sole privilege of training this horse at first, and that he intended to mount him again at the general resurrection. See MOHAMMED.

Al-Borj. See BOJI.

Albornos, Giles Alvares Carillo, an eminent Spanish cardinal and statesman of the 14th century, was born at Cuenca, and educated at Toulouse. Alfonso XI appointed him almoner of his court; afterwards archdeacon of Calatrava; and finally, although then very young, bishop of Toledo. In return for his bravery in saving the king's life at the battle of Tarifa, the king knighted him, and in 1434 gave him the command of the siege of Algeciras. Falling under the displeasure of Peter the Cruel, he fled to Avignon, where Clement VI admitted him to his Council and made him a cardinal, upon which he resigned his archbishopric. Innocent VI, Clement's successor, sent him to Italy in 1338, as pope's legate and general, to reconquer the ecclesiastical states which had revolted from the popes during their residence at Avignon. He was recalled in 1357, but was again reappointed, and succeeded in establishing the temporal power of the papacy in these states. For many years he was a very popular minister of state, giving to Bologna a new constitution, and founding there the magnificent college. At length he announced to pope Urban V that he might enter Rome, and received him with great pomp at Viterbo. He then accomplished the long desired visit to Rome, and died at Viterbo, where he died, Aug. 24, 1367. His body was removed to the Church of Santa Fè, which took place at Tortosa, between Feb. 7, 1418, and Nov. 12, 1418, under the presidency of Pedro de Luna (afterwards pope Benedict XIII). Albo, who in the Branch of
ALBRECHT

ria de Bello Administrativo in Italia per Annos XV, et
Confecto ab Aeg. Albrornow, was written by Sepulve-
da (Bologna, 1528, fol.). See Biographie Universelle.

v. Albrecht, Christian, a Protestant missionary,
was a native of Suabia, and was sent into Southern
Africa by the Missionary Society of London. He ar-
rived at Cape Town Jan. 19, 1805, and explored, with
other missionaries, the savage country in order to preach
Christianity. After having founded the establish-
ment at Wam-Bath, he returned, in May, 1810, to the Cape,
and there married a Dutch lady, who accompanied
him to Warn-Bath. His establishment was devastated
by an African chief. He afterwards collected the re-
main of his colony at Pella, to the south of the Orange
River. He died at Cape Town, July 25, 1815. See Hoe-
fer, Nouv. Biox. Générale, s. v.

Albrecht, Georg, a Lutheran theologian of Ger-
many, was born Aug. 1, 1601, at Filholofen, near Neuburg.
He studied at Tubingen and Strassburg; was at first dean-
con at Augsburg; and when he had to leave the place,
on account of his religion, he went to Gaitdorf: and af-
tewards as superintendent to Nördlingen, where he died,
Nov. 21, 1647. He wrote, Erklärung der Passion
nach den vier Evangelien (Ulm, 1650), in sixty-four ser-
mones; and was the author of Festivals (Francofurti-
—Hei-

rerchias Ecoomica (Nurem. 1671)—A-anti-Bellarmini-
us Bibliica (Nördlingen, 1638), etc. See Jöcher, Alle-
geimeine Gelehrten-Lexikon, s. v.; Witte. Memoria Theo-
logorum. (B. P.)

Albrecht, Johann, a Lutheran theologian of Ger-
many, was born at Hildesheim, Sept. 24, 1644. He stud-
ed at Helmstedt and Jena; was in 1668 pastor of St.
Paul's in his native place; in 1689 pastor of St. Andrew's
there; and died May 15, 1691. He wrote, Deserlatio
de Forma Judiciorum in Republica Recte Instituenda
(Helmstedt, 1666)—Discorso Precipuorum Fidei Cap-
itum inter Protestantes et Pontificios Controversorum,
Disputatisus II Comprehens (ibid., 1667)—Christi-
lische Passions-Andachten (Hildesheim, 1674). See Lau-
mein, Hildesheim. Kirchen-Historie, ii, 168; vili,
21 sq. (B. P.)

Albrick (Albericus, or Alfriclus), an English
philosopher and physician, was born in London about
1080 or (according to others) 1220. He is said to have
studied at Oxford and Cambridge; and to have travel-
ed for improvement. He had the reputation of a great
philosopher, an able physician, and was well versed in
government. In his third century, he has enumerated
the following works of Albrick: De Origine Deo-
rum: De Deo Iumenti:—Virtutes Antiquorum:
—Canones Speculativi. The full title of the third work is
Summa de Virtutibus Antiquorum Principium, et Philo-
sophorum, and it is still extant in the library of Wores-
ter Cathedral. The same library contains a work by Al-
brick entitled Mythologia. None of these works have
been printed. In the Mythographi Latini (Amsterdam, 1681,
2 vols. 12mo) is a small treatise, De Deorum Imaginium,
written by a person of the same name; but it is doubt-
ful whether this is not Albriclus, bishop of Utrecht, in
the 8th century. See Bibl. Universelle, s. v.; Chalmers,

Albright, Alexander, count de Hirschfeld, a
minister in the Methodist Episcopal Church, South, was
a native of the Duchy of Oldenburg, Germany, and de-
scended from a very noble family. Concerning the date
of his birth and his early life, we have no source of in-
formation. He graduated at the military school at Eu-
in, in Holstein; and in 1840 entered the army of his na-
tive state with the rank of lieutenant. Three years
later he entered the Austrian army with the rank of
captain; and in 1858 emigrated to America. Three
years after his arrival he joined the Methodist Episco-
al Church in Missouri. In due time he became a mem-
er of the Missouri Conference; and in 1871 he was
transferred to the Texas Conference, and given charge
of the German mission in Galveston. Two years later,
his health failing, he applied for and obtained the posi-
tion of professor of German literature at the Texas Uni-
viversity; but increased debility forbade his entering upon
his professorship, and caused his death at Georgetown,
Texas, March 2, 1875. As a man Mr. Albright was au-
tere—the result of his military training. Oscenstibly
there was little in his home a Bible in his position; but
within that coarse exterior there beat an affectionate
heart. He walked with God, loved his Bible, prayed much, and was full of hope and faith. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 369.

Albright, Anne, a Christian martyr, was one of
seven who suffered martyrdom, by burning, at Smith-
field, Jan. 21, 1556, on account of her faithful adherence
unto the Gospel. See Fox, Acts and Monuments, vii, 750.

Albunea, in Roman mythology, was a nymph
whose spring lay near Tibur. Numerous sacrifices were
offered to her. Some designate her as the tenth Sibyl.
Ruins of her temple still exist in the vicinity of Tivoli.

Alburnus, a god revered on a mountain of the same
name in Lucania.

Albus, a name given by Sidonius Apollinaris to
the catalogue, or roll, in which the names of all the clergy
were enrolled at an early period of the Christian Church.
See CANON, ECCLESIASTICAL.

Alcalá (de Henares), Councils of (Concilium
Completum). Several councils have been held here,
viz.:—

I. In 1325, on the lives and moral behavior of clerks.
II. Held in 1236 by Juan of Arragon, archbishop of
Toledo and primate of Spain. Three bishops and three
depuies were present. Two canons only were pub-
lished.

1. On the consecration of sub-fragars.
2. On the defence of the rights and property of the
Church.
III. Held in 1338 on discipline.

Alcalá, Pedro de, a Spanish friar, was sent in
1491, by Ferdinand and Isabella, to Granada, to labor
for the conversion of the Moors. He wrote an Arabic
grammatical, entitled Arte para Saber la Lingua Aràegica,
la Vocabulària Artificio en Lingua Castellana (Granada,

Alcantara, Pedro de. See FETER OF ALCAN-
TARA.

Alcázar, Bartolomeo, a Spanish Jesuit, who
flourished about 1700, wrote the historic annals of the
Society of Jesus in the province of Toledo, under the
title Crono-historia de la Compania de Jesus en la Pro-
vincia de Toledo, y Elogios de sus Varones Ilustres, Fun-
dadores, Bienhechores, Fautores, & Hijos Espirituales

Alcázar, Luis de, a Spanish Jesuit, was born
in 1554 at Seville. He was for twenty years professor of
theology at Cordova and Seville, and died at the latter
place, June 16, 1618. He is known as the author of
Vestigatio Arcaei Sensus in Apocalypsi (Antw. 1604
and often)—De Sacris Ponderibus et Mensuris (pub-
lished together with his Vestigatio in 1619)—In eis
Partes Veteris Testamenti quas Responsi Apocalypsi,
nempe Curiosum, Chrestum, et Apparente in Il谟s
Danielis, aliorumque Librorum Capita, Libri V; cum
Opusculo de Malia Medicis (Lyons, 1631). See Clementi,
Bibliothèque Curieuse (Hanover, 1570); Alegambre, Bi-
bibl. Scriptorium Societatis Jesu; Antonio, Biblioth. Script. Hisp. (B. P.)

Alcè, in Greek mythology, was the daughter
of Cybele and Olympus.
ALCEDO

ALCOCK

Alcedo (or Alcedo), Mauricio de, a native of the valley of Segura, in Biscay, was a proctorary and judge-apostolical, etc., in the early part of the 17th century. He was the author of De Excellentia Episcopalis Dignitati deque Ecclesia Regnanda, Visitanda, Administranda: necnon de Generalia Vicarii Auctoritate et Missioni (Lyons, 1630, 4to). See Antonio, Biblioth. Script. Hist. ii, 85.

Alcæus, Nicholas, a German Carmelite, lived about 1455, and left some Sermons:—A Commentary on Ezekiel:—and On the Apocalypse. See Trithemius, De Script. Eccles.

Alcester, Council of (Concilium Almenae), in A.D. 709, was an imaginary council, resting solely on the legendary life of Ecgwin, bishop of Worcester, and founder of Evesham Abbey, by Britwald of Worcester (or Glastonbury). It was said to have been held to confirm the grants made to Evesham (Wilkins, i, 72, 73; Mansi, xii, 182-189). Wilfrid of York, said to have been at the council, died June 23, 709.

Alcestis, in Greek legend, was the daughter of Pei- las and Anaxibia. She was the only daughter of this king that did not take part in the murder of her father. She was married to Admetus, king of Thessaly, and because of a sacred vow Admetus and his wife have become the wonder of all ages. Admetus was the friend of Apollo, who promised to save the king on condition that some one would sacrifice himself for him. When Admetus therefore became sick, Alcestis, who had heard of Apollo's condition for the king's recovery, offered herself as the sacrifice and the king recovered. Hercules lifted the faithful wife from the bonds of Hades.

Alchardus. See Alheard.


Alcmenê (Alcmen, or Alkmund), the Saxon martyr, is commemorated March 19. Of him we have little trustworthy information; but, according to hagiographers, he was the son of Alcrid, king of Northumbria, who was put to death, as recorded by Simeon of Durham, in A.D. 800, by the servants of Eardulf. He was early an object of veneration, for a church at Swinesby was founded under his dedication by Ethelfleda, daughter of Alfred. According to tradition (Albert Butler, from a MS. sermon in his possession), Alcmen's remains were first buried at Lilleshall, and thence translated to Derby. Several churches in Derbyshire and Shropshire are dedicated to St. Alcmen. See Acta SS. Holland. March 3, p. 47.

Alcmenê is likewise the name of several Saxon prelates.

1. (Alcmen or Ealhmund.) The ninth bishop of Hexham, consecrated April 24, A.D. 767, with archbishop Ethelbert of York. An account of his transla- tion and the attributes attributed to him are given by Alfred of Baieaux in his Hist. of the Saints of Hex- ham. See Mabillon, Acta SS. Ord. Sankt, Bened, iii, i, 214.

2. The thirteenth bishop of Westchester. He attended the Council of Clovesho, in A.D. 803, with four abbots and two priests. His name is attached to several charters from 802 to 805.

3. An abbot of this name attended the Council of Clovesho among the clergy of the diocese of Leicester. He was evidently a person of mark, for he was present at the legatine council of A.D. 787, and attested charters of Offa and Kennulf of Mercia from 789 to 803. See Speelman, Concil. i, 301, 325.

Alciati, Giovanni Paolo, an Italian theological disputant, lived near the middle of the 16th century. He was a native of Piedmont, and abjured Catholicism in order to unite with the Protestant Church. He set forth the new doctrines upon the mystery of the Trini- ty, and formed a new party not less odious to the Protestants than to the Catholics. Alciati commenced his innovations at Geneva in concert with a physician named Blundart and an advocate named Gribaud, with whom Valentine Gentili associated himself. Their ef- forts here met with so much opposition that they retired to Poland, where Blundart and Alciati scattered their heresies with some success. From Poland they intended to cross into Moravia; but Alciati retired to Dantzic, where he died in the Socinian faith, and did not, as some have believed, become a Turk. He published Letters to Valentine Gentili (1634). See Hoefer, Nouv. Biog. Générale, s.v.

Alciati, Terenzio, an Italian Jesuit and theologian, was born at Rome in 1570. Urban VIII had a high regard for him, and said publicly that he was worthy of the honor of cardinal; but Alciati died, Nov. 12, 1651, before receiving this honor, and left the materials for a work entitled Historiae Concilii Tridentini a Veribus Hostis Lutetiae (Histoire de Paris). See Hoefer, Nouv. Biog. Générale, s.v.


Alcibiades of Apamea was a propagator of heretical doctrines and trafficker in professorial spiritual powers, who found his way to Rome from the valley of Orontes, in the time of Hippolytus, early in the 3d century. According to the same authority, Alcibiades was led to Rome by what he had heard of the heretical teachings of Calixtus, then bishop of Rome. On this ground-work he conceived the hope of erecting a more subtle philosophical system, composed of elements derived from the Ebonites, Pythagoreans, Eastern magicians, and Jewish cabalists. He brought him with as his credentials the Book of Elchasai (Eusebius, vi, 38), received from the hand of an angel. He was openly met and successfully resisted by Hippolytus, and his heresy was branded as diabolical by the Pope and condemned by the Fathers; but at last it was made a public reproach of the Church that she had suffered so great a heresy to be crushed. The untrustworthy Nicephorus (Hist. Eccles. v, 24) makes Alcibiades an opponent of the Euseiates (q.v.).

Alcimachê (sacred warrior), in Greek mythology, was a surname of Minerva.

Alcis was a German divinity, supposed to correspond to Castor and Pollux.

Alcock, John (1), LL.D., an English prelate, was born at Beverley, in Yorkshire, and educated at Cambridge, where he took the degree of doctor of laws. In 1641 he was collated to the Church of St. Margaret, New Fish Street, London, and in the same year was ad- vanced to the deanship of St. Stephen's, Westminster. The next year he was appointed master of the rolls, and six years after he obtained two prebends—one in Salisbury Cathedral and the other in St. Paul's, London. In 1647 he became a privy-counsellor and one of the ambassadors to the king of Castile. In 1471 he was a commissioneer to treat with the king of Scotland, and about the same time a member of the privy council to Edward, prince of Wales. In the same year he was promoted to the bishopric of Rochester, and in 1472 con- stituted lord high chancellor of England, which office he retained about ten months. In 1472 he was trans- lated to the see of Worcester and appointed lord presi- dent of Wales. He was in disgrace with the protector, Richard duke of York, and was removed from his office as preceptor to Edward. On the accession of Henry VII he was again made lord chancellor, and in 1486 was translated to the bishopric of Ely. In the cathedral he
ACOCK, John (2), a Christian martyr of England, was cast into prison, where, from exposure and evil torments, he soon after died. The cause of this treatment arose from the fact that he was known to read an English book used by king Edward, exhorting at the same time the people to pray with him, and would read English prayers to them, which they would repeat after him. This probably occurred in 1556. See Fox, Acts and Monuments, iv, 781.

Alcoque, Margaret Mary, who instituted the Devotion to the Sacred Heart of Jesus, was born July 22, 1647, at Lauthecourt, a village in the diocese of Autun. From her godmother, Margaret de Saint-Amour, she received the name of Margaret. At four years of age she is said to have vowed perpetual chastity. Her piety was such that at nine years of age she received her first communion. In consequence of a severe sickness, she consecrated herself to the Virgin Mary, and added to the name of Margaret the name of Mary. On May 25, 1664, she entered the convent of La Visitation de Paris-Montmartre, and in the year following she took her vows. From that time on she had frequent visions, and believed that the Saint told her that the first Wednesday after the octave of the holy sacrament should be consecrated to a special feast in honor of his heart. The first festival was celebrated in 1665, in the convent of Paray. The severe austerities and macerations which she underwent in the convent finally ruined her health, and she died Oct. 17, 1690. On June 24, 1864, pope Pius IX published a decree of her beatification. Of her smaller writings the best known is La Devotion un Cœur de Jesus, first published by Hachette in 1695. See Laroque, Viv de la Venerable Marie Marguerite Marie (Paris, 1792); Daras, Viv de la Bienheureuse Marguerite Marie (ibid, 1875); Lichtenberger, Encyclopedie des Sciences Religieuses, s. v. (B. P.).

ACORAN. See Koran.

Alcyone, or Halcyone, in Greek mythology, was (1) the daughter of Aegea by Aeolus, a model of unspurged fervent love. Her husband led an unusually happy life with her, and left her only once to ask the advice of an oracle. He was shipwrecked and drowned. Alcyone made daily sacrifices to Juno for the safe return of her loved one, but Juno was not able to receive sacrifices the object of which was impossible to be realized. She therefore instructed Pluto to acquaint Alcyone with the calamity that had befallen her husband. Pluto informed her, and in a moment of utter despair she threw herself into the sea just as the body of her husband was washed ashore. The gods transformed both into birds (halcyones), from whose appearance is derived the name of Halcyon days, signifying days of sweet rest. (2) The daughter of Jeroboam I, father of the Pleiades, and by Neptune mother of several children: Athusa, Hyrieus (father of Orion), Hyperenor, and Anthus. (3) A surname of Cleopatra, the wife of Meleager, the famous victor over the Calydonian boar.

Alcyoneus, in Greek mythology, was (1) a giant, tall as a mountain, who inhabited the Isthmus of Corinth, and robbed and murdered all passers-by. He lived on herds, and lay in wait for Hercules, who travelled across the Isthmus with the sacred oxen and the sons of Triton. Of all his brothers he was the most powerful: born at Pallene, where he lived, and whence he drove the herds of oxen belonging to the god of the sun. Hercules made a search for the monster, and killed him by his superhuman strength. But no sooner had he been slain than he received the soul of a bird, and once more into the thicket, and began a renewed combat with Hercules. Minerva then instructed Hercules to drag him from Pallene; and when he was no longer in his own home, his strength failed him, and he died. He had seven beautiful daughters, the Alcyonides, named, respectively, Anthe, Alcipp, Asteria, Drimno, Methone, Pallene, and Phthia. According to some, they all threw themselves into the sea upon the death of their father, and were transformed into ice-birds by the sympathizing gods.

Aldabi, a Spanish rabbi, lived at Toledo in the last half of the 14th century. He is the author of the Shebekh Emanu (בִּרְשָׁיָהוֹן, paths of truth), a celebrated work among Jewish theologians. This was printed in Hebrew at Trent in 1559, and at Amsterdam in 1627 and 1708. See Hoofer, Nouv. Biogr. Générale, s. v.; Florid, l, iv, 1, 1559.

Aldbert, (1) one of the bishops of East Anglia, at the period at which the history of Bede closed. His name is omitted in the list of the bishops of Dunwich, to which it must have belonged, or else misplaced; for the fifth bishop, to whom the name of Aldberht is given, must have been later than the time of Bede. (2) The ninth bishop of Hereford in the ancient lists. He signs a charter of Offa as "electus" in 777, and as bishop in 781. He died before the Legatine Council of 787, which is signed by his successor Eane, or Eine.

Ald, Jean Baptiste, a French Jesuit, was born at Paris, Feb. 1, 1674. He was secretary of P. le Tellier, and director of the Congregation of Artisans. He died Aug. 18, 1748. He wrote, Description de la Chine et de la Tartarie Chinoise, and some letters in the collection of Lettres Edifiantes. See Hoofer, Nouv. Biogr. Générale, s. v.

Aldergaef. See Adelbert; Aldbert.

Aldegonde, St., was born in 630 at Cousobre, in Hainaut, France. Her father, Walbert, was allied to the kings of France, and her niece was a descendant of the royal family of Thuringia. After the death of her parent she returned to the Abbey of Hautmont, and took the veil at the hands of Amand, bishop of Maestricht. She consecrated her fortune to the building of a monastery in a wild spot, bathed by the Sambre, which was the origin of the celebrated chapter of Canonesses of Maubeuge. She died Jan. 30, 680, or, according to others, in 684 or 689. Her body was interred in the establishment which she had founded. The festival of St. Aldegonde is of very ancient date in Hainaut, for she is mentioned in the calendars of the time of Louis le Bon, and in the Martyrology of Usuard. The name of this saint has been written by Andrew Triquet, under the title Sommario de la Vie Admirabile de la tr Mostr. Princesse Sainte Aldegonde, Miroir des Vertus, Patrone de Maubeuge (Lugge, 1620). It is also found in Acta Sanctorum, Dec. Apr., 1793-99. — Hoofer, Nouv. Biogr. Générale, s. v.

Aldergrever (or Aldgrever), Heinrich, a German painter and engraver, was born at Zouast, in Westphalia, in 1502. He studied at Nuremberg under Albert Dürer, and followed him in both arts and became
very distinguished. Some of his pictures are to be seen in the galleries of Munich and Schleisheim, and at Berlin a remarkable one of the Last Judgment. He executed some pictures for the churches and convents of Savoy; and it was not uncommon for him to be entirely to engraving, and became very noted among that class called "the little masters," from the small size of their plates. His style was Gothic. The following are a few of the principal engravings: six plates illustrating the Fall and Expulsion of Adam and Eve from Paradise (dated of 1540); four plates of the History of Lot (1555)—four plates of the History of Joseph and his Brothers: — Judas with the Head of Holofernes (1598) — the Four Evangelists (1539) — the Virgin Carrying the Infant Jesus, with a standard (1553). The year of his death is not known, but there are prints by him dated as late as 1602. His prints are very numerous, amounting, according to abbe de Marolles, to no less than 550. The first collection of them was made by Mariette, to the amount of 390 pieces, comprising many duplicates with differences. This collection was sold in France in 1805 for 660 francs. See Strutt and Pickington, Dictionaries; Chalmers, Biog. Dict. s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Aldeguela, Jose Martin de, a Spanish architect, was born at Manzaneda in 1730. He studied under Jose Coribinos of Valencia, and established his reputation by superintending the erection of the church and college of the Jesuits in Teruel. He was soon after engaged by the bishop of Cuenca to finish the church of San Felix. He afterwards erected a number of public edifices at Cuenca and elsewhere; constructed the new aqueduct at Malaga, and completed the noted bridge at Ronda.

Aldegundis. See Aldegunde.

Aldehelm. See Aldehelm.

Alden, Justin T., a Methodist Episcopalian minister, was born at Hinesburg, Vt., Jan. 21, 1821. He was brought to Christ at the age of thirteen through the teaching, example, and prayers of his pious parents; was educated at Gouverneur Wesleyan Seminary; received license to exhort when but eighteen; two years later to preach; and in 1844 united with the Black River Conference. He died Aug. 29, 1865. Mr. Alden was mild, yet decided; genial, yet so positive in virtue and grace as to banish everything vicious. He was devoutly sincere. See Minutes of Annual Conferences, 1865, p. 112.

Alden, Seth, a Congregational minister, was born at Bridgewater, Mass., May 21, 1738. He graduated at Brown University in 1814; conducted the Wakefield Academy the following year; entered upon his divinity studies at Cambridge in 1816; and became the pastor of Marlborough Church in November, 1819, where he remained fifteen years. In May, 1836, he was called to Brookfield, Mass., where he labored ten years; thence to Southborough; and, two years and a half later, to Lincoln, where he died four years afterwards. Mr. Alden, a direct descendant on both sides of the house from the Pilgrims, was a man of sincere piety, of unrivaled devotion to duty, of piety to a high degree. His choleric disposition and stern looks constituted him a friend to all with whom he came in contact. See The Christian Examiner (Boston), 1854, p. 319.

Alden, Timothy, a Congregational minister, father of Rev. Dr. Timothy Alden, was a descendant of the famous John Alden of Plymouth renown. He was born in 1757, graduated at Harvard in the class of 1782, and was ordained pastor of the Church in Yarmouth, Mass., in 1797. He married, in the interval, on Nov. 13, 1812. He was a faithful, laborious minister of the Gospel. See Allen, Amer. Biog. s. v. (J. C. S.)

Aldenbruck, Augustin, a German archaeologist and Jesuit, lived in the first half of the 18th century. He engaged in interesting researches upon the monuments, the religion, the coins, the customs and ceremonies of the Ubians, an ancient people of Germany, and published the result of his labors in a work entitled De Religione Anglorum Dissertatio Historico-mathematica: another edition was published at Cologne by Henry Nothen in 1749. See Hoefer, Nouv. Biog. Générale, s. v.

Alderton, Bernardino de, a Spanish Jesuit, was born at Zamora in 1594. He entered the company in 1613, and is the first Jesuit to whom the University of Salamanca granted a doctor's cap, which he obtained in 1657, at Salamanca. He is the author of, De Incarnacion in Secundam Partem D. Thome (Lyons, 1652-57, 2 vols. fol.) —De Visione et Scientia Dei in Primam Partem D. Thome (ibid. 1662, 2 vols. fol.) — and De Voluntate Dei, Praestatione, et Reproductione (ibid. ed. fol.). See Jöcher, Algemeines Gelehrten- Lexicon, s. v.; Antonio, Bibliotheca Hispania; Alegambe, Bibliotheca Scriptorum Societatise Jesu. (B.F.)

Alderton, Joseph de, a brother of Bernardo of Malaga, was born in 1560. He obtained a prebend of Cordova, which he resigned that he might enter among the Jesuits. He afterwards became rector of the College of Cordova, and was in 1616 in the college of the Jesuits he published, Exemptionem of the Regular Orders (Seville, 1605, 4to) — and De Religionis Disciplina Tuenda (ibid. 1615, 4to).

Alderson. Alberry L., a minister of the Methodist Episcopal Church, South, was born in Hart County, Ky., in 1810. No record is accessible concerning his early life. In 1833 he entered the ministry in connection with the Kentucky Conference, and in 1851 joined the Louisville Conference, in which he labored until his death, Nov. 3, 1871. Mr. Alderson wastrim, retiring, and distrustful of his own ability; yet, when fully aroused, he had few equals as an eloquent orator and powerful preacher. As a speaker, he was clear, earnest, logical, and skilful; as a gentleman, he was neatly dressed, polished; and as a Christian, humble, devout, and full of faith. See Minutes of Annual Conferences of the M. E. Church, South, 1872, p. 725.

Alderson, John, Sr., a Baptist minister, was born in Yorkshire, England, early in the 18th century. When quite young, he came to America under somewhat peculiar circumstances. He had become interested in a young lady and wished to marry her; but his father, a worthy minister of the Gospel, was opposed to the match, and, in order to divert his son from carrying out his purpose, he induced him to travel. In a little while his funds were exhausted, and, ashamed to return to his father, he shipped on board a vessel bound to America. On reaching this country, the captain of the ship in which he had crossed the ocean hired him out to a farmer in New Jersey, that he might earn a sufficient sum of money to pay for his passage. While employed in the capacity of a farm-laborer, he was hopefully converted. Having been well educated, and now feeling a desire to preach Christ, he entered upon the work of the ministry. His first efforts were made near Germantown, Pa., where he preached until 1755, when he removed to Rockingham County, Va. Here he soon gathered a Church, known as the Smith and Lynville Church, of which he was the pastor for about sixteen years. He then removed to Botetourt County, where, after nine years' labor, he died, in 1781. "No man of his day," we are told, "was more distinguished among the Baptists than John Alderson, Sr. He was one of the earliest evangelical preachers of Western Virginia. He was a man of much animation, of lively wit and gaiety, and of a high Churchman, who, he was ever ready to propound the Lord's supper, with which he was deeply interested. See Lives of Virginia Baptist Ministers, p. 21, 22. (J. C. S.)

Alderson, John, Jr., a Baptist minister, was born in New Jersey, March 5, 1758, O. S. He took very little interest in the subject of religion until he reached the meridian of life. Severe domestic affliction seems to
have been sanctified to him, and he became a new man in Christ. He was ordained pastor of the Lynnville Creek Church, which his father had served, in October, 1775, where he remained two years, and then became pastor of a Church in Greenbrier County, Va., having the oversight also of several feeble churches in the neighborhood. During all this time he was compelled with his family to endure the support of his growing family. After his family cares had been diminished, he gave himself wholly to the pastoral oversight of the churches under his charge. The last part of his life was spent with his son, under whose roof he died, March 5, 1821. Mr. Alderson is represented as having possessed an intellect naturally vigorous; and, although his early education had been limited to the man of no respectable mental culture. In his preaching he delighted to dwell on the atonement of Christ and to recommend him to the attention of men. He was, without doubt, one of the most prominent men in the Baptist denomination in Western Virginia, and, says his biographer, "it may be doubted whether in any part of the state one more self-denying and devoted could have been found." See Lives of Virginia Baptist Ministers, p. 147-151. (J. C. S.)

Aldfrith (or Atfrith) was the tenth abbot of Glastonbury in Malmesbury's list, dated 709. See Smith, Dict. of Christ. Biog. s. v.

Aldhun, the first bishop of Durham, was born of a noble family in the 10th century, and was educated in the bishop's school at Lindisfarne, or Holy Island, in 990. Finding the island greatly exposed to the incursions of Danish pirates, he removed the see, after about six years, to Durham. He took with him the body of St. Cuthbert from Chester-le-Street, and at Dunelm (or Durham) erected a cathedral to that saint. Aldhun had a daughter named Egdrid (or Eggird), who married Uchtred, son of Waltheof, from whom she afterwards divorced, whereupon Aldhun took back the six towns belonging to the episcopal see, with which he had endowed her. He educated king Ethelred's two sons, Alfred and Edward; and when their father was driven from the throne, he conducted them and queen Emma into Normandy to Richard, the queen's brother, in 1017. In 1018 the English were defeated by the Scots, and the bishop was so affected by the news that he died a few days after. Radulphus de Dicycle calls this bishop Aflhunus, and bishop Godwin, Aedhun. See Hume, Hist. of Durham, vol. i; Surtees, Hist. of Durham.

Aldigeri, da Zevio. See Altichierno.

Aldobrandini, Cinsio Passero, an Italian cardinal, was son of a citizen of Sinigaglia and of a sister of Clement VIII. He took the name of his uncle, and was appointed cardinal in 1593 under the title of St. George. He was a great friend of Tasso, who dedicated to him his Gerusalemme Liberata.

His brother Pietro, twenty years younger, also cardinal, went as legate to France, and settled the difficulties existing between Henry IV and the duke of Savoy in 1601.

He had still another brother, Giovann Francesco, who served in a Turkish company under the emperor Raffaello, and died at Wazad in 1601.

His son Silvestro became cardinal, and his nephew, Giovanni Giorgio, prince of Rossano, in the kingdom of Naples. See Hoefer, Nouv. Biog. Générale, s. v.

Aldobrandini, Giovanni, an Italian cardinal, was born about 1530. He was the son of a jurist; was first auditor of the tribunal, then bishop of Imola, and finally, in 1578, he received the purple at the hand of Pius V. He was employed in different missions among the various sovereigns in order to form a league against the Turks. He died at Rome in 1678, and was interred in the church of St. Mary, where a marble statue has been erected. See Hoefer, Nouv. Biog. Générale, s. v.

Aldom, Isaac, an English Wesleyan minister, was born in Gloucestershire. He was converted in the fourteenth year, admitted into the ministry in 1811, became a supernumerary in 1840, residing first at Peterborough and then (1841 sq.) on the Oundle Circuit, and died at Elton, near Oundle, Northampton, April 29, 1859, in his sixty-ninth year. See British Ministers, 1859.

Aldred, an English prelate of the 11th century, was abbot of Tavistock, and was promoted to the bishopric of Worcester in 1046. He was the first bishop of England that journeyed to Jerusalem, which he did in 1050. Upon his return, he was sent by Edward the Confessor on an embassy to the emperor Henry II, and remained in Germany a year, learning certain points of ecclesiastical discipline which he afterwards introduced into the Church in England. He was promoted in 1060 to the see of York, holding the see of Worcester in commendam. On this account the pope, when Aldred went to Rome on an embassy from the king, refused him the palli; but being robbed by highwaymen on their journey home, earl Tosti insisted on the pope's making good his loss. He thereupon presented the palli to Aldred, insisting, however, upon his resigning the see of Worcester. After the death of Edward the Confessor, Aldred supported the pretensions of Harold, and crowned his conqueror, William of Normandy, over whom he exerted a very powerful influence. Of the latter part of Aldred's life we know but little. He is said to have been so afflicted by an insurrection of part of the people of his diocese that he died, Sept. 11, 1069. See Bösg. Univ. i, 472; Will. Malm. in Angl. Sacra, ii, 245.

Aldrewold, a friar of the Abbey of Fleury, in France, was born about A.D. 618, near this abbey, and died in 890. He wrote the Miracles operisque mar

Saint Benoît depuis qu'il avait été transféré du Mont Cassin à l'Abbaye de Fleury. Aldrewold finished this history about 876, and it was printed in the Bibliothèque de Fleury and in the collection of the Bollandists. He also wrote a treatise in which he asserted, contrary to John Scotus, the real presence of Jesus Christ in the eucharist, by the authority of the fathers. D'Achéry published this treatise in his Spicilegium, vol. xii. Another work of Aldrewold is l'é de Saint Asylphile, priest of Lerins and a martyr. Mabillon has reproduced this in his Acta SS. Orb. Bred. vol. xi, from a MS. of the year 1108, in which the library of the monastery is authenticated. The other writings which Thriminii attributes to Aldrewold have not come down to us. See Hoefer, Nouv. Biog. Générale, s. v.

Aldric, Sr., a French prelate, was the son of Bavarian parents of royal descent, but subjects of the French empire, and was born about A.D. 800. He passed his early years at the court of Charlemagne, and became chaplain and confessor of the emperor. In 882 he was appointed bishop of Muns, and was deprived of his bishopric by Lothaire, but re-established by Charles II in 841. In 846 he assisted at the Council of Paris, and in 849 at that of Tours. He died Jan. 7, 856. He composed a Recueil de Comons, collected from the councils and the decreets of the popes. The loss of this interesting compilation, known as Capitulaires d'Aldric, is regretted. He also wrote three Testaments and an Order for Divine Service, published in the Analectes of Mabillon and in the Miscellanea of Baluze. He ordered that his church at Muns should, at the grand ceremonies, be illuminated by at least 190 lamps and by ten wax tapers. It is not true that organs were first introduced in his time, neither that the first one was established in his church. They were of more ancient origin. Constantine Copronymus gave one to Pepin in 757, and this was the first one known in France. See Hoefer, Nouv. Biog. Générale, s. v. See also ALDOHRUS.

Aldrich, David, a Baptist minister, was born in Cumberland, R. I., Jan. 14, 1781. He was a graduate
of Brown University in the class of 1806. Having pursued a course of theological study with the Rev. Dr. Gano, pastor of the First Baptist Church at Providence, he was ordained to the work of the Christian ministry under the direction of that Church, and settled as pastor of the Church at Goshen, Conn. Ill-health compelled him to retire from the ministry, and he lived during the remainder of his life in his native town, holding various civil offices, and in many ways making himself useful in his day and generation. He died May 19, 1879, being at the time of his death the oldest alumnus of Brown University.

( J. C. S.)

Aldrich, Jonathan, a Baptist minister, was born at Stohnbury, Vt., Sept. 14, 1799. He was a graduate of Brown University in the class of 1826, and studied at the Theological Institution one year (1826-27). He was ordained at West Dedsam, Mass., in January, 1828. His pastorates were in West Dedham, Beverly, East Cambridge, Worcester, Newburyport, all in Mass.; Baltimore, Md.; and Framingham and Middleborough, Mass. He was for some time the district secretary for New England of the American Baptist Missionary Union. His death occurred at Worcester, Jan. 17, 1862. Mr. Aldrich was the compiler of a hymn-book, which is used in quite a number of Baptist churches, especially in New England, for social services.

(J. C. S.)

Aldridge, Robert, an English painter, was born at Barnham, Bicknineshire, about the end of the 15th century. He was educated at Eton, and was elected a scholar of King's College, Cambridge, in 1507, when he took his A.M. He became proctor of the university, schoolmaster of Eton, fellow of the college, and at last provost. In 1529 he retired to Oxford, where he received his B.D., and about the same time was made archdeacon of Coleshed. He was installed canon of Windsor in 1534, and the same year he was appointed register of the Order of the Garter. On July 18, 1357, he was consecrated bishop of Carlisle, and he died at Horncastle, Lincolnshire, March 25, 1555. He wrote, Epistolae ad Gulielmum Hermonum; Epigrammata Varia; Several Resolutions concerning the Sacraments; Answers to Certain Queries concerning the Abuses of the Mass. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.

Aldricus, St. (or, in France, St. Andry), a French prelate, was born in the Pays d'Aliginais in A.D. 775. Although brought up in luxury, he early began to practice abstinence and every kind of austerity, successively taking the vows of the Monastery of Ferrières, then called Bethlehem. He was ordained deacon in 818. His reputation for piety attracted the notice of Jeremia, bishop of Sens, who ordained him priest in 820, and also that of Louis le Debonnaire, who made him his preceptor. He afterwards became abbot of Ferrières and bishop of Sens in 828, and the following year assisted at the Council of Paris, where he had charge, together with Ebbon of Rheims, of reforming the Monastery of St. Denis. During the revolt of Lothaire, the archbishop of Sens remained faithful to his sovereign. In 834, at the Council of Thionville, he was one of the prelates who annulled the acts of the rebels. He died Oct. 10, 840, and, according to his own request, his body was first buried in the dean of the Church of Ferrières, but it was soon removed to a more suitable place. His festival is observed by the churches of Senlis and Soissons on Oct. 10. He wrote, Lettre à Frénois, Édouc de Toulo, in Duchesse, Mabillon, and Labbé. This article, signed by twenty-six prelates, is without date, and is addressed to the bishops of the empire of Lothaire in 838, the period of the deposition of Louis le Debonnaire. His Life, written by a monk of the Abbey of Ferrières, is given by Contenau, Liconus, Ehrardus, Hoder, Novus, Biog. Générale, s. v. See also ALDRIC.

Aldridge, W., an English Congregational minis-
ter, was born April 30, 1796. He was converted early in life and educated at Chestnut College. He preached successively at Newham, Gloucestershire; Clifford, Herefordshire; Bearfield, Wiltshire; and Grinstead, Sussex. Mr. Aldridge finally settled, about 1840, at Hereford, where he died, Dec. 30, 1867. He was an emi-

Aldrovandini, Pomponio Agostino, a celebrated Italian painter, was born in 1677. He executed many works for the palaces, theatres, and churches of Vienna, Prague, and Dresden, besides several beautiful works in oil, fresco, and distemper. He died in 1739.

Aldulf (or Baldudell), the tenth bishop of Rochester, was consecrated by archbishop Brixwaldi in the year 740. He was one of the consecrators of archbishop Tatwine in 741, and is mentioned by Bede in his closing chapter. He attests a charter of Ossere in 736 (Kemble, Cod. Diplomat. i, 99), and an act of his own, dated 738, is still extant requesting confirmation of a gift of land made to his Church by Eadbode, king of Kent. He also had a grant from Ethbald. He is mentioned as having done annually in the port of London in 754. His death is placed on Simeon of Durham in 739, and by Florence of Worcester in 741; but as it is mentioned in connection with that of archbishop Northem in both places, it probably took place in 759.—Smith, Dict. of Christ. Biog. s. v.

Aldulph, a bishop whose consecration is recorded by Simeon of Durham to have taken place at Corbridge in 786. When he consecrated him to his bishopric he consecrated bishop of Lichfield; but Aldulph of Lichfield was not bishop until after 800. He may, however, be safely identified with the bishop of Mayo, in Ireland, "Aldulphus Myenias ecclesie episcopus," who attended the Legatine Council of the North in 787. See Spelman, Concil. i, 901; Wharton, Anglo-Sax. Hist. s. v.; Smith, Dict. of Brit. s. v.

Aloisius, a Flemish painter, was born at Liege, and flourished in the latter part of the 17th century. He went to Rome and adopted the style, and painted in conjunction with Morandi, Romanelli, and Bonatti. He executed an altar piece in oil and the ceilings of the chapels in fresco for the Church of Santa Maria dell' Anima at Rome. He died in 1689.

Alessa, in Greek mythology, was a surname of Miletus at Tegea, in Arcadia, after Aeaus, son of king Aphidas of Arcadia, who built the temple of Minerva at Tegea. When this temple was destroyed by fire, it was rebuilt in a much more beautiful style by Sosias, one of the most famous architects of Greece. Pausanias relates that the statue of the goddess was so exquisitely beautiful that Augustus had it conveyed to Rome.

Alaborn, Jacob, a German Reformed minister, probably came into the ministry through the Independent Synod. He was early engaged in the missionary work at Kensington and Rising Sun. In 1840 he was without a charge, and also the two following years. In 1843 we find him erased from the roll by the Classis of Pennsylvania, and he was entirely lost sight of afterwards. See Harbaugh, Fathers of the German Ref. Church, iv, 490.

Alecto, in Greek mythology, was a fury, daughter of Etheer and the Earth.

Alectorion Stone, in Greek mythology, was a rocky substance which the ancients believed was found in the stones of the country of Selene (Selinus), in Sicily. This stone was said to possess powers producing happiness and good luck. It was also said to produce love, to prevent danger, to give fluency of speech, and to be a disburser of riches. It was believed that Pericles, Demosthenes, and other renowned Greeks were in possession of such a stone.

Aelectromancy, Landon, Elenius, Ehrardus, Hoder, Novus, Biog. Générale, s. v. See also ALECTRYOMANCY.
upon each letter a grain of wheat was put. A cock was brought in, and the letters were carefully noted from which he took the wheat. Words were then construed from these letters.

Alectryon, in Greek mythology, was a servant of Mars, whom he employed as a door-keeper when he made a call on Venus. Alectryon fell asleep. Sol finding entrance to the happy pair, betrayed their silent joy to Vulcan, who threw an invisible net about Mars and Venus; and, calling all the gods together, he thought to make them laugh at all the time the he himself was laughed at by the gods. Mars transformed the unfaithful door-keeper into a cock.

Alegre, Angélique d', a French Capuchin friar who lived in the later half of the 17th century, wrote Le Chéri parfait; ou, Le Portrait des Perfections Divines tirées de l'Homme sur l'Original (Paris, 1665).


Alegre (de Canamante), Marcos Antonio, a Spanish Carmelite, was born in 1590 at Tarazona, a little town north of Aragon. He chose to live in retirement rather than accept the position of secretary of the king, Philip III; and died Sept. 10, 1638. He wrote, Paradisus Carmelitanae Decoris, cum Apologia pro Joanne XLV, Patriarchio Hierosolymitano (Lyons, 1639). See Hoefer, Nouv. Biog. Générale, s. v.

Alegress. The seven Alegres are prayers addressed to the Virgin in the Roman Church. The word is derived from alegire, Lat. alacer, and signifies an uncontrolled joy.

Alégrin, Jean, a French prelate, was born at Abbeville, in Picardy, about the middle of the 12th century. He was, at different times, archbishop of Besançon, bishop of Sabina, and cardinal and Latin patriarch of Constantinople. Under Gregory IX he was sent as legate to Spain and Portugal; and died in 1227 or 1240. He wrote a Commentatio sur les Pauvres de Dauid: — Sermons: — Panégyriques: — and Expositions of the Epistles and Gospels (Paris, 1521). See Hoefer, Nouv. Biog. Générale, s. v.

Aleman, Louis, known by the name of Cardinal d'Arles, a French prelate, was born in 1590 at the château of Arzent, seigniory of the county of Duguey. He was made bishop of Maguelonne; then raised to the see of Montpellier; then archbishop of Arles. In 1426 he was made cardinal by pope Martin V, who sent him to the Council of Sienna, and appointed him vice-camarlingo of the Church. In 1431 he, with cardinal Julian, presided at the Council of Basle. Eugenius IV, who was elected pope the same year, made every effort to maintain the pontifical authority, baffled and broken by the Council of Constance, which had placed the authority of the councils beyond that of the pope. The Council of Basle, directed by the cardinals Alemán and Julian, sought to widen this breach. Pope Eugenius then wished to be transferred to Bologna, that he might exercise greater influence; but the French and German prelates, sustained by the princes of the North, strongly opposed this measure. Cardinal Alemán was active against this; and, having fortified himself with the alliance of the emperor Sigismund and the duke of Milan, he hurled against the pope the sentence of deposition, and placed in 1440 the tara upon the head of Ama- dius VIII, duke of Savoy, who took the name of Felix V. According to contemporary historians, Alemán delivered an address which divided the Catholics into Moderates and Ultramontanists, and stirred up a remarkable ferment. Eugenius excommunicated the antipope, and declared Alemán removed from all his ecclesiastical honors. In order to make an end of the scandal of a schism, Felix V abdicated at the same council with Al- eman. Nicholas V, who in 1447 succeeded Eugenius, restored Alemán to all his honors and sent him as legate to the Low Countries. On his return Alemán retired to his diocese, where he zealously devoted himself to the instruction of the people. He died at Salón in 1459. See Hoefer, Nouv. Biog. Générale, s. v.

Alemán, Louis Augustin, a French writer of considerable note, born at Grenoble, son of Protestant parents, whose religion he abjured. He was admitted M.D. at Aix; and, having failed in his profession, went to Paris. He used at his native place in 1728; and, living among other works, Histoire Monastique d'Irlande (Paris, 1690, 12mo). See Gough, Typographie, vol. ii; Le Clerc, Biographie Universelle, i, 461.

Alemán, Arcangela, a Dominican nun of the Monastery of St. Niccolodi, was a native of Florence, and lived in the later half of the 16th century. She wrote, in the form of letters, the life of the celebrated Lorenzo Strozzi, her friend and confidante. These letters were entitled Epistola ad Zachariam Montium de Flora Mortibus et Feliux Morte ejus Materiarum dicta Soro- ris Strozii, et Alon ad Alon. See Hoefer, Nouv. Biog. Générale, s. v.

Alemán (or Alaman) Cosimo, an Italian Jesuit, was born at Milan about 1558, and entered the Society in 1575. He was a warm admirer of St. Thom- as's writings. His death took place May 24, 1634; and he left, among other works, Summa Totius Philosophiae et D. Thoma Aquinatis Doct. Angel. Doctrina (Paris, 1618).


Alemán (or Alaman), Giovanni Battista, an Italian prelate, was born at Florence, Oct. 30, 1519. He accompanied his father, the celebrated Luigi Alaman, to France, where he became almoner to queen Catharine de Medici. He afterwards became private councillor to king Francis I, who conferred on him the charge of the Abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he exchanged in 1558 for that of Macon. He died Aug. 13, 1581. He wrote, three Letters, addressed to Benedetto Varchi, which were inserted in the second volume of the Prose Florentines: — Sonnets, addressed to, and published with the poems of Varchi, (Florence, 1657) — La Amarchide, a poem on his father (ibid. 1570). See Hoefer, Nouv. Biog. Générale, s. v.

Alemán, Nicola. See ALERMANN.

Alemannus, a hero of the ancient Germans, whom they revered as a god.

Alemadr, an officer of some distinction among the emirs, or descendants of Mohammed. He may be called the standard-bearer; for when the sultan appears in public on any solemn occasion, the alemdar carries Mo- hammed's green standard, on which is inscribed Niz- aznamen Allah (Help from God).

Alemóns, in Roman mythology, was the tutelary goddess who presided over children prior to their birth.

Alen (or Allen), Edmond, an English clergyman, was a native of Norfolk. He was elected fellow of Corpus Christi College, Cambridge, in 1536; proceeded A.M. the year following; and became the steward in 1539. He shortly after went abroad for the sake of study, and became a great proficient in the Greek and Latin tongues. He was obliged to remain in exile during the reign of queen Mary; but no sooner was Eliza- beth queen than she appointed him one of her chaplains, gave him a commission to act as an ambassador, and nominated him to the see of Rochester. After a long absence he died, either on his return or soon after, and never being buried, he is not one of the bishopric. It is said that he was buried in the Church of St. Thomas Apostle, in London, Aug. 30, 1559. He translated into English, Ales. Aletius de Autoritate Verbi Dei (12mo); — Phil. Melanch. super Utrecte Sacramenti Specie et de Authori- tatis Episcoporum (1546, 12mo); — and Conradus Felici- cianus super Apostolid. He published, A Christian
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Introduction for Youth (1548; 1550, 12mo; 1551, 8vo). See Masters, Hist. of Corpus Christi, Coll. (Cambridge).

Alençon, Guillaume, a martyr who did much good in the provinces of France, in 1554, by colportage. Coming to Montpellier, he was there circumvented by false brethren, detected, and put in prison. In his faith he was firm and constant to the end of his martyrdom; being burned Jan. 7, 1554. See Fox, Acts and Monuments, iv, 416.

Alençon, Tommaso, an Italian historical painter, was born at Cremona in 1500. He executed some works, in competition with Galeazzo, in the Church of Santo Domenico at Cremona, which are difficult to distinguish from those of that master. He died in 1560.


Aler, Paul, a learned German Jesuit, was born at Saint Guy, in Luxemburg, Nov. 9, 1556. He studied at Cologne; and in 1576 entered the Order of St. Ignatius. He was professor of philosophy, theology, and belles-lettres at Cologne until 1619. In 1701 he was invited to the University of Treves, where he gave a course of lectures on theology; and in 1708 was appointed regent of the gymnasial school. About the same time he was employed in the organization and direction of the gymnasial academies of Ulm, Aix-la-Chapelle, Treves, and Juliers. He died at Duren in 1727, and left as his principal works, Tractatus de Artibus Humanae (Treves, 1717, 4to)—Philosophia Tripartita Pars I, sive Logica (Cologne, 1710); Pars II, sive Physica (1715); Pars III, sive Anima et Metaphysica (1724); and some classic annotations, etc. See Biog. Universelle; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Ales, a term applied in England to certain festivals, which were variously distinguished as the bridal-ale, Whitman-ale, lamb-ale, leet-ale, etc. But the church-ales and clerk-ales (sometimes called the church-ales of the bishop) were among those authorized sports, which, at the time of the Reformation, caused great contention between the archbishop Laud and the Puritans. The people, on the conclusion of afternoon prayers on Sundays, were in the habit of going to their "lawful sports and pastimes," in the churchyard or neighborhood, or in some public-house, to drink and make merry. It was claimed that the benevolence of the people at their pastimes enabled many poor parishes to cast their bells, beautify their churches, and raise stock for the poor. Sometimes these were held in honor of the tutelar saint of the church, or for the express purpose of raising contributions for its repair. Clerk-ales were festivals for the assistance of the parish clerk with money or with good cheer, as an encouragement in his office.

Aleudson, in Persian religion, is the veil in which the holy fire of the Guebres burns. It stands on the stone called Adosh, in the chapel of fire Ashagh.

Aléssio, Matteo Perico d', an Italian artist, born at Rome, Oct. 16, 1568, and died on April 10, 1645. He was much employed by the papal court, as a painter and graver. He went to Spain, where he executed many fresco paintings for the churches of Seville; the principal one being a colossal picture forty feet high, in the cathedral, representing St. Christopher carrying the infant Saviour on his shoulder. It is highly praised by Palomino Valasco. After a few years he departed from Spain and went to Rome, where he died, in 1650.

Alessandro, Benjamin, of Reggio, a Jewish rabbi who flourished towards the latter part of the 17th and the beginning of the 18th century, is the author of Ben Sis, a commentary on Lamentations (Venice, 1718): an Egyptian lexicon (ibid.); together with comments on some passages of the Midrash Echa, printed with his commentary (ibid.), and a commentary on the songs of degrees— Func, a commentary on the sayings of the fathers (ibid. 1719). See First, Bibl. Jud. i, 58; De Rossi, Dizionario Storico (Ger. transl.), p. 36. (B. P.)

Alessandro, Innocenzo, an Italian engraver, was born at Venice in 1740. He engraved several plates in aquatinta and in the crayon manner, of which the following are the principal: The Ammoniation: The Flight into Egypt, after F. Le Moine: The Virgin Mary, a reproduction of a picture of angels, after Piazzetta: The Virgin Mary, with guardian angels releasing the souls in Purgatory, after Sebastian Ricci: two landscapes, and a set of twelve landscapes after Marco Ricci: four prints representing Painting, Music, Astronomy, and Geometry, after Domenico Majotto.

Alethea (truth), in Greek mythology, was (1) the goddess of truth, daughter of Jupiter; according to others, of Saturn. (2) A nurse of Apollo.

Aletrides, a name given in Greece to the young women of honor who prepared the flour for the sacrificial bread.

Aleuromantas was also a surname of Apollo, because these sacrifices were made to him.

Aleutian Version. See RUSIA, VESIONS OF. For linguistic purposes, comp. Wenjenninoff, Optg Grammatica Aleutkxo- Leisuglaco Jazika (St. Petersburg, 1846).

Aleworth, John, a Christian martyr, suffered death in a prison at Reading in July, 1555. See Fox, Acts and Monuments, vii, 328.

Alexander, the name of a large number of saints in the early martyrlogies: (1) Martyr under Decius, commemorated Jan. 30; (2) commemorated Feb. 9; (3) son of Claudius, martyr at Ostia, Feb. 18; (4) bishop of Alexandria, Feb. 29 and April 10; (5) of Thessalonica, Feb. 27; (6) of Africa, March 5; (7) of Nicomedia, March 6; (8) with Gaius, March 10; (9) bishop of Jerusalem, martyr, March 18 [see Alexander of CAPPADOCIA]; (10) martyr at Cesarea in Palestine, March 28, March 27; (11) saint, April 24, April 21; (12) the scope of Alexander I, said to have been put to death at Rome under Trajan (or Hadrian), May 5; he is named in the Gregorian Canon; (13) martyr at Bergamo, Aug. 26: (14) bishop and confessor, Aug. 28; (15) "in Sabini," Sept. 9; (16) commemorated Sept. 17; (17) "in Capua," Oct. 15; (18) Armenian patriarch, Nov. 7, April 17; and Aug. 11; (19) bishop and martyr, Nov. 28; (20) martyr at Alexandria, translated Dec. 12.

Alexander, bishop of Antioch, succeeded Porphyrius, A.D. 413, as the thirty-eighth bishop of the see. Before he was raised to the episcopate he had lived an ascetic life in a monastery. The influence of his mild words and winning character led to the healing of sick souls, who were pleased with his severe yet kindly, eight-and-fifty years between the remaining partisans of the banished Eustathius and the main body of the Church. He restored the name of Chrysostom to the ecclesiastical
ALEXANDER

registers. He excited the people of Constantinople to demand the restitution of their archbishop's name from the intruder Atticus. He was succeeded by Theodotus, A.D. 421.

Alexander, bishop of Apamea, in Syria Secunda, and metropolitan, accompanied his namesake and brother metropolitan, Alexander of Hierapolis, to the Council of Ephesus, A.D. 431. He is probably the Alexander despatched by the Oriental bishops to Alexandria with one of the many vain attempts to overcome the obstinacy of Cyril.

Alexander, bishop of Basiliopolis, in Bithynia, a noble family, early embraced the monastic life and took holy orders. Going to Constantinople, he made the acquaintance of Chrysostom, who was so highly pleased with him that, before 406, he ordained him bishop of the city of Basiliopolis. He shared the fall of Chrysostom, and, retiring to his native country, settled at Ptolemas, where Synesius found him in 410. He was afraid, however, to receive him in church or to appear with him in public on account of the malign influence of Theophilus of Alexandria. On the publication of the amnesty after Chrysostom's death, Alexander refused to avail himself of it or leave Ptolemas, deeming the peace a false one. See Synesius, Epistolae lvii, lviii.

Alexander (St.) Carbonarius (the charcoal-burner), a man of good family and wealth, left everything to embrace the lowly occupation of a charcoal-burner. The faithful in Comana having need, about A.D. 248, of a bishop, applied to St. Gregory of Neo-Caesarea, called Thaumaturgus; he came to the city and rejected all the candidates that were presented to him. Upon the recommendation of a person present jeeringly named "Alexander the charcoal-burner" as a man such as the bishop desired. He sent for, conversed with him, and was so charmed with his singular fitness for the sacred office that he appointed him to the bishopric. It is believed that he suffered martyrdom under the emperor Decius, and the modern martyrlogy marks his festival on Aug. 11. See Gregorius Nyssenus, Life of St. Greg. Thaum.; Bailleit, Aug. 11.

Alexander the Carpenter, so called from his father's trade, was an Englishman, and flourished about 1480. He composed a treatise, Destructorismus Fidicium (Venice, 1589), which has been by some attributed to Alexander of Hale. See Cave, Hist. Lit. ii, 129.


Alexander of (St.) Epaphius, in Italy, near Rome, was general of the order of Augustinian hermits in 1312, and in 1325 was made archbishop of Ravenna. The time of his death is uncertain. He wrote a treatise on The Imperial Jurisdiction and the Authority of the Roman Pontiff; by order of pope John XXII (Lyons, 1408, in 2 books; Rimini, 1624) -- also two other works. See Cave, Hist. Lit. ii, 16; Pamphilii, Chron. Ord. Erem.

Alexander Essebiansis, an English poet and theologian, flourished about 1220. He wrote, A Chronicle of England: -- A Medical Compendium of Bible History: -- A Life of St. Agnes: -- and other works. See Alibius, Dict. of Brit. and Amer. Authors, s. v.

Alexander, bishop of Galloway, in Scotland, was elected about 1446, and in 1449, and as the resident in an embassy to England in 1428. He was still bishop in 1444, and is said to have resigned the see in 1451. See Keith, Scottish Bishops, p. 275.

Alexander of Iloia, a lawyer, taught the law for thirty years at Pavia, Ferrara, and Bologna, and died in 1467, leaving Commentaries on the Decretals and other works.


Alexander, bishop of Lincoln, was born at Blois, France, and was a nephew of Roger, bishop of Salisbury, who secured for him the bishopric of Lincoln, to which he was consecrated July 12, 1198. He built (in 1214) the greater part of the cathedral, which had been nearly destroyed by fire. In 1142 he went to Rome, and returned invested with legatine authority. He also visited Rome in 1144, and in August, 1147, made a journey into France to see the pope, and spending there, but the town of August, setting out for home, died soon after his return. See Bis, Universelle, i, 528; Godwin, Life of Alexander.

Alexander of Lycolpolis wrote a short treatise against the Manicheans, printed in Galland, Biblioth. Veterr. Patrum, iv, 73-87. Its title is άλεξανδρου δολοπολίων ιματισμοί τον ή τον, προς τον Μανισιον ἔδωκεν. Photius (Contra Man. i, 11) calls him the archbishop of Lycolopolis. He must have flourished early in the 4th century, as he says (c. 2) that he derived his knowledge of Manes' doctrines from οὗ τῶν γγυμνῶν τον αὐτός. It has been disputed whether he was a Christian when he wrote the book, or whether it became, after one of his visits, to the testimony of Photius seems to settle the latter point.

Alexander of Lyons, a physician and martyr, was a native of Phrygia. During the persecution of the churches of Lyons and Vienne, he was exposed with another Christian to be devoured by the wild beasts in the amphitheatre, which suffering was endured with great constancy. The details of the matter are not settled. Alexander took place A.D. 177, and his memory is celebrated June 2, the same time as that of the other martyrs of Vienne and Lyons. See Hoefer, Nouv. Biog. Générales, s. v.

Alexander the Pharitze, an Englishman and abbot of the Benedictine monastery of St. Augustine at Canterbury, who lived at the beginning of the 13th century, was distinguished for his steady adherence to king John, for which he was excommunicated. He wrote various treatises, among them De Ecclesia Politestate. He died either in 1217 or 1220.

Alexander, bishop of Ross, in Scotland, was promoted to that see in 1257, and was bishop there in the thirteenth year of king David II (1259). He was bishop when king Robert II came to the crown in 1306, and in 1404, he was witness to a charter by Isabel, countess of Mar and Garroch, to Alexander Stewart, eldest son to Alexander earl of Buchan, granted upon the contract of marriage between them, and to an instrument in consequence thereof on Sept. 9 following: also to a charter and precept of seisin relative to the same on Dec. 9. Alexander was contemporary with Alexander bishop of Aberdeen and William Keith. See Keith, Scottish Bishops, p. 188.

Alexander Severus, a Roman emperor, was born at Acre in Phocicia, in 205. He was carefully educated by his mother, and was adopted and made Caesar by his cousin Heliogabalus, at whose death Alexander was raised to the throne in his seventeenth year. The young emperor followed the noble example of Trajan and the Antonines; and, on the whole, governed ably both in peace and in war. He was murdered in 235, in an insurrection of his Gallic troops headed by the barbarian Maximin. Alexander was favorable to Christianity, but was afterwards following the example of his adopted mother, he is said to have placed the statue of Jesus Christ in his private temple, in company with those of Olympian and Apollonius Tyanus. For a classic reign, as well as his studies in theology and philosophy, in literature, see Gibbon, Decline and Fall, ch. 17.

Alexander of Somma and was the first to reign.
tery of Regular Canons at Ashby in the 13th century. He wrote many Lives of Saints and a Calendar in verse, books which remain unprinted.

**Alexander of St. Theresa** was a learned Car
cemite, and was born at Brussel in 1639. He taught theology at Louvain, and left several works, viz. Cly
tea Religionis (Cologne, 1679, 2 vols. 4to) — Preco
Marianus Deuniones Illustriissima UbiBernique Es
tologia et Preconia, etc. (ibid. 1681, 4to) — Regula Fidei
(Ypres, 1682) — Conspicat Justificationis Praesezon Qva
Nownall Sub Nomine Patrum in Belgio Consecratione
Poganera (ibid. 1683) — Hydra Perniciosum Novatianum
(Cologne, 1684, 4to) — Tempestas Novatorum (ibid.
1686, 4to) — Sacrarum Reclusam (Ypres, 1690, 12mo)
— Sanctum Sanctorum Convulsum (ibid. ed. 12mo),
against the use of the mass in the vulgar tongue. The
last two have been printed in Dutch.

**Alexander, a Valentinian with whom Tertullian
entered into a controversy on the incarnation** (De Car
Chr. 16 sq). It is impossible to say whether he is
identical with “Alexander the old heretic” whom Je
rome names as a commentator on the Epistle to the
Galatians (Pref. ad Gal.).

**Alexander, Ann,** a minister of the denomination
of Friends, was the daughter of William and Esther
Tuke, and was born at York, England, May 16, 1677.
Her first description of the work of that country was a
visit to Scotland in 1788, in which country she con
tributed much to religious progress. Her removal to
Ireland, in 1791, was the cause of increased religious
awakening in many parts of that country. She came
to America in 1803, where she remained two years,
preaching in many parts of the country. About 1811 she
began the publication of a periodical devoted to the
interests of the Society, which has appeared annual
ly since 1813 under the title Annual Monitor. She
died near Ipswich, England, Oct. 19, 1849. See Annual
Monitor, 1860, p. 124.

**Alexander, David,** a Presbyterian minister, was
born in Ireland, and was ordained in 1738. He may
have been educated at the Log College, and licensed by
Newcastle Presbytery. When called in 1740 to answer
for his neglect to attend the stated meetings, he excused
himself on account of his bodily weakness, and because
the Presbytery were too superficial in examining candi
dates and opposed the work of God, and the ministers
chosen by the people in carrying it on. Also because
they opposed the crying-out during sermons. The Pres
bytery met at his church to consider a charge against
him of intoxication. He took the pulpit and preached.
He acknowledged the intoxication, and the Presbytery
judged it not so heinous as had been represented; but
they suspended him till satisfaction was given for his
disregardful conduct, yet he was suffered to sit in the
synod of 1741 and then withdraw. The conjunct pres
bytery of New Brunswick and Newcastle appointed
him, on account of “the necessity in the Great Valley,”
to supply there. He then passes out of sight. See Web
ster, Hist. of the Presb Church in America, 1867.

**Alexander, James (1),** an English Wesleyan min
ister, was born at Bradford, Wiltshire, in 1768. He was
converted early in life. When he was taken into the
ministry, in 1794, he was sent to preach to the negroes
of the West Indies, among whom he labored for six
years. He then returned to England, where he minis
tered for nineteen years. In 1819 he became a super
numary, and died at Wimborne, Jan. 26, 1825. See Min
utes of British Cong. in France, 1829.

**Alexander, James (2), D.D.,** a Presbyterian min
ister, was born in Mercer County, Pa., Sept. 25, 1798.
He studied for a time in Mercer Academy, and gradu
ated from Jefferson College in 1826. His theological
studies were pursued in private. He was licensed by
the Presbytery of Erie, April 5, 1828; and in October of
the same year was ordained and installed pastor of the
churches of Greenville, Salem, and Big Bend. This re
lation was dissolved June 25, 1834; and in the following
year he was dismissed to the Presbytery of Ohio. He
labored faithfully in churches in Ohio and Virginia,
and died July 26, 1879. See History of the Presbytery
of Erie.

**Alexander, John (1),** a Scotch Episcopalian, was
born in 1703. He was ordained deacon and priest in the
Scottish Church, and officiated at Allora. In 1743 the
diploma of Dunkeld elected him to be their diocesan,
and he was consecrated in 1750. In the persecu	tion
of the Episcopalian, the chapel of Alexander was
razed to the ground, his house was plundered, and he
was obliged to conceal himself. He resumed his duties,
in spite of the penalties, after the first violence of the
persecution ceased, and died in 1776. See Lawon,
Hist. of the First Episcopal Church; Keith, Cata
logue (Russell's ed.); Skinner, Amma

**Alexander, John (2),** a Scotch engraver, who
worked at Rome in 1718. His plates were chiefly after
Raphael. He engraved a set of six middle-sized plates
lengthways, dedicated to Cosmo III, grand-duke of Tus
cany, as follows: The Benediction of Abraham (1717)
— The Sacrifice of Abraham (1718) — The Angel
pearishing Lot from Sodom (edod.) — The Dream of
Lot from Sodom (edod.) — Jacob's Ladder (edod.) — Moses
and the Burning Bush (1717).

**Alexander, John (3),** an English Unitarian min
ister, was born in Ireland, of English parents, in 1736.
After receiving a grammar-school education, he was sent
to the Dissenting Academy at Daventry, from which he
went to Dr. Bennion. He afterwards entered the minis
try, preaching in or near Birmingham, but princip
tially at the small village of Longdon. He died sudden
ly, Dec. 28, 1765. After his death, the Rev. John Palm
er of London published a work of his entitled A Para
phrase upon Ch. xx of 1 Cor., with notes:—Commentary on Ch. xx of 1 Cor., with notes: and a sermon on Ec.
ces. ii, 10 (1766, 4to).

**Alexander, John (4),** an English Congregational
minister, was born at Lancaster, Dec. 19, 1792. He
learned to love and serve God in the family circle. In
1812 he was received into fellowship with the Church,
and immediately began to preach. Mr. Alexander en	tered Horrox Academy in 1814, and in 1817 was sent as
a supply to the Tabernacle, in Norwich. In 1829 he
was ordained over that charge, and there labored for
nearly fifty years. Upwards of a thousand persons were
received into Church fellowship as the result of his minis
tery, and ten entered the ministry. Much of his suc
cess was owing to the love and attention given to the
young people. As a preacher, Mr. Alexander was de
liberate at the beginning of his sermons, waxing into
great earnestness and fervor at its close; rather rhetori
cal in style; and apt in illustration, anecdote, and quo
tations from Scripture and sacred song. His efficiency
both as preacher and pastor resulted greatly from thor
ough and prayerful preparation. His prayer-meeting
addresses, week-day sermons, public prayers and speech
es, Bible-class lectures, and visitsations of the sick were
as carefully thought over, written out in a marvellously
neat hand, and prayed over, as were his three Sunday
sermons. Mr. Alexander resigned the charge of his
charge. He died July 8, 1868. Mr. Alexander publis
hed, by request, several single discourses and pam
phlets:—also 2 vols. of sermons entitled The Preacher
from the Press: —brief Memoirs of bishop Stanley and of
Joseph John Gurney: — and a Life of his father, the

**Alexander, Joseph, D.D.,** a Presbyterian min
ister, graduated at the College of New Jersey in 1760.
He was licensed by the Newcastle Presbytery in 1767,
and in October of the same year presented his creden	ials to the Hanover Presbytery, and accepted a call to
Sugar Creek, N.C. He subsequently removed to Bul-
Alexander, Michael Solomon, D.D., a missionary bishop of the Church of England, was born of Jewish parents, in the grand-duchy of Posen, in May, 1759. Very little is known of his youth and education. He was baptized a Christian at Plymouth, June 22, 1825, by the Rev. Mr. Hatchard, inducted to a curacy in Ireland, and ordained shortly after by the archbishop of Dublin. He was subsequently a home missionary of the Society for the Propagation of Christianity among the Jews, and professor of Hebrew in King's College.

In 1841, when Chevalier Bunsen went to London on a mission for the establishment of a Protestant bishops at Jerusalem, under the joint auspices of the sovereigns of England and Prussia, Dr. Alexander was consecrated to that important charge. Palestine, Chaldea, Egypt, and Ethiopia were the four component countries of his missionary work, but he desired, being too much of alander, to be described, by those who knew him well, as a Talmudist and Hebrew scholar who had few superiors, and who, in the relations of private life, was the most amiable of men.


Alexander, Neckam, an English abbot, was born at St. Alban's, in Hertfordshire, and was educated in different universities. Returning to England, he took up his abode in the abbey of St. Alban's, but shortly after removed to Exeter, where in 1215 he became abbot of the Regular Canons of St. Augustine in that church. He died at Worcester in 1227, leaving the following works: Comment. in IV Evangel. (MS. in Oxford);—Expositio super Cantica (MS. in Oxford and Cambridge);—Laudes Divini Sapientiae (MS.)—De Naturæ Rerum (MS.);—Elucidarium Bibliothecæ (MS. at Caiaus College, Cambridge). See Cave, Hist. Lit., ii, 286.


Alexander, Robert R. R., a minister in the Methodist Episcopal Church, South, was born in Allen County, Ky., Oct. 3, 1831. He experienced conversion in 1849, and in 1851 was licensed to preach and admitted into the Louisville Conference. In 1855 he was transferred to the Louisiana Conference, and in it continued laborious until his death at Jefferson, Tex., April 11, 1867. See Minutes of Annual Conferences of the M. E. Church, South, 1867, p. 136.

Alexander, Samuel, a minister in the Methodist Episcopal Church, South, was born Feb. 16, 1836. He professed religion in 1853; moved to Missouri from Tennessee in 1857; and was licensed to preach and received into the Missouri Conference in 1860. In 1872 he was transferred to the Tennessee Conference, from its site to his home, and in the following fall was transferred to the Holston Conference, and remained in its active ranks until he died, Feb. 15, 1874. As a preacher, Mr. Alexander was industrious and eloquent; as a Christian, pious, cheerful, dignified; as a father, devoted and kind. See Minutes of Annual Conferences of the M. E. Church, South, 1874, p. 15.

Alexander, Thomas, a Methodist Episcopal minister, was born in 1815. His early history is unrecorded. In 1839 he was transferred from the Indiana to the Nebraska Conference, and entered the ministry with great zeal. He died suddenly in Wahoo, Neb., June 4, 1874. Mr. Alexander had been in the traveling connection over twenty years, and had established a reputation for piety and devotedness. See Minutes of Annual Conferences, 1874, p. 185.

Alexander, William (1), a Congregational minister, was born at Stranraer, Wigtown, Scotland, Feb. 21, 1763. He was apprenticed to his uncle in Newton-Stewart to learn the trade of a carpenter. For several years he worked at his trade in Lancaster, England.

"Visiting the widow of a friend at Golgate in 1797, he was induced to speak to the family on the subject of religion. The neighbors hearing of this, came also to hear this good man and "rare talker." He thus involuntarily became a village preacher, working at his business all the week, and devoting his Sabbaths to the instruction of multitudes in the vicinity of Lancaster, preaching often four times on the Lord's day and walking thirty-two miles." In 1802 he preached at Prescot, and finally became their pastor, preaching also in the neighboring villages. He left the village in 1808, and in 1811 established a congregation at Leigh, commencing his ministry here in 1811. He had to face much opposition, but his prudence, decision, and piety enabled him to bear as well as to disarm hostility. After fourteen years, he removed to Churchtown, where he labored for twenty years, when old-age compelled him to retire. He died at Southport, in January, 1855. See (Lond.) Cong. Year-book, 1856, p. 207.

Alexander, William (2), a clergyman of the Protestant Episcopal Church, was born in Philadelphia, Aug. 6, 1757. When about seven years old his father took him to England, where he remained about thirty years. He became a Methodist at Dublin, Ireland, in June, 1815, and was licensed to preach in the same year by the Rev. Richard Watson. In 1835 he returned to Philadelphia, and for nearly six years he was moral instructor in the Maysmendale Prison. Subsequently he was ordained a deacon in the Protestant Episcopal Church, and for a few years before his death was assistant rector of the Church of the Atonement.


Alexander, William (3), a minister in the Methodist Episcopal Church, South. Concerning his birth and life we have no other record than that from 1852 until his death, Dec. 5, 1872, he served the Church as a travelling preacher in the St. Louis Conference, and that he possessed good preaching abilities and was always a hopeful, cheerful, and devoted Christian and father. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 869.

Alexandria, the modern city, stands, not exactly on the site of the old one, but partly on what was the island of Pharos, now a peninsula, and mostly on the isthmus by which the island is connected with the mainland. This isthmus was originally an artificial dike connecting the island with the shore; but through the accumulated rubbish of ages it has now become a broad strip. The principal public and government buildings are on the peninsula, but the residences, squares, and business part are on the mainland. The general appearance of Alexandria is by no means striking; and, except for its environment, sandy, flat, and sandy, it is narrow, irregular, and filthy, and the houses mean and ill-built; the Frankish quarter, on the other hand, presents the
appearance of a European town, having handsome streets and squares and excellent shops. Great improvements have taken place under the native Egyptian rule. The principal hotels, shops, and offices are situated in the Great Square, which is planted with trees and contains a fountain. In the suburbs are numerous handsome villas and pleasant gardens.

The only surviving remains of the ancient city are a few cisterns still in use; the catacombs on the shore west of the city; the red granite or syenite obelisk of Thothmes III, with its fallen fellow, brought thither from Heliopolis, and usually called Cleopatra's Needles (lately removed, the one to London and the other to New York); and the Column of Diocletian, more commonly known as Pompey's Pillar. In 1854, while preparations were going on for the elevation of new buildings, the workmen came upon ancient massive foundations which are supposed to have been the remains of the building of the celebrated Alexandrian Library. See Murray, *Handbook for Egypt*, p. 75 sq.; Budge, *Lower Egypt*, p. 201 sq.

**ALEXANDRIA, COUNCILS OF (Concilium Aegypti)***. In addition to the information already given under this head, a fuller account of some of these councils may be found below.

I. Held in 306, under Peter, bishop of Alexandria. Meletius, bishop of Lycomolysis, was deposed, having been convicted of sacrificing to idols and many other crimes.

II. This council was held in the year 319 by the celebrated Hosius, bishop of Cordova, sent by Constantine to appease the troubles to which the heresies of Arius and the schism of Meletius had given rise, and to restore the peace of the Church. Hosius conducted himself in the business with sedateness and care worthy of his piety and of the confidence placed in him. In this council everything relating to the doctrine of the Trinity and to the condemnation of the heresy of Sabellius, who denied the distinction of persons in the sacred Trinity, was thoroughly discussed. Very little, however, is known of what passed here. See Labbe, *Concil.,* 1495.

III. Held in 321, by Alexander, bishop of Alexandria, attended by all his clergy, on account of the heresy of Arius, which was there condemned. Arius was the curate of a Church in Alexandria; he was a man of very considerable talent, with all the external appearance of inward excellence. Jealousy at seeing Al-
exander promoted to the throne of Alexander betrayed him into heresy. The unimpeachable life of his bishop affording him no handle for attacking his character, he determined to accuse him on the score of doctrine; and the power of the Church, that our Saviour Jesus Christ is truly God, Arian dared—first in private conversation, and afterwards publicly—to assert that the bishop was in error and had fallen into the heresy of Sabellius; that our Lord was but a creature, however exalted. Alexander, having first of all procured the support of the populace by calumny, advising and exhorting him to open his eyes to the enormity of his error; but the latter persisted in his opinions. At last this council was convened, in which Arius and nine others of the clergy of Alexandria were condemned and deprived; also a synodical letter was addressed by Alexander to his brother bishop, Alexander of Byzantium. See Cave, A. postolici, p. 349.

Another council was held later in the same year by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. After hearing Arius, it proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, and one presbyter and three deacons; and to pass censure upon Eusebius of Nicomedia. 1V. Held in 340, in support of Athanasius, and after the death of Constantine. There were present at it eighty or one hundred bishops, from Egypt, the Thebaid, Libya, and Pentapolis. All the synodical advan- tages by the bishops. Nothing at all was set down by the bishops, or what follow from them. Everything that this council was done according to rule, and altogether in a manner very different from what had been done two or three years before at the Council of Tyre. Athanasius was fully justified. These same bishops also wrote a synodical letter to all the orthodox bishops in order that, by union among themselves, they might be strengthened against the heresy. Complaint was made that the Eusebians continued to persecute Athanasius; that they had caused him to be exiled; and that they had sent to the three emperors a letter filled with fresh calumnies against him. This council justified his conduct; it went back to the origin of the persecutions which Athanasius had suffered, and showed that the Arians had hated him, even when he was only in deacon's orders; it proved that his ordinance was strictly according to rule; it observed that Eusebius of Nicomedia had changed his see several times, forgetting that his ordination belonged to the Church by the right of nature, not to seek to change, and that the guilt of adultery according to the teaching of the Holy Scriptures. It showed, further, that the proceedings of the Council of Tyre were invalid, both because the party of Eusebius was dominant there, and the secular power prevented all freedom of action; again, it exonerated Athanasius of the murder of Arsenius, alluded fresh to the irregularity of the proceedings in the Marisot, accused the Eusebians of dividing the Church by menaces and terror, and finally exhorited the bishops to give no credit to anything written against Athanasius. See Labbe, Concil. ii, 592.

2. Secundus and Theona; and to pass censure upon Eusebius of Nicomedia. 1V. Held in 340, in support of Athanasius, in concert with Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch. The "orthodox" Christians could not induce the Eustathians (q. v.) to unite with them. The council settled that teachers and defenders of heresy should be admitted to penance, but not to retain their clerical office; while those who had been led away should be allowed to retain their rank, provided they subscribed the acts of the Council of Nicea. See Athanasius, De An. p. 575; Baronius, An. Dom. p. 562, p. 355; Cave, A. postolici, p. 444.

VI. In the council held in 401, the writings of Origen were condemned. Theophrus, bishop of Alexander, who there presided, condemned also the promoters of the Arian heresy. See Labbe, Concil. ii, 1219.

ALEXANDRIA, JEWS IX. Whether the founder of Alexandria transplanted a Jewish colony into Egypt, or the first Ptolemy removed many Jewish prisoners to Egypt who received their freedom from his successor, there is no certain. There is even a story (in the apocryphal books of the New Testament) that the Church, that our Saviour Jesus Christ is truly God, that our Lord was but a creature, however exalted. Alexander, having first of all procured the support of the populace by calumny, advising and exhorting him to open his eyes to the enormity of his error; but the latter persisted in his opinions. At last this council was convened, in which Arius and nine others of the clergy of Alexandria were condemned and deprived; also a synodical letter was addressed by Alexander to his brother bishop, Alexander of Byzantium. See Cave, A. postolici, p. 349.

Another council was held later in the same year by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. After hearing Arius, it proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, and one presbyter and three deacons; and to pass censure upon Eusebius of Nicomedia. 1V. Held in 340, in support of Athanasius, and after the death of Constantine. There were present at it eighty or one hundred bishops, from Egypt, the Thebaid, Libya, and Pentapolis. All the synodical advantages by the bishops. Nothing at all was set down by the bishops, or what follow from them. Everything that this council was done according to rule, and altogether in a manner very different from what had been done two or three years before at the Council of Tyre. Athanasius was fully justified. These same bishops also wrote a synodical letter to all the orthodox bishops in order that, by union among themselves, they might be strengthened against the heresy. Complaint was made that the Eusebians continued to persecute Athanasius; that they had caused him to be exiled; and that they had sent to the three emperors a letter filled with fresh calumnies against him. This council justified his conduct; it went back to the origin of the persecutions which Athanasius had suffered, and showed that the Arians had hated him, even when he was only in deacon's orders; it proved that his ordinance was strictly according to rule; it observed that Eusebius of Nicomedia had changed his see several times, forgetting that his ordination belonged to the Church by the right of nature, not to seek to change, and that the Eusebians were still guilty of adultery according to the teaching of the Holy Scriptures. It showed, further, that the proceedings of the Council of Tyre were invalid, both because the party of Eusebius was dominant there, and the secular power prevented all freedom of action; again, it exonerated Athanasius of the murder of Arsenius, alluded fresh to the irregularity of the proceedings in the Marisot, accused the Eusebians of dividing the Church by menaces and terror, and finally exhorted the bishops to give no credit to anything written against Athanasius. See Labbe, Concil. ii, 592.

2. Secundus and Theona; and to pass censure upon Eusebius of Nicomedia. 1V. Held in 340, in support of Athanasius, in concert with Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch. The "orthodox" Christians could not induce the Eustathians (q. v.) to unite with them. The council settled that teachers and defenders of heresy should be admitted to penance, but not to retain their clerical office; while those who had been led away should be allowed to retain their rank, provided they subscribed the acts of the Council of Nicea. See Athanasius, De An. p. 575; Baronius, An. Dom. p. 562, p. 355; Cave, A. postolici, p. 444.

VI. In the council held in 401, the writings of Origen were condemned. Theophrus, bishop of Alexander, who there presided, condemned also the promoters of the Arian heresy. See Labbe, Concil. ii, 1219.
which the president spoke he waved the banner, and the people answered "Amen." They did not resist peacefully; they were not thus permitted to be translated; and the houses of prayer in Alexandria were also houses of instruction, for on all Sabbaths and festivals discourses were held by those well versed in Scripture, who explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation. During the Syriaristians' absence, the houses of prayer in Alexandria had been taken over by the diaspora of the house of Onias, the youngest son of Onias III, the last legitimate high-priest, who, when his aged and venerable father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general, many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcinus was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt in place of the one defiled in Jerusalem, and whose high-priest he himself should be. In order to obtain the consent of the Jews, he backed his proposition by referring them to the prophecy in Isaiah (xix, 19), which should thus become fulfilled: "One day an altar of the Lord will stand in Egypt." The then reigning king, Polycem Philometor, gave him for the purpose of building a city near the town of Alexandria, which was four and a half geographical miles north-east of Memphis, in the land of Goshen, where once Jacob's descendants had dwelt till the departure from Egypt. In the small town Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshipped, Onias built a sanctuary for the only one God. Its exterior did not entirely correspond with the Jerusalem Temple, but was more in the form of a tower, and built of fire-bricks, while the interior contained the vessels of the temple after the model in Jerusalem, except that the standing candlestick of seven branches was replaced by a golden chandelier, fixed on a golden chain, which the Jews, as they mention in the Tosefta (b., II, 23), did not regard as a Jew; but from the preserved fragments there can be no doubt as to his Jewish origin.

"Artagoras, Eusebius, "Eusebius, Propræpar. Evangel. ix. 10, 29," writes: "Thetioumamis, in which he gives extracts from Jewish Hellenistic writers. Some of these excerpts, again, have been quoted in Eusebius in his Preparatio Evangelica (ix, 17-39). These authors are in part historians, viz.:

1. Eupolemos (Eusebius, "Eusebius, Propræpar. Evangel. ix. 10, 30, 31, 29), the author of the "Histories of the Jews," translated by the "History of Joseph," and, according to Clem. Alex. (Strom. I. 548, ed. Syllog), also the author of the "History of the Hellenistic Philosophers." Although he mentions in the preface to his "Histories" (xi, 23), did not regard as a Jew; but from the preserved fragments there can be no doubt as to his Jewish origin.

2. Apion, Eusebius, "Eusebius, Propræpar. Evangel. ix. 10, 24, 25," writes: "Thetioumamis, or Thetioumamis. The preserved fragments regarding the life of Abraham, Joseph and Moses, also lead us to the conclusion that he was of Jewish descent.

3. Demetrius (Eusebius, "Eusebius, ibid. xi. 21, 29," writes a historical work, "Thetioumamis," which indicates his Jewish origin, speaks of Job.

Eusebius cites also some poets, viz.:

1. The tragedian Ezeckiel ("Eusebius, ibid. x. 28, 29," who wrote a drama entitled "Ezecker," which treats of the Exodus from Egypt. In the fifty-nine lines (the Greek text is given by Delitzsch in his "Geschichte des jüdischen Poesie," p. 211 equ.) Moses is introduced conversing with Zoroaster, who was executed by the Persians in Egypt and his own history. He questions her about the seven virgins whom he sees in her company (a lot of virgins in the time of the Israelites). After her reply there follows a description of the watering of the flock, of the marriage of Moses and Zipporah, and a fragment of a dialogue between the latter and Chonam. In another fragment Moses relates a dream to his father-in-law. In another Moses is introduced as standing before the burning bush, and God is represented as speaking unto him. Then follow Moses' objections, God's commission to Aaron, and the gift of the rod, whose wonder-working powers are described at great length. The whole concludes with a description of the drowning of Pharaoh's army in the Red Sea, as related by an Egyptian. (For Ezeckiel's tragedy and the following writer's work, comp. Philippson, Ezeckiel, des jüdischen Dramatikerlehrers Alexander Thetioumamis, in Philo, des älteren, Jerusalem (Berlin, 1880)."

2. Philo (Eusebius, "Eusebius, Propræpar. Evangel. ix. 20, 24, 37," who wrote: "Thetioumamis.""

3. Theodorus ("Eusebius, ibid. x. 22), the author of an epic poem "Thetioumamis.""

These fragments indicate the following work.

III. Alexandrian Philosophy of Religion.—"A philosophy of religion among the Jews appears, at first, an unwarranted expression. How could they, who, on the intellectual and religious side, secluded themselves so sedulously from all intercourse with neighboring peoples and were fully determined to give no admission to their sacrilegious notions concerning
God and religious matters, come to feel any need of a religious philosophy, or to have any inclination for it. The reason was that the attempted seclusion, especially in Alexandria, was far from complete, the spiritual blockade being inadequate to accomplish its purpose. It was inevitable that Greek ideas would follow the Greek language, and as soon as the doors were opened wide enough to admit the Septuagint version some other means of defense were attempted to exclude and ignore the supposed hostile force were imperative. Hence began the period of compromise. Hellenism and the Hellenistic philosophy were an effort to harmonize the revelation of the Old Testament with the current and dominant teachings of Plato, Aristotle, and Pythagoras. Jewish scholars like the Alexandrians Boethus, like Aristobulus, and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that held by their most admired philosophers. They hoped to beat the enemy on his own ground."

The main seat of this Judaic-philosophic activity was Alexandria; but it would be erroneous to think that outside of Alexandria Jewish philosophy was not cultivated. Alexandria, however, was naturally the central place for this branch of science. Thus the oldest Jewish philosophers, like the Alexandrian Boethus, was an Alexandrian. He lived in the time of Ptolemy Philometer, about B.C. 160, and wrote a commentary on the Pentateuch, fragments of which have been preserved by Eusebius (Prepar. Evangel., vii, 14; viii, 10; xiii, 12) and Clemens Alexandria (Strom. i, 342; v, 620; vi, 632, ed. Syllburg). His elucidations consist mainly in the endeavor to avoid anthropomorphisms. His philosophical tendency may be learned from the fact that he was known as a Peripatetic. The special object of his commentary was to prove that the true source of wisdom was the Old Testament, and that this was also the source of Greek philosophy. Plato, Pythagoras, and the Stoics have a direct line of descent from Moses. Even the doctrines of the Greek poets, like Orpheus, Hesiod, Homer, and Linus, agree with those of Moses. He supports his assertion by quoting from these authors. These quotations, it is true, agree entirely with Jewish ideas, which make it certain that they were written by a Jew, whether falsified by Aristobulus or by some one else. While Aristobulus represented the Peripatetic school in the so-called fourth book of the Maccabees (formerly ascribed to Josephus, and found in his works under the title Εἰς Μακαβαίους), the influence of the Stoic philosophy is perceptible. We know nothing of the author, nor of the composition. It is a philosophical treatise or a discourse on the subject "Whether pious reason is master over the inclinations" (εἰ αἰτοδηστικός ἐστι τῶν παθῶν ὁ εὐσεβιός λογομυς). From history, especially from the example of Eleazar and the seven Maccabean brothers and their mother, the author tries to show the affirmative, ἵνα παρακάτω τῶν παθῶν ὁ λογομυς (i, 9). So far as he makes use of philosophical suppositions and ideas, they all belong to the Stoic school, as is indicated by the theme itself. Of greater import than those already mentioned is the Wisdom of Solomon. That the author of this hymn on divine wisdom whom we know, philosophically learned Jew, probably an Alexandrian and belonging to the age before Philo, may be seen from the contents of his work, little as we otherwise know of him. He combines in his ideas Platonic and Stoic elements with those beginning of theoistic speculations which grew on the soil of Palestinian Judaism. It is known that already the Chaldee Wisdom of Jashar (xxvii, 12) and the Proverbs of Solomon (viii-ix), and more especially in Ecclesiastics, the traces for a discernment between the divine wisdom and God himself are found, though the former is not yet actually hypothesized. But in the Book of Wisdom this hypothesizing of the divine wisdom is more freely carried out (comp. vii, 12-28, 51; ix, 4, 9). The epistles given to wisdom are such as are only applied to God: thus she creates everything (viii, 5), governs everything (ver. 1), renews everything (vii, 27). He also distinctly discriminates wisdom from God, and places her in opposition to him as an independent being. She is a breath (ἀνάστη), is the power of God, a pure effusion (ἀνάφορα) from the glory of the supreme, a reflection (ἐντόνωσις) of the everlasting light (vii, 25-26); she lives together with God (ὁ βεβηκός Θεος ἐκκολούθω), is initiated into the mysteries of the knowledge of God (μετὰ τίς τοῦ Θεος ἐπιστήμη), and is chooser of his works (αἱρείται τῶν ἐργῶν αὐτοῦ), i.e. wisdom chooses among God's works what shall be carried into execution (viii, 1-4); she sitteth on God's throne (vii, 25-26). She knows God's works, and was present when he created the world, and knoweth what is acceptable in his sight, and right according to his commandments (ver. 9). All this shows a strong inclination to hypothesizing, although it cannot be said, considering the poetical and rhetorical character of the book, that the author presents the doctrine of hypothesizing the divine wisdom as a fixed formulated dogma. The expressions which he uses in order to designate the work of wisdom in the world (vii, 24, αὐτοί, χωρὶς; vii, 1, αὐτει, etc.) remind us of the analogous formulas of the Stoical school. More disentangled and directly were we to seek Boethus, like Aristobulus, and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that held by their most admired philosophers. They hoped to beat the enemy on his own ground."

The Jews of Alexandria had to endure the same fate as their brethren in Jerusalem. Like the Temple in Jerusalem, so the famous Alexandrian synagogue was destroyed (between A.D. 115 and 117), and the glory of the Alexandrian Jews disappeared, never to be seen again. See Κόρη, Gesch. v. Juden, iii, 27, 180, 288-284, 271, 649, 341 sq.; Θεολογ. u. Geschichte, i, 344 sqq.; Schürer, Lehrbuch der neutestamentlichen Zeitgeschichte, p. 349, 629 sqq., 631 sqq., 929 sqq., and especially 948 sqq., where the literature on Jewish philosophy is given. (B.P.)

**Alexandrian Liturgy** is a title given to that ancient liturgy to which the name of Mark the Evangelist is usually prefixed, believed to be at least as early as the 2nd century. Its liturgical peculiarity is the preceding the Great Intercessory for the living and departed to the words and institution, instead of affixing them as in the Invocation of the Holy Ghost the Holy Spirit in the case of the liturgies of the Antiochene family, or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic community; all of which bear a certain resemblance to the more simple liturgy of Alexandria. See Liturgy.

**Alexiad** was an appellation under which Napoleon was worshipped by the. nunnery-fishers, that their nets might not be torn by the sword-fish. It was also an epitaph of Apollo in Athens, given him for having freed the city from a spreading pestilence.

Alexirhö, a nymph who was wife to Pan.

Alexis, Guillaume, a learned French Benedictine who lived near the close of the 16th century and at the beginning of the 17th. He was the good monk of the Abbey of Lyre, in the diocese of Evreux, and became prior of Bussy in Perche. He is supposed to have died in 1486, though the precise dates of his birth and death are unknown. Alexis made a pilgrimage to Jerusalem, and there fell a victim to the persecution of the Turks. He wrote, Le Passé-temps de Tout Homme et de Toute Femme, avec l'A, B, C, des
ALEXIUS

Doublés (Paris, s. a.), in verse,—Le Grand Blason des Fausles Amours (ibid, s. a.; also in 1498; Lyons, 1506):—Le Contre-blason des Fausles Amours, entitled Le Grand Blason d'Amours Spirituelles et Divines, with Certaines Epigrammes (Paris, s. a.);—Le Dialogue du Cracafe et du Pikerin (ibid. 1231);—Le Loger des Folies Amours ou le Livre de la Temple des Muses contre Amours, together with Quinze Joies du Mariage, in two editions already cited:—Le Passe-témoin du Prieur de Bussy et son Frère le Cordelier, etc. (Rouen, s. a.);—Le Mirroir des Moines (ibid. s. a.);—Le Martirologe des Fausles Langues et le Chapitre Général des Ixcellents temours de la Congregation des Dames, etc. (Paris, Rouen, and Paris, 1493):—Quatre Chants Royaux, which are found with the Pulmones, etc. (published at Paris, Rouen, and Caen). See Hoefer, Nouv. Biog. Générale, & c.

A. monasteries of the monastery of Studii was patriarch of Constantinople from 1025 to 1045. Some of his decrees are extant.

A. St., was born at Rome about A.D. 350, and compelled by his parents to marry a lady of high rank, but escaping from her on the wedding evening, he spent the night in the porch of the Church of Our Lady of Edessa, where he lived on the charity of others for seventeen years. Having embarked for Taras, he was driven by contrary winds to Rome, and, unknown to himself, was elected pope in his father's house. After his death a paper was found in his hand, on which were written his name and that of his family, and an account of his marriage, etc. The Romans celebrate his memory on July 17, and the Greeks on March 17. He is probably a mythical person, and his story should, without doubt, be applied to St. John Calybites. It may be that the Greeks gave him the sobriquet of Alexius (healer) because of the many miraculous cures attributed to him. See Baillet, July 17.

A. Aristocles was an unusual of the Church of Constantinople, and was present at the Council of Constantinople in 1166. He left Notes upon a Collection of Canons, printed by Justellus in his Library of the Canon Law (ii, 673); also by Beveridge, in Greek and Latin, with notes, in the Pontica of the Canons. See Cave, Historia Literaria, ii, 298.

A. Nicolaus, an Italian ecclesiast, was born at Perugia, and at the age of twenty became a monk. Subsequently he ranked among the first preachers of Italy, and was appointed canon of the cathedral of his birthplace. Having filled the offices of first professor of the College of Perugia and inquisitor, he died, Feb. 28, 1858. He published a small Latin poem, On the Plague, and left several MSS.

A. Gustav, a Presbyterian minister, was born at Rone, Austria, in 1838. He was a student at the University of Milan, Italy, where he graduated in 1867. The following year he came to New York, and, having been early intended for the ministry, he entered the Union Theological Seminary, and graduated in 1871, when he became a resident graduate. Seeing the defective condition of the hundreds of Hungarians and Bohemians in the city, he began the study of the Bohemian language, and was ordained by the Presbytery of New York as a missionary to the same. Prior, however, to entering upon that work, he served as a missionary two years in Barcelona, Spain. He then returned to New York, and founded a Bohemian mission in East Fourth Street, under Rev. A. C. His labors were unceasing in preaching and pastoral visitation; and he was entirely successful in building up a Church and a flourishing Sunday-school. He died suddenly in the street, on Jan. 29, 1880. (W. P. S.)

Alfabeto, in Norse mythology, was a festival at which offerings were made to the elves at night by the inhabitants of the Scandinavian peninsula.

Alfador (Father of all), in Norse mythology, was the supreme god of Norse antiquity. The same attributes which the Mosaic aocracy ascribes to the "un-

speaking," and which the Christian aocracy ascribes to the "only God," are found here also. He is creator and preserver of all created things, and his breath is life in all things. His greatness is inseparable; he has never shown himself to a mortal; and when his spirit comes upon the earth, he dwells in the shade of quiet, sacred woods. His will is over all, and everything is subject to his might. This supreme being, who existed before the world, and will exist eternally, is often mistaken for Odin.

Alfani, Domenico of Paris, an Italian painter, was born at Perugia in 1483. He was a scholar of Perugino, whose style he excelled. His reputation has suffered from that of his son Orazio; and even in Perugia some fine works were long ascribed to the latter which are now restored to Domenico. They painted together some fine altar-pieces, especially one in the Church of the Conventuals at Perugia, mentioned by Mariotti. The same writer says he was living in 1556; but Zani says he is painted as late as 1553.

Alifaxis (or Alifaquins) is the term generally applied among the Moors to signify their clergy, or to those who give instruction in the Mohammedan religion.

Alfaro y Gomez, Don Juan, a Spanish painter, was born at Cordova in 1640. He studied under Antonio de Castillo and Velasquez. In the Church of the Carmelites is a fine picture of The Incarnation by Alfaro, and in the Church of the royal College at Madrid as his famous picture of the Guardian Angel. He also painted the portrait of Calderon de la Barca, which was placed upon the tomb of the poet in the Church of San Salvador at Madrid. He died in 1680.

Alfasi. See AlFAX.

Alfenfuss (or Alfenkreuz), in Scandinavian mythology, is the noted Pentagram, or five-pointed star.

Alfurius, St., flourished about the middle of the 11th century. A dangerous illness led him to embrace the ecclesiastical state; and he assumed the Benedictine habit at Cluny, under Abbot Odilo, about 921. His reputation for sanctity was such that Gaimarus III, prince of Salerno, sent for him to superintend the monasteries in that place. He afterwards retired to the side of Mount St. Elias, and thence to a solitary and dismal cavern, where he was followed by a number of persons. Out of these he chose twelve. The place of his retirement was called the Cave, and became the site of the celebrated monastery Cossombrum Canavese. The saint died in 1050. See Bollandus, Jan. 17, Feb. 17, Mar. 14; Italia Sacra, vii, 367.

Alfes (or Alfasf), Isaac Brabbi Jacob, a Jewish rabbi, was born near Fez in 1018. At the age of sixty-five he was obliged to retire to Cordova on account of a出售. He died at Lucena, Spain, in 1108. While at Cordova he composed a work on practical Jewish ceremonies (הָלָכָה הָעָשׁי, Book of the Halachoth), which the Jews highly esteem and popularly call "The Little Talmud." This work had a large number of editions, the first and most rare is that published at Constantinople in 1509. Sabionesta published another at Venice in 1522, more complete and more highly valued. See Hoefer, Nouv. Bioj. Générale, s. d.; Fürst, Biblioth. Jud., i, 358.

Alfheim, in Norse mythology, is the place of habitation of the elves, presented to the god Frey by the Asa when he got his first tooth. As Frey is the god of fruitfulness, the sunbeams must be subject to him, therefore the elves of light and their habitation must be
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long to him. Alfield lies adjoining to Thrudheim, the kingdom of the thunder-god, Thor.

Alfield, in Norse mythology, is an honored and famous name of women, e.g. of the wife of king Waldar, the daughter of Ivar Wulfam, and the mother of the powerful Ragnar Lodbrog, etc.

Alfum. See Alhun.

Alfonso de Espina, or Spina, a celebrated Spanish theologian and preacher, lived near the middle of the 16th century. He was, it is said, of Jewish origin, and entered the Order of Franciscans; became rector of the University of Salamanca, and bishop of Orense, in Galicia. He published a large anonymous work, entitled Fortalitium Fidei contra Judaeos, Saracenos, aliisque Christianos Fidei Inimicos (first published in 1587, and again in 1594 at Nuremberg; among other editions are those of Tottanus, published at Leyden in 1611 and 1624). In the third part may be found violent accusations against the Jews which served as a pretext for their persecution. See Hoefer, Nouv. Biog. Générales, s. v. See also Alphonso.

Al-foran (Arab. distinction), a name given by the Mohammedans to the Koran, because, as they claim, it distinguishes truth from falsehood, and is just from unjust. The term may have been applied to the Koran as being a book distinct or separate from every other book.

Alford, Henry, D.D., an English prelate, preacher, poet, and commentator, was born in London, Oct. 7, 1810. His father was a clergyman of the evangelical church in the City of London. Henry was an only child, and remarkably precocious and studious. Having left Ilminster School, he was sent as a private pupil to the excellent Mr. Bickersteth, of Acton, in Suffolk, where, in addition to thorough mental training, he was carefully instructed in the principles of evangelical religion. From Acton he went to Cambridge and entered Trinity College, in which his course was one of the highest distinctions. In 1835 Mr. Alford obtained the presentation to the small vicarage of Wymeswold, in Worcestershire. When he took charge of the parish it was in a deplorable state of disorder and neglect; but through the indefatigable industry of the new vicar, the church was renovated and the spiritual wants of the people attended to with great fidelity. In addition to his work as a clergyman, he engaged in teaching and in literary pursuits. One of his pupils whom he had prepared for Cambridge entered the Church of Rome, and he was charged with culpable negligence in having failed to counteract his Roman tendencies. This incident caused so much unpleasantness that Mr. Alford sought a fresh field of labor; and through the friendship of the Rev. J. H. Gurney, Queen’s Chapel, London, became the scene of his ministrations (1858). It was a post for which he was singularly qualified, and in which he had ample opportunity of making full proof of his ministry. But ere long his reputation as a scholar and preacher won him preference to the deanery of Canterbury (1857). In this position he held in his element; here he found all that could please the eye, delight the ear, and fascinate a soul peculiarly open to aesthetic enjoyment. There was a halo of poetry and romance cast around even the most historical associations of the fabric and the city most congenial to the temperament of the new dean. He became B.A. in 1832, M.A. in 1835, and B.D. in 1844. He died Jan. 12, 1871. Dean Alford’s poetical works are, Poetical and Poetical Fragments (Camb. 1831);—The School of the Heart, and Other Poems (1832, 2 vols.);—Abbot of Machgelus, and Other Poems (1832).—Chapters on the Poets of Ancient Greece (1841, 8vo);—Psalms and Hymns Adapted to the Sundays and Holydays throughout the Year (Lond. 1844), to which are added some occasional hymns:—Poetical Works (2 vols. 12mo);—Select Poetical Works (Boston, 1853, 12mo, pp. 424). Among his many hymns which are found in different hymn-books, there is also a famous Diurna Fides ("day of anger, the dread day"). In general religious literature, besides his contributions to the Contemporary Review, Dean Alford wrote, The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption (Camb. 1842; pt. ii., 1843), being the Huclean Lectures for 1841; to which are added two Sermons by the University of Cambridge:—Sermons (8vo);—Sermons at Quebec Chapel (2 vols. 8vo);—Village Sermons (12mo);—The State of the Blessed Dead (1870);—The Coming of the Bridegroom (ed. Eastern Sermons (1866);—Avent Sermons (1872);—The Sons of God; the Kneum and the Kneum (1754);—Truth and Trust (1757);—The Holy Hymns (edited by his widow, 1875);—Meditations in Advent (1865);—The Year of Prayer (1867);—Life, Journal, and Letters (ed. by his widow, Phila. 1878). His exegetical works are as follows: in 1849 he published the first volume of The Greek Testament, with a Critically Revised Text, a Digest of Various Readings, etc., and a Critical and Exegetical Commentary, and the whole was completed in 1861; since that time it has been published in different editions:—How to Study the New Testament (Lond. 1865-69, 3 vols.);—The New Testament for English Readers, Containing the Authorized Version with Marginal Corrections of Readings and Renderings, etc. (1868, 4 vols.);—The New Testament of our Lord and Saviour Jesus Christ, after the Authorized Version; Newly Compared with the Original Greek and Revised (1870);—The Book of Genesis and Part of the Book of Exodus (a revised version, etc. 1872). See (Lond.) Christian Observer, May, 1873, p. 827; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Alford, Michael (Griffith), an English Jesuit, was born at London in 1852. He studied philosophy at Seville, and theology at Louvain. He was five years penitentiary at Rome, then coadjutor of the superior of the English College at Liege, and finally rector of the house of the Jesuits at Ghent. Being sent to England, he was arrested on his arrival at Dover and cast into prison, from which he was released by Henrietta, queen of France. He retired to the province of Lancaster, where he occupied himself in collecting material for his Annales Ecclesiastici et Civiles d’Anglaterrre. He was called back to the Continent in 1639 by the head of the order, and came to St. Omer. He is the author of three learned works, Vie de Saint Winifred traduite du Latin de Robert, prieur de Shrewsbury (1856), under the name of John Flood:—Britannia Illustrata, sive Luci, Helena, Constantini Patria et Fides (Antw. 1641);—Annales Ecclesiastici et Civiles d’Anglaterrre (1657). Hugh Gressay made use of this work in his Histoire Église d’Angleterrre. See Hoefer, Nouv. Biog. Générales, s. v.

Alfred. See Alfred.

Alfred, William, a Bible Christian minister, was born in Cornwall, England, July 15, 1842. He was converted when seventeen years of age; was accepted on trial by the conference in 1864; and in the year 1867 received an appointment to the pastorate of which he remained till January 28. After laboring with great acceptability and usefulness for nearly five years, he died, April 27, 1872. See Minutes of the Conference, 1872.

Alfric (Alfric, Alfric, Alvric, Alfric, Alfric, or Alfric), an English prelate, lived in the beginning of the 11th century, and was brought up by the bishop St. Ethelwold. In 987 he was appointed by St. Ethelwulf to govern the abbey of Cerne, in Dorsetshire; afterwards he became abbot of Medeshampton (or Peterborough), eventually bishop of Worcester, and in 1028 archbishop of York. He obtained from king Ethelred many privileges for his order, and died in 1060. On account of his great knowledge he was called "the grammarian," and his
sermons were so highly esteemed that they were translated into Saxon, and read publicly in the churches. He is often confounded with Aelfric of Canterbury (A.D. 996-1006), Aelfric of Abingdon (983-1005), Elfric of York (1023-1051), Alfric Botha the Anglo-Saxon scholar (11th century), Alfric of Hereford (941), Alfric of Bamburg or (?) Malmesbury (942), and Alfric of St. Peter's (1080). See Cave, Historia Literaria, ii, 108; Rose, New General Biographical Dictionary, a. v.

Alfredin, in Norse mythology, is the first ray of light announcing the coming of day, at whose appearance all spirits of darkness flee.

Algard, ALESSANDRO, an Italian sculptor, was born at Bologna about the year 1600. He was employed in Rome through the influence of Domenichino, and achieved a reputation as the first sculptor of his time by a statue of St. Philip Neri, in the sacristy of the Oratorian Church in that city, and a colossal group representing The Decapitation of St. Paul, in the Church of the Barnabites at Bologna. He executed the bronze statue of Innocent X, erected to commemorate the completion of the Capitol at Rome, the monument of Leo X in St. Peter's, and a figure representing Attilia checked by St. Leo for one of the altars in the same church—the largest work of the kind in the world.

Alger (Lat. Algerus) of Ligea (or of Cluny), a learned French priest, was born about 1055 at Ligea. He studied at his native place, where he was appointed dean of St. Bartholomew's. About 1100 bishop Obert made him canon of the cathedral of St. Mary and St. Lambert, where he labored for twenty years. In 1121 he retired to the monastery at Cluny, where he died about 1132. He was an ecclesiastical writer he was very prominent. He wrote, Tractatus Ecclesiasticus Nego- giotis et Catholici Fidei Valde Utiles:—De Sacra- mentis Corporis et Sanguiinis Domini, Libri III [published by Erasmas, who called this work "Opus plenum juxta ac doctrum" [Baele, 1530, and reprinted in the Bibl. Patr. Lugd. xxi, 251 sq.]]:—Tractatus de Misericor- dia et Justitia (published by Mabillon in his Vetera Anecdota [Paris, 1723], p. 129 sq.); and Martène in his Theaur. Nov. Anecdott. v, 1019; and reprinted by Migne in vol. clxxx of his patrology:—Tractatus de Gratia et Libero Arbitrio (published in vol. iv of the Theaur. Anecdott. pt. ii, p. 114 sq.). A part of his Letters and his History of the Church of Ligea have been lost. See Hoefer, Nouv. Biog. Générale, a. v.; Richter, Biogr. Künstler (Leipzig, 1846), ii, 17-17; Hüfner, Biogr. Münster. 1862, p. 66; Schubert, Deutsche Biographie, s. v.; Wagennann, in Herzog's Real-Enzyklop. (2d ed.), s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, a. v. (B. P.)

Algerius, Pomponius, a martyr, was an Italian by birth, and a man of great learning. He became a student in the University of Padua, where he ceased not, both by doctrine and example of life, to inform as many as he could in the evangelical doctrine, directing them to Christ. For this he was accused of heresy to pope Paul IV, who had him imprisoned at Venice, and afterwards sent to Rome. Resisting all persuasions and allurements to change his mind, he was burned alive in 1557. While in prison at Venice, he wrote several letters to his friends, indicative of his firm faith. See Fox, Acts and Monuments, iv, 467.

Al-Ghazzali (or Ilgazel), Abu Hamid Muham- mad, a Moslem theologian who met the heretical Aria- bian philosophers on their own ground, was born in 1056 and belonged to the sect of the Ascharites. At the age of thirty-three he became the head of a theological college at Bagdad, where his lectures were thronged with eager crowds, including all the imams of the country. His mind having revolted against the orthodox Mohammedan creed, he escaped from Bagdad on the plea of making a pilgrimage to Mecca, but went to Syria, and spent two years in seclusion and meditation at Damascus. While on a journey to Egypt, his private affairs induced him to return to Bagdad, where he reluctantly resumed teaching. There he continued for fifteen years, then retired to Tus, in Khorasan, his native town, and devoted his remaining years to the contemplative life of the Sufis, which had been his earliest instructors. He died in Tus, and was buried there in 1111. He seems to have accepted Aristotelianism of the time in a work entitled The Destruction of the Philoso- phers. For information concerning his philosophical opinions, see Avemro, Works, vol. x, but more especially his spiritual autobiography, translated by Schom- ders in his Essais sur les Ecoles Philosophiques chez les Arabes. See also Von Hammer, introduction to O Kind; Munk, Melanges; and Goeschle, in Alhambra in der königl. Akad. der Wissenschaften zu Berlin, 1856.

Aligheri. See ALIGHIERI.

Algeo (pains), in Greek mythology, was the daugh- ter of Eris, a granddaughter of Night.

Algir (or Malgrin), JOHN, a French prelate and theologian, was born near the close of the 12th century. Nothing definite is known concerning the first part of his life. He was prior of Abbeville, and afterwards went to the University of Paris, where he gained the reputation of being a learned man and an able preacher. In 1225 he was appointed archbishop of Besancon, and in 1227 Gregory IX made him cardinal. He was sent as legate to Arragon in order to stir up the crusade against the Saracens, and afterwards brought about a reconciliation between the pope and emperor Frederick II. He died Sept. 28, 1257. Manuscripts of sermons and commentaries upon the Psalms, written by him, are found in the National Library at Paris. He also wrote, Commentaire sur le Contoye des Contoyes (Paris, 1521). See Hoefer, Nouvelle Biographie Générale, a. v.

Al-hakemi Ibn-Atta. See Ahi BAH-KHAKEM.

Albeard (Alchardus, Albeard, or Beldard), a bishop of Elmham, was present at the Legatine Council of A.D. 796, and at that of Clovesho in 803, the decree of which he signed. He attested several charters drawn up in councils (788-805), and is doubtless the person called Alichbertus in the charter of Winchelcomb, granted at the consecration of that abbey in 811. Alcuin's 217th letter is addressed to him and Tidulf of Dunwich.

Albon (Alfhn, Aelfhn, or Elfhun), the eighth bishop of Dunwich, was consecrated about A.D. 790. He subscribed several charters of Offa between that year and 793. He died in 797 at Sudbury, and was buried at Dunwich.

Albunig. See ALWIG.

All (or Wall), in Norse mythology, was a god of spring, the symbol of the growing light in the north. He was the son of Odin and Rinda. He slew the wicked giant Hödhr to avenge the death of the beautiful Baldr, the beloved of gods and men. Walaskiif is the name of his crystal palace.

Altamet, François Germain, a French portrait and historical engraver, was born in 1734. He studied in Paris, and afterwards went to London, and was for some time under Sir Robert Strange. His works are said to be fine, but they do not equal those of his brother Jacques. A few of the principal ones are, the Adoration of the Shepherds, after Caracci:— the Circum- cision, after Guido:—and the Stoning of St. Stephen, after Le Sueur.

Alliberti, Giovanni Carlo, an Italian painter, was born at Asti, in Piedmont, in 1698. Lanzi says he executed some important works in fresco in the churches of Asti, as in the Church of Sant' Agostino,
representing that saint taken up to heaven surround-
ed by angels, also another of Saint Agostino baptizing
a number of children, and other figures. He died in
1740.

Alien Priors are cells belonging to foreign reli-
gious houses in England. They were dissolved by
stat. 2 Henry V. One of the most perfect is that of
Wilmington, Sussex.

Alienation of Church Property. The trans-
ference by gift, sale, exchange, or perpetual emphyteu-
sis (renting) of Church property was from early times
restricted by special enactments. It is a much de-
bated question among canonsitists whether alienation,
except in extraordinary cases, was not absolutely pro-
hibited in the first ages of the Church. This was by
reason of the sacred character impressed upon property
given for ecclesiastical purposes, and by that act dedi-
cated to God. The oath now taken by Roman bishops
contains a clause relating to the alienation of Church
property. The words of this clause, as well as the time
at which it was first introduced, have given rise to
much controversy.

The general law of the Church makes all vessels and
the like which have been consecrated to God, all
immovable property which cannot be removed from
the place where it is, and all the revenues of the
administrators responsible to God. Its history, as it is
found in the councils of different church-
eses, has now to be traced.

The earliest canon on the subject is the fifteenth
of the Council of Ancora (A.D. 314), which provides that
the Church may not possess whatever property
the presbyters of a diocese may have sold during the
vacancy of the see. But this canon does not limit any
power which the bishop himself may have previously
possessed.

The Council of Antioch (A.D. 344) has two canons
bearing on this subject. The twenty-fourth directs
that Church property should be distinguished in such
a way that the presbyters and deacons may know of
what it consists, so that at the bishop's death it may
not be embezzled, lost, or mixed up with his private
property. By the twenty-fifth canon it is provided that
the provincial synod should have jurisdiction in cases
where the bishop is accused of converting Church prop-
erty to his own use, or managing it without the consent
of the presbyters and deacons, and also in cases where
the bishop or the presbyters who are associated with
him are accused of any misappropriation for their own
benefit.

The seventh and eighth canons of the Council of
Gangra prohibit, under anathemas, all persons from
alienating produce belonging to the Church except
they first obtain the consent of the bishop or his ecco-
nomus, or officer intrusted with the care of Church
property.

The fourth Council of Carthage, can. 31, enjoined
the bishop to use the possessions of the Church as trustee;
and by the next canon pronounced invalid all gifts,
sales, or exchanges of Church property made by bish-
ops without the consent in writing of their clergy.

By the twenty-ninth canon of the African code (A.D.
419) it is provided that no one may sell the real property
belonging to the Church; but in case of urgency the
primate of the province is to determine in council with
bishops (twelve) whether a sale is to be made or not.
In case the necessity for action is so great that the
bishop cannot wait to consult the synod, then he is to
summon the presbyters who witness the neighboring bishops at least
and to report afterwards to the synod. The penalty of
disobedience to this canon is deposition. By the thirty-
third canon, presbyters are forbidden to sell any
Church property without the consent of their bishops,
and in like manner the bishops are forbidden to sell any
Church lands without the knowledge of their synod or
presbyters.

Passing to Italy, we find that in A.D. 483, the cler-
gy being assembled in St. Peter's upon the death of
pope Simplicius, Basilius, the patrician and prefect of
Rome, acting as vicegerent of Odacor, the barbarian
king, proclaimed the following edict: "That no one,
under the penalty of anathemas, should alienate any
farm, buildings, or ornaments of the churches; that
such alienation is null and void." This decree was declared invalid at
the Council of Rome held by Symmachus (502), on
the ground of its being, contrary to the usages of the
fathers, enacted on lay authority, and as not being rati-
fied by the signature of any bishop at Rome. The
same council, however, rescinded the decree of the
alienation of Church property. Previously to this,
Leo the Great (447) had written to the bishops of
Sicily and forbidden the alienation of Church prop-
erty. Pope Gelasia (492-496) took action in the same
direction.

In the Gallican Church, the earliest reference to
alienation is to be found in a letter from pope Hilary
(A.D. 462) to the bishops of the provinces of Vienne,
Lyons, Narbonne, and the Maritime Alpes, which pro-
hibits the alienation of such Church lands as are
either waste nor unproductive, except with the consent
of a council.

The Council of Agde (A.D. 506) contains several can-
os on alienation, and the first Council of Orleans (511)
places all the immovable property of the Church in the
power of the bishop. By the first Council of Clermont
(535) all persons are excommunicated who obtain any
Church property from kings. The twelfth canon of the
third Council of Orleans (339) allows the recovery of
Church property within thirty years, while the twenty-
third canon renews the prohibition against the aliena-
tion of Church property by abbots, etc., without the
written consent of the bishop. Canons against aliena-
tion were promulgated by the councils of Paris (the
third), Noyon, and the third Council of Toledo. Similar
provisions were made in England by archbishop Theodore of Canterbury,
and in the Excep-
tiones and the Penitentiare.

The provisions of the civil law have been arranged as
follows: Immovable property belonging to the Church
cannot be alienated under any circumstances if it fall
within the following classes: (1) if it had been given by
the emperor; (2) if the thing to be alienated is the Church
or monastery itself; (3) when the proposed
transference is the eccosmus or other Church officer,
or a heretic; (4) when the property was given to the
Church on the condition that it should not be alien-
ated. Similar provisions to those above restrictions, immovable property
can be alienated either for (1) debt, (2) by
way of emphyteusis for a term, (3) in exchange with
another Church, (4) if the transference be the emperor,
or for the redemption of captives. We also find
laws directed against the alienation of Church property
in Lexes Viegiliiorum, bk. v, ch. iii (about A.D. 700);
Lex Alemannorum, ch. xx; and Codicilarius Regn.
Francorum (814). So it is found that the utmost pre-
cation was taken lest, under the pretence of necessity
or charity, any spoil or devastation should be made of
the goods and revenues of the Church. See Bingham,
Christian Antiqu. bk. VII, ch. vii, § 6, 7; Smith, Dict. of Christ.
Antiq. s. v.

In the United States the laws relating to the sale of
Church property, especially real estate, differ somewhat
in the several states; but they all include a reference to
the appropriate Church authority in the respective de-
nominations, and generally require a special application
to the civil court. See Corporation, Ecclesiasti-
cal.

Alignan, BENEDICT DE', a learned French Benedic-
tine and a traveller in Palestine, was priest of Notre
Dame de Grasse, in the diocese of Carcassonne, until,
in 1299, he was appointed bishop of Marsillargue. This
was at that time agitated by internal dissensions, oc-
casioned by both the viscounts and the monks laying
claim to civil jurisdiction. In 1230 D'Alignan associated himself at Thiet with the king of Navarre and the count of Champagne in order to make a journey through the Holy Land, and while in the East he contributed towards the construction of a castle. In 1248 he was elected council of Valencia. Under his prelacy, he introduced a new religious order called the "Brothers of the Holy Mary, the Mother of Christ," which Clement confirmed in 1256, and which the Council of Lyons suppressed in 1276. In 1260 he again visited the Holy Land, where he remained three years. He died in July, 1268. He left some works printed and others in MS. Among those published we find, Prefatio Benediti, Episcopi Mâconensis, in Commentarium suum de Sancta Trinitate et Fide Catholica (by Baluze):—Sententia Lata in Symodo, de Decimis:—Epistola ad Innocentium Pапam IV, in the Spicilegium of D'Achery:—De Constructionsu Castri Saphet, a work also inserted by Baluze in his Miscellanea. This is concerning the building of the fortress of Sapet in the Holy Land, in which he asserts that its power extends over two hundred and seventy villages, the site of which villages he claims to have been the place where Joseph was sold, where Christ first preached, where Peter paid the tribute-money, and many other events of sacred history transpired. This castle, the cathedral of the Christians of the Holy Land, fell into the hands of the Babylonians in 1266, and the temples were driven out. Great effort was made to regain this, but the two powers providing were not ready to make a decisive fight. The MS. (Bibliothèque Nationale, No. 4224) which contains the principal work of D'Alignan is a large volume in parchment. The title of the work is Tractatus Fidei Diversos Erros super Titulum: De Summa Trinitate et Fide Catholica in Decretalibus. This is a great exposition of Christian doctrine as a treatise on practical theology. In connection with this the author has several brief treatises, as, Exposition de l'Oraison Dominciale:—Salutation Angélique. See Hoefer, Nouv. Biog. Générale, s. v.

Allat, an ancient Arabian goddess, possibly a form of the moon.

Alainard (or Halynard), a French prelate, was born in the last half of the 10th century. He joined the Benedictine friars at the monastery of St. Bénigne, at Dijon. His parents, who belonged to the first families of Burgundy, attempted by persuasion and derision to deter him, but in this purpose, but in vain. Alainard was made priest at St. Bénigne; and his wise administration, together with his saintly life, won him the esteem of kings Robert and Henry I, as well as of the emperors of Germany, Conrad and Henry III. The position becoming vacant, the people of Lyons demanded Alainard for their archbishop, but he modestly refused until ordered by pope Gregory VI to accept. When he presented himself to receive the investiture, the emperor wished him to take the oath of fidelity, but he refused, asserting that his promise was sufficient, and that he preferred to remain a priest rather than take an oath. This firmness won the emperor's respect, which wished to assist at the consecration of Alainard (1046). In 1047 the emperor went to Rome, taking with him the new archbishop, who, by his affability and eloquence, won the regard of the Romans. After the death of Clement II, the people demanded him for pope, but he seceded himself; but Leo IX had been restored to the position. At the request of the new pontiff, Alainard accompanied him to France, Rome, and Monte-Casino, and was employed in the negotiations which preceded the treaty of peace between the Normans and the inhabitants of Lower Italy. The pope, invited to visit the emperor at Rome, died at Alainard of plagues in order to take part in the administration of the affairs of the Church. Hugh, who for bad conduct had been deposed from the bishopric of Langres, came to the Court of Rome to solicit his re-establishment. As he was about to return to France, Alainard joined him, with his companions, and dined with him. At the dinner some one administered poison to Alainard, who died in consequence, July 29, 1052, and was interred with high honor in the Church of St. Paul. See Hoefer, Nouv. Biog. Générale, s. v.

Alpes, in Roman mythology, was a surname of Mercury, because he had wings on his feet.

Allison, Archibald, an English divinity, was born in 1757, and matriculated at Balliol College, Oxford, in 1775, where he proceeded to the degree of B.C.L., March 28, 1784. At the time of his decease he was senior minister of the Episcopal Chapel, Cowgate, Edinburgh. In 1790 Mr. Allison published Essays on the Nature and Principles of Faith, a work which has taken a high place in celebrity. He gave to the world a number of Sermons (1809-15), also a Memoir of the Life and Writings of Lady Woodhouse (Trams, Edinb., R. Soc. 1818, vii, 515). See Christian Remembrancer, July, 1839, p. 440; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Allison, Hector, a Presbyterian minister, was examined by the Synod's committee and approved May 28, 1745. He was ordained by the Newcastle Presbytery in 1746 at White Clay, and settled at Drawyers. In 1750 he was sent for eight Sabbaths to Western Virginia. In 1758 he asked for a dissolution of his pastoral relation, but it was not granted for obvious reasons. In 1760 he was appointed chaplain to the provost of Philadelphia and sylvania forces, and, in answer to a pressing application made to the Synod in that year by the Church at Albany, N. Y., he was directed to supply the same. He joined the Newcastle Presbytery in 1761. An application from Baltimore on his behalf was not placed in his hands, it being deemed inexpedient. He was dismissed from the presbytery in December of that year with a view to join the South Carolina Presbytery, and was settled at Williamsburg, S. C., where he remained till his death, the date of which is not known. (W. P. S.)

Allison, Hugh, a Presbyterian minister, was a native of Pennsylvania. After his graduation from Princeton College, he was for some time engaged as a teacher in Charleston, S. C. He removed to James Island, taking with him a number of young men, with a view to superintend their education. He also became pastor of the Presbyterian Church on that island, where he died in 1781. See Alexander, Princeton Colleague in the 18th Century.

Aliterius and Aliteria. Jupiter and Ceres were thus called for preventing millers from milling more than their allotment.

Alitra. In Roman mythology, was a goddess of the Bedawin, whom Herodotus compares with Venus and Urania of the Greeks, the Mylitta (q. v.) of the Assyrians, Mirra of the Persians, perhaps also with Astarte of the Phoenicians, and Anatolia of the Armenians. The Arabs have always represented this goddess by a black, three-cornered, four-foot-high and two-foot-broad stone, which rested upon a golden frame, in Mecca. They affirm that this stone came from Abraham's feet—when he again built the holy Kaaba according to the original plan—which had been carried by the angels into heaven at the time of the Flood.

Alix, Ferdinand, a French theologian, was born at Frasne in 1740. He was brought up by one of his uncles; studied at Beaune; entered the Revolution, after which he returned and became rector of Vercel, near Pontarier. He died there, Feb. 4, 1825, leaving, Le Manuel des Catholiques, ou Recueil de divers Entretiens Familiers sur la Religion:—Les Impôts Modernes:—Le Dernier Prêtre d'un Prêtre du Jura. These three works were published in Switzerland from 1794 to 1796. See Hoefer, Nouv. Biog. Générale, s. v.

Alix, Jean, a French painter and engraver, lived in the 17th century, and was a scholar of Philip de Champagne. There is an etching by this artist of a Holy
ALIX

ALLEGATION

Family, after Raphael, executed in a pleasing style. It is marked " R. V. F.," i.e. "Raphael Urbino pinxit."

Alix, Pierre, a French ecclesiastical historian, was born at Dole in 1600. He was canon at Besançon, and went running in 1652. He sustained firmly the laws of the metropolitan chapter against the pope, Alexander VII. He died July 6, 1676. He wrote a treatise entitled Pro Capitulo Imperialis Biscantinis, super Jure Electedus ac Archiepiscopos ac Decanos Commentarios (Besançon, 1672)—also Refutatio Scriptor Rumana super Transmarinum Jura contra Juris Capitulii Biscantini. This again aroused the censure directed against him by father Simard, inquisitor of Besançon; but he responded to him in a small treatise, entitled L'Eponge pour Esfacer la Censure du Père Simard, etc. See Hoefer, Nouv. Biogr. Générale, s. v.

Al-Jahedh, the founder of a sect among the Mohammedans, which maintained that the Koran was an animated being, sometimes a man, sometimes a beast. This opinion has sometimes been supposed to be an allegory, signifying that the Koran becomes good or bad according to the true or false exposition of it; and in this sense the most orthodox Musulmans often say that the Koran has two faces, that of a man and that of a beast, meaning thereby the literal and spiritual sense.

Alkabas (or Alkabeta), Solomon Ben-Moses, a Jewish writer of Safed, in Upper Galilee, who flourished from 1599 to 1638, is the author of a commentary on the Song of Songs, entitledアウトラエトス (Venice, 1599):—on Esther, entitled בּ הַּ לֶא (ibid. 1685):—on Ruth, called דָּרַךְ רַעְיָה, The Root of Jesse (Const. 1651). He also wrote religious hymns, דָּרַךְ רַעְיָה, of which the hymn for the Sabbath eve, "דָּרַךְ רַעְיָה", "Come, my beloved," is best known. See Fürst, Bibl. Jud. i, 89; De Rossi, Dizionario Storico (Germ. transl.), p. 38. (F. P.)

Al-kadha, a term used by Mohammedans to denote the visit of consummation or accomplishment and pilgrimage to Mecca which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the Black Stone in the Kaaba, and went seven times round the temple. The first three rounds they ran as quickly as possible; the other rounds they went jumping, and after the seventh, to show that they were still vigorous after their journey; the other four rounds they walked, so as not to exhaust themselves. This custom is still observed by the Muslems making pilgrimages to Mecca. Having finished their seven rounds, prayer was proclaimed, and the prophet, mounted on a camel, rode seven times between two hills, in which at that time were to be seen two idols of the Koreishites. The whole concluded with a sacrifice of seventy camels, and the Muslims shaved themselves.

Al-kelam (Arab. the knowledge of the word) is the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God; and is full of subtile and intricate conceptions of abstract notions and terms. It is divided into four heads. The first treats of the nature and attributes of God; the second discusses predetermination, free will, and other kindred topics; the third contains the questions about faith and its efficacy, repentance, and other doctrines; the fourth desires into the evidence of history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the imams, the beauty of virtue, the turpitude of vice, and other kindred themes. The various disputes which have from time to time arisen on all the different points of their scholastic theology have given rise to a large number of different sects and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramians, the Motazaees, the Cadrarians, the Naiharians, the Giabarians, and the Murgians.

Al-kitab (Arab. the book), a name given to the Koran as "the book" by way of eminence, after the manner of the English expression "the Bible."

Allah alkar is the prayer with which the Mohammedans begin their religious service. See Muzzik.

Allah Māpraha was an ancient Indian teacher of religion, a holy priest, who commanded the carrying of the Lingam, and promised the forgiveness of sins as the result of obedience.

Allah Taala is the name given to the almighty being who was worshipped by the ancient Arabs before the introduction of Mohammedanism. He is the only true god, and stands above all the deities, who are companions of his power, but over whom he is supreme ruler.

Allamun, a Chaldaean name of the deity Nergal.

Allan, a Scottish bishop, was a native of Galloway, and became bishop of the Isles in 1305, and was one of the Scotch clergy who recognised king Robert Bruce's right to the crown in 1309. He died Feb. 15, 1321, and was buried at Rotheasy, in the Isle of Bute. See Keith, Scottish Bishops, p. 301.

Allat. See ALLITTA.

Allcott, John, an English Congregational minister, was born in Warwickshire in 1764. He was designed by his friends for a carpenter; but he became an artist in Scaglinda, under the tuition of the celebrated Wyatt. He established himself in business as a statuary and dealer in marble. Having acquired much wealth, he retired from trade, and gave himself to the ministry. He had been awakened to a sense of his spiritual danger in his eighteenth year by a sermon preached after a terrible thunder-storm which occurred in London. He united with the Church at Tottenham Court Chapel, London. Most of his Sabbaths he spent in preaching in connection with the London Itinerant Society. He was ordained as an evangelist in order that he might administer the sacrament to the suburban villages. He was preached against being wanted for a shopkeeper; and for having abjured his trade; but in 1814 he settled at Epping, and became pastor of the Independent Church. His labors were continued for nearly eighteen years. Paralysis having disabled him for service in 1822, he retired to his house, where he died Feb. 19, 1855. See (Lond.) Cong. Year-book, 1854, p. 217.

Alle, Girolamo, an Italian friar, was a native of Bologna, and lived in the first half of the 17th century. He entered the Brotherhood of St. Jerome at Fiesola, taught theology at Bologna, and succeeded to the highest honors of his order. He studied literature, together with the ecclesiastical sciences. He distinguished himself as a preacher, and published his sermons, together with certain works of poetry, among others four sentations, a species of sacred drama, which were printed successively at Bologna from 1641 to 1650. Another work of his has title, Il Concanato Scommenamento de Peni, Parole e Attioni Umane ch'è Lotto e Praticato Conchenta la Virtù nell'Animo, e il Scommenamento a Vizi, etc. (Bologna, 1653). See Hoefer, Nouv. Biogr. Générale, s. v.

Allegation, in ecclesiastical law, denotes articles drawn out in a formal manner to establish the complaint's cause against the person injuring him. The defendant answers the allegation upon oath, and this is called a defensive allegation. When issue is thus joined, both parties proceed to their respective proofs.
ALEGRI

Antonio (better known as da Correggio), an illustrious Italian painter, was born at Correggio, a town in the duchy of Modena, in 1494. As an Italian writer says he was instructed by Francesco Bianchi and Giovanni Murani. Others say that he was pupil to Leonardo da Vinci, and others still, to Andrea Mantegna. It is most probable that he learned the rudiments from his uncle, Lorenzo Allegri, a painter who was very fond of him, and at his death left him most of his property. His wonderful genius created such an admirable system of harmony, grace, and grandeur as his successors have never equalled. The principal work of Correggio is the great fresco painting in the cupola of the cathedral at Parma, completed in 1530. The cupola is octagonal, and the subject the Assumption of the Virgin. In the lower part he has represented the angels admiring the event. The dome of the Church of San Giovanni (of the Benedictines) at Parma is another of his wonderful works, which represents the Assumption of our Saviour, with the twelve apostles and doctors of the Church. Among his oil-paintings, one of the most celebrated is the St Jerome at Parma, including the Virgin seated with the Infant on her knee. For the Church of San Giovanni he painted two altar-pieces—one representing the Descent from the Cross, and the other the Martyrdom of San Placido. Correggio's famous work, called La Notte, representing the Nativity, may be seen in the Gemäldegalerie at Dresden, and forms a beautiful little picture of the Magdalen reading. Writers differ widely as to whether Allegri engraved any plates. This great artist passed some time in Mantua, on two occasions, with the marchese Manfredo, and the celebrated patronesses of arts and letters Veronica Gambera, relict of Gilberto, lord of Correggio. Here he had the advantage of examining the works of Andrea Mantegna, the frescoes of Cosmo, Lionardo Bruno, and Dosso, and also the grand collection of pictures, medals, cameo, and antiquities of Isabella da Este. He died March 5, 1534.

Allegri, Gregorio, an Italian ecclesiastic and composer of Church music, was born at Rome about 1580. He studied under Nanini and was intimate with Palestrina. He was thoroughly acquainted with harmony, and, although he did not possess a remarkable voice, was made one of the singers in the pope's chapel in 1629. He composed the famous Miserei, which is performed there yearly on Wednesday and Friday of Passion-week. He died at Rome, Feb. 16, 1652.

Allegri, Pomponio, an Italian painter, was the son of Correggio, and was born in 1522. He learned the rudiments of art from his noted father, who died, however, when Pomponio was only twelve years of age. He continued his studies under Francesco Maria Rondani, the most talented of Correggio's scholars. Pomponio executed a fresco painting in the cathedral at Parma, representing Moses Showing the Jordanites the Waters of the Law, which is finely colored, with beautiful parts, and heads expressed entirely in the style of Correggio.

Allegri, Francesco (called Da Cebbio), a Roman historical painter, was born in 1587, and was a scholar of Arpino. He executed some works for the churches and palaces of Rome, both in oil and fresco. He died in 1663.

Allegri, Giuseppe, a Florentine engraver, lived in the early part of the 18th century. The following are his principal works: the Virgin Mary with the Infant;—the Circumcision;—and the Stoning of St. Stephen.

Alleine (or Allein), Richard, an English Nonconformist and Puritan, was born in Somersetshire in 1611. He was educated at St. Alban's Hall, Oxford, and became rector at Balcombe, Somersetshire, but was rejected in 1652. He was noted for piety and zeal in labor. He died Dec. 22, 1681. He published Discourses (1683), a work still held in considerable estimation by Franscisco Bianchi and Giovanni Murani. Others say that he was pupil to Leonardo da Vinci, and others still, to Andrea Mantegna. It is most probable that he learned the rudiments from his uncle, Lorenzo Allegri, a painter who was very fond of him, and at his death left him most of his property. His wonderful genius created such an admirable system of harmony, grace, and grandeur as his successors have never equalled. The principal work of Correggio is the great fresco painting in the cupola of the cathedral at Parma, completed in 1530. The cupola is octagonal, and the subject the Assumption of the Virgin. In the lower part he has represented the angels admiring the event. The dome of the Church of San Giovanni (of the Benedictines) at Parma is another of his wonderful works, which represents the Ascension of our Saviour, with the twelve apostles and doctors of the Church. Among his oil-paintings, one of the most celebrated is the St Jerome at Parma, including the Virgin seated with the Infant on her knee. For the Church of San Giovanni he painted two altar-pieces—one representing the Descent from the Cross, and the other the Martyrdom of San Placido. Correggio's famous work, called La Notte, representing the Nativity, may be seen in the Gemäldegalerie at Dresden, and forms a beautiful little picture of the Magdalen reading. Writers differ widely as to whether Allegri engraved any plates. This great artist passed some time in Mantua, on two occasions, with the marchese Manfredo, and the celebrated patronesses of arts and letters Veronica Gambera, relict of Gilberto, lord of Correggio. Here he had the advantage of examining the works of Andrea Mantegna, the frescoes of Cosmo, Lionardo Bruno, and Dosso, and also the grand collection of pictures, medals, cameo, and antiquities of Isabella da Este. He died March 5, 1534.

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ALLEMANN


**Allen, Isaac,** JOCHANAN, a learned Jew of Constantinople, who flourished in Italy towards the end of the 15th century, where he instructed the famous Fico della Mirandola in Hebrew, is the author of *De spiritu,* a commentary on the Song of Songs. The introduction to this commentary, published separately by Baruch ben-Moses Chajin (Leghorn, 1790), See Furst, *Bibl. Jud.,* i, 39; De Rossi, *Dizionario Storico* (Germ. transl.), p. 38 sq. (B. P.)

**Allen, Amos,** a Baptist minister, was born in Maine about 1775. In 1807 he was licensed to preach by the First Church in Bluehill, Me. Three years afterwards he was ordained pastor; in 1811 he devoted himself to evangelical labors among the destitute churches of his native State. In 1818 he was chosen pastor of the Church in Brooksville, where he remained till 1835. For the next four years he supplied destitute churches. In 1837 he was called to the pastorate of the Second Church in Brooksville. From 1835 to 1868 he remained till 1842, when he resigned and returned to his work as an evangelist. The exact date of his death we have not been able to ascertain. See Millett, *Hist. of the Baptists of Maine,* p. 493. (J. C. S.)

**Allen, Asa Smith,** a Congregational minister, was born at Medfield, Mass., June 21, 1797. He studied theology at Angelica, N. Y., with Robert Hunter, D.D., and was licensed to preach March 2, 1827. On March 5, 1837, he was ordained at Angelica. At Cuba, N. Y., he became acting pastor of the Congregational Church in 1837, in which position he remained until 1846, when, in the employment of the American Home Missionary Society, he went to Wisconsin. Afterwards he became pastor, for nine years, of the Church in Dodgeville. From 1856 to 1868 he was pastor of the Church at Blue Earth; and in the latter year removed to Clear Lake, Ia., as pastor of the Church in that place, where he died, Nov. 7, 1876. See *Cong. Quar.,* 1877, p. 407.

**Allen, Benjamin Russell,** a Congregational minister, was born at Newport, R. I., in 1803. He commenced his ministry among the Baptists; but subsequently became a Congregationalist. His ordination took place Sept. 10, 1829. From Aug. 13, 1831, to Jan. 4, 1838, he was pastor in North Scituate, R. I.; and from Sept. 26, 1838, to some time in 1842, he was settled in Barrington. Shortly after leaving Barrington, he was called to South Berwick, Me., as the successor of the lamented Dr. William H. Horner. Here he remained twelve years. Immediately on resigning his office in South Berwick, he accepted a call to Marblehead, Mass., where he remained from 1854 until his death, which took place June 2, 1872. Mr. Allen was a minister of marked ability in his denomination, and left his impress on the communities in which he lived as a minister of the Gospel. See *Memorials of Deceased Congregational Ministers in R. I.* (J. C. S.)

**Allen, Beverly,** a Methodist Episcopalian, concerning whose birth, early life, and conversion there is no accessible record. He entered the itinerancy in 1871; was elected for ordination at the Christmas Conference; and in 1875 was commissioned to introduce Methodism into Georgia, where he became very prominent, having an almost unparalleled popularity as a preacher; but, like David, in an evil hour, fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room, with the threat of his death. The sheriff rushed in and Allen shot him, fled the country, and settled in Logan County, Ky., then called "Rogues' Harbor," where his family followed him, and where he resided until his death, practicing medicine. He ever remained a warm friend to the Methodist Church, which struck his name from her list of workers in 1792; but, to ease his troubled conscience, he drank in the doctrines of Universalism. Peter Cartwright, in his schoolboy days, boarded some time with Mr. Allen; and, on becoming a Methodist, visited the doctor in his sickbed, and records Mr. Allen's last sentiments as being a belief in the salvation of all but himself. We are unable to find the date of his decease. Mr. Allen was in his early career an earnest and devout preacher, and a man of extraordinary talents and zeal. See Sprague, *Annals of the Amer. Ep. Church,* ii, 118; Stevens, *Hist. of the M. E. Church,* ii, 155, 249, 301; iii, 101, 336; *Minutes of Annual Conferences,* 1781-92.

**Allen, Carey,** a Presbyterian minister, was born in Cumberland County, Va., in 1767. He entered Hampden Sidney College at the age of seventeen. In 1789 he was received by the Hanover Presbytery as a candidate for the ministry; was licensed to preach in 1790; and spent the succeeding years as a missionary in Virginia and Kentucky. In 1794 settled in Kentucky, and was installed pastor of Paint Creek and Silver Creek churches. He died Aug. 5, 1795. He was remarkable for a kindly disposition, and a great propensity to drollery without seeming to be aware of it. See Sprague, *Annals of the Amer. Presbyterian Church,* iii, 563.

**Allen, Charles,** a Congregational minister, was born in the north of Ireland, Aug. 7, 1848. He was converted under the grace of God, Ulster, and joined the Wesleyans, and became a class-leader and local preacher. On Mr. Allen's removal to Queensland, he joined the Congregationalists; studied four years at Camden College; and in 1871 was ordained in Newtown Congregational Church. He now entered upon his labours at Illawarra, in South Wales, and continued with great earnestness until his death, May 3, 1872. See *Lond. Cong. Year-book,* 1873, p. 514.

**Allen, David J.,** a minister in the Methodist Episcopal Church, South, was born at Charleston, S. C., Aug. 24, 1808. He professed conversion in his nineteenth year, and entered the South Carolina Conference in 1829. On account of ill-health he located in 1836, and settled in Western Tennessee. In 1840 he joined the Memphis Conference, and, with a short intermission, remained in its ranks until his death, in 1868. Mr. Allen possessed an extensive and accurate knowledge of general literature. He filled acceptably the appointments assigned him, and was twice elected as a delegate to the General Conference. See *Minutes of Annual Conferences of the Methodist Episcopal Church, South,* 1828, p. 246; *Simpson, Cyclopedia of Methodism,* v.

**Allen, Dianca Howe,** D.D., a Presbyterian minister, who died Nov. 9, 1870, was a member of the Presbytery of Cincinnati; and was for a number of years professor in Lane Theological Seminary at Walnut Hill, Oh., having been previously a professor in Marietta College. In the Theological Seminary he occupied the chair of sacred rhetoric and pastoral theology, and afterwards the chair of systematic theology. See *Presbyterian,* Nov. 19, 1870.

**Allen, Edmund.** See A. EDMOND.

**Allen, Edward E.,** a Methodist Episcopal minister, was born in Accomac County, Va., Aug. 15, 1804. He was converted at the age of seventeen; soon began to preach; and in 1827 was admitted into the Baltimore Conference. In 1865 he superannuated; and died at Shrewsbury, Pa., May 28, 1872. Mr. Allen was practical, scriptural, tender, affectionate, fervent. See *Minutes of Annual Conferences,* 1878, p. 21.

**Allen, Edwin Halsted,** an English Congregational minister, was born at Chichester, June 17, 1836. Surrounded by the influences of a holy parentage, he was one of those who grow up "as children of the kingdom." In 1859 Mr. Allen entered Spring Hill College; but college duties proved too much for his strength, and he was compelled to return home, where he died, Sept. 1, 1860. See *(Lond.) Cong. Year-book,* 1861, p. 158.
Allen, Eli W. R., a Methodist Episcopal minister, of whose birth and early life no record is accessible, judged at the General Conference in 1825; the Oneida Conference in 1830; and the Black River Conference in 1836. He superannuated in 1845, for one year, and again in 1846; and died at Amber, N. Y., March 3, 1864. See Minutes of Annual Conferences, 1864, p. 105.

Allen, Elizabeth, a minister of the Society of Friends, was born at Bristol, England, Dec. 11, 1787. She had a sweet disposition, was well educated, and was carefully instructed by Christian parents. In 1828 she appeared as a public minister. Her preaching was very pathetic and affecting. In 1863 a serious fall caused a lameness for the rest of her life. She died Aug. 29, 1871. See Annual Monitor, 1872, p. 13.

Allen, Ethan (1), an American general and infidel, was born at Roxbury, Conn., in 1738. He first became conspicuous in resisting the laws of New York in behalf of those who held land grants under New Hampshire. He led the attack against Ticonderoga in 1775, and did other valiant service in the American cause during the Revolution; and died in 1789. He published a number of controversial pamphlets:— A Narrative of his Observations during his captivity from 1778 to 1779:— and A Letter to the Editor of the Oracle. The object of this last work was to ridicule the doctrine of Moses and the prophets. Allen had some very absurd notions as to the future state of man; e.g. that man would, after death, transmigrate into beasts, birds, etc.; and that he himself would live again in the form of a large white horse. See Alls., Amer. Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Men.

Allen, Ethan (2), an Episcopal minister, was born at Londonderry, Vt., Nov. 25, 1794, and was a graduate of Brown University in the class of 1823. For some years after his graduation he was engaged in teaching in Millwood, Vt. In 1828 he became principal of the academy in Hanover, Mass, where he remained five years, and then removed to Rochester, N. Y. Here he had charge for some time of St. John's Parish School. While engaged in teaching, he had directed his attention to the study of theology, and, having been ordained, his first settlement was in Otis, Mass, where he remained ten years (1836–46), and then removed to Nantucket, Mass, and was rector of Trinity Church in that place for nine years (1846–55). His next pastorate was in Guilford, Vt., for twelve years, and he died there May 19, 1877. (J. C. S.)

Allen, Ethan (3), D.D., a Protestant Episcopal clergyman of the diocese of Maryland, and historiographer of the diocese, was rector in Dover, Md., in 1858; in 1857 was assistant minister in Baltimore; and in 1859 was agent for diocesan missions, and rector of St. Thomas's Church, Homestead, Baltimore Co., Md., which offices he continued to hold until 1862, when, retaining the agency, he officiated in Elliot Chapel, Baltimore. In 1864 he resumed his rectorship in Homestead; in 1867 he became rector of the Church of the Messiah, as well as of St. Thomas's; in 1867 was rector of Messiah only; in 1873 was his last parish; and subsequently was associate rector of St. Thomas's. In 1878 he removed to Newport, Ky., where he died Nov. 28, 1879, aged eighty-two years. See Prot. Episc. Almanac, 1881, p. 172.

Allen, Harrison, a Congregational minister, was born at Chilmark, on Martha's Vineyard, April 26, 1792. In 1815 he entered upon the preparatory studies for college, and completed them at the Boston Latin School. In the fall of 1820 he became a member of Bowdoin College. He taught a portion of his time while in college, graduated in September, 1824, and soon commenced a course in theology. For a time he took charge of the academy during his connection with Bowdoin College. He attended the Andover Theological Seminary, completing his course in 1829, and during the subsequent year was employed as agent for the American Board in parts of Maine and Massachusetts, where he was engaged in forming some auxiliary to the Board. On Sept. 24, 1829, he was ordained in Boston, from which place he embarked Dec. 1 of the same year, and arrived at Elliot, the scene of his mission work, Jan. 26, 1830. He describes the Chocow as kind and friendly to strangers, and he speaks of the Indians they met with more favorably. He died Aug 19, 1851. See Memoirs of Amer. Missionaries.

Allen, Henry, an English Wesleyan Missionary, was proposed to the Conference in 1828, sailed for the mission field in Jamaica, W. I., in March, 1824, and after a month had elapsed, died of pneumonia, April 17. He was a young man of considerable promise. See British Minutes, 1824.

Allen, Isaac, a Unitarian minister, was born at Westo, Mass. in 1829. He graduated at Harvard College in 1738, was ordained and installed pastor of the Church in Boston, Mass, March 14, 1814, and died in 1844. See Sprague, Annals of the Amer. Pulpit, viii, 178.

Allen, Jacob, a Congregational minister, was born at Columbus, Conn., Aug. 18, 1871. When about twenty-three he went to North Coventry, where he was converted and where he studied under W. Snow, a schoolmaster and ruff. After teaching, he entered Dartmouth College, graduating in 1811; studied theology with Dr. Burton of Theftford, Vt.; was ordained pastor at Tunbridge, Vt.; labored there and at Eastbury, Conn., at Voluntown, Sterling, and Preston; in 1815 he returned to Voluntown, preaching and laboring there till his death, March 15, 1856. He was Rev. Henry Robinson, in a sermon at his funeral, described him as "a sound and able theologian, an earnest and instructive preacher; eminently gifted in prayer; a faithful and devoted pastor, a wise and soul counselor;" etc. Mr. Allen was a frequent contributor to periodicals. See Cong. Quarterly, 1861, p. 261.

Allen, James (1), a Congregational minister, was born at Roxbury, Mass., in 1695, and was a graduate of Harvard College in the class of 1710. His ordination took place Nov. 5, 1718, and he was the first minister of the Church in Brookline, Mass. His ministry continued twenty-eight years, being terminated by his death, which occurred Feb. 18, 1747. His published sermons were seven in number, one of them being The Election Sermon Preached before the Massachusetts Legislature in 1744. His parish shared largely in the revival which so generally pervaded New England in the middle of the century in which he lived. See Pierce, Centen. Discourse; Allen, Amer. Biog. Dict. s. v. (J. C. S.)

Allen, James (2), an English Methodist minister, was born in Yorkshire, June 14, 1734. It was the purpose of his father to educate him for the ministry in the Established Church. To fit his son for his profession, he placed him under the tuition of a clergyman, whose immoral character so displeased the young candidate for holy orders that he withdrew from a Church which harbored in its communion men so dissolute as his tutor. Having received spiritual benefit from the ministry of Mr. Allen, a Methodist preacher, he joined his connection, and for nine years he was a popular minister in that denomination. Having the means to build a house of worship, he erected a meeting-house for himself, in which, with a good degree of success, he preached during the remainder of his life. Mr. Allen was the author of the hymn commencing "Sinner, will you scorn the message?" He died Oct. 31, 1804, in the village in which he was born. See Belcher, Historical Sketches of Hymns, p. 75. (J. C. S.)

Allen, James (3), an English Wesleyan minister, was born at Burslem, Sept. 28, 1787. He became a member of the class-meeting at the age of twelve; was called into the work of the itinerancy in 1806; retired from its activities in 1844; went subsequently to Bram-
ley, and died there, Sept. 20, 1863. Deep spirituality of mind, coupled with modesty and a constitutional re-serve, made this benevolent and affable man appear distant and taciturn. "His character was without a blemish, and the consistency shown in his youth was manifested in old-age" (Isaac Keeling). "I have known many Wesleyan ministers, but I never knew a holier man" (John Farrar). He was characterized by an em-

ingenious and moral discrimination, sometimes denying himself of even the necessary of life in order to give the more. See (Lond.) Wesleyan Meth. Magazine, Aug. 1866, p. 682–683; Minutes of British Conference (Lond. 1864), p. 11.

Allen, James (4), a Methodist Episcopal minister, was born in Worcester County, Md., Dec. 22, 1811. He became an orphan in early youth; experienced religion in 1832; acquired a good education; and in 1837 entered the Philadelphia Conference, in which he labored faithfully until death, Aug. 27, 1850. Mr. Allen was greatly devoted to the Church, and much beloved by all. As a preacher, he was studious and zealous; as a parent, affectionate and devoted; as a Christian, cheerful and spiritual. See Minutes of Annual Conferences, 1851, p. 558.

Allen, James (5), an English Wesleyan minister, son of James (3), was born at Uttoxeter, Aug. 30, 1822. He was educated at Kingswood School, entered the Didsbury Theological Seminary in 1844, the ministry in 1846, and died at Bramley, Aug. 30, 1873. "He was one of the best men," says a minister, "I ever knew. So stable in regular work, and so continuous in his labors, so single-minded in living for Christ; so indefatigable as a minister; so true and kind and affectionate to his colleagues." Says another, "His sermons, his counsels, his prayers, his wit, his cheerfulness, his very presence, always charmed me into kindliness and love. And I am speaking very moderately when I say there are one or two other ministers of the Church who owe their position and influence mainly to his efficient training and oversight." "His life was radiant with all manner of goodness." Mr. Allen was a diligent student, and very successful in conducting theological classes. See Buntings's Sprightly Memoir of him, with extracts from his journal, in Wesleyan Meth. Magazine, Jan. and Feb. 1875; also Minutes of British Conference, 1874, p. 9.

Allen, James Wilburn, M.A., a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 10, 1804. He was converted in 1822, and in the same year united with the Tennessee Conference. In 1827 he located on account of ill-health; but was again admitted into Conference in 1847, through being unable to do heretofore, and was continued on the supernumerary list until his death, Oct. 1, 1858. He was an industrious and able writer, and during his latter years, when unable to preach, wrote largely for the Church periodicals. See Minutes of Annual Conferences of the M. E. Church, South, 1858, p. 20.

Allen, John, an English Wesleyan minister, was born at Chapel-en-le-Frith, Derbyshire, June 10, 1737. His connection with the Wesleyan Society in 1766 was appointed to the Manchester Circuit, and successively to the Sussex Circuit, in Staffordshire, and others, including London, 1769; Bristol, 1772; Keighley, 1777; Leeds, 1794; Liverpool, 1795; and Bolton, 1797. In 1799 he became a superintend, and took up his residence in Liverpool, where he died, Feb. 20, 1810. "He had all the marks of a man of God." See Wesleyan Meth. Magazine, 1812, p. 2, p.1; Minutes of British Conference, 1810.

Allen, John D., an English Wesleyan missionary, entered the ministry in 1813, and was appointed to the island of Nevis, W.I. He labored with much zeal until June, 1817, when he was compelled to return to his native land to save his life. But it was too late. He gradually sank until he died, in November, 1817. He was a young man of an amiable disposition and genuine piety. See Minutes of British Conference, 1818.

Allen, Jonathan, a Congregational minister, was born at Braintree, Mass. He graduated at Harvard in 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the First Church in Bradford June 8, 1781; and died March 6, 1827. See Cong. Quarterly, 1859, p. 47; Sprague, Annals of the Amer. Pulpit, ii, 488.

Allen, Laban Wheaton, a Congregational minister, was born at Pelham, N.H., Dec. 11, 1843. After a preparatory course at Phillips Academy at Andover, he entered Amherst College, at which he graduated in 1866, and three years afterwards graduated at An- dover Theological Seminary. In 1869 he was ordained pastor at South Brantree, Mass., but left in 1872, going to Gleeley, Col., where he was acting pastor until 1873. On account of failing health, he sailed for Europe, residing there a year, then went to Los Angeles, Cal. Returning to his father's house in Hanover, Mass., he died there Aug. 23, 1875. See Cong. Quarterly, 1876, p. 418.

Allen, Lemuel Q., a minister in the Methodist Episcopal Church, South, was born in Habersham County, Ga., June 1, 1825. He experienced conversion in 1849; received his license to preach in 1852; was united with the North Georgia Conference. He was not equipped with any of the aids that early culture and mental discipline afford, but he consecrated a vigorous mind and an honest, noble heart, and soon became a powerful herald of the Cross. He died of can-cer, Aug. 8, 1866. Mr. Allen's pulpit ministrations were characterized by simplicity of manner and solidity of matter. He was zealous and devoted; was endowed with high social qualities, and was peculiarly happy in his domestic relations. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 220.

Allen, Lorenzo Bickford, D.D., a Baptist min-ister, was born at Jefferson, Me., June 4, 1812, and was a graduate of Waterville College in the class of 1836. For the next four years he was engaged in teaching, a part of the time at Richmond and a part of the time at Waterville. He pursued his theological studies at Thomastown under Prof. Calvin Newton, and was ordained pastor of the First Baptist Church at Thomastown on May 27, 1840, where he remained four years, and then became pastor of the Second Church in Waterville, sustaining the relation until July, 1849. During most of the years from 1845 to 1856 he was employed as secretary of the Maine Baptist Missionary Society. From November, 1849, to November, 1856, he was pas-tor of the Baptist Church in Yarmouth. In April, 1857, he entered upon his duties as professor of ancient la- nguages at Burlington University, of which he was for a time the president, resigning his position in 1865. For the next three years he was pastor of the First Baptist Church at Minneapolis, Minn., and for the next three years more he preached and taught at Waisoja, where he died, Aug. 20, 1872. (J. C. S.)

Allen, Morril, a Unitarian minister, was born at Dover, Mass., April 3, 1876, and was a graduate of Brown University in the class of 1896. Having studied theology, he was ordained as pastor of the First Congregational Church and Society at Pembroke, Mass., and there remained from Dec. 9, 1891, to Dec. 9, 1891. After resigning his office, he continued to preach for his parish and perform ministerial functions as his ser-vices might be needed. He was fond of agricultural pursuits, and acquired a wide reputation as an agriculturist. For several years he was president of the Plymouth Agricultural Society, which he had been largely instrumental in establishing. Although never seeking office, he was twice elected to the Senate of Massachu-setts from Plymouth County, and was a member of that
body in 1844 and 1845. He lived to the very great age of ninety-four years, four months, and fourteen days. See Necrology of Brown University, 1871. (J.C.S.)

Allen, Nathan, a Presbyterian minister, was born at Lansing, N.Y., March 9, 1820. In 1842 he entered Western Reserve College, where he remained until 1844, when he went to Hamilton College and completed his college course. In 1847 he entered Auburn Theological Seminary, and he spent two years in that institution. Having completed his studies, he was licensed by the Auburn Presbytery, and became pastor of the Congregational Church at Castille, N.Y. He was ordained by the Angelica Presbytery, and became pastor of the Presbyterian Church of Cuba, N.Y. He died in 1864. See Wilson, Pref, Hist, Almanac, 1865, p. 159.

Allen, Peter, a minister of the Reformed (Dutch) Church, was born in Columbia County, N.Y., in 1806. He graduated at the New Brunswick Seminary in 1837, and was licensed by the Classis of Poughkeepsie, N.Y., in the same year. He served as pastor at West New Hempstead and Ramapo from 1837 to 1838 — the former in Rockland County, N.Y.; the latter in Bergen County, N.J. After 1838 he again served his two churches until his death, which occurred in 1892. He was a good man, and full of the Holy Ghost and of faith. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 164.

Allen, Phoebe, a minister of the Society of Friends, was born Dec. 4, 1769, at Hitchin, England. She had a careful religious education. Possessing a lively disposition and superior tastes, she was both loved and admired. The power of true religion soon shed its influence upon her, and she dedicated her powers to the Master. In 1794 she made a journey into Yorkshire in the interest of the Society. She did not appear regularly in the ministry until 1797. From 1798 until 1801 she attended various meetings of the Society, and held some important positions. She lived a retired life until 1839, in which year she and her husband started on a journey through their own country and adjoining provinces. She died Oct. 2, 1856. See Annual Monitor, 1856, p. 5.

Allen, Reuben, a Free-will Baptist minister, was born in Rhode Island in 1794. He was one of the most laborious and successful ministers of his denomination. He lived in the neighborhood of New London, Conn., where he was a prominent citizen, because, as we are told, he found the inhabitants more congenial to his tastes and sooner impressed by his methods. He is said to have baptized at least fourteen hundred converts. He was especially gifted in revivals and protracted meetings. After many years of rare devotion to the cause of Christ, he died at North Scituate, R.I., May 90, 1872. See Freewill Baptist Register, 1872, p. 84. (J.C.S.)

Allen, Richard (1), an English Baptist minister, who flourished at the close of the 17th and the beginning of the 18th century, is said to have been a man of good endowments; and though he had not the advantages of a learned education, yet by constant application he became a good Oriental scholar. His public ministry began in the reign of Charles II., and he was a victim to the persecuting spirit which brought such discomfort to the Dissenters. He was fined and imprisoned and subjected to innumerable annoyances. On one occasion, as he was preaching a Thursday lecture, he, with ten other persons, was seized and thrown into Newmarket, where he remained until some of his friends had secured his release. In 1695 he became pastor of a church, meeting in Paul's Alley, London, and continued in that relation for nearly twenty-two years. His death occurred Feb. 20, 1717. He was the author of the following works: An Essay to Prove, Synopsis of Psalms with Compiled Verses, a Christian Duty, and to Resolve the Doubt concerning it (1890, 8vo): — A Brief Vindication of an Essay to Prove Singing of Psalms, etc. (1696, 8vo) — A Doctrinal Death: the End of a Truly Christian Life (1790, 8vo), a sermon at the funeral of Mr. John Griffith: — A Discourse on the Death of King William III (1702, 4to) : — A Sermon on the Union of England and Scotland (1707, 8vo) : — Biographia Ecclesiastica (2 vols, 8vo). He was one of the most eminent ministers of the New England Churches, and flourished in the first four centuries and part of the fifth. See Haynes, Baptist Cyclop. i, 18-20. (J.C.S.)

Allen, Richard (2), a minister of the denomination of Friends, was born at Cork, Province of Munster, Ireland, in 1786. He was one of the first pupils admitted into the Waterford School, and for many years was connected with that institution. His services were not limited to the education of the young; but for upwards of a century he was a useful minister among the Friends. He often travelled as a messenger of Christ through his own country and Great Britain, and once visited Canada. He died Jan. 5, 1875. See Annual Monitor, 1874, p. 1.

Allen, Samuel (1), a minister of the denomination of Friends, was born in London, England, Nov. 15, 1771. His ministry did not extend beyond the central and southern counties of England. His standard of right in religious and social and commercial affairs was a high one. His appeals to others were not always made in that spirit of charity which "hoped all things." Towards the end of his life he suffered with many bodily infirmities which often induced mental depression. He died at Hitchin, Oct. 22, 1868. See Annual Monitor, 1870, p. 2.

Allen, Samuel (2), brother of two other ministers in the British Wesleyan Methodist Conference, was born at Fetcham, Surrey, in March, 1800. He was converted at the age of fourteen, ordained in 1818, and appointed to Ceylon, where he labored with much success for fourteen years, following health and death in his return to England. He retired from circuit work in 1853, and died at Wavertree, April 11, 1878. He was a faithful and discriminating pastor, and his ministry was valued for its thoughtful exposition of Scripture. He was a diligent student of the Scriptures in the original, and collected and collated revised versions with great care and scholarly care. See Minutes of British Conference, 1878, p. 87.

Allen, Stephen Thompson, a Protestant Episcopal minister of the diocese of Quincy, Ill., was ordained, and soon after began his ministry, at Aurora. In 1865 he removed to Muscatine, Iowa, as rector of Trinity Church, and held this position until 1868, when he returned to Aurora as rector of his former parish, Trinity. In 1871 he became rector of Grace Church at Galesburg, Ill., and continued to officiate in that parish until the date of his death. He died in Aurora, May 3, 1878, aged sixty-nine years. See Prot. Episc. Almanac, 1878, p. 106.

Allen, Thomas, an English clergyman and writer, was born in 1572. He was educated at, and became fellow of, Merton College, Oxford; became the literary friend and assistant of Sir Henry Savile; and died in 1636. He published Observationes in Libellum Chrysostomi in Esaiae. See Wood, Athenae Oxonienses; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Allen, Thomas D., a Methodist Episcopal minister, was born in Acroam County, Va., Dec. 26, 1801. He was taught the fear of the Lord from childhood; experienced conversion about 1820; and subsequently emigrated to Ohio, where, in 1829, he united with the Ohio Conference. In 1834 he transferred to the Baltimore Conference, in which his burning zeal overcame his constitution, and in 1853 he was a man of thorough devotion and unflagging energy. See Minutes of Annual Conference, 1886, p. 468.

Allen, Thomas G., a Protestant Episcopal mini-
Allen, Timothy, a Congregational minister, was born at Norwich, Conn., Sept. 1, 1715, and graduated at Yale College in 1736. He was ordained pastor at West Haven in 1738, but four years after was dismissed by the Consociation for some little improprieties of speech. This was at the time of the great awakening, and Mr. Allen was one of the preachers from whom the excitement was catching. He was for a while a teacher of a kind of theological school in New London called “The Shepherd’s Tent.” He was settled in Ashford in 1757, remaining there seven years. His next charge was Chesterfield, Mass., from which he was not dismissed until he was eighty-one years of age. He died there, Jan. 12, 1806. Mr. Allen was somewhat eccentric in his manners, but was a man of genius and talents, of strict morals, and a powerful preacher. He published several Sermons, and two pamphlets, entitled, respectively, Salvation of All Men Out of All Dispute, and An Essay on Outward Christian Baptism. See Cong. Quar., 1806, p. 267.

Allen, William, a Unitarian minister, was born at Stoughton, Mass. He graduated at Harvard College in 1801; was ordained pastor of a church at Chelmsford, Nov. 16, 1808; and died in 1845. He published several single Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 58.

Allen, William (1), a Christian martyr, was a laboring man, and lived at Somerton, England. He was burned at Walsingham in September, 1556, because he would not adhere to the rules and regulations of the Romish Church. See Fox, Acts and Monuments, vii, 381.

Allen, William (2), a Baptist minister, was born in Maine about the year 1750. He received a license to preach from the Church in Columbia, and not long after received a call from the First Church in Jefferson, of which he was ordained pastor in 1809. During the long period of twenty-seven years he was the devoted and faithful minister of this church, his pastorate closing with his death in 1836. See Millett, Hist. of the Baptists in Maine, p. 433. (J. C. S.)

Allen, William (3), D.D., a Congregational minister and writer, son of Thomas Allen, was born at Pittsfield, Mass., Jan. 2, 1754. He graduated at Harvard College in 1779, and studied theology under the Rev. Dr. Pierce, of Brookline. He began preaching in Western New York in 1804; after some months he returned to Massachusetts, and was made a regent of Harvard and assistant librarian. In 1809 appeared the first edition of his American Biographical Dictionary, containing notices of some 700 Americans—the first work of the kind published in this country. The second edition of this Dictionary was published in 1832, and contained over 1800 names; and the third edition, published at Boston in 1857, contains about 7000 biographies. In 1810 he was ordained pastor of the Church in Pittsfield, as his father’s successor. In 1817, when Democratic principles were already organized, he was elected president of the tribunal of mathematicians. We are indebted to him for a census of the habitants of each province of China for the twenty-fifth and twenty-sixth years of the reign of Khieng-loung (1760 and 1761). He obtained these statistics from Heoupon, and translated them into Chinese. The whole was sent to the tribunal of mathematicians in Europe in 1775. The conquering Tartars for a time suppressed this census-taking, fearing that it would reveal the secret of their forces to the Chinese. He confirmed all the calculations of the celebrated missionary Aniot, and gave the proof of the progressive augmentation of the Chinese population. The census obtained by Allenstein is found in the Description Générale de la Chine, 4th ed. p. 288. In the twenty-fifth year of the reign of Khieng-loung the population numbered 196,837,977, and the following year 158,214,624. Allenstein died in 1777. See Hoefer, Nouv. Biog. Générale, s. v.

Allerton, Ralph, a Christian martyr, suffered under the reign of queen Mary, being burned at Elizabeth on Sept. 17, 1557, for rejecting the Romish priests. See Fox, Acts and Monuments, viii, 405.

Allesbrooke, Robert, an English Congregational minister, was born at Darley Oaks, Needwood Forest, Staffordshire, in 1835. Subsequently his parents moved to Worcestershire, where he was converted. He removed to London, and was engaged in ragged-school teaching and out-door preaching. From London he
went to Spring Hill College, to better prepare himself for the ministry. In 1863 he was ordained at Elyeaston, Derbys, where he laboured but a few months; and on Dec. 27 of that year died. See (Lond.) Cong. Year-

Allet, Jean Charles, a French designer and engraver of portraits and sacred history, was born in Paris about 1668. He lived many years in Italy, and probably died at Rome in 1732. The following are some of his principal works: The Crucifixion, after Andrea Pozzo;—The Shepherds,—The Virgin, Mary and St. Joseph Adoring the Infant Jesus:—The Saviour Brought before Pilate:—Annunciation Restoring Sight to St. Paul:—The Vision of St. Paul. The last two are considered Allet's best works on historical subjects.

Alley, Miss Isabella T., a missionary of the Protestant Episcopal Church, who died at Cavalla, Africa, Sept. 29, 1856, left a comfortable home in Virginia in October, 1855, going out in company with Rev. Robert Smith to identify herself with the mission at Cape Pal-
mas. See Amer. Quart. Church Rec. 1857, p. 144.

All-fools-day, a name given to the first day of April, on account of an absurd custom, which prevails in various parts of the world, of ridiculing people and imposing on them in a variety of ways. Numerous explanations of the origin of this custom have been attempted. Among them are the following: (1.) In France the person imposed upon is called poisson d'Avril, "an April fish," which is thus explained. It is contended that the word poisson, through the ignor-
ance of the people, is corrupted from passion, and that the expression is a corruption of the original, which was almost entirely lost. The intention, it is contended, is to commemorate the mocking of our Lord by the Jews. As the passion of Christ took place about this time of the year, and as the Jews sent him backwards and for-
wards, from one officer to another, to mock and torment him, so we send about from one place to another such persons as we think proper subjects for our ridicule (see Bellingen, Etymology of French Proverbs, 1656; and Gentleman's Magazine for July, 1783). (2.) Anoth-
er attempt to explain it has been made by referring to the fact that the year formerly began in Brit-
ain on March 25, which was supposed to be the day of the incarnation of our Lord. So April 1, being the octave of March 25, and the close of the festival both of the Annunciation and the New Year, became a day of extraordinary mirth and festivity. (3.) It has also been explained as having a Jewish origin. It is said to refer to the mistake of Noah in sending the dove out of the ark before the water had abated on the first day of the Hebrew month, answering to our month of April; and, to perpetuate this delicacy, it was thought proper that whoever forgot so remarkable an event should be sent on some fruitless errand simi-
lar to the ineffectual message upon which the bird was sent by the patriarch. (4.) It has been shown that the practice of making April-fools on the first day of that month has been an immemorial custom among the Hinduts at a celebrated festival held about the same period in India, called the Huli festival (see Pearce, Asiatic Researches, vol. ii.). (5.) Maurice, in his In-
dian explanations of the origin of this custom has shown that the ancient Hinduts, who were residing both in England and in India, had its origin in the ancient practice of celebrating with festival rites the vernal equinox, when the new year of Persia anciently began.

All-hallows. See All-SAINTS'-DAY.

Alliaco, Peter de. See AILLY, PIERRE D'.

Alliance of Reformed Churches. See Pres-
byterian Alliance.

Allibond, John, D.D., an English clergyman, was born in Buckinghamshire, and educated at Magdalen College, Oxford. He was for some years head-master of the free-school adjoining Magdalen College, and af-
terwards became rector of Bradwell, in Gloucestershire, where he died, 1646. He was an excellent Latin poet and philologist. See Allibone, Dict. of B. and A. Aut. a. v.

Allibond, Peter, an English clergyman, was born at Warden, near Sandy, in Bedfordshire, about 1560. He was educated at Magdalen Hall, Oxford, and trav-
elled for some time beyond the seas, after which he became rector of Cheshneys, Bucks. He died in 1629. He translated several religious works from the French and the Latin. See Wood, Athenae Oxonienses, a. v.

Allin, Edmund, a Christian martyr, was a miller, dwelling in the parish of Frittenden, Kent, England. He read and explained the Scriptures to his friends, and in this way was the means of bringing many souls to Christ. His course was soon found out by some popish priests, and he was arrested, examined, and cast into prison, where he suffered miserable torments. He was afterwards burned at Maidstone, in 1557. See Fox, Acts and Monuments, viii, 521.

Allin, Frederick, an English Congregationalist, was born at Lancing, Sussex, Jan. 25, 1921. While at school at Portsea, he was converted under the ministry of the Rev. T. Cousins. He received pri-
vate instruction from the Rev. Joseph Turnbull at Brighton, and afterwards at Boulogne. He was ad-
mitted as a student at Highbury College in 1839, and left in February, 1840, to commence his ministerial lab-
ors at Highbury Chapel, Brighton. Here he laboured for a few months, and afterwards to the Grand Parade Chapel, where he was ordained July 8, 1846. Upon the failure of his health, he left Brighton in March, 1848, and went to the vicinity of London. Having recovered strength, he preached for a time at Highgate, but found it neces-
sary soon to remove to the more genial climate of Pen-
zance, in Cornwall, at which place he became, in the summer of 1850, co-pastor with the venerable John Foxell. He died March 29, 1852. See (Lond.) Cong. Year-book, 1858, p. 204.

Allin, John, (1), a Congregationalist minister, was born in 1596. After graduating, as is supposed, at the University of Cambridge, he entered the service of the Church of England. It is thought that he is the man who was silenced at Ipswich by bishop Wren, on account of his Nonconformity, and removed to London. In 1637 he removed to New England, being obliged to escape thither in disguise. Immediately after his ar-
ival he became a resident of Deatham, Mass., and af-
terwards of his town. On April 1, 1641, he was ordained as pastor of the Congregational Church in that place. In 1646, when an attempt was made to bring the colonists into subjection to the British Parliament, he was chosen spokesman for his Church, and presented a paper sustaining the magistrates of the colony who were determined on resistance. One of the leading controversies of this period grew out of the decision of the Synod in 1652 that persons who had been baptized in infancy, and whose lives were moral, might claim baptism for their children. President Chauncy, of Har-
vard College, wrote a work in opposition to this view, to which Mr. Allin replied, supporting the Synod. This controversy was a protracted one, and Mr. Allin took a prominent part in it. Though not elegant, his written style is marked by simplicity and force. Occasionally he shared the labors of Eliot in his benevolent visits to the Indians. He died at Deatham, Mass., Aug.

Allin, John, (2), an English Wesleyan minister, was born at Satcombe, near Holsworthy, Aug. 19, 1809. He united with the Church in his eighteenth year, with the ministry in 1834, became a supernumerary at Brist-
tol in 1876, and died April 24, 1878. His aim was to do his Master's work in his Master's spirit. In pastoral duties he was diligent (being especially attentive to the
sick and needy), amiable, and judicious. See Minutes of British Conference, 1878, p. 41.

Allin, Rose, a Christian martyr, was one of the five who were burned at Norwich in the middle of the 16th century for the testimony of Christ and his Gospel. See Fox, Acts and Monuments, vii, 381.

Allin, Thomas, one of the most honored ministers in the Methodist New Connection, and one of the most venerable for years and attainments, was born at Broseley, Shropshire, England, Feb. 10, 1784. He had but a moderate education, but was converted at thirteen, and then saw the advantages of mental culture. Removing into Staffordshire, he became a useful local preacher, and in 1808 began to itinerate, though with disinterest and solemnity. He had the natural gift, exalted piety, and an affectionate disposition. His circuit life extended only to twenty-five years. A delicate constitution obliged him to become a supernumerary in 1833, having travelled in only twelve circuits, but for more than thirty years he rendered greater service to the cause of God in his retirement than he had done in his activity. He became distinguished as a preacher, and men of culture gathered from various churches to hear him in his later years; yet he was as diligent and faithful as a pastor as he was eminent as a preacher. For many years he was corresponding member of the annual committee which gave him the authority of a presiding elder in the Connection of the Methodist Church. He was president of the Conference in 1822 and 1846, and for many years secretary of the missions. In addition to these important duties, for some years before any college was established in the body, Mr. Allin guided the studies of a succession of young men who had been chosen for the ministry, and he was theological tutor to the Connection. He was also the author of several polemical publications, which were of great value when written, and a volume of chaste and elegant sermons, published after his death, was soon bought out. Paralysis overtook him at the age of eighty-one; but the serene, luminous atmosphere in which he lived enabled him to rally, and the childlike simplicity of his life made old-age delightful, even beautiful. His earthly pilgrimage closed at Cheddle, in all the calm of a summer sunset, Nov. 7, 1866.

Allio, Matteo, an Italian sculptor, lived in the 17th century. He executed some works in the Church of Sant' Antonio at Padua in 1633, and some very elegant pilasters, which are highly praised by writers. In the Chapel of the Dominican Church at Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being inferior to one of Sant' Antonio by Bronzini, placed by the side of it in 1667, is said to have caused the artist's death, owing to the serious way in which he took the matter to heart.

Allio, Tommaso, an Italian sculptor, lived in the 17th century, and was brother to Matteo. In the chapel of the Dominican Church at Padua there are two statues by Tommaso—one of Faith and the other of Hope; in the Church of Sant' Antonio also, one of Hope and one of Charity; and some statues in the chapel of the Church of San Benedetto.

Alloll, Joseph Franz, a Roman Catholic prelate of Germany, was born at Sulzbach, Aug. 10, 1755. He studied at Munich, Amberg, and Landshut; received holy orders in 1816; and went to Vienna, Rome, and Paris for the sake of studying Oriental languages. In 1821 he was appointed Privatdocent at Landshut, and advanced in 1823 to the chair of exegesis and Oriental languages. In 1827 he went to Munich, where he lectured until 1855. He was not called to Ratisbon, to leave this place again in 1838 for Augsburg, where he died, May 22, 1873, as cathedral provost. Of his many works, the most important is Die heilige Schrift des Allien u. Neuen Testament. Aus der Vulgata, mit Bezug auf den Grundtext, neu übersetzt und mit kurzen Anmerkungen erläutert (6 vols. Nuremberg, 1830-35, and often since). Besides, he published, Historische Alterskunde der Hebräischen Sprache und ihrer Geographie (Munich, 1821):—Über die inneren Motive der kanonischen Horen (Augsburg, 1848; French transl. by Dodille, Des Motifs Intrinsèques des Heures Canonicale, Châlon-sur-Saône, 1865). See Literarischer Handweiser für das Kultur. Deutshland, 1875, p. 240. (B. P.)

Alliott, Richard, LL.D., an English Congregational minister, was born at Nottingham, Sept. 1, 1804. He was thoughtful and serious from early childhood, and mental exercises were more pleasurable to him, when a boy, than physical. He joined his father's (Rev. Richard Alliott) Church, and became exceedingly useful in teaching young men both in the Bible and in general knowledge. His convictions and tastes led him to seek the ministry as his profession and joy. Mr. Alliott completed a course at Homerton College, and studied for two sessions (1826-27) at the University of Glasgow. He became assistant minister to his father in 1827, and in 1830 was ordained as co-pastor. On the death of his father, in 1846, he succeeded to the entire pastorate. In 1843 Mr. Alliott accepted the pastorate of the Church in York Road, Lambeth. In 1849 the Western College invited him to its presidency, which he accepted. In 1856 Chestnut College pressed his claims on his attention, and he exchanged the provincial for a metropolitan chair. In 1866, because of his wife's ill-health, Mr. Alliott removed to Birmingham, and occupied the theological and philosophical chairs at Spring Hill. Soon after he connected with his professorship the pastorate at Accock's Green. But he was not privileged to occupy these posts of honor and usefulness long. He died Dec. 20, 1863. Mr. Alliott did not succeed to his father's position and influence, but he excelled his predecessor in the few duties which remain. Besides a few miscellaneous sermons and articles, he published only the Congregational lecture in 1854, and an octavo vol. entitled Psychology and Theology. See (Lond.) Cong. Year-book, 1865, p. 217.

Alliott, William, an English Congregational minister, brother of the Rev. Richard Alliott, Jr., was born at Castlegate Parsonage, Nottingham, July 22, 1807. He united with his father's church at Castlegate, and thence proceeded to Wymondley College and the University of Glasgow to study for the ministry. He was ordained to the pastorate of Howard Chapel, Bedford, in 1832, where for thirty-five years he made full proof of his ministry. His death occurred Aug. 12, 1867. Mr. Alliott was not a modest, able, and modest, able, and was not a humbler, but was a useful one. See Wilson, Preb. Hist. Alumni, 1860, p. 271.

Allison, David, a Presbyterian minister, was born at Galefoot Farm, in Orchiltrie, Ayrshire, Scotland, in 1798. He graduated at the University of Glasgow with the honors of a baccalaureate. He was licensed in 1821, and died July 7, 1858. As a preacher he was clear and perspicacious. He was not a popular preacher, but was a useful one. See Wilson, Preb. Hist. Alumni, 1860, p. 271.

Allison, John, an English Baptist minister, was born at Craven, Yorkshire, in 1788, and was converted in early life. Soon after his decision to enter the ministry, he pursued a course of preparatory study at the Academy in Bradford, and then settled in a village near that place, where he remained nine years. Subsequently he was pastor at Ogden fifteen years, and at Chapelfold, near Dewsbury, for ten years. His life was a laborious one. He preached three times a week, once or more, called to Raitzen, to leave this place again in 1838 for Augsburg, where he died, May 22, 1873, as cathedral provost. Of his many works, the most important is Die heilige Schrift des
Allison, Matthew, a Presbyterian minister who died July 8, 1872, aged seventy-seven years, was a member of the Presbytery of Huntington, and was pastor of the Presbyterian churches of Millinton and Lost Creek, Pa. See Presbyterian, Aug. 3, 1872.

Allison, Thomas, a minister of the Associate Church, was born in Pennsylvania, June 8, 1771. He pursued his classical studies at Canonsburg Academy (now Jefferson College), and studied theology under the direction of the Rev. Dr. John Anderson. He was licenced early in the year 1800, and preached in various places until some time during the following year, when he was installed as pastor at Mount Hope, Pa. In this charge he continued to labor until near the close of his life, when failing health induced him to resign. He died in April, 1840. See Sprague, Annals of the Amer. Pulpit, IX, iii, 71.

Allucella (transmutation) is a term used by Zwingli, in his controversy with Luther, to indicate that the identification of the two natures of Christ is only figurative and nominal. See Hagenbach, Hist. of Doctrines, ii, 486.

Allogenes ('αλλογένης). (1.) Revelations of "Allogenes," as of Zoroaster and others, are mentioned by Porphyry (Vita Plot. 5 18) as appealed to by the Gnostics contemporary with Platonius. But it seems probable that the Porphyrian "Allogenes" was the putative author of the principal work of the following book. (2.) An apocryphal book or series of books bearing this name is said by Ephiphanus to have been used by the Sethians, the Archontics, and, apparently, the sect which he calls the "Gnostic."

Alloprosalois (favoring now one, then another), in Greek mythology, was a surname of Mars, given because of the uncertainty of war.

Allori, Cristofano (called Bronzino), an Italian painter, was born at Florence in 1577. He was the son of Alessandro, and by him was instructed in the art for a time. He became a good colorist by imitating the works of Ludovico Cardi, called Cigoli. He did several fine pieces of work for the churches and convents of Florence, and for the palaces of the Medici; also many admirable portraits of the most eminent men of his time. The St. Julian of the Pitti Palace is the grandest of his productions, though his picture of Judith with the Head of Holofernes is better known. Many copies of his works are to be found throughout Italy. Owing to the indulgences that were often seduced him from his labors, his works are extremely rare and he himself comparatively little known. He died in 1621.

Alouez, Claude Jean, an early Jesuit explorer of the Northwest, was born in France in 1620. He went to Quebec in 1658, and spent some years in the Algonquin missions on the St. Lawrence. In 1665 he founded the Mission of the Holy Ghost at Chemon ergon, on Lake Superior. He then began collecting data concerning the Mississippi; explored Green Bay, where he founded the Mission of St. Francis Xavier; and labored among various tribes of Indians. In 1676 he permanently established at Kaskas nia, III., the mission begun by Marquette; but in 1679 retired at the approach of La Salle. His last field of labor was among the Micmacs on St. Joseph's River, where he died in 1690. His contributions to the Jesuit Relations, concerning the ideas and manners of Indians of that time, are said to possess great value.

Alouin. See Baron, St.

Alloway, William, an English Congregational divine, was born at Trowbridge, June 15, 1800. In his seventeenth year he was converted at Tabernacle Church, Trowbridge. In 1830 he entered Hackney College as a student for the ministry. Having completed his course in 1834, he offered himself to the London Missionary Society to work among the freed blacks of Jamaica, and was immediately sent. Mr. Alloway occupied successively three stations of the mission—Dry Harbor in 1835, Porus in 1842, and Ridgemount, Mandeville, in 1856, where he died Jan. 18, 1877. Mr. Alloway's work was characterized by the intelligence and thorough devotion of his converts, and his high standing as a counsellor among his fellow ministers. See (Lond.) Cong. Year-book, 1878, p. 805.

Allston, Washington, an eminent painter, was born of honored parentage at Georgetown, S. C., Nov. 5, 1779, and was a graduate of Harvard College in the class of 1800. He developed early in life his enthusiastic poetic and artistic love for the fine arts. Such was his desire to perfect himself in what he meant to make his profession that, having disposed of his patrimonial estate, he embarked in 1801 for the Old World, and became a pupil in the Royal Academy in London, of which Benjamin West was the president. Subsequently he spent several years in Paris and in Italy. During the eight years he was abroad, he made the acquaintance and secured the friendship of some of the most eminent painters and poets in Europe. Returning to America in 1809, he passed two years in this country, and then crossed the ocean again, and remained seven years (1811-18). Domestic afflictions were greatly blessed to him in the cultivation of his talents and tastes, and he came back to his native land an altered man. Having built a studio in Cambridge, Mass., he devoted himself to religious art, producing some of the finest paintings in that department that have seen the light in modern times. The subjects of some of these were, The Dead Man Resolved by the Bones of Eliahu;—The Angel Liberating Peter from Prison;—Jacob's Dream;—Elisabeth in the Desert;—Staël and the Wuch of Endor;—and Belshazzar's Feast, his last work, which he left in an unfinished state. His other works were, Spalatro's Vision of the Bloody Hand;—Gabriel Setting the Guard of the Hebrews;—Three Pages;—and others. He died suddenly at Cambridge July 8, 1843. In a sermon preached after his decease by Rev. Dr. Albro, the religious character of Allston was portrayed in a most attractive light. See Allbone, Dict. of Brit. and Amer. Authors, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v. (J. C. S.)

All-sufficiency of God is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them0 conscious of receiving. As his all-sufficiency is that whereby he has enough in himself to denominate him completely blessed, so his all-sufficiency is that by which he has enough in himself to satisfy the most enlarged desires of his creatures and to make them completely blessed. See Attributian of God.

We practically deny this perfection—1. When we are discontented with our present condition and desire more than God has allotted for us (Gen. iii, 5; Prov. xix, 3); 2. When we seek blessings, of what kind soever, in an indirect way, as if God were not able to bestow them upon us in his own way, or in the use of lawful means (Gen. xxi, 35); 3. When we use unlawful means to escape imminent dangers (ch. xx, xxvi; 1 Sam. xxi, 15); 4. When we distrust his providence, though we have had large experience of his appearing for us in various instances (Josh. vii, 7; 9; 1 Sam. xvii, 1; 2 Chron. xiv, 11; xvi, 8; Psa. lxvii, 19); 5. When we doubt the truth or certain accomplishment of the promises (Gen. xviii, 12; Psa. lxxxvii, 8; Isa. xl, 14); 6. When we decree great changes, though called to them by God, under a pretence of our unfitness for them (Jer. i, 8, 6).

The consideration of this doctrine should lead us—1. To seek the means of our salvation and not in human things (Jer. ii, 13); 2. To commit all our wants and trials to him (1 Sam. xxx, 6; 2 Cor. xii, 8, 9; Heb. xi, 19); 3. To be courageous in the midst of danger and opposition (Psa. xxxvi, 1); 4. To be satisfied with his dispensa-
Allyn, Henry, a Methodist Episcopal minister, was born at Windsor, Conn., about 1813. He emigrated to Illinois in 1832; was converted in his seventeenth year, and received license to preach in 1839. Six years later he was ordained deacon, in 1840 elder, and in 1851 entered the Southern Illinois Conference, wherein he labored until his death, Nov. 27, 1855. Mr. Allyn was laborious, zealous, spiritual. See Minutes of Annual Conferences, 1856, p. 165.

Allyn, Norman, a Methodist Episcopal minister, was born at Hartford, Conn., Jan. 23, 1810. No record of his life-work is accessible other than that he was a member of the Southern Illinois Conference, served the Church as a delegate and earnest minister for nearly thirty years, and that hundreds were added to the Church through his instrumentality. He died March 27, 1864. See Minutes of Annual Conferences, 1864, p. 205.

Allyn, William (cardinal). See ALLAN.

Alma (bounteous, i.e. "the giver of food"), in Roman mythology, was a surname of several deities, but more especially of Ceres, goddess of food (or of plenty).

Almachius, a martyr at Rome, is commemorated as a saint on Jan. 1 in old Roman lists.

Almahad, a principal deity of the Himyarites of Southwestern Arabia.

Almali, Nathanael. In, a Jewish physician of Saragossa, who flourished in the 13th century, is known only as the translator of Maimonides's Mishna-commentary on the Seder Kodashim. For the benefit of the Jews of Rome, he made the Hebrew translation from the Arabic. The translation was finished, together with a preface, by the translator in 1298. See Fürst, Bibl. Jud. i. 89; Grätz, Gesch. d. Juden, vii. 584. (B. P.)

Almarias (or Armaries), a name used in ancient English records for the muniments or archives of a church library.

Almarche, John, a martyr, was in prison for some months in Turin, Piedmont, in 1538, where he sustained much cruelty, being racked to death. See Fox, Acts and Monuments, iv. 440.

Almaricus of Chartres. See AMALRIC.

Almery (or Aumbery), the medieval hatch; a cupboard occasionally used for keeping broken meat; hence a confusion was made in calling the "almonry" the place of alms-giving, and the "almoine" that where the dole of fragments from the conventual tables was daily made. The word is derived from armarium, and usually designates the wall-closet or locker for keeping the alms 
furnished in an alms-plate, the dole used in baptism and confirmation, and the holy oil for the sick. In many cases the eucharist reserved for the last communion was stored in an aumbery near the altar, as is still the case in Italy. In the cloister the books used in reading-time were kept in an aumbery placed either within the church close to the door, or else a locker adjoining it at the north-east angle. The Greeks had an aumbery for holding the vestments of the religious—

a sort of hanging wardrobe over the altar; from the 5th century presses for the same purpose were erected in the sacristies of the Western Church. The Carthusians had two aumbries, one on the right for the vessels, and another for books. Aumbries to contain proces- sional crosses, the bier, taper-stands, and burial furniture occur in walls near the cloister and cemetery. All the keys were locked up by the sacristian at night in a master-aumury until early in the morning. Usually the aumury is provided with a slab. Up to the 16th century the piscina had a small upper shelf for the chalice; and even in later examples a small crevice for holding the cruets and vessels is found. Sometimes a small ledge for the calamus appears; and until the 18th century the marks of holes for the hinges of doors are visible: after that date, however, the aumury became common.

Almoll, Solomon ben-Jacob, a Jewish physician, who flourished in the Levant at the beginning of the 16th century, is the author of Ḥelak Ḥamas, or a grammatical treatise on the Sheva (Constantinople, 1520):—אַלָּמַל, דְּרוֹסָא, a Hebrew lexicon, only reaching to the letter Nun (ibid.). See Fürst, Bibl. Jud. i. 39 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 59; Steinacher, Bibliog. Handbuch, p. 5; id. Catalogus Libr. Hebri. in Bibl. Bodl. p. 2292. (B. P.)

Almond-tree, the symbol of St. Mary, in allusion to Aaron's rod, which blossomed in a night; but M. Montambret conceives the plant to be dedicated to the Holy Trinity.

Almonry, a room where alms were distributed, generally near to a church, or forming a part of it. See ALMERY.

Al-moshaf (Arab. the volume), one of the names of the Koran (q. v.).

Almoshtari, the planet Jupiter, was adored as a divinity by the ancient Arabs.

Almosnino, Moses ben-Baruch, a Jewish rabbi, was born about 1500. He was the son of a Spanish family which was driven from the peninsula by the decree of 1492 and settled at Salonica. He received an excellent education in almost all branches of science and literature, and was one of the greatest pupil orators of his age. He died about 1580. Besides a number of astronomical works, he wrote, נַשְׁבַת יְיֵי (Salonica, 1572; Venice, 1597); a philosophical commentary on the five Megilloth:—ὁ πρῶτος μετοχή (Salon. 1663), a commentary on the Pirke Abot:—בִּין הָרָאִים (ibid. cod. and often), an apology for the Mosaic law and the

Alms-bag, a small purse, of velvet or other cloth, used for carrying alms during divine service.

Alms-basin (or Alms-dish), a vessel of metal in which to receive the bags containing the "alms for the poor and the other devotions of the people" for presentation on the altar. They are made of brass, pewter, or more precious metals. Ancient examples frequently have representations in relief of the temptation of Eve or the return of the two sons from Canaan; modern specimens are commonly adorned with texts of Scripture.

Alms-basin of the 16th Century.

Alms-bowl, a vessel used by the priests of Buddhism for the purpose of receiving the food presented as alms by the faithful. These priests are strictly forbidden to eat any food not given as alms, except it be water or some substance used to clean the teeth; and when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder, and is usually covered by the outer robe. It may be made either of iron or of clay, but of no other material. It must first be received by a chapter, and then be officially delivered to a priest whose bowl is found, on examination, to be in the worst condition. No priest is allowed to procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces. When a priest visits a house with the alms-bowl, he must not do anything to attract the attention of the inmates, but remain silent until he is observed; then if anything is given, he receives it, otherwise he passes on. Buddha says, "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation." The priest is forbidden to pass by any house, when going with the bowl to receive alms, on account of its meanness or inferiority. When he visits a village, house, or street three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be a separate offering. When his bowl is sufficiently filled, he is to return to his dwelling and eat the food he has received, of whatever kind it may be. The bowl is also carried by the priestesses, or chief female recluses, who go from door to door in the same manner as the priests, receiving the contributions of the faithful. See Hardy, Eastern Monachism.

Alms-box (or Alms-chest), a receptacle fastened to the wall of, or standing on, a pillar in a church, for receiving the general offerings from the poor during public service. This usage is mentioned in the fourth Council of Carthage (where this receptacle is called sacarium and gasophylacium), and by St. Augustine (De Diversis, serm. 50). It was appointed by canon 84 of the Synod of London (1662) to be presented in every parish, to the intent that parishioners may put into it their alms for their poor neighbours. See Landou, Eccles. Dict. s. v.

Alms-day (or Alms-Saturday), the Saturday before Passion Week, i.e., preceding Palm Sunday; so called because contributions for the poor during Lent are sometimes given out on that day, so as not to interfere with the solemnities of the coming Holy Week. The Secret in the Sarum office for the day referred both to the alms-giving and the alms-distribution.

Alms-dish. See Alms-basin.

Alms-man, a name for male inmates of an alms-house, or house of charity. Some of the 16th-century alms-houses were erected out of the spoils of the suppressed monastic institutions.

Almuitum (or Amess) is often confounded with, but is wholly distinct from, the amicus (amicitus). The amess was a hood of fur annually worn while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required; the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which—a figure of Sir John Stodely—remains in the Church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear amesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued.

Almy, William, an American philanthropist, a member of the Society of Friends, was born Feb. 17, 1761. He became a cotton-manufacturer at Providence, R. I., where he amassed a large fortune and endowed a large boarding-school. He died Feb. 5, 1836.

Almenae, Consilium. See Alchester, Council of.

Alcoa, a holyday observed by the heathen laborers of America. After they had received the fruits of the earth, in honor of Dionysus and Demeter.

Alôôé (or Alvêôé), in the mythology of the inhabitants of the Andes, was an evil spirit which the Chilians regarded as the originator of all evil and destruction. They also believe that they would live forever if this spirit did not come to take them away in death. They adorn that the white people (Spaniards) brought this evil demon to their country, and that previous to his coming death was entirely unknown.

Alohim (the god), the name of a group, or possibly triad, of Sidonian divinities, to whom temples were erected by Eshmunzer II, king of Sidon.

Alóôis, Pietro, an Italian poet and theologian, was a native of Caserte. He entered the order of Jesus, and became professor in the colleges of Naples and Lecco. He died in 1667. He wrote, Cultura Epigrammatica (Lyons, 1665; Naples, 1664) — Commentarius in Evangelia Quadraginta (Paris, 1668). See Hoefer, Nouv. Bibl. Générale, s. v.

Alowichius. See Alwig.

Alôôisius, Johannes, a martyr, was sent down from Geneva to certain parts of Calabria in 1559, there to be their minister. He was subsequently sent for to Rome, and there suffered martyrdom. See Fox, Acts and Monuments, iv, 471.

Alôôozza (or Alôozza) (the powerful) was the name of a goddess worshipped by several tribes in Arabia, especially at Nakla, near Mecca. A tree (Akazie) was dedicated to her. The Arab Dalen was the first to dedicate this tree to her. He also built her a temple, which was said to give out musical sounds when any one entered it. When Mohammed introduced Islam,
he destroyed the temple and the tree, and slew the priestess.

Alpan, an Etruscan goddess who waits upon Turan, or Venus. She is winged, with ear-rings and necklace, and bears two palm branches, which she strikes together. She may be compared to the Greek Graces.

Alpanu (or Alpnu), an Etruscan goddess, with coronet, ear-rings, tuinc, and mantle, and a star behind her head, who is represented on one mirror as embracing the goddess Akhuvitir, on another as embracing the goddess Thaur, and on a third as attracting the love of a youth called Famu.

Alpedrinha, Jorge da Costa, a Portuguese prelate, was born at Alpedrinha, in the province of Beira, about 1406. He is more commonly known by the name of cardinal de Alpedrinha, in remembrance of the place of his birth; but he was in reality cardinal of the capital of Portugal, and was one of the most able theologians of his time. Born of a noble family in the enjoyment of opulence, he received a brilliant education, became a priest, and was first bishop of Evora, from which he became archbishop of Lisbon. He was loaded with favors by Edward and his son, and it is said that he received more ecclesiastical revenue than any other prelate of his time. He was appointed counsellor of Alfonso V, and had charge of the education of Catharine, daughter of king Duarte. The credit of cardinal Alpedrinha became proverbial, and he maintained his influence in all the affairs during the reign of Alfonso V. In the time of João II he was prince-regent, and held the direction of affairs. Old causes of dissension still existing, however, eventually led to trouble between the youthful prince and the cardinal. At length, wearied of these dissensions, Alpedrinha be- took himself to Rome, where he acquired as much influence as he had at Lisbon, and under Sixtus IV, Innocent VIII, Alexander VI, Paul III, and Julius II he served with the interests of Portugal. He returned to Rome, Sept. 19, 1508, at an extremely old age. The fragments of his Letters still preserved bear evidence of great wisdom. See Hoefcer, Nouv. Biog. Générale, s. v.

Alphanus, an Italian ecclesiastic, was successively a monk of Monte-Casino, abbot of St. Benedict at Salerno, and archbishop of that city. He attended a council, held by Nicholas II, at Beneventum, and subscribed his own name to the act of condemnation mentioned under his name. He also deacon mentions some of his writings, as an Account of the Martyrdom of St. Christina; and Hymns, all given in the Italia Sacra, tom. ii.

Alphæa (also Alphonia), in Greek mythology, was a surname of Diana, derived from Alpheus, god of the river from whose per seucution she was com pelled to fly among the naiads of Lycia, and blacken her face with mud, that the god might not find her. A temple was erected here in her name, and also a statue of black marble in remembrance of this occurrence.

Alpheus (or Alyphus) was bishop of Apamea, in Syria Secunda, and attended the council of Nicaea (A.D. 787). He was 820, and Antioch (422). He was one of the adherents of whom Eunoeus of Cesarea was the see of Antioch.

Alpheus, in Greek mythology, was a god of a river, the son of Oceanus and Tethys, famous for his love for the nymph Arethusa, who bathed in the river which he ruled over. She refused his proposal and fled, leaving her dress behind her. Alpheus was already close upon her, when she,1 wished to heighten the river with a cloud. However, Alpheus followed the cloud, when it was suddenly changed into water. Alpheus now changed himself into his watery form and sought to mix his stream with hers, but Diana removed her to the island of Ortigia. Again Alpheus found a way to her, and Arethusa, not wishing to withstand such a passionate love, permitted him to mix his waves with hers. The ancients related some very wonderful things about these two streams. The Arethusa was said to become of a red color when the blood of the sacrifices at Olympia flowed into Alpheus. The latter is also said to have slain his brother, and in despair he threw himself into the Nysanthus River, which subsequently bore his name. The water was said to possess the virtue of giving to those who washed in it fortuitous gifts of health and beauty. The Alpheus River rises on the southern limit of Arcadia, and runs through Elia, in Peloponnesia.

Alphonso (Alfonso) of Santa Maria, archbishop of Burgos, distinguished himself at the Council of Basle (1431-48), from which, with the other Spanish prelates, he withdrew when the synod proceeded to depose Eugenius IV. He left an abridged History of the Kings of France and Spain, the Emperors, and Popes.

Alphonso (Alfonso) de San Victor was bishop of Zamora, and a Benedictine. He moved to the see of Toledo, thence to Orense, and lastly to Zamora, where he died, in 1660. He composed the Rule of St. Benedict, in Spanish (vol. i, Madrid, 1415; vol. ii, Toledo, 1651).

Aired. See Aldred.

Ailrich, William P., D.D., a Presbyterian minister, was born in 1818. His first pastorate was at Newcastle, Del. He was for many years connected with Princeton College, Pa., filling the chair of mathematics and natural philosophy. He served several churches successively as pastor in the neighborhood of Washington. He died at Winterset, Ia., Dec. 31, 1868. As a student he was laborious and patient, an instructive and amiable gentleman. See Presbyterian, March 26, 1870; Gen. Catal. of Princeton Theol. Seminary, 1872. (W. P. S.)

Alrunen, in German mythology, are prophesying women, to whom the ancients paid the greatest respect and honor. The Gothic historian Jornandes relates the following: "The Gothic king Filimer found certain women among his people, whom he called Alorningen. As these women were somewhat suspicious-looking charac ters, he banished them from his kingdom, and compelled them to wander about in forsaken places. Thus they came in contact with other people of the woods, called Feigenfrauen, and thus originated this horrible generation of human beings. Vetus says of them, 'We have seen, dwelling in the reign of Vespasion, Weleda, a certain deity, universally worshipped as a goddess; but in earlier times also the Germans worshipped Aurinia and other women.' It is not quite clear, however, that the name Aurinia is the same as Alrunen.

Aracon, Thomas Louis de Henin Lieterard, cardinal, a Belgian prelate, was born at Brussels in 1590. He was distinguished even more by his lofty character and the sanctity of his manner than by his illustrious ancestry, which ran back to Thierry of Alsace, count of Flanders. Although a younger son when he was consecrated to the ecclesiastical calling, he became the elder by the death of his brother, Charles Louis Anthony, prince of Chima, and lieutenant-general in France and Spain, who died in 1740. Thomas, then cardinal-archbishop of Mechlin and primate of the Low Countries, immediately transmitted the principality of Chima to his younger brother, Alexander Gabriel, governor of Oudenaarde. After the taking of Brussels by the French, he addressed a letter to Louis XV, expressive of his faith in a Higher Power, and suggesting the sentiment contained in the Te Deum, which they were ordered to chant. He died Jan. 6, 1759. See Hoefcer, Nouv. Biog. Générale, s. v.

A-Smeri is the name of the person who, the Mohammedan legend, formed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelites,
and they believe that some of his descendants inhabit an island bearing his name in the Arabian Sea.

Alscheich, Moses ben-Chajim, one of the most distinguished Jewish commentators and preachers of the 16th century, was born at Safet, in Upper Galilee, about 1520. He was rabbi of his native place, where he died about 1598. "His merits as an exponent of Scripture are incontestable: chief of the expository labors of his predecessors. He generally gives the literal interpretation first, and then endeavors to evolve the recondite and allegorical sense, so that his commentaries may be regarded as a useful synopsis of the various Midrashic and Cabalistic views of Scripture" (Ginsburg). He wrote, מדרשים על השעם, a commentary on the Pentateuch (Venice, 1601 and often) — מדרש משלי, a commentary on Proverbs (ibid. 1591) — מדרשים על התנאים, a commentary on the Psalms (ibid. 1605) — מדרש רחל, a commentary on Ruth (ibid. 1601) — מדרש על ספר ישעך, a commentary on Esther (ibid. ed. 1610) — מדרש על ספר איוב, also a commentary on Job, in the twelve minor prophets (Flurtch, 1765) — מדרש על ספר ישעך, a commentary on the earlier prophets (Offenbach, 1719) — מדרש על ספר ישעך, a commentary on the later prophets (Flurtch, 1765) — מדרש על ספר ישעך, a commentary on Ecclesiastes (Venice, 1601) — מדרשים על ספר ישעך, a commentary on Lamentations (ibid. ed.) — מדרש על ספר ישעך, a commentary on Daniel (Amst. 1726) — and קצירה מנעון, a commentary on Job (Jesuits, 1727). See Först, Bibl. Jud. i, 41 sq.; De Rossi, Dizionario Storico (Ger. transl.), p. 40 sq.; K. Kitto, Cyclop. i, 123; Ginsburg, Commentary on Ecclesiastes (London, 1861), p. 78 sq.; Banage, Histoire des Juifs (Taylor's transl.), p. 704; Etheridge, Intro. to Heb. Literature, p. 415. (B. P.)

Alents, John George, a German Reformed minister, emigrated to America in 1757; was pastor of a Church in Philadelphia, and while serving there accepted a call to Germantown in 1758, where he remained until 1762. From Germantown he was called in 1763 to Wenz's Church in Montgomery County, and was especially active in its erection. Here he labored seven years, and died in 1769. See Harbaugh, Fathers of the German Ref. Church, ii, 97.

Al-Strat, the sharp bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all at the close of the solemn judgment, whether destined for Paradise or torment. They believe that the just will pass over it like lightning, but that the wicked will be an age in passing it, and will fall into hell fire.

Alsop, Vincent, a celebrated English Nonconformist divine, was educated at St. John's College, Cambridge. He received ordination at the hands of a bishop, and settled as assistant master in the free school of Oakham, Rutland. Here becoming dissatisfied with his former ordination, he was ordained "in the Presbyterian way," and afterwards presented to the living of Wilby, Northamptonshire, but was ejected by the Act of Uniformity in 1662. He then preached privately at Welbourn, and at Stillingfleet's Mischief of Separation for his Nonconformity. He wrote a book against Sherlock, called Antiozzo, which procured him much celebrity as a wit, and, in addition, an invitation to succeed the venerable Mr. Caution in Westminster. Here he drew great crowds to his chapel. His Mischief of Separation, in answer to Stillingfleet's Mischief of Separation, and his Melius Inquirendum, in answer to Dr. Goodman's Compassionate Inquiry, remain historical landmarks in the history of Nonconformity. He died May 8, 1703. See Encyclop. Brit. a. v.

Alston, Nathaniel, an English Wesleyan minister, was born at Preston, Lancashire, in 1812. He was converted young; became a local preacher at the age of sixteen; entered the ministry in 1834; became a superintendent after forty-one years of active service; retired to Fareham, and died of paralysis, Aug. 7, 1878. He was a close student, an original, evangelical preacher, a master of his profession, although timid. See Minutes of Conference (Lond. 1879), p. 12.

Alston, Philip William Whitmel, a clergyman of the Protestant Episcopal Church, was born on Fishing Creek, in Warren Co., N. C., Feb. 28, 1813. His mother dedicated him to the Lord from his birth, and took care that his education should be conducted accordingly. The family removed to Edenton, N. C., when he was about five years of age; and here, in process of time, he began his academic course under the Rev. John Avery, D.D. In 1822 he attended Shocco Springs Academy, in the same state. In January, 1826, he entered the University of North Carolina and graduated in 1829, but remained at the university as a resident graduate during the next year, when he removed to the University of Richmond, in Virginia, and remained there until appointed for two or three years in reading and study. In 1834 he joined the Protestant Episcopal Church, and in the following year was a deputy to the General Convention. In June, 1838, he was ordained deacon, and exercised his ministry at Randolph until February of the next year, when he became rector of Calvary Church, Memphis, a position which he held until the close of his life. He died at Columbia, Tenn., June 17, 1847. Mr. Alston was distinguished for his taste for the fine arts, possessing considerable skill in drawing. As a preacher, his manner was earnest, but quiet. His social qualities were in the same order. See Sprague, Annals of the Amer. Pulpit, v, 754.

Alston, William J., a Protestant Episcopal clergyman of the diocese of New York, entered the ministry in 1859, and in the following year became rector of St. Philip's Church, New York city; in 1862 he was rector of St. Thomas's Church (African), Philadelphia, in which he remained until 1872, when he returned to his former charge, St. Philip's. He died May 26, 1874, aged forty-seven years. See Prot. Episc. Almanac, 1875, p. 144.

Alsop, Asaph II., a minister in the Methodist Episcopal Church, South, was born in Wilson County, Tenn., Dec. 17, 1826. He professed conversion in 1848, and was admitted into the Tennessee Conference in 1850. Early in 1856 he retired to his native place, where he died, Aug. 31, 1856. Mr. Alsop was an excellent preacher and a devout Christian. See Minutes of Annual Conferences of the M. E. Church, South, 1856, p. 669.

Alsvidur (eisiv), in Norse mythology, is one of the two horses that draw the wagon of the sun; the other is called Askravur.

Alt, Johann Karl Wilhelm, a Protestant theologian of Germany, was born Oct. 1, 1797, at Hoyenwerda, in Upper Lusatia. He studied at Leipzig and Halle; and, after passing his theological examination in 1817, he became tutor in a noble family. In 1821 he was promoted as doctor of philosophy; was appointed deacon at Eisleben in 1822, and advanced to the pastorate in the same place in 1829. In 1835 he was called to Hamburg; was honored in 1836 with the degree of D.D.; and was appointed in 1860 as senior of the Hamburg ministerium. He died Dec. 28, 1869. His theology was that of vulgar rationalism. His publications are mainly sermons, in a list of which is given by Zachold, Bibl. Theol. i, 18–20. See Hamburger Correspondent, Jan. 12, 1870, No. 10. (B. P.)

Altheim. See Altheim.
Altamura, Ambrose of, a Dominican, published several works: II Melchisedek (1658), in praise of the Holy Sacrament; Praise of the Saints of His Order; and commenced a new Dominican Library (vol. i. 1677—shortly after his death). See Echard, ii, 660.

Altar. Gatusus is an idol worshipped by the Kal- mucks, and is represented in the form of a snake with four feet. The carrying of such an idol is thought by them to be a sure protection against all dangers.

Altan Jidarki Burchan (the golden and imperishable), in the mythology of the Mongolians, was one of the holy prophets who came from heaven from time to time to warn the world. He appears to have lived in that period of time in the world's history when the ages of men had come down as low as thirty thousand years.

Altani, Antonio, an Italian prelate and diplomatist, was employed by pope Eugenius IV in several important affairs, especially as nuncio to the Council of Basle. Two new nunciateur,one in Scotland in the time of James I, the other in England in 1497—were in- trusted to him by the same pontiff, who also made him bishop of Urbino. Nicholas V, successor of Eugenius, also sent Altani as nuncio to Spain in order to negotiature for the marriage of the emperor Frederick III and Eleanor, infant princess of Portugal. Altan died at Barcelona in 1446, after more than twenty years of service and labor. See Hoefer, Nouv. Biog. Générale, s.v.

Altanes, in Roman mythology, was a south-west- erly wind, believed to be a son of Tellus because he was thought to come out of the earth.

Altar. Christian, the table or raised surface on which the eucharist is consecrated.

1. Names of the Altars. — I. Trapesa (τραπέζα), a table; as in 1 Cor. x, 21. This is the term most commonly used by the Greek fathers and in Greek liturgies; sometimes simply the table by pre-eminence, but more frequently with epithets expressive of awe and reverence. St. Basil in one passage (Ep. 78) appears to contrast the tables of the orthodox with the altars of Basilides. Sozomen says (Hist. Eccles. ix, 2, p. 368) of a slab which covered a tomb that it seemed to show that he was familiar with stone tables.

2. Thiasisterion (θιασίστεριον, the place of sacrifice), the word used in the Sept. for Noah's altar (Gen. viii, 20), and both for the altar of burnt-sacrifice and the altar of incense under the Levitical law, but not for heathen altars.

This word in Heb. xiii, 10 is referred by some commentators to the Lord's table, though it seems to relate rather to the heavenly than to the earthy sanctuary. In Ignatius, too, it can scarcely designate the table used in the eucharist. But by this word Eusebius (Hist. Eccles. x, 4, 44) describes the altar of the great church in Tyre, and again (Pameg. i, 57) he speaks of altars erected throughout the world. Athanasius, or Pseudo-Athanasius (Disp. contra Arianum), explains the word "table" by this term. This name rarely occurs in the liturgies. It not infrequently designates the enclosure within which the altar stood, or bema (see Mede, Works, p. 382 sq.).

3. The Copts call the altar Hilasterion (ἱλαστήριον), the word applied in the Greek Scriptures to the mercy-seat, or covering of the ark; but in the Coptic liturgy of St. Basil they use the ancient Egyptian word Fmam-nershoush, which in Coptic versions of Scripture answers to the Greek theskeisterion.

4. The word Bemos (Βόμος) is used in Scripture and in Christian writers generally for a heathen altar (so 1 Macc. i, 54, 59). The word is, however, applied to the Levitical altar in Ecclesiastics (i, 12), the work of a gentilizing writer. It is generally repudiated by early Christian writers except in a figurative sense:

Clement of Alexandria (Stromata, vii, 717) and Origen (Contra Celsum, viii, 389) declare that the soul is the true Christian altar (boma), the latter expressly ad-
mitting the charge of Celsum that the Christians had no material altars. Yet in later times it was sometimes used for the Christian altar.

5. The expression mena Domini, or mena Dominica, is not uncommon in the Latin fathers, especially Augustine. An altar raised in honor of a martyr frequently bore that name: as "mena Cyriani." The word mena is often used for the slab which formed the top of the altar.

6. A Rams is frequently applied by Tertullian to the Christian altar, though not without some qualification. Yet it is repudiated by the early Christian apologists on account of its heathen associations. In rubrics, ars designates a portable altar or consecrated slab. Ars is also used for the substructure on which the mena, or altar proper, was placed.

7. But by far the most common name in the Latin fathers and in liturgical dictum is altar, a "high altar," from altar. This is the Vulgate equivalent of thiasisterion. So Tertullian, Cyprian, and Augustine. Yet Cyprian speaks (Ep. 59, § 15) of "diaboli altar," so uncertain was the usage. In the Latin liturgies scarcely any other name of the altar occurs than altar. The plural, altaria, is also occasionally used by ecclesiastical writers, as invariably by classical authors, to designate an altar. The singular altarum occurs in later writers, but is also used in a wider sense for the bema, or sanctuary; so also altaruris.

8. In most European languages, not only of the Romanesque family, but also of the Teutonic and Slavonic, the word used for the Lord's table is derived, with but slight change, from altar. In Russian, however, another word, prestol, properly a throne, is in general use.

II. Parts Composing Altars. — In strictness the table or tomb-like structure constitutes the altar—the steps on which it is placed, and the ciborium, or canopy which covered it, being accessories.

The altar itself is composed of two portions—the supports, whether legs or columns, in the table form, or slabs in the tomb-like, and the mena, or slab which formed the top.

Table-altar. (From a Mosaic in the Church of St. Apollinaris-in-Classe at Ravenna.)

The expression cornu altaruris (horn of the altar), often used in rituals, appears to mean merely the corner or angle of the altar, no known example showing any protuberance at the angles or elsewhere above the general level of the mena, although in some instances the central part of the surface of the mena is slightly hollowed. By the cornu evangeli is meant the angle to the left of the priest celebrating; by cornu epistolat that to the right. These phrases must, however, it would seem, date from a period subsequent to that when the Gospel was read from the ambo.

III. Tomb-altars. — The change from wood to stone as the material of altars in the early Church was not only for reasons of durability and elegance, but probably grew in part out of the necessities of the times, especially the celebration of worship in the catacombs of Rome; and this in turn gave rise to the custom, espe-
specially prevalent there, of combining an altar and a tomb together. Hence the form gradually changed from the flat table, or mensa, to the chest, or arca.

It was, however, not only in Rome that the memorials of martyrs and altars were closely associated. The eighty-third canon of the African Code (A.D. 419) orders that the altaria which had been raised everywhere by the roads and in the fields as memoria martyrum should be overturned when there was no proof that a martyr lay beneath them, and blames the practice of erecting altars in consequence of dreams and "inae revelations." The most clear proofs of the prevalence of the practice of placing altars over the remains of martyrs and saints at an early period are furnished by passages in Prudentius. The practice of placing the altar over the remains of martyrs or saints may probably have arisen from a disposition to look upon the sufferings of those confessors of the faith as analogous with that sacrifice which is commemorated in the eucharist; and the passage in Revelation (vi, 9), "I saw under the altar the souls of them that were slain for the Word of God," no doubt encouraged or instigated the observance. The increasing disposition to venerate martyrs and their relics fostered this practice. See Tomb-altar.

Combination of the Table and Tomb in an Altar. (From the Basilica of St. Alessandro on the Via Nomentana at Rome.)

It is difficult to find the date at which it became customary to incise crosses, usually five in number, on the mensa of an altar; but they are found on the portable altar which was buried with St. Guthbert (A.D. 687). Two are to be seen on the oaken board to which the plating of silver was attached, and two on the plating itself, but it is quite possible that originally there were five on each. In the order for the dedication of a church in the sacramentary of Gregory the Great, the bishop consecrating is desired to make crosses with holy water on the four corners of the altar; but nothing is said of incised crosses.

The practice of making below the mensa a cavity to contain relics, and covering this by a separate stone let into the mensa, does not appear to be of an early date.

IV. Structural Accesories of the Altar.—Usually, though not invariably, the altar was raised on steps, one, two, or three in number. From these steps the bishop sometimes preached. Beneath the steps it became customary, from the 4th century, at least, at Rome and wherever the usages of Rome were followed, to construct a small vault called confessio. This was originally a mere grave or repository for a body, as in the Church of St. Alessandro, near Rome, but gradually expanded into a vault, a window or grating below the altar allowing the sarcophagus in which the body of the saint was placed to be visible.

In the Eastern Church a piscina is usually found under the altar. What the antiquity of this practice may be does not seem to be ascertained; but it may have existed in the Western Church, since in a Frankish missal, in consecrating an altar, holy water is to be poured ad basem.

The altar was often enclosed within railings of wood or metal, or low walls of marble slabs. These enclosures were often mentioned by early writers under the names ambitus altaria, circuitus altaria; the railings were called concessi, and the slabs transverse.

Upon the ends of the columns and arches of silver were often fixed, and veils or curtains of rich stuffs suspended from the arches. Pope Leo III gave ninety-six veils, some highly ornamented, to be so placed round the ambitus altaria and the presbyterium of St. Peter's at Rome. For the canopy over the altar, see Ciborium.

V. Appendages of the Altar.—In ancient times, a feeling of reverence prevented anything from being placed upon the altar but the altar-cloths and the sacred vessels with the elements. Even in the 9th century Leo IV (De Cura Pastorali, § 8) limited the objects which might lawfully be placed on the altar to the shrine containing the consecrated elements; hence the code of the Gospels, and the pyx, or pyx, in which the Lord's body was reserved for the viaticum of the sick.

The book of the Gospels seems anciently to have been frequently placed on the altar. With regard to the relics of saints, the ancient rule was, Ambrose tells us (Ad Marcellinum, epist. 85.), that they should be placed "under the altar," and this was the practice of much later times. The passage of Leo IV quoted above seems, in fact, the first permission to place a shrine containing relics on the altar, and that permission was evidently not in accordance with the general religious feeling of that age.

In the liturgy of the Christian Church, the consecrated bread was generally reserved in a vessel made in the form of a dove and suspended from the ciborium, or perhaps in some cases placed on a tower on the altar itself. Gregory of Tours speaks distinctly (De Gloria Martyrum, 1, 86) of the deceased taking the turris from the sanctity and placing it on the altar; but this seems to have contained the unconsecrated elements, and to have been placed on the altar only during celebration; nor does the reservation of the consecrated bread in the turris, capsa, or pyx on the altar appear to be distinctly mentioned by any earlier authority than the decree of Leo IV quoted above.

No instance of a cross placed permanently on the mensa of an altar is found in the first eight centuries. Crosses were seen in the sanctuary in the 4th century. The cross was found on the summit of the ciborium, as in the great Church of St. Sophia at Constantinople, and in Rome, according to both St. Vital in Gaul, suspended from the ciborium over the altar, but not on the mensa of the altar itself. A cross was, however, placed on the altar during celebration. The third canon of the second Council of Tours (A.D. 567) probably means that the particles consecrated should not be arranged according to each man's fancy, but in the form of a cross, symbol of the crucifixion.

Tapers were not placed on the altar within the period we are considering, though it was a very ancient practice to place lights about the altar, especially on festivals. Flowers appear to have been used for the festal decoration of altars at least as early as the 8th century. They appear as decorations of churches as early as the 4th century.

VI. Number of Altars in a Church.—There was in primitive times but one altar in a church. Augustine speaks (On 1 John, tract 3) of the existence of two altars in one city as a visible sign of the Donatist schism. But in the time of St. Basil there were no fewer than three or four altars in Neocesarea. The Greek and other Oriental churches have even now but one altar in each church; nor do they consecrate the eucharist more than once on the same day in the same place. They have had, for several centuries, minor altars in side-chapels, which are really distinct buildings. Such side-chapels are generally found where there has been considerable contact with the Latin Church.

Some writers rely upon the arcosolia, or altar-tombs in the catacombs, as proving the early use of many altars. Two, three, and more such tombs are often found
ALTAR

in one crypt, and in one case there are as many as eleven arcosolii; but there is a deficiency of proof that such tombs were actually so used, nor is their date at all a matter of certainty in the great majority of cases.

The practice of considering the tomb of a martyr as a holy place fitted for the celebration of the eucharistic sacrifice, and such celebration as an honor and consolation to the martyr who lay below, probably led first to the use of several altars in a crypt in the catacombs where more than one martyr might rest, and then when the bodies of several martyrs had been transferred to one church above ground, to the construction of an altar over each, from a wish to leave none unhonored by the celebration of the eucharist above his remains. Such ideas were prevalent as early as the beginning of the 5th century, but after the 5th century, and indeed long after, the disturbance of the relics of saints was held a daring and scarcely allowable act, and was prohibited by Theodosius and much disapproved of by pope Gregory the Great; nor was it until some centuries later that the increasing eagerness for the possession of such memorials was gratified by the dismemberment of the holy bodies.

It has been contended that more than one altar existed in the Cathedral of Milan in the latter part of the 4th century. Ambrose more than once uses the plural altare in connection with the church, but altaria frequently means an altar. In the Theodosian Code altaria are stated to be necessary in churches. At the end of the 6th century we find distinct traces of a plurality of altars in Western churches. Gregory of Tours speaks (De Gloriar Martyrum, i, 83) of saying masses on three altars in a church at Braine, near Soissons; and Gregory the Great says (Epist. v, 60) that he heard that his correspondent Palladius bishop of Sutri mentioned, he had placed in a church thirteen altars, of which four remained unconsecrated for defect of relics. Moreover, the Council of Auxerre (A.D. 578) forbade two masses to be said on the same day on one altar, a prohibition that probably contributed to the multiplication of altars, which was still further accelerated by the disuse of the ancient custom of the priests communicating with the bishop or principal minister of the church, and the introduction of private masses, more than one of which was frequently said by the same priest on the same day. Bede mentions (Hist. Ecler. v, 20) that Acca, bishop of Hexham (deposed 752), collected for his church many relics of apostles and martyrs, and placed altars over their venerations, placing a separate canopy over each altar within the walls of the church. There were several altars in the church built by St. Benedict at Aniane. In the 7th and 8th centuries the number of altars had so increased that Charlemagne, in a capitulary (802-806) at Thionville, attempted to restrain the eucharistic multiplication. This was not very effectual, and in the 9th century the multiplication of altars attained a high point. In the plan of the Church of St. Gall, in Switzerland, prepared in the beginning of that century, there are no less than seventeen altars. The will of Fortunatus, patriarch of Grado (died c. 829) also affords proof of the increase in the number of altars then in active progress. In one oratory he placed three altars, and five in another.

VIII. Places of Altars in Churches.—From the earliest period of which we have any knowledge, the altar was usually placed, not against the wall, as in modern times, but on the chancel of the apse. When the apse was oblong, the chancel was usually the apse. When it was invariable, the church ended in an apse; when the end of the church was square, the altar occupied a corresponding position. The officiating priest stood with his back to the apse and thus faced the congregation. In St. Peter's at Rome, and a very few other churches, the priest still officiates thus placed: but there is probably an equivalent in many churches in Italy, where the altar retains its ancient position, it is very rarely that the celebrant does so.

Exceptions at an early date to the rule that the altar should be detached are of the greatest rarity, if we except the tombs in the catacombs, which have been supposed to have been used as altars. It is possible, also, that in small chapels with rectangular terminations, the altar for convenience have been placed against the wall. When, however, it became usual to place many altars in a church, it was found convenient to place one or more against a wall; this was done in the Cathedral of Canterbury, where the altar enclosing the body of St. Wilfrid was placed against the wall of the eastern apse; in the early altar of the cathedral, occupied the normal position in the eastern apse, and the original high altar was placed in the same manner in the western apse. In the plan of the Church of St. Gall, prepared in the beginning of the 9th century, only two of seventeen altars are placed against walls.

In a few cases the altar was placed not on the centre of the choral arc of the apse, but more towards the middle of the church. In some early churches at Rome, the altar occupies a position more or less advanced. In the time of pope Gregory IV (A.D. 827-844) the altar of Santa Maria in Trastevere stood in a low place, almost in the middle of the nave; the pope therefore removed it to the apse; so the altar of Santa Maria Maggiore in the time of pope Hadrian I (772-795). It is thought by some that in the large circular or octagonal churches of the 4th and 5th centuries the altar was placed in the centre.

In the churches of Justinian's period constructed with central domes, there is usually a sort of chancel intervening between the central dome and the apse; when such is the case, the altar was placed therein.

VIII. Use of Pagan Altars for Christian Purposes. —Pagan altars, having a very small superficialities, are evidently ill suited for the celebration of the eucharist; nor would it appear probable that a Christian would be willing to use them for that purpose. Nevertheless, traditions allege that in some cases pagan altars were so used; and in the Church of Arijie, in Servia, a heathen altar sculptured with a figure of Arys forms the lower part of the altar (Mittheil. d. k.-k. Central-Comm. zur Erforschung und Erhaltung der Baudenkmale [Vienna, 1865], p. 6). Such altars, or fragments of them, were, however, employed as materials (particularly in the bases) in the construction of Christian altars.

ALTAR, DOUBLE, an altar so constructively erected that it might serve for two chapels. In some old examples a pierced screen divided it from north to south, in which case the two sides of the priests would have faced each other had they celebrated contemporaneously. In most cases, however, the division was made by a screen which stood east and west, that is, supposing the altar to have been placed in its customary position. A double altar still exists, and is used at Bologna, without any screen to separate it; at which altar the officiants face the congregation.

ALTAR, HIGH, is (1) that altar which is the chief, cardinal, or principal altar in a Christian Church; (2) the altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above the nave; (3) the altar at which the bishop sits in the eastern part of the choir or chancel; (4) the altar at which high mass is commonly sung on Sundays and chief festivals.

ALTAR OF OUR LADY, that altar which stands in the lady-chapel of cathedrals, or in the side-chapel (one of which in most parish churches was ancienly dedicated in honor of Mary). Here "Mary mass" was said.

ALTAR, PORTABLE, a small tablet of marble, jasper, or precious stone used for mass when said away from the parish altar, in oratories or other similar places. It was termed "super altar," because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special license was need-
ed to enable a cleric to possess and use a portable altar, which license was anciently given by the diocesan, but was afterwards reserved to the pope. Examples of such licenses are common in certain medieval documents, and are frequently referred to in the last testaments of the clergy.

ALTAR OF THE ROOD, that altar which, in England, anciently stood westward of the rood-screen in large churches, and at which ordinarily the parish mass was sung.

ALTAR STONE (or SLAB), that stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.

ALTAR, WOODEN, an altar made of wood. Anciently the altar was usually constructed in the form of a table, and hence was called the "divine" or "holy table." The wooden altar-table on which Peter is said to have offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material. The same has been the case in the Church of England since the religious changes of the 16th century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer andunction.

Altarage, a name for altar-dees, the offertory alms for a priest's maintenance.

Altar-bread, the bread made use of in the Christian communion. This was originally unleavened (see Luke xxii, 15), and this custom, which is a matter of discipline and does not touch the essence of the eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians also use unleavened bread at their mass on Maundy-Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread composed of fine flour, which by an ancient rule of theirs ought to be prepared on the same day on which it is to be consecrated. It is circular in shape.

stamped with a large cross, the border being edged with smaller crosses, so that when it is broken up each fragment may contain the holy symbol. In the Roman Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix or the letters I.H.S. Pope Zephyrinus, who lived in the 3d century, terms the sacramental bread "corona sive oblata sphericum figum." a crown or oblation of a spherical figure (Benedict XIV, De Sacri- ficio Masse, i, 6, 4), the circle being indicative of the Divine Presence after consecration. The Orientals occasionally make their altar-bread squares, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth—for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the 16th century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been theoretically abolished, for one of the existing rubrics runs as follows: "It shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten."

Altar-bread Box, a box to hold the wafers, or altar-breads, before consecration. Such receptacles were anciently of boxwood or ivory. The example given in the illustration is of ivory mounted in silver.

Altar-card, a modern term used to describe a printed or written transcript of certain portions of the service for holy communion; more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires to have placed immediately before him. The altar-card, therefore, is placed in that position.

Altar-carpet, a carpet spread in front of the altar, over the steps of the deacon and subdeacon, as well as over the whole of the upper platform, or presbytery, on which the officiant stands as minister. In mediæval times Eastern carpets were commonly used for this purpose. Modern changes have not as yet produced anything superior or more fitting. Green is the proper color for use, as harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colors.

Altar-cerecloth. See Altar-linen.

Altar-cloth (linteumen, polia; ἀφρωμ, ἀπλω-μα, etc.), an ordinary term for that covering of the altar which, made of silk, velvet, or cloth, is placed over and around it. The altar-cloth is usually made in two portions: first, the antependium, which hangs down in front and is often richly embroidered; and, secondly, the superfrontal, which covers the slab and hangs down about six inches, both in front and at the sides. Such cloths, of different kinds and of various materials (originally of linen only), appear to have been in use in the earliest Christian times. See Smith, Dict. of Christ., Antiq. s. v.; Lee, Gloss. of Liturg. Terms, s. v. See Superfrontall.
Altar-cross, a cross of precious or other metal placed behind the centre of an altar to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the cross of Calvary. In recent times a figure of Jesus Christ has sometimes been affixed to the altar-cross. See Crucifix.

Altar-curtains, hangings of silk, damask, satin, or other fitting material, suspended on rods so as to enclose the ends of an altar. In large churches they are found very convenient for protecting the altar-tapers from currents of air and draughts. Their color varies with the ecclesiastical season.

Altar-frontal, another name for an altar-cloth. Sometimes, however, frontals were made of wood in panels, richly painted, representing figures of saints or angels. In other cases the most elaborate mosaic-work was introduced for the permanent adornment of altar-frontals, on which symbols and representations of types of the blessed sacrament of the altar were appropriately placed. There were also frontals made of the precious metals, in which beaten-work, chasing, and embossing were discreetly and tastefully adopted for their greater beauty and richness.

Altar-herse, a term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. Altar-herses were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices. See Hearse.

Altar-lights, those lights which are placed either upon or immediately behind the altars of some churches to symbolize generally the light of the Gospel and the twofold nature of our Blessed Lord, who in the Nicene Creed is called “Light of Light,” and is the true Light of the world. At the offering of the Christian eucharist two lights are commonly used; but the law of the Church of England is that they must not be placed upon the altar. They may stand behind it or at its sides. See Candlestick.

Altar-linen, those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloth duly prepared with melted wax (hence called the altar-cercloth); the second is a cloth to protect this first cloth; and the last is the cloth of linen which, placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

Other than the parochus who were specially appointed to say mass for specific intentions at private, chantry, or privileged altars.

Altarium, a word sometimes used to designate not merely an altar, but the space within which the altar stood. The plural is also used in a similar sense by St. Ambrose and in the Theodosian Code. The same extended sense is found in some modern languages, e.g., in Portuguese “altar-mór” (great or high altar) is used in the sense of choir or chancel.

Altar-lantern, a term occasionally found in old records describing the lanterns which were used in lieu of simple wax-tapers for the altar when erected temporarily and out of doors. Abroad they are found in the sacristies of many churches, and are frequently used, carried on either side of the crucifix at funerals, solemn processions of the blessed sacrament, in those parts of the Church where reservation of the holy eucharist is practiced.

Altar-ledge, a step or ledge behind an altar on which the ornamenta, i.e. the cross, candlesticks, and flower-vases, are placed. Behind some altars there are more than one step, especially in those of Roman Catholic churches, from which benediction with the blessed sacrament is given.
Altar-piece, a painting placed over the altar. The practice was unknown to Christians during the first three centuries, but it gradually crept in, particularly in the 4th century. In the Council of Elberiks in Spain, A.D. 305, it was decreed that pictures ought not to be in churches, lest that which is painted on the walls be worshipped and adored. In Roman Catholic churches, particularly in Roman Catholic countries, paintings of Scripture scenes and incidents by the most eminent artists are used as altar-pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The practice had become very general at the time of the Reformation, but was then checked by the Protestant movement. Even at this hour, however, Roman churches, and many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an encouragement to the practice of the invocation of saints. See IMAGES; INVOCATION.

Altar-protector, the name given to a covering of green cloth, baize, or velvet which, exactly fitting the top of the altar, is placed on it at all times when the altar is not in use, to protect the sacred linen from dust and defilement.

Altar-rails. The part of the church where the communion-table or altar stood in the ancient churches was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of net-work, to make the enclosure inaccessible to the multitude. These the Latins called cancelli, and hence our English word chancel (q.v.). According to Simeon, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

Altar-screen, the partition between the altar and the lady-chapel seen in large churches.

Altar-side, that part of the altar which faces the congregation. In correctly orientated churches this is, of course, the western side; but where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, the altar-side will be that against which the priest stands when ministering at the same.

Altar-steps, the steps below and about the altar in a Christian church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais on which the altar is actually placed. Sometimes there are more in number than three; if so, they are either five, seven, or fourteen. The latter would pertain to the high-altar of a collegiate church or cathedral.

Altar-stole, a medieval ornament, in shape like the ends of a stole, hanging down over the front of the antependium of the altar, indicating that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian communion.

Altar-taper (so called because they taper in shape), the wax candles used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the celebration of the Christian sacrament. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations in the Latin Church, as also in some English churches, six tapers are then ordinarily lighted. They symbolize (1) the fact that our Blessed Saviour, "God of God, Light of Light, Very God of Very God," is the True Light of the World. They are "the taper, because of joy and peace, the sign of the part of the faithful that Christ is born into the world (a) naturally, i.e. by nature; (b) sacramentally, i.e. in the eucharistic mystery.

Altar-tomb, a raised monument resembling a solid altar. This is a modern term; the expression used by Leland is high-tomb. See TOMB.

Altar-tomb, Porlock, Somerset, c. 1500.

Altar-vases, vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar; (e) the custum does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with bunches and branches, and their floors strewn with rushes, bay and yew boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

Altar-vessels, those vessels which are ordinarily used in the sacrament of the altar; viz: (1) the chalice, (2) the paten, and (3) the ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium—used to contain the sacramental species under the form of bread—is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the holy sacrament is reserved for the communion of the sick. The cruets for wine and water, and the bread-box, in which, or the plate on which, the breads are placed, are not actually "altar-vessels," being found on the credence-table, their proper place, during the Christian communion.

Altar-wall, the wall behind an altar against which the reredos or altar-piece stands. See ALTAR-PIECE; HEREDOS.

Altar-wine, wine used in the sacrament of the altar; this should be of the pure juice of the grape. The twentieth canon orders it to be "good and wholesome." Tent wine is ordinarily used in England, as being more appropriate in its symbolism; but light-colored wine is not uncommonly adopted. Clarinet, wanting in some particular the true nature of wine, is forbidden by several Western decrees. See WINE.

Altdorfer (or Altorfer), Albert, a German painter and engraver, was born at Altdorf, in Bavaria, in 1488. He probably studied under Albert Dürer.
There are some of his paintings at Ratisbon which are much praised. He was quite distinguished among that class of artists which was called the little masters. He executed over one hundred and seventy prints, of which the following are a few of the principal ones: The Virgin and Infant, with two children, one holding a pot, dated 1567.—The Repose in Egypt.—The Virgin Sitting, with the Child upon her knee, and St. Joseph standing by, with a staff in his hand.—Our Saviour on the Cross. These, and many other historical and mythological subjects, and some wood-cuts. History gives no account of his death.

Al tehi ka-abotheka (אַל-טְהִי-קָא-אָבוֹתֶהַּקָּא), i.e. Be not like thy Fathers, is the title of a satirical epistle written by Profat Duran (q. v.), and published some years ago by rabbi Wise of Cincinnati, in an English translation, in his paper, the Israeldite. The pomposity and affected airs of these Cincinnati rabbis—"A Relic of Great Significance," respectably subscribed to "religion peddlers"—sufficiently indicates the animus of the publication, and is a poor apology for this effort to bring before modern readers a medieval epistle full of invectives against christianity. (B. P.)

Altemarchites, a Mohammedan sect, also called Manuchchites; both names having reference to their belief in the Pythagorean doctrine of the transmigration of souls. See METEMPSYCHOSIS.

Altenburg Conference. Altenburg is a city of Germany, capital of Saxe-Altenburg, twenty-six miles south of Leipzig. A conference of divines was held there in the year 1568, by order of Augustus, prince elector of Saxony, and John William, duke of Weimar. The occasion of the call was the disputes between the different parties of Lutherans in reference to the atonement of Christ. The subjects discussed were the Majoristic, Synergistic, and Adiaphoristic contentions. The debaters were in part Missian and in part Thuringian divines. As all the transactions were in writing, the conferences were protracted to a great length; and on one single expression in the article on justification the discussion lasted five months. See Moheim, Hist. of the Church, bk. iv, cent. xvi, sec. iii, pt. ii, ch. i; Sagittarius, Introduc. ad Hist. Eccles. pt. ii, p. 1542.

Alten-Oetting (or Altötting), a village of Upper Bavaria, pleasantly situated in a fertile plain near the river Ister, is frequented by thousands of Roman Catholics from Austria, Bavaria, and Swabia, on account of a famous image of the Virgin Mary (the Black Virgin) which it possesses. The Redemptorist fathers, invited here in 1835, have built an educational institution, virtually a revival of the old Jesuit college erected in 1778. It was formerly a culla regia, several kings having held their courts there, and various princes having made pilgrimages to it. It contains also the tomb of Count Tilly, called Tilly's Chapel, which is held in such veneration that Maximilian I and numerous others of the royal Bavarian family have had their bones interred in it.

Altenstein (or Altenstaig), Johann, a German Catholic theologian, lived in the first half of the 16th century. He was for a time professor at Tubingen, and published, Vocabularium Vocabula in Operibus Grammaticis Patrum Comitum (Tubingen, 1508; Hagenau, 1512 and 1515.)—Vocabularium Theologicum (Hagenau, 1517).—Commentaria in Hierico Variationi Tractatus Vetus (Strasburg, 1515).—Acta Epistolomnl (Hagenau, 1512). See Hofer, Nouv. Biog. Générale, s. v.

Altercatio, in Roman mythology, is the personified vice of dispute.

Alternate Presentation, The Right of. In the Church of Rome the right of alternate consists in the power of presenting, alternately with the pope, to the collative benefices; so that if the pope confers benefices which fall vacant in the month of January, the bishop confers those which become vacant in February, and so on. The exception is made with regard to the see of Rome. Certain benefices are benefices vacated by resignation, and those the patronage of which belongs to lay persons; and, with regard to bishoprics, confers the collation to which, for other reasons, belongs to the pope: as, for instance, benefices becoming vacant in curia, i.e. by the death of the incumbents. The presentation of the titular deacon of Rome. Cardinals are exempt from the reservation of the alternate, and collators in all countries possessing a concordat at variance with the alternative. The form of the alternative is given by Lotterius, lib. ii, De Bebenificiis.

Alteserra, Antoine Dadin, a famous French historian and canonist, was born at Guyenne in 1602. In 1644 he was appointed professor of jurisprudence at the University of Toulouse, and died in 1682 as dean of his faculty. His extensive knowledge of the Greek and Latin Church fathers as well as of the history of the councils made him an authority in that department and acquired for him the high esteem in which he was held by the French clergy. Of his many works we mention, De Origine et Statu Feudorum pro Moribus Galliae (Paris, 1619).—Innocentii 111 P. M., seu Commentarii Perpetuam in Singulas Decretales hujuscem Fontifex, que per Libros V Decretalium sarsum sunt (ibid., 1666).—In Epistolas Gregorii Magni (Tolos, 1689).—A selection, see Originae, seu Monumenta Libertatis (Paris, 1674; Halle, 1792).—De Nota et Observationes in X Libros Historiarum Francorum Gregorii, Terraeuorientis Episcopi, et Supplementum Fidei Gregorii (Tolos, 1769).—De Nota et Observationes in Anastasiam de Vita Romanorum Pontificum (Paris, 1688).—In Libros Clementini Commentarii (ibid., 1782).—De Arx Ecclesiae et Acciditio Vindicia adversus Caroli Ferrei et aliorum Tractatus de Abusu (Paris, 1708, and often). A complete edition of his works was published at Naples in 1766–80. See Ingler, Beiträge zur juristischen Biographie (Leips., 1778–80), v. 51 sq.; Adelung, Fortsetzung und Ergänzung zu Jörchers allgemeinen Gelehrten-Lexicon (ibid., 1793, 1795), s. 538 sq.; Micheaud, Bibl. Univ. (1781), 571; Wetter u. Welte, Kirchen-Lexikon (2 ed. 1881), s. v. (B. P.)


Altrid, bishop of Hildesheim from 851 to 874, is said to have been a monk at Corvey before his elevation to the episcopate. The ordination performed by his predecessor, bishop Elbo, who died March 20, 851, he declared null and void, because he regarded the translation of Ebo from Rheims to Hildesheim as in conflict with the laws of the Church. He took an active part in the affairs of Church and State, and was present at the synods held at Ulm in 852 and at Echternach in 853 and 856, and at Cologne in 873. He founded many monasteries, and through his efforts the cathedral at Hildesheim was built, which he dedicated in 872. He died Aug. 15, 875. See Lüntzel, Geschichte der Diözese und Stadt Hildesheim (Hildesheim, 1838), i, 15–35; Dümmer, Geschichte des frühesten Rechts, vol. 17; Schmoller, Jahrbücher des fränkischen Reiches unter Ludwig dem Frommen, ii, 296; Hefele, Conciliengeschichte, vol. iv; Mülleroff, Schon, Denkmäler der deutschen Poesie u Prosasie (Berlin, 1864), p. 488; Dieckamp, in Wetter u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Althofo, in Norse mythology, was one of the orig-
Aolithof, first created by the gods. He was famous for his skill in metallurgy.

Aolithof, Christoph, a Lutheran theologian of Germany; was born Nov. 9, 1656, at Herscheid. He studied theology at Wittenberg, Leipsic, and Jena. In 1629 he was called as professor of theology and dean to Altdorf, but resigned his deanship in 1637. In 1659 he was made master of divinity, and in 1644 he was appointed general superintendent at Cumbach, where he died, May 11, 1650. A catalogue of his theological works, comprising a commentary on the Pauline epistles, a Gospel harmony, polemical writings against Calvinists and Catholics, sermons, etc., is given by Zeltner, *Bibl. Theol. Altfyr.*, p. 288 eq. See also Will, *Nürnberg Ger. Lexikon*, i. 26; v. 27; Witten, Mem. Theol. p. 187; Tholuck, *Das akademische Leben im 17. Jahrhundert*, p. 26; *Allgemeine deutsche Biographie*, s. v. (B. P.)

Altdoerler (or Altdigier), da Zefio, an Italian painter, lived in the 14th century. He seems to have been the first Veronese painter of any note. Vasari says he executed, with great skill, a single picture on the history of the Jewish War, according to the account of Flavius Josephus, on the four walls of the great hall of the Palazzo de' Scaglieri. He painted also at Padua in the old Church of San Giorgio.

Altno, Council of (Concilium Altinense). Altno is a city of Italy, situated on the Adriatic Gulf. It was formerly an episcopal see, but its destruction compelled the removal of the bishop's chair to Torcello. The council was held in 602; and in it Paulinus of Aquileia imposed the help of Charlemagne against John, duke of Venice, who had thrown down from the top of a tower John, patriarch of Grado. See Labbe, *Concil., vii., 1187.*

Altis, in Greek mythology, was a surname of Jupiter, derived from Altis, the name of a sacred forest near Olympia.

Altmann, a monk of Hautevilliers, in the diocese of Rheims, who lived about A.D. 860, wrote *The Life of St. Sidulphe*, the confessor (see Mahillon, *Sec. Bened.*, i., 369). Sigbertus of Gemblours attributes to him *A Life of Nivara*, bishop of Rheims; also of the *Empress Helena* and others. See Cave, *Historia Literaria*, s. v.

Altmann, bishop of Passau, was born at Westphalia between 1010 and 1020. He studied at Paris, and for a number of years he stood at the head of the cathedral school at Paderborn. Here he became known to Henry III, who appointed him provost of Aix-la-Chapelle and made him one of his chaplains. In 1064 he accompanied the empress Agnes to Palestine, and succeeded Egilbert, who died in 1065, in the bishopric of Passau. He entered upon his office in very troublesome times. Being one of the strongest partisans of the system of Gregory VII in Germany, and zealous for the glory of his Church, he built monasteries everywhere, and introduced ecclesiastical discipline. When in 1074 he published the papal bull concerning celibacy, he would have been killed by the married priests, were it not for the help of some of his servants who rescued him. This resistance, however, gave him the more courage, and he proceeded with inexorable severity against the disobedient ones, whom he deprived of their offices, and even excomunicated the cathedral provost Egilbert, who was at the head of the opponents. With Gebhard of Salzburg he fought for the cause of the pope, and he was the only one of the bishops of South Germany who did not appear at Worms on Jan. 24, 1076, where the deposition of the pope was the subject of deliberation. He published the excommunication of the emperor, and was present at Ulm in 1076 as papal legate. In 1077 he was deposed by the emperor and driven away from his see. He went to Saxony and afterwards to Rome, where he reported to Gregory concerning the atrocities perpetrated at Passau by the king's adherents, and returned his bishopric to the pope, because he had received it from the hands of the laymen. The pope, however, confirmed him in his dignity, and invested him with full power for the election of an anti-king. In 1081 he again occupied his see, for Liupolt of Austria allowed him his protection while Henry had crossed the Alps. But when Liupolt was beaten by the Bohemians in 1082 at Mailberg, Altmann was again obliged to leave Passau, and went to Güttweig, where he died, Aug. 8, 1091. See *Vita Althamni, Monumenta Germaniae*, xii., 226; *Wiedemann, Allmamn von Passau* (Augsburg, 1851); *Stutz, Leben des Bischofs Althann* (Vienna, 1853); *Holtheis*, in Wetzar u. Weles' *Kirchen-Lexikon*, s. v. (B. P.)

Alto, an Irish missionary of illustrious family who arrived in Bavaria about A.D. 743. He lived a hermit life in a forest about midway between Augsburg and Munich. Pepin granted him a part of the forest for the purpose of erecting a monastery and a church. The latter was dedicated by St. Boniface, and the monastery was called, after him, Alto-Münster. Altmann corrupted afterwards into Alt-Münster. The exact date of his death is unknown, but his memory is revered Feb. 9. See Langman, *History of Ireland*, iii, 189.

Altolbello, an Italian painter, was a native of Cremona, and lived in the early part of the 16th century. He appears to have studied under Bramante, and Vasari extols him as superior to most of the Lombard painters of his time. He painted frescoes in the Church of Santo Agostino, and also in the cathedral of Cremona. History gives no account of his death.

Alton, Abel, a Methodist Episcopal minister, was born at Westfield, Mass., June 16, 1803. He began his Christian life at the age of ten; joined the Methodist Church at 18; preached at the New York Conference in 1828, and was immediately transferred to the Maine Conference. His latter years were spent laboring in the Providence Conference. He died in Marion, Mass., March 11, 1867. As a preacher, Mr. Alton was clear, methodical, instructive, earnest; as a pastor, devoted, zealous. See *Minutes of Annual Conferences*, 1867, p. 102.

Alton, William of, so called from the town of Alton, in Hants, was a Dominican who flourished some time before 1267. A MS. in the library of St. Victor of 1267 speaks of the postil of William of Alton upon Ecclesiastes and the Book of Wisdom. These latter postils were published at Rome in the works of St. Bonaventura. He also left *Commentaries on Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Joshua*, *Judges*, *Ruth*, *Isaiah*, *Jeremiah*, and *Lamentations*.

Altor, in Roman mythology, was a surname of Pluto.

Altira, an Etruscan goddess, answering to one of the Greek Graces. She was represented as a nude and beautiful woman, with a crown and necklace, and generally in the company of the Graces and Euterphes.

Altschul, Naftali Ben-Asher, a Jewish printer in the city of Prague (1469), whose father had carried on the same profession, is the author of a commentary on the Old Testament, and grammatical, compiled from the best authorities, entitled *ה(system in allusion to Gen. xlix. 21). The text is in Hebrew and the notes in Jewish-German (best ed. Amsterdam, 1777-78, 6 vols.). He also wrote a manual for preachers, *Wörter der Gehendheit , Words of Beauty*, in thirty-two sections of commonplace, arranged in alphabetical order (Lublin, 1602). See Fürst, *Bibliothek Judaica*, i. 44; Eberleth, *Introduction to Hebrew Literature*, p. 447; De' Rossi, *Dizionario Storico* (Ger., transl.), p. 42. (B. P.)
Aluberht (1), the fifth bishop of the South Saxons at Selsea, is known only by the appearance of his name in the lists. His date must fall between 747, when his predecessor Sigga was at the Council of Clovesho, and 765, when his successor signs.

Aluberht (2) was consecrated bishop of the East Saxons, or of the Old Saxons, in 767. Simeon of Durham calls him Aluberht, and names him as bishop of the Old Saxons of Germany. If this be true, he was the last bishop consecrated in England for Germany, and identical with the missionary Aluberht (q. v.). In the MS. (more authoritative) used by Hovevien, he is called Alberht and made bishop of Essex; and thus corresponds with Eadberht, the ninth bishop of London in the ancient lists, and with an Alberht who signs various charters between 775 and 785. As, however, there were contemporary bishops, Alberht at Hereford and Eadberht at Leicester, he cannot be identified with certainty, but is, most probably, the bishop Eadberchus who attests the proceedings of the legitimate council of 787.

Albert, an eminent Anglo-Saxon missionary, who went over from England and joined Gregory in the superintendence of his school at Utrecht. Persuaded by Gregory, he returned to England to seek episcopal consecration. During the year he spent there, he enjoyed the society of the celebrated Alcuin, then superintending his famous school at York. Having received consecration, he returned and continued to assist Gregory in training missionaries for the Frisians and ordaining them to that office. See Life of St. Liudger; Pertz, Mon. Germ. ii, 407.

Aluc. See ALWIO.

Alulphe, a monk of St. Martin, of Tours, who lived at the end of the 11th century, composed a selection of thoughts and extracts from the works of St. Gregory, and entitled Gregorialis. Mabillon has given the preface to his Analecta (vol. i). Another work is attributed to him, Opus Exceptionum (Paris, and Strasbourg).

Alumbraes (Span. the enlightened). See ILLUMINAT.

Alur (Old Eng. alorre). This word appears generally to have signified the gutter, passage, or gallery in which persons could walk behind a parapet on the top of a wall, or in other situations, especially in military architecture, where the alur becomes of the highest importance. The term, however, was sometimes used for passages of various kinds. Lydgate used the word for covered walks in the streets. So in the form alter it signifies an alley or walk in a church or cloister. See AMBULATORY.

Alured of Beverley. See ALRED.

Aluredus. See ALKED.

Alush. Mr. Rowlands (in Fairbairn's Dict. s. v. "Hephitism") regards this as identical with the Wady es-Eskh reported by Dr. Stewart (Tent and Khan, p. 157) as "a large valley coming down from the hills to the east [north] and eventually falling into Wady Sheikah;" evidently the Wady es-Eskh of the Ordnance Map, at the junction of the great wadis Berrar and el-Akhash, north of Wady es-Sheikh, near the eastern termination of Wady Feiria at Wady Salaf.

Aluz. See ALOZA.

Alva (or Alba), Fernando Alvarez de Toledo, duke of, a Spanish general and statesman, noted for his persecuting cruelty, was born of an illustrious family in 1508. He was educated by the direction of his grandfather, Frederick of Toledo, who instructed him in military and political science. He carried arms when very young at the battle of Pavia, commanded under Charles V in Hungary, chief at the siege of Tunis, and in the expedition against Algiers. In his earliest military efforts, his cautious disposition led men to believe that he had but little talent in that direction. His pride was offended at the low estimation in which he was held, and his genius was roused to the performance of exploits deserving of a permanent remembrance. In 1547 he was general-in-chief at the war against the Smalaldian League, winning his greatest honors in the battle of Mühlberg, in which he totally routed the Protestant forces. The elector, John Frederick of Saxony, was taken prisoner, and the duke, who presided in the council of war, sentenced him to death, and strongly urged the emperor to execute the sentence. In 1554 he went with the Spanish crown-prince to England; and in 1555, shortly before the accession of that prince as Philip II, he was commissioned as commander-in-chief of the army sent to attack the French in Italy and pope Paul IV, the irreconcilable enemy of the emperor Charles V. He gained several victories, and received Milan, advanced to Naples, where the intrigues of the pope had stirred up a rebellion, and confirmed there the Spanish authority. He afterwards conquered the States of the Church and frustrated the efforts of the French. Philip, however, compelled him to contract an honorable peace with the pope, which Alva wished to humble. A few years later the Netherlands revolted, and Alva advised the king to suppress the insurrection by severity and force. The king intrusted him with a considerable army and unlimited power to reduce the rebellious provinces. Scarcely had he reached Flanders when he established the Council of Blood, at which he put the head of the insurgents, General de Ramel, and his most distinguished adherents to death. This tribunal condemned, without discrimination, all whose opinions were suspected and whose riches excelled their avarice. The present and the absent, the living and the dead, were subjected to trial, and their property confiscated. Many merchants and mechanics emigrated to England, more than 100,000 men abandoned their country, and others resorted to the standard of the proscribed prince of Orange. The cruelty of Alva was increased by the defeat of his lieutenant, the duke of Aremberg, and he caused the counts of Egmont and Horn to be executed on the scaffold, June 8, 1568. He afterwards executed the count of Nassau and of Jemmeningen. William of Orange soon advanced with a powerful army, but was forced to withdraw to Germany. The duke stained his reputation as a general by new cruelties; his executioners shed more blood than his soldiers. The pope presented him with a consecrated hat and sword, a distinction formerly conferred only on princes. Holland and Zealand, however, resisted his arms. A fleet, which was fitted at his command, was annihilated, and he was everywhere met with insuperable courage. This and perhaps the fear of losing the favor of the king induced him to request his recall. Philip willingly granted it, as he perceived that the resistance of the Netherlands was rendered more obstinate by these cruelties, and was desirous of trying milder measures. In December, 1578, Alva proclaimed an amnesty, resigned the command of the troops to Luis de Requesens, and left the provinces. His parting advice was that every city in the Netherlands should conform to the ground rules he had given, and to be permanently garrisoned, and he boasted that during his six years' rule he had executed 18,000 men. But to this number must be added those who perished by siege, battle, and merciless slaughter, and the number cannot be computed. He had kindled a war which burned six years, cost Spain more than her finest troops, and seven of her richest provinces in the Netherlands. His cruelties were inhuman. Every con-
ceivable mode of death and torture was wreaked upon
the victims of his royal master's vengeance. At the
sack of Haarlem three hundred citizens, tied two and
two and back to back, were thrown into the lake, and
at Zutphen five hundred more were drowned in the
same waters in the river Yssel. Thousands of women
were publicly violated, and unborn infants ripped from
the wombs of their mothers. Yet Alva complained of
the ingratitude of the Netherlands in return for his
clemency! He was well received at Madrid, but did
not long enjoy his former credit. One of his sons had
seduced one of the queen's maids of honor under a
promise of marriage, and was for that reason arrested.
His father assisted him to escape, and married him to one
of his relatives contrary to the will of the king. In
consequence, Alva was banished from the court to his
castle at Uzeda. Here he lived two years, when the
troubles stirred up by Don Antonio, prior of Crato, who
had been crowned king of Portugal, made it necessary
for Philip to call out Alva to subdue the enemy. Ac-
cordingly, in 1581, he led an army to Portugal, drove
out Dom Antonio, and reduced the entire country to
submission. He made himself master of the treasures of
the capital, and permitted his soldiers to plunder the
suburbs and surrounding country with their usual rapa-
city and cruelty. Phillip was displeased with this, and
disposed to institute an investigation; but knowing the
character of the duke, and fearing a rebellion, he de-
sisted. Alva died Jan. 21, 1582. He was of a proud
mien, and of a stern and overbearing aspect; he was
strong and tall in frame; he slept little, wrote and labored
much. It is said of him that in sixty years of warfare against
different enemies he never lost a battle, and was never taken
by surprise. But pride, severity, and cruelty tarnished his
fame, and have condemned him to lasting infamy. See
McCutchion, History of the Dutch Revolt: also the arts.
HOLLAND AND WILLIAM I OF ORANGE.

Alvarez, Baltasar, a Spanish Jesuit, was born at
Cervera in 1533, and died in 1580. He left, among
other works, Tractus de modo et ratione logendi
de Rebus Spirituallibus, against the Illuminati who
had sprung up in Spain. See Antonio, Bibl. Script. Hisp.

Alvarez, Baltasar, a Portuguese Jesuit, was
professor of theology at Evora. He died at Coim-
bra, Feb. 12, 1630. He wrote Index Expurgatorius
Librorum ab Exerto Luthero. See Antonio, Bibl.
Script. Hisp.

Alvarez, Bernadino de, a Spanish philanthro-
pist, founder of the order of St. Hippolytus, was
born at Seville in 1514. At the age of fourteen years he
went to Sicily and the Levant. He reached Spain
rolled himself in the Mexican army; but, for bad con-
duct, was sent to the Philippines, from which he escaped and took refuge in Peru. Having amassed wealth, he founded hospitals several at Mexico in
1567, at Oaxtepe, at Vera Cruz, at Acapulco, and in
other cities of New Spain. These hospitals were occupied
by a charitable association of St. Hippolytus, the statutes
of which were approved by Pope Innocent XII, and
printed in Mexico in 1621 and 1718. Alvarez died in
1584, and was eventually canonized. See Hoefer, Nouv.
Bibl. Générale, s. v.

Alvarez, Diego, a Spanish Dominican friar, was
born at Rio Seco, in Old Castile, near the middle of the
16th century. He was taken in infancy, and remained
there for thirty years in Spain and at Rome, to which latter place he was sent in
1596 in order to sustain the doctrine of St. Thomas
against the disciples of Molina in the assemblies of De Auxilia; but he left to his companion Lemos the brilliant part of this celebrated dispute. He died at Naples in 1635. He published, in defence of the opinions of his order, De Auxilia Divina Gratia (Lyons, 1611) — Concordia Libri
Arborii cum Prædicatione (ibid. 1622). These works
failed to gain him the archbishopric of Trani, in the
kingdom of Naples. He was considered the chief the-
ologist of his school, and was the author of certain
commentaries upon Isaias and upon the Summa of St.
Thomas; he is also the author of several learned works,
as De Incarnatione Divini Verbi Disput. 80 (Lugdun.
1614)—De Pseudo Polybios, etc. (Trani, 1629).

Alvares, Fernando. See ALVA, DUKE OF.

Alvares, Francisco, was mass priest and chap-
lain to Dom Manuel, king of Portugal, about the
year 1515. He was a native of Coimbra, and at that
time advanced in life; but of his early history noth-
ing is known. He visited Abyssinia in company
with the Portuguese ambassador, Duarte Galvam,
returning to Portugal in 1516. He passed seven years
there, and returned to Portugal, landing at Lisbon,
July 25, 1527. He had explored a consider-
able part of Abyssinia, and an interesting account of
his travels was published in 1540, entitled A True
Account of the Country of Prester John. He died about
1540.

Alvares, Gonçalo, a Portuguese Jesuit, and
misionary to the East, was born at Villaviciosa,
in the first half of the 16th century, of a noble family.
Having studied at Coimbra, he joined the Jesuit Or-
der at that place, Jan. 1, 1549. Being a man of pro-
found learning, he was chosen by St. Francis of
Borja to fill the important office of visitor to the
Indies. He set out on this mission in 1568, and ar-
rived there the following September, in the ship which
conveyed Don Luis of Altayde. He accomplished his
work, returned to China, and organized the first sys-
tem of studies at Macao. On his way back to Japan,
in order to continue his labors with Manoel Lopes,
he was shipwrecked and drowned July 2, 1578. He
wrote Carta a São Francisco de Borja, General de
Companhia. This letter was useful to many histo-
rians, as well as another, entitled Oriente Conquistado,
written at Souza. See Hoefer, Nouvelle Biographie Générale, s. v.

Alvares, Loranno, a Spanish painter, studied at
Valladolid and Madrid under B. Carducci. In 1688
he went to Murcia, and executed some fine work for
the convents of that city.

Alvares, Luis, a Portuguese Jesuit, was born at
São Romão, in the bishopric of Coimbra, in 1618, and
died at Lisbon in 1709. This ascetic writer is regarded
as a classical composer, and is the author of a great num-
ber of works, among others, Amor Sagrado Offerenciado.
F. Luis Alvarens, Deusa de Lisboa (Lisbon, 1673)
— Ceo de Graça Inferno Custoso (Coimbra, 1692)
— Ser-
mones de Quaresma Offerenciados ao Ilustríssimo Senhor
D. João Mascarenhas, Bispo de Portalegre, etc. (Lis-
boa, 1688). The second and third parts were prepared in

Alvares, Manoel, a Portuguese Jesuit, was born
on the island of Madeira, June 4, 1526. He was well
versed in the Greek and Hebrew languages, and, above
all, in the Latin language and literature, which he
taught at Lisbon and Coimbra thus gaining a high repu-
tation. He filled various offices in his order, and died
at Lisbon, Dec. 30, 1693. His Latin grammar, entitled
De Institutione Grammatica, was published first at Lis-
bon in 1572, and was adopted in nearly all the schools
of his order. Some of his companions, as Eus, Ricar-
di, Torsellini, prepared abridgments; others, criticisms.
Alvarez is the author of a more celebrated work, enti-
tled De Musica, Poëtorum, et Numerum. See Hoefer,
Nouv. Bibl. Générale, s. v.

Alvares, Paula. See PAULA ALVAREZ.

Alvares, Thomas, a Portuguese canonist, born at
Lyra, was first treasurer of the Chapel Royal. He de-
voted himself to the study of the rubrics of the missal
and Roman breviary, and published the result in certain Ob-
servations (Lisbon, 1615, 1629).
Alvaro, Pelagio, a Spanish theologian, was born near the close of the 15th century. He studied canonically at the age of 15, and was a pupil of St. Thomas and the companion of William Ockam and Raymond Lully. He became grand-penitentiary of pope John XXII of Avignon; bishop of Sylves, in Algovers; and apostolic nuncio to Portugal. He died at Seville in 1522. He wrote, De Planctu Ecclesiae Libri Duo (Lyons, 1517; Venice, 1550). This work, commenced at Avignon in 1520 and completed in 1525, is set forth in a manner more profoundly. Trithemius attributes to him, Speculum Regum Libri Unus:—Super Sententias Librum Quatuor:—Apologia:—and other unpublished works. See Hoefer, Nouv. Biog. Générale, s. v.

Alvelda (or Albelda), Juan Gonzales de, a Spanish Dominican, was born at Navarrete, diocese of Calahorra. In 1568 he was called to Rome, and appointed first regent of the college of St. Thomas della Minerva. After three years he returned to Spain, and filled the first chair in theology at Alcala, from 1612 to 1622, when he died. He wrote a Commentary on the first part of the Summa of St. Thomas (Alcala, 1621).

Alvintzi, Peter, a Hungarian Protestant ecclesiastic of the 17th century, was born in Transylvania. He completed his studies at the best universities of Switzerland and Germany, and became pastor in Hungary. His religious zeal led him into a warm controversy with the Jesuit Peter Pazmany, archbishop of Granada. He wrote in the Hungarian language a number of controversial works, among which one, published in 1616, entitled The Catholic Itinerary, in which the author compares the two religions, the Protestant and the Catholic. He also composed a Hungarian Grammar. See Hoefer, Nouv. Biog. Générale, s. v.

Alviset, Bavolet, a learned French Benedictine, was born at the commencement of the 17th century, at Besançon. During the wars which then desolated the Franche-Comté he returned to Italy and entered the brotherhood at Monte-Casino, under the name Virginius. He wrote a treatise upon the privileges of the monks, entitled Murenuic Sacra Vestis Sponsae Regis Aeterni Vermicularia; Opus de Privilegiis Ordinis Regularium (Venetia, 1661). This work was put in the Index by the court of Rome, and reprinted at Kempent in 1673. See Hoefer, Nouv. Biog. Générale, s. v.

Alvord, Caleb Mattoon, a Methodist Episcopalian minister, was born at Southampton, Mass., May 3, 1815. He received an academical education in his native town; experienced religion at Miscokeet, Fla., in 1839; was licensed to preach in 1841; and to exhort at Marion in 1841; and to preach at Watumpka, Ala., in 1842. He followed the profession of teaching until 1858, when he united with the Providence Conference. In 1865 he was appointed a teacher in the Conference Seminary, where he continued until his death, Jan. 6, 1873. Mr. Alvord was characterized by a joyful Christian experience. See Minutes of Annual Conference, 1873, p. 39.

Alvord, John Watson, a Congregational minister, was born at East Hampton, Conn., April 18, 1807. Having spent some time as a student, in Oneida Institute, he studied one year in Lane Seminary. In 1836 he graduated from the Oberlin Theological Seminary, and Sept. 16 of that year received his ordination. For one year he was acting-pastor in Maumee City, O.; and then, from 1838 to 1842, held the same position at Barkhamsted, Conn.; March 16, 1842, he was installed pastor in Stamford, of which Church he remained in charge until Oct. 14, 1846. In November of that year he was installed pastor of Phillips Church, South Boston, Mass., from which he was dismissed March 24, 1852; from 1858 to 1866 he was secretary of the American Tract Society in Boston; from 1866 to 1870 was superintendent of schools in connection with the Freedmen's Bureau at Washington, D. C.; the next four years was treasurer of the Freedmen's Savings and Trust Company. He died at Denver, Col., Jan. 14, 1880. See Cong. Year- book, 1881, p. 16.

Alvord, Samuel, a Free-will Baptist minister, was born in Massachusetts in 1784. For several years he was a member of a Free-baptist church, and subsequently joined a Calvinist Baptist church. His doctrinal views inclining him more to the Free-will Baptists, he joined that denomination, and was a preacher among them for many years. He died at Hamilton, Ill., Aug. 18, 1871. See Free-will Baptist Register, 1871, p. 82. (J. C. S.)

Alvred. See Alfriç.

Alvirç. See Alfric.

Alwè. See Alfric.

Alwig (Alulc, Alwilh, Alwiochus, Alwine, or Alwine), the fifth bishop of the Lindasa (or people of Lindsey), was consecrated by Tarewine, archbishop of Canterbury, A.D. 735. He subscribed several chapters from 736 to 747, and in the latter year attended the Council of Clovesho. He died, according to Simeon of Durham, in 750.

Alwis, in Norse mythology, was a dwarf who skillfully and secretly won the attention of the daughter of Thor and married her. Thor, the omnipotent hero, being very angry, delayed the marriage until the sun arose, when the dwarf, not able to endure the light of day, was changed into a stone.

Alwitra, in Norse mythology, was a heroine and companion of the Walkyrir.

Alynius, in Greek mythology, was a surname of Mercury, after the city of Alyme, where he was worshipped.

Alpyius. See Alphehus.

Alpyius, a learned architect, was commanded by the emperor Julian to rebuild the Temple of Jerusalem, with the avowed object of falsifying the prophecies of our Saviour with regard to that structure. It is said that while the workmen were excavating the foundation, balls of fire issued from the earth and destroyed them. Alpyius died about A.D. 363.

Alpyius, bishop of Cesarea, in Cappadocia, was one of the metropolitan to whom the emperor Leo wrote respecting the Council of Chalcedon and the death of Proterus. He is also mentioned as assisting in the deposition of Lampetus, a Macedonian, whom he was consecrated, and who was convicted of immorality. See Lubbé, Concil. iv, 1904 sq.; Photius, Bibl. 52.

Alpyius, a priest of the Church of Constantino ple, who lived in A.D. 430. He wrote an Epistle to St. Cyril, exhorting him to contend against the heresy of Nestorius.

Alyius, Festival of, observed by the Greek Church on Jan. 16.

Alytarch (or algtyarcha), a title given to the pontiff of Antioch. The office lasted only four years, and the jurisdiction extended over the city only.

Alzedo. See Alcedo.

Aizog, Johann, a Roman Catholic theologian of Germany, was born at Olbin, Silesia, in 1808. He studied at Breslau and Bonn; received holy orders at Cologne in 1834; was made doctor of theology at Münster in 1833; the same year he was appointed professor at the Clerical Seminary in Posen; in 1845 he was called to Hildersheim; and he died at Freiburg, March 1, 1878, where he had been laboring since 1853. He wrote, Universalgeschichte der christl. Kirche (Mentz, 1841; 9th ed. 1859 and often; Engl. transl. by Pabisch and Bryne) :—Manual of Universal Church History (Cincinnati, 1874), vol. i and ii,—Grundriss der Patrologie (Freiburg, 1880). (B. P.)
Am ("I am"). See Jehovah.

Am (or Amam) (devourer), a demon of the Egyptian Index who is mentioned in the Ritual of the Dead.

Ama, in Indian mythology, was a popular name of the goddess Bhaumani, or Parvati.

Ama (or Amilla), the vessel in which wine for the celebration of the eucharist was offered by the worshippers. The word is used by Columella and other classical authors, but the earliest instance of its use as a liturgical vessel which has been noticed is in the Charta Cornutana of A.D. 471. Silver "ama" are mentioned (Ordo Romani, I, 5) among the vessels which were to be brought from the Church of the Saviour, now known as St. John Lateran, for the pontifical mass on Easter-day; and in the directions for the pontifical mass itself (ibid.), we find that after the pope had entered the senatorium, or presbytery, the archdeacon following him received the amula, and poured the wine into the larger chalice, which was held by the subdeacon; and again, after the altar was decked, the archdeacon took the pope's amula from the oblationary subdeacon, and poured the wine through the strainer into the chalice (v. c.); then those of the deacons, of the primicerius, and the others. The amula, which may not have been identical with the amule, seem to have been church-vessels provided for the purpose of the oblation. Among the presents which pope Adrian (772-795) made to the Church of St. Adrian at Rome were an "ama" and also an "amula" of silver, which weighed sixty-seven pounds (Liber Pontificalis, p. 546). They were, however, often of much smaller size, and the small silver vessels preserved in the Museo Cristiano in the Vatican are deemed to be amules. They measure only about seven inches in height, and may probably date from the 5th or 6th century. On a similar vessel of larger size, probably of the 4th century, the miracle of Cana is represented in a tolerably good style. The material of these vessels was usually of silver, but sometimes gold, and they were often adorned with gems. Gregory the Great mentions (Epist. I, ixii, 359) "amulae," probably of onyx, or glass imitating onyx.

Amalblia, Sr., was born in the 5th century at Riom, in Auvergne, about two leagues from Clermont. Having received the order of priesthood, he was appointed to the cure of his native place, where he labored indefatigably, and built the churches of St. John Baptist and St. Benignus. He died at Clermont, Nov. 1, 464, and was buried in the Church of St. Hilary; but his body was afterwards translated to Riom, and interred in the Church of St. Benignus, which is now called by his name. This festival is celebrated June 11, the day of his translation, or, according to Ruinart, Oct. 19. See Gregory of Tours, De Gloriarum Confess, xxxiii, 921 and note by Ruinart.

Amaelius, a bishop whose deposition is set down in the martyrology of Bede on July 14.

Amad. Tristram thinks this is the "little mound with traces of ruins, called Un el-Amad, five miles west of Wady el-Malek" (Bible Places, p. 215); meaning the Un el-Amad of Robinson (Later Researches, p. 118, note), who observes that "the people of Bethlehem [Beit-jehan of Zebulun adjoining] said there were no columns there," as the name ("mother of columns") would imply. The place is laid down on the Ordnance Map as Unam el-Amad, a village without any signs of ruins, one mile south of west from Beit-jehan, in the hills north of the plain of Esraileon; but the situation is rather to the east to have been included in the territory of Asher.

Amadeo (or Amedei), Giovanni Antonio, an Italian sculptor, was born at Pavia in 1400. His principal works are the monuments of the Venetian general, Bartolomeo Colleoni, in a church at Basella, near Bergamo.

Amadesi, Giuseppe Luigi, an Italian canonist, was born at Leghorn, Aug. 28, 1701. He was keeper of the celebrated library of the archbishopric of Rattenburg. He compiled, arranged, and indexed a large number of writings which he employed in gathering up his learned works. He became one of the important citizens of Rattenburg, and was one of the founders of the literary unions which were organized in the palace of the marquises Casare Rasponi. He was four times sent to Rome by the archbishops, where he transacted well much important business. He died at Rome, Feb. 8, 1775. He published, De Jurisdictione Rerummatutum Archiepiscoporum in Civitate et Dioecesi Ferrarum (Ravenna, 1746); De Jure Rerummatutum Archiepiscoporum Deputatorum Notariis, etc. (Rome, 1792); De Comitatu Areganteano, etc. (Ibid., 1798); and many other works, of which a complete list may be found in vol. i of a work upon the writers of Bologna by Fantuzzi. He assisted in the composition of the burlesque poem entitled Bertholò con Bertholdino e Cacarrera. The seventeenth canto, with notes, is by him. See Hoefer, Nouv. Encycl. Générale, s. v.

Amadeus, bishop of Lausanne, was born at Côte-Saint-André, a little village in Dauphiné. His father, Amadeus, was a relative of the emperor Henry V, and became a Cistercian monk in 1119; his son entered the same order at Clairvaux, where he studied under St. Bernard. In 1139 he was appointed abbot of the Cistercian monastery at Hautecombe (Aïleuw), near Genoa. Under his guidance the monastery profited greatly and was in a very flourishing condition. After the deposition of bishop Guido I of Lausanne, Amadeus was elected in 1144 to the see as the twenty-third bishop of Lausanne, and was consecrated Jan. 21, 1146. The rights and privileges of his bishopric and Church were defended against all opponents, especially against the count of Geneva, the protector of Lausanne, who was finally deposed. The emperor, Conrad III, confirmed all the rights and privileges of the Church of Lausanne, and the emperor Frederick I esteemed Amadeus highly. He ruled his Church until his death in 1158. He is the author of some homilies, written in honor of the Virgin Mary, which were edited by Sopherus (Beale, 1517), and are contained in Bibl. Patrum (printed by P. Gibbon, Antwerp, 1603). Amadeus is among the saints of the Order of Citeaux. See Gallia Christiana, xxv, 346-348; Marrinques, Annales Cisterci. ad Annam 1158, c. 5; Chabert, in Wetzer u. Welte's Kirchen Lexikon, s. v. (B. F.)

Amadeus (or Amedeus) of Portugal was a
Franciscan, whose real name was João de Mendes, son of Rodrigo Gomez de Sylva and Isabella, his wife, both of whom died not long after his birth. He was born about 1420, and died at eighteen, but left his bride the instant he was married, and went into Spain, where he fought against the Moors under John II. Determined after this to embrace the monastic state, he became a hermit of St. Jerome. In 1452 he joined the order of the Franciscans and went to Italy. In 1453 he was elected the 38th General of the Order, and in 1455 the new General of the Order received him as a lay-brother. He soon attracted attention on account of his austere penance and wonderful power of prayer. He then connected himself with some others for the purpose of observing most rigidly the rules of St. Francis. Having received holy orders in 1459, he was permitted to build and consecrate the regular observance atCremona, Brescia, and Milan. In the latter place he succeeded, by the help of the duke as well as with that of the archbishop, in founding the monastery of Maria della Pace in 1469. When the general, Francis of Reveere, was elected to the see of St. Peter's, under the name of Sixtus IV (v. c.), the society was presented with the monastery and Church of St. Peter's at Rome, while Amadeus was elected confessor to the pope. Here he spent ten years, highly honored by the pope, princes, and ecclesiastical dignitaries. In 1452 he betook himself to visit the convents in Lombardy, where he was taken sick, and died, Aug. 10, in the monastery of Maria della Pace. His successors worked in the same spirit, and soon convents of the Amadians were founded all over Italy and Spain. Under pope Pius V the Amadians, by means of an apostolic constitution, dated Jan. 28, 1568, were united with other orders. A Book of Prophecies filled with the most idle reveries, many of them opposed to sound doctrine, has been attributed to Amadeus. See Washing, Amal. Minor., Helyot (ed. Migne), vii; Tossin, Histor. Seraph. fol. 156; Grammer, in Wetzet u. Welte's Kirchen-Lexikon, s. v. (B. F.)

Amadeus VIII, count, afterwards duke, of Savoy, is known in history for allowing himself to be elected at the Council of Basle, under the name of Felix V, antipope to Eugenius IV. He was born Dec. 4, 1353. In 1416 Savoy was made a dukedom by the emperor Sigismund, who also invested Amadeus, in 1422, with the county of Geneva. In 1430 Amadeus founded the hermitage at Ripaille, where he retired with five other knights, after having left the affairs of his estates in the hands of his brother. Amadeus received the title of hermit, and spent five years there, until the year 1439, when the schismatic party of the Council of Basle elected him antipope. Although warmly attached to Eugenius IV, his vanity led him to accept the offer, and the more so as he was told that he was "obliged to help the Church." He now received as Pope Felix V, and all his successful, and was consecrated at Basle July 24, 1440, as pope Felix V. For nine years he occupied his pontificate, which he voluntarily resigned in 1449 in favor of Nicholas V, the successor of Eugenius, whom he regarded as the right pope. He died at Ripaille, Jan. 7, 1451. See Muller, Schweizerische Geschichte, iii, 2; 91; Ebene, in Welte's Kirchen-Lexikon, s. v. (B. F.)

Amador, Rebello, a Portuguese Jesuit, was born at Mezão Froio, in the bishopric of Oporto, in 1539, and died at Lisbon in 1622. He wrote, Algumas Capitulos Tirados das Cartas que Vieram este Anno de 1588 dos Padres da Companhia de Jeu que andam nas Partes da India, China, Japão, e Reino de Angola, impressos para poderem com mais Facilidade Comunicar a muitas Pessoas que as pedem. Colleciona por o Padre Amando Rebello, da Mesma Companhia, Procurador dos Provincias da India e Brasil (Lisbon, 1688). This book is very rare, and difficult to be obtained even in France. See Hoefer, Noue. Biog. Générale, s. v.

Amasea, in Greek mythology, was the surname of Ceres in Troyes.

Amalairreus, Fortunatus, a friar of Madeloc, was archbishop of Treves in 810. The following year he established again the Christian religion in that part of Saxony which had been converted to Arianism by Theodore, the bishop of Verulam. He visited the first Church in Hamburg, and went in 813 as an ambassador to Constantinople in order to ratify the peace treaty which Charlemagne had concluded with the emperor Michael Curopalate. He died the following year in his diocese. He wrote a treatise on baptism which was printed with others under the name of Alcinus. This treatise, in response to a letter in which Charlemagne consulted the metropolitans of his states upon the sacrament. See Hoefer, Noue. Biog. Générale, s. v.

Amalberga (St. and widow) was born about the beginning of the 7th century, of noble parents, in Austrasia. Her uncle, Pepin, married her against her will to a great lord named Thierry, but after the death of her father, afterwards St. Phalradis. Upon the death of her first husband, Pepin forced her to marry a second time, count Wigier, a nobleman of Brabant. Of this marriage were born Sta. Gudula, Reinilda, and Emelbertus (or Ablebertus). She took the veil at Maa- beuge, where she died about A.D. 670, July 10, on which day her festival is celebrated in the Low Countries.

Amalger (Lat. Almagerus), a friar of the 10th century of the Abbey of St. Gall, in Switzerland. He is mentioned by one of his contemporaries as being very skilful in the fine arts, especially in architecture. See Hoefer, Noue. Biog. Générale, s. v.

Amalric. See Amarduth.

Amairio (or Arnault), an influential chief in the crusade against the Alliages (q. v.), was born about the middle of the 12th century. He was first abbot of Poblet, in Catalonia, then of Grandeselve, and lastly of Citeaux. He was in the enjoyment of this last dignity when, in 1204, Innocent III associated him with the legates Raoul and Pierre de Castelnau in the mission to extirpate throughout France the heresy of the Albi- genes. He preached a crusade against them; many of his contemporaries, several of whom were princes and lords, took part in it, and he was nominated generalissimo of the crusaders. In 1209, after taking several castles and many times routing the enemy's forces, he besieged and took Beiers; sixty thousand inhabitants were massacred, and the town plundered. He then besieged Carcassonne and banished its inhabitants. He was presented to the archbishopric of Narbonne in 1212; thence he went into Spain with the troops, and contributed to the defeat of a Moorish king. On his return to France, he was embroiled in a quarrel with Simon de Montfort, about the title of duke of Narbonne, which he had assumed. He died Sept. 29, 1225.

Amalricians. See Almericians.

Amalricus Augusti, of Beiers, in Languedoc, took the vows in the Order of St. Augustine, and about 1382 was made abbot of the monastery of St. Mary de Aspiron, in the diocese of Ulim, Germany. He compiled a Chronicum Pontificale, taken from upwards of two hundred other chronicles, and arranged in alphabetical order. The last year of which he relates is 1170, the year XXII, whom it may be therefore supposed he did not long survive. Baluze has given a portion of the work in his Vita Pop. Armen. vol. i. See Cave, Hist. litt. ii, p. 68.

Amalteo, Girolamo, an Italian painter of the 16th century, brother and scholar of Pomponio, was highly regarded, and he was the author of a Treatise on XXII, whom it may be therefore supposed he did not long survive. Baluze has given a portion of the work in his Vita Pop. Armen. vol. i. See Cave, Hist. litt. ii, p. 68.

Amalteo, Pomponio, an Italian painter of the Venetian school, was born at San Vito, in Friuli, in 1505. He was a pupil of Pordenone, whose style he closely imitated. His works consist chiefly of fres-
cos and altar-pieces, and many of them have suffered greatly from the ravages of time. He died in the year 1584.

Amalthia (Ἀμαλθια), in Greek mythology. As to this name, the poets differ in their interpretations, some holding it to be the name of a goat that nursed Jupiter, others affirming it to be a nymph who weaned the child Jupiter with the milk of a goat. The nymph was a daughter either of Oceanus or of the god of the sun, of Melissus or Hammonius, or of Olenus, a son of Vulcan. The goat whose milk she used in weaning Jupiter broke off one of its horns on a tree. The nymph filled this with green herbs and fruits, and brought it to Jupiter, who placed it among the stars. Mercury gave this horn to Hercules when he went out to capture the castle of Geryon. It is also in the possession of the god of the river Achelous. Another story runs as follows: The Libyan king Ammon married an exceedingly beautiful maiden, Amalthia, and gave her a tract of land which had the appearance of a horn. This tract of land was subsequently called the Horn of Amathus. This horn is made use of in the Germain works of art, and is found especially in the representations of the goddess of fortune, as a symbol of her abundance.

Amam. See Am.

Amancius, St., was a priest of Tiferum, or Cita
di Castello, in Umbria. He lived in the 6th century, in the time of St. Gregory the Great. The fame of his miracles induced Floridus, bishop of Tiferum, to make him known to St. Gregory, who brought him to Rome and lodged him in the hospital for the sick, where he is said to have performed many wonderful cures. His festival is marked on Sept. 26, and his history is contained in ch. xxxv of the 3d book of the Dialogues of St. Gregory.

Amandus, St., was born in Bordeaux, and was
donated priest to St. Delphinus, bishop of that city, and was godfather to St. Paulinus. In 404 he succeeded Delphinus in the see; and it is said that when St. Severinus (q. v.) retired to Bordeaux, Amandus, through extreme humility, compelled him to take charge of the government of that Church. He governed the Church with such wisdom that he is one of the most saintly prelates of his time. The substance of one of his letters is found in the Epistles of St. Jerome, to whom it was addressed. He is commemorated in the martyrlogies on June 18, his birth on Feb. 6, and his translation on Oct. 26.

Amandus (called Fogeta) was abbot of St. Bavon, at Ghent, in the 14th century, and was very zealous against the Lollards (q. v.), and in this instance that pope Clement VII entirely put an end to them. He resigned his abbacy before his death, which happened in 1594. He composed a treatise, De Eus Carnium, and other works.

Amandus, Hermann, was a Franciscan, pro-
fessor of theology, and provincial of the province of St. Wenceslaus, in Bohemia. His works are, Philosophia ad Mentem Augustini Bernardi et Scoti (1576, 4 vols. fol.);—Tractus Theologicus in lib. 1 Sententiarum, etc. (Cologne, 1690, fol.);—Commentaria in lib. 4 Sententiarum, etc. (ibid. ed. fol.);—Ethica Saecra Speculativa-practica, seu Disputationes Morales de Virtutibus Theologiae et Moralibus (Wurzburg, 1698, 2 vols. fol.);—Capistrana Triumphala, seu Historia Fundamentalis de S. Ioanne Capistrano (Cologne, 1700, fol.).

Amandus, Johann, doctor of theology and super-
sintendent at Goslar, where he died, in 1580, was formerly a Roman priest, but soon embraced the doctrine of the Lutheran Reformation. He was called as first Lu-
thian preacher by his friend, at the time of his first sermon, Nov. 29, 1523. He soon came in conflict with his colleague Brismann, whom Luther had sent there, and the result was that he had to leave the city. His unruly temperament did not suffer him long in one place, and thus he had to go from city to city. His meritorious services caused riots everywhere, and he was finally put in prison by the duke of Pomerania. He appeared again at Goslar, was appointed superintendent, and built a new school; but here also he caused difficulties between the bishops and the magistrates which resulted in disturbances, changed the liturgy, and was suspected of being a secret adherent of Zwingli's doctrine of the Lord's supper. He wrote, Von geistlichen Streit der Christen (1524). See Corvinus, Wahrh. Bericht, dass das Wort Gottes oth Tumult oth Scheermery zu Goslar und Braunsberg vnd Nuernberg wehr (Wittenberg, 1539); Ar-
noldt, Historia d. König. Universität, ii, 475. (B. F.)

Amandus Zierizenisz, so called from his native place, Zierizee, in the island of Schouwen, in Zeeland, was born in the 15th century, and died at Louvain in 1584. Being a good Hebrew and Greek scholar, he was regarded as an ornament of the Franciscan Order, in which he labored as priest, preacher, and later as lector of theology in his monastery. He wrote commentaries on Genesis, Job, Ecclesiastes, etc., which he left in manuscript. Of his published works we men-
tion Chronica ad Exercitio Mundii ad Annam 1334 (Antwerp, apud Sim. Cocum, 1584).—Allgemeine deutsche Biographie, s. v. (B. F.)

Amani is a holy book of the Moslems, which con-
tains precepts for a well-ordered, rational mode of life.

Amano Watia, in Japanese mythology, is a cave in Japan in a mountain of the province Isje, near the ocean, in which the highest of their gods, Ten-Sio-Dai-
Dun, hid himself in order to prove that he was the su-
preme god from whom all light comes; for when he had hidden himself, the light of the stars went out, and only returned when he again appeared. In the cave is found an idol, sitting upon a cow, which is called Dai-
Niz-to-Rai. Pilgrimages are often made to this cave.

Amanius is the name of two saints commemorated in old Roman martyrlogies—one a martyr at Rome, Feb. 10; the other of Noyon, June 6.

Amanus, or Hamanus (the Sun), an ancient deity of the Persians, mentioned by Strabo, the same as the Phoenician Baal.

Ama, in Hindú legend, was a highly respected philosopher at the court of king Vikramáditya. He was the king's favorite, and had several surnames, as "the divine," "the lion." For twelve years he lived a secluded life in the woods because there he believed Buddha to live. In a certain place called Buddhagaya he built a temple, and decorated it with numerous images of deities. He wrote books, some of which have been translated into Latin and English, and are of much value in the study of the Sanscrit language.

Amaral, Prudentius de, a Portuguese, was born in Brazil, 1676, and entered the Company of Jesus, July 30, 1690. Paralyzed with dropsy, he died in college at Rio Janeiro, March 27, 1715, leaving two works: Os Feitos dos Bispos e Arcidvescos da Bahia, which contains a history of the bishops and archbishops of the diocese of San Salvador (Lisbon, 1710) ;—A Book of Elegies in Praise of the Blessed Virgin, in MS.

Amarandus (or Amarantus), St. and mar-
ty, was put to death at Albi, in the 3d century, un-
der the emperor Decius, or under Commodus and Allemanni, who ravaged Gaul in the time of Vale-
rian and Gallienus, and made many martyrs. His tomb is shown at the village of Vians, near Albi. His festival is kept on Nov. 7. See Greg. Turonensis, c. liii, liii.

Amarapura, a Buddhist sect in Ceylon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests
of all castes. The object of this sect is to bring back the doctrines of Buddhism to their pristine purity, by discarding from them caste, polytheism, and other corruptions. The following are the peculiarities of this sect in its present form in Ceylon, as given by R. Spence Hardy: "(1.) They publicly preach against the doctrines of Hinduism, and do not invoke the Hindu gods at the recitation of piri (a mode of exorcism). (2.) They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests. (3.) They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Buddhist hierarchy. (4.) They do not follow the observances of the Pasc-Buddhas, unless sanctioned by the Brahma. (5.) They do not use two seasons; nor employ two priests when Bana (the sacred writings) is read, nor quaver the voice, as not being authorized by Buddha. (6.) They expound and preach the Wisaya (a portion of the sacred writings) to the laity, while the Siamese read it only to the priests, and then only a few passages, with closed doors. (7.) They perform a ceremony equivalent to confirmation a number of years after ordination, while the Siamese perform it immediately after. (8.) They lay great stress on the merit of the pad-pinkama (or feast of lamps), which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese perform only by a few lamps in the evening and repeat Bana until the morning. (9.) The Amarapuras differ from the Siamese by having both the shoulders covered with a peculiar roll of robe under the armpit, and by leaving the eyebrows unshorn."

Amaravati, in Hindu mythology, is the residence of the god of the sun, Indra.

Amaravati, in Hindu mythology, was the daughter of Vishnu and Sakshita; she was the wife of Subramanya, a son of Siva.

Amaru (the circle of the day), an Accadian name of the deity Marid, the son of Hea.

Amarynthia, in Greek mythology, was a surname of Dione, from the city Amaranthyn, in Euboea, where magnificent feasts were celebrated, which were called by the same name.

Amat, Felix, a Spanish ecclesiastical historian, was born at Sabadell, in the diocese of Barcelona, Aug. 10, 1750. He entered the Church in 1767, and, after taking his doctor's degree at Granada in 1770, was made professor of philosophy at the University of Granada. He afterwards became director of the seminary, and in 1783 was made archbishop of Palmyra by the pope, and in the same year abbot of St. Bifodonio, in the abbey of Charles IV. Being suspected of favoring the French cause against the Spanish, he was compelled to leave Madrid in 1812, and in 1814 was banished to Catalonia. He died in a Franciscan convent near Salent, Sept. 28, 1824. His chief work is his Tratado de la Iglesia de Jesu Cristo, or ecclesiastical history from the birth of Christ to the close of the 18th century (Madrid, 1798-1803). Besides, he wrote Observaciones sobre la Figura, del Apostolado Eclesiástico (Madrid, 1817-1829); published under the pseudonym of Don Macario Padua Melato:—Seis Cartas a Ireneo (ibid. 1817);—Deberes del Cristiano en Tiempo de Revolucion (Madrid, 1818). These last two works were published by the nephew of the author.

Ama-Teru-Oon-Gami, in Japanese mythology, is the son of Isanagi and Isumari, the progenitors of the human race. He belongs to the seventh generation of the heavenly deities; but of the five generations of earthly deities he is the first. He was the oldest and the only fruitful son of his parents. His children are the Japanese, born in a time when they themselves were half-deities, and lived very much longer than the present human beings. In a direct line of succession, the emperors follow him; therefore his name, which signifies the great god of the imperial generation, is one of the names of Japan. During this time he performed the most stupendous miracles, and proved himself the only and true god. The province of Ise is his residence, and there stands the most renowned of his triumphs. The great feast which is celebrated in his honor is called Matsuri. His successor in the kingdom was his son Osu-Mi-Nino-Mikoto.

Amato (or Amatus), a friar of Monte-Casino, and afterwards bishop, lived in the 11th century. He composed several Latin poems, and among others four books, which he dedicated to pope Gregory VII, entitled De Geras Apostolorum Petri et Pauli. These works have been lost; and this is a great misfortune, if we may credit the opinion of Girmanus Dionysius, who calls him an admirable versifier. The canon Mari says that one MS. has been preserved in the Library of Monte-Casino, which contains a history of the Normans, in eight volumes, compiled by Amatus. See Hoefner, Nouv. Biog. Générale, s. v.

Amato, Francesco, an Italian painter and engraver, executed a few paintings. The following are the principal ones: St. Joseph Seated, Reading a Book, with the apostles, near him; and St. Joseph with the Prodigal Son. These are upright prints, inscribed "Francesco Amatus inv.".

Amato, Giovanni Antonio d', the older (also called IV Vecchio), a Neapolitan oil and fresco painter, was born in 1475. He studied the works of Perugino, and imitated his style. There are several of his works in the churches of Naples. His favorite study was theology, and he was noted for his exposition of many obscure parts of the Bible. He died in 1555.

Amato, Giovanni Antonio d', the younger, a Neapolitan painter, was born in 1535. Some of his works are said to have been equal to those of Titian. His best work is the large altar-piece of the Infant Christ in the Church of the Banco de Poveri at Naples. He died in 1598.

Amato, Giuseppe d', an Italian missionary, was born at Naples about 1575. He was sent to Asia in 1783 by the Society for the Propagation of the Truth, and he became rector of five Catholic villages in the district of Dibayan, about ten leagues to the north-west of the city of Ava. These villages were inhabited by people of French descent, whom Alompra had made prisoners of war in 1757. Amato knew the people, and was acquainted with the natural history of the country. He had specimens of more than two hundred plants, and a collection of animals, which were lost in the war of the Birmans in 1824. He died at Moula in 1828. See Hoefner, Nouvelle Biographie Générale, s. v.

Amato, Michele d', an Italian ecclesiastic, was born at Naples, Oct. 3, 1682. Having made himself acquainted with the Latin, Greek, Hebrew, Syriac, Slavonian, French, Spanish, and other languages, he took orders, and became the rector of the Congregation of Apostolic Ministers, formed in the Church of Naples. He held many public offices, and in 1719 was charged with the care of visiting all the churches and chapels royal. He held Nov. 15, 1729. Among the works which he composed, and which have been printed, are, De Insalutani Specie et S. Christi Conficiendi Requisita (Naples, 1729, 8vo);—De Pietatis orb. Avium Eius Consuetudine opus quodam Christi Fideles in Anteepiscopali Chjonio (ibid. 1728, 8vo);—Dissertationes IV Historico-Dogmaticae (ibid. 1728, 8vo). He also left many MSS. concerning the worship of saints and their images, of the state of infants dying without baptism, of the precautions to be used in reading the fathers (Italian),
on the Magi, and several others. See Bibliol. vii, 265; Mag. Bib. Ecles. p. 371.

Amator, Sr., was born of a noble family in Auxerre, in the time of the emperor Constantius. His parents afflicted him, without his consent, to Martha, a rich young lady; but when he and his bride went to church to receive the nuptial benediction from the bishop, St. Valerian, he, by mistake, or, as some think, by a special interposition of Providence, pronounced over them the office of consecration to the service of God, instead of the marriage prayer. Upon this they both embraced the monastic state, and Amator succeeded St. Helladius in the bishopsric of Auxerre, about A.D. 388. In spite of his holy and self-denying life, he was persecuted by slanders and calumnies; but his innocence was fully proved. In 387 he was chosen a bishop, and in 411 he was appointed Germainus his successor, although he had at one time had some difference with him. He is said to have been distinguished by the gift of miracles, both before and after his death. The ancient breviaries of Auxerre commemorate him on May 1, and the Latin martyrologies on Nov. 26.

Amato, Cola Filottero dell', an Italian painter, flourished in 1333. He lived in Ascoli di Ficino, and had a good reputation. He has a fine picture in the Oratory of the Corpus Domini, at Ascoli, which represents The Sacrifice in the Act of Dispen sing the Eucharist to his Apostles.

Amatus, St., of Remiomet. See Amet.

Amatus (or Aimé), St., bishop of Sens, and patron of Dijon. A Flodoard, was born in the century of pious parents. In 669 he was compelled to take the charge of the Church of Sens, which he governed with admirable vigilance and mildness. After a time king Thierry III banished him to the Monastery of St. Fursy at Peronne. Subsequently he was put in trust of the Monastery of Dijon (or Brioule), built on the river Lys, in Flanders, in the diocese of Treouane, where he died and was buried in 690. His body was translated to Douay in 870, where it now remains. The Roman martyrology commemorates him on the 3rd of Sept.

Amatus (or Amati), Vinzzzio, an Italian priest and musician, was born at Chinusia, in Sicily, Jan. 6, 1629. After finishing his studies in the Seminary at Palermo, he became master of the chapel of the cathedral of that place in 1665. He died July 29, 1670. He wrote, Sacri Concerti a Due, Tre, Quattro (Palermo, 1656);—Missa e Salmi di Vespri, e Compieta a Quarto e Cinque Voci (ibid. ed.);—Isaura, an opera (Aquilia, 1654). See Hoefler, Nouv. Biog. Générale, s. v.

Amaury of Chartres. See Amaury of Bena.

Amaury (Amalric, or Aimeric), patriarch of Jerusalem, occupied the patriarchal see from 1159, and assisted in the election of Amaury I as king of Jerusalem in 1155. A bond of friendship existed between him and the celebrated historian William of Tyre. He died in 1188. See Hoefler, Nouv. Biog. Générale, s. v.


Ambarach, Peter, a Jesuit and Orientalist, was born in 1663 at Gusta, in Phoenicia. He was educated from 1672 to 1685 at the Maronite College of the Jesuits at Rome, and returned in 1686 to Syria. He received holy orders from the Maronite patriarch Stephen of Abo, and was intrusted with the revision of Arabic liturgical works, and with their translation into Latin. The Maronites sent him to Rome in behalf of their Church; and while on his way home the grand-duke Cosmo III retained him at Florence for the sake of arranging a printing-office and the Oriental types bought by his father, Ferdinand. Afterwards he was appointed professor at Pisa. He died in 1687. Ambarach joined the Order of St. Benedict, and Clement XI added him to the commission appoint-
ed for the criticism of the Greek text of the Bible. In 1730 cardinal Quinini nominated him to the Latin translation of the Syriac work of Ephrem. The first two volumes appeared in 1737 and 1740; with the third volume he had advanced as far as the middle of the work when he died. The work was completed by Stephen Evodius Asemanii, and was published in 1745. The second volume contains also two treatises by Ambarrach on the eucharist. See Ecce Man, Universae Universae, i. v., 158; Bauer, in Wetzer u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Amburvalia (Lat. amburvalia arvis, 'going around the fields'), a ceremony performed among the ancient Romans with a view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so the victims, consisting of a sow, a sheep, and a bull, were driven amid a vast crowd past the cornfields in procession. The ceremony was sometimes private and managed by the master of a family, and sometimes public and performed by priests, who were called friates arvalis, or field brothers. This festival was held twice in the year—the first time either in January or April, the second time in July. See Scovestaurilla.

Amberger, Christoph, a German painter, was born at Nuremberg in 1490, and studied under Hans Holbein the elder. He executed a set of twelve pictures, representing the history of Joseph and his Brethren, which gained him great celebrity, though he succeeded better in portraits than in history. He painted the Emperor Charles V. in 1535. Probably no early example of a field with a gold medal and chain. He is supposed by some to have died in 1568, by others in 1550.

Ambest, the name given by the Hindús to the tree of immortality. It grows on the mountain of Meera, in Amaravati, the metropolis of India.

Ambitus (composit in music). In the earliest Church melodies, the compass did not in some instances reach, and in few did it exceed, a fifth. In Gregorian music the octave was the limit, but in later times this compass was much extended. A melody occupying or employing its whole compass was called continuus perfectus; falling short of this, continuus imperfectus; exceeding it, continuus plagumperfectus. Subsequently other interpretations have been given to the word ambitus.

Ambitus Altaria, an expression sometimes used for the enclosure which surrounded the altar. It was probably distinct from the presbytery, or choros cunorum (i.e. an enclosed space in front of the altar reserved for the use of the inferior clergy), and there was usually between the presbytery and the altar a raised space called the ambitus. In Roman times the ambitus altaria now exists. In St. John Lateran many fragments of marble slabs, with the plaited and knotted ornament characteristic of this period, are preserved in the cloister, and may probably be fragments of the ambitus mentioned above. The expression ambitus altaria may perhaps sometimes stand for the space, as surrounding the altar.

Ambler, James B., a minister of the Reformed (Dutch) and Presbyterian churches, was born in England in 1797. He was licensed to preach in his native country; and served in the same as pastor at Braddock from 1816 to 1818, when he came to America. His ministry was extended through the northern and central portions of New York State, in the Presbyterian Church, from 1818 to 1833; at which time he joined the Reformed Church, and therein remained till 1848, when he died. He was a man of sincere piety and untiring zeal, and his ministerial effects were effective and successful. See Corwin, Manual of Ref. Church of America (3d ed.), 1856.

Ambo. Something in the nature of an ambo or desk, no doubt, was in use from a very early period.
Bunson (Basilikos des christlichen Rom, p. 48) expresses his opinion that the amb is originally movable. In the earlier centuries much of the Church furniture was of wood, and the ambones were probably of the same material. Wherever a presbyterium, or chorus cantorum, existed, an amb was probably connected with it, being placed usually on one side of the enclosure. Where no chorus existed, the amb was probably placed in the centre.

Ambrose, Franoise d', daughter of Louis Ambrose, viscount of Thouars, was born in 1427. She was married to Peter II, duke of Brittany, who died in 1457. When in 1452 the general of the Carmelites, Johann Soreth, founded the Order of the Carmelites, with the sanction of pope Nicholas V, Françoise founded the first monastery in Brittany, and entered the same in 1457, where she died in 1485. See Lanoy, Vita Francisci ab Ambrosio, Ducissee Armoricse (Paris, 1604); Saint-Jean-Macé, Vie de la très Illustre, et Vert. F. d'Ambrois, judic Duchesse de Bretagne, Fondatrice des Anciennes Carmelites de Bretagne (ibid. 1654, 1669); Bavin, Vie de St. Françoise, Duchesse de Bretagne (Rennes, 1704); Bauer, in Weitzer s. Wete's Kielchen-Lexicon, a. v. (B. P.)

Ambrose, Georges d', (1) a French cardinal and diplomatist, was born at Chaumont-sur-Loire in 1460. From his birth he was designed for the Church, as the younger son of the family. He studied canon law, and at the age of fourteen received the title of bishop of Montauban, and then became almoner of the king, although so young. He gained the friendship of the duke of Orleans, son-in-law of the king, who was similar to him in tastes, and was also of the same age. After the death of Louis XI, the duke of Orleans and Anna of Beaujeu each claimed the regency; but the latter was successful, and the duke was obliged to take refuge with Francis II, duke of Brittany (May, 1484). D'Ambrose, attempting to persuade the king in his behalf, was betrayed by a messenger, arrested, and imprisoned for more than two years. After the battle of Saint-Aubin du Cormier (July 28, 1488), Francis II was obliged to capitulate. D'Ambrose, exiled in the diocese of Montauban, sought to obtain liberty for himself and the duke of Orleans, whose interests were very dear to him. The attempt of the duke to assist in bringing about the mar-
in a cave near the city, where he remained three years in prayer and fasting. Being discovered, he went to Rome, and thence to a hermitage on the Arnon, in Berry, where he died, in 770. His festival is observed Oct. 16, the day of his death.

Ambrose of Lérins, a monk of the third Order of St. Francis, and professor of theology, died in 1584. In his work, entitled Lampam Sacrum, he refers to the gospels, epistles of Paul, and the seven canonical epistles.

Ambrose of Naples was an Augustinian monk, and afterwards bishop (or rather administrator) of the Church of Mantua. He was one of the best preachers and most skilful doctors of his time. He lived about 1620, and died in 1681. His work, De Gratia, is of great utility and value.

Ambrose of Paris, a monk, was born in 1523, and died in 1604. His work, Consecrations super Salutationem Angel., is a work of great value in the field of mysticism.

Ambrose of Pisa, a Dominician, was born at Sienna, April 16, 1220, and assumed his habit when seventeen. After studying at Paris he went to Cologne, and preached with great success throughout Germany. Through his influence the city of Sienna made peace with Clement IV, who had placed it under interdict for favoring the party of Frederick II. Ambrose had the honor of being the first to write the Pontificate of Gregory X. He frequently refused the episcopate; and spent the rest of his life in legations and apostolic missions. He died at Sienna, March 20, 1286, on which day the Roman martyrlogy commemorates him. See Bollandus, Life of Ambrose.

Ambrose of Sora was so called because he relinquished the marquisate of Sorci to become a Capuchin. After the death of his wife, which happened when he was forty-seven, he obtained from Clement VIII a mission to the captive Christians in Algiers, where he died, in 1601. He left a treatise, On the Sacrament of Penance, and On Holy Living and Dying. See Bovonius, in ann. 1601.

Ambrose, abbot of St. Vincent. See AMBROSE, APTERTET.

Ambrose, Samuel (1), a Baptist minister, was born at Exeter, N. H., in 1754. He lost his father when he was but six years of age, and the care of his education devolved on his pious mother. It was not until the twenty-sixth year of his age that he became a Christian, and not long after it felt to be his duty to preach the Gospel. In 1782 he removed to Sutton, N. H. In April of this year a Church was constituted, of which he was ordained the pastor in October. He continued in this office eighteen years, preaching, however, in neighboring towns a part of the Sabbaths of the year. Soon after his settlement he was blessed with an extensive revival, which was quite general in Sutton, and reached to the neighboring towns. In 1800 Mr. Ambrose discontinued his ministerial services in Sutton, and removed his Church relations to New London, N. H. From 1800 to 1820 he was busily occupied in his Master's cause, chiefly as stated supply in a number of towns in New Hampshire, and as a missionary sent out under the direction of the Massachusetts Home Missionary Society in the destitute and sparsely settled portions of New Hampshire, Vermont, Maine, and Canada. "His journals, though imperfect, present him to us, amid hardships, toils, and labors, instructing the ignorant, comforting the feeble-minded, encouraging the weak, and preaching the Gospel to the poor." From 1820 to 1828 he made a few missionary tours; generally, however, during this period he was at his home during the week, preaching as occasion presented on the Sabbath. His interest in the kingdom of Christ remained unshaken until the close of life. He died May 30, 1830. See Amer. Baptist Magazine, xi, 97-104. (J. C. S.)

Ambrose, Samuel (2), a Methodist Episcopal minister, was born in Maine, Aug. 6, 1815. He experienced religion at the age of fifteen, graduated at the Maine Wesleyan Seminary, and in 1840 entered the Maine Conference. In 1852 he located, moved to Illinois, and in 1860 associated with the Rock River Conference. In 1870 he superseded Mr. Ambrose in his home county, Ill., where he died July 25, 1874. Mr. Ambrose was a man of much devotedness. See Minutes of Annual Conferences, 1874, p. 137.

Ambrose, Thomas L., a Congregational missionary and army chaplain, was born in New England. He graduated at Bowdoin College in 1856, spent one year in Europe, studied at the Theological Seminary in New York, and in 1857 entered the Andover Theological Seminary. His health not allowing him to continue his studies, he was ordained in July of the following year, and in August sailed for Persia, where he labored three years as a missionary among the Nestorians. Returning to recruit his health in 1861, Mr. Ambrose received the appointment of chaplain to the 12th New Hampshire Regiment. He was taken prisoner at Chancellorville, remaining in the hands of the enemy for two weeks. While passing from the intrenchments to the Chesapeake General Hospital, Fortress Monroe, in the rear, he was wounded, and after three weeks of suffering, died, Aug. 19, 1862. Mr. Ambrose was "a noble, Christian man, of fine talents, sympathetic, and of indomitable courage, and was much respected by his regiment." See Cong. Quarterly, 1865, p. 421.

Ambrose, William, a Welsh Congregational minister, was born at Bangor in 1818. He received a liberal education partly in his own city and partly at Holyhead. His only charge was at Portmadoc, where he was ordained in 1837, and where he continued to labor till his death, Oct. 31, 1873. Mr. Ambrose was tall, gentlemanly, and commanding in appearance. As a preacher, he was polished, simple, persuasive, and very practical; as a poet, he took a high rank; as a speaker, he was chaste and masterly in diction, pointed in argument, abounding in scathing sarcasm, and very convincing in effect. He was a Christian of unimpeachable reputation and character. He was probably the most accomplished, heart-searching, and effective preacher that Wales ever produced. Mr. Ambrose was associate editor of the Welsh Word, the leading Congregational periodical of North Wales. See (Lond.) Cong. Year-book, 1874, p. 308.

Ambrosia, in pagan mythology, was (1) the name of the food of the deities, which gave eternal youth and immortality. This was conceived of as something material; and ambrosia is not only the food of the gods, but also the drink of the gods, as later writers have it. Homer also represents the gods as giving it to some of their favorites, as to Achilles; animals were also refreshed by it. Ambrosia is also a salve of the deities, which possesses the power of cleansing in a high degree; likewise an ointment for the hair. (2) One of the Pleiades, the daughter of Atlas and Pleione. (3) Festivals held in honor of Bacchus and Ceres. (4) A charm of ancient Greek, the same as the Brumalia of the Romans.

Ambrosian Hymns. Under the name of Ambrose, bishop of Milan (q. v.), there exist a number of Latin hymns which are generally ascribed to him; yet they are not all his, the name having been freely given to many formed after the model and pattern of those which he composed, and to series in some cases not given to him, but really belonging to him, and for which we have the authority of Augustine (Confes. i, 12; Retracat., i, 21; De Natura et Gratia, c. 63), are, Deus creator omnisium:—Aeterne rerum Conditor:—Jam surgit hora terrae:—Veni redemptor gentium (q. v.). Besides these hymns, we find a number of others, as, Deus Rex gentium:—Deus bonus:—Deus benignus:—Eterna Christi munera:—Jesu corona virginitate:—Splendor paternae glorii:—Jam lucis orto sidere:—Te
Ambrosian Liturgy, and is the basis of modern tonality. Eventually scales extended in practice to pentachords, hexachords, septachords, and ultimately to octachords, as with us. The theory and practice of the octachord were familiar to the Greeks, from whose system it is believed Ambrose took the first four octachords or modes, viz. the Dorian, Phrygian, Hypodorian, and Hypophrygian, called by the first Christian writers on music Protons, Deuterons, Tritons, and Tetrads. Subsequently the Greek provincial names got to be misapplied, and the Ambrosian system appeared as follows:

PROTON, OR DORIAN.

DEUTERON, OR PHRYGIAN.

TRITON, OR AELIAN.

TETRAD, OR MYXOLIDIAN.

These scales differ essentially from our scales, major or minor. The 1st, 2d, 3d, and 4th Ambrosian scales or tones are not what we now call "keys," but "modes," differing from one another as the modern major and minor modes differ, in the places of their semitones. Melodies, therefore, in this or that Ambrosian "tone" have a variety of character analogous to that which distinguished our major and minor modes so very widely. Thus, one Ambrosian tone was supposed to be characterized by dignity, another by languor, and so on. The rhythms of Ambrosian music is thought by some to have consisted only in the adaptation to long and short syllables of long and short notes. "Of what we call time," says Forkel (Gesch der Musik, ii, 186)—the proportion between the different divisions of the same melody—"the ancients had no conception." He does not tell us how they contrived to march or to dance to timeless melodies—melodies with two beats in one foot and three in another, or three feet in one phrase and four in another; nor how vast congregations were enabled to sing them; and if anything is certain about Ambrosian song, it is that it was, above all things, congregational.

Whether Ambrose was acquainted with the use of musical characters is uncertain. Probably he was. The system he adopted was Greek, and he could hardly make himself acquainted with Greek music without having acquired some knowledge of Greek notation, which, though intricate in its detail, was simple in its principles. But even the invention, were it needed, of characters capable of representing the comparatively few sounds of Ambrosian melody could have been a matter of no difficulty. Such characters needed only to represent the pitch of these sounds; their duration was dependent on, and sufficiently indicated by, the metre. Copies of Ambrosian music-books are preserved in some libraries, which present indications of what may be, probably are, musical characters. Possibly, however, these are additions by later hands. It is certain that, in the time of Charlemagne, Ambrosian song was finally superseded, except in the Milanese, by Gregorian. The knowledge of the Ambrosian musical symbols, that in Ambrose's time, was, in another, and in such an age, have easily been lost, though the melodies themselves were long preserved traditionally.

Ambrosian Office (Ambrosianus ritus, or Mediolanensis Ecclesiae ritus), the office used in the Church of Milan (called the Ambrosian Church). Before the time of Charlemagne every Church had its own particular
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office, and there is good reason to believe that this office was in use in the Church of Milan before the time of St. Ambrose; but that when the popes compelled all the Churches of the West to adopt the Roman office, the Milanesi gave the name of St. Ambrose to theirs, in order to protect it, although he was not really the author of it. It may be, however, that St. Ambrose made all the offices of the original office of St. Ambrose to his Church; and the name of the office of St. Ambrose has been retained, to distinguish it from the Roman office in use in other churches. See Le Brun, Espr. de la Messe, ii, 176. See AMBROSIAN LITURGYP.

Ambrosianum, a word in old liturgical writing, denoting a hymn, from St. Ambrose having been the first to introduce metrical hymns into the service of the Church. Originally the word may have indicated that the particular hymn was the composition of St. Ambrose, and hence it came to mean any hymn.

Ambrosius, Tiburzus (Ital. Tesio Ambrogio), an Italian Orientalist, was born in 1469. He is said to have understood eighteen languages, especially the Syriac. At the age of pope Leo X, he opened a school for the Chaldean and Syriac languages at Bologna. He died in the Monastery of St. Peter at Pavia in 1540. He wrote, Introductio in Chaldaicum Etymonum, Syriacum et Armenian et eccle si sermonum et doctrinarum Lexicon (Pavia, 1539). See Jächer, Allgemeines Gelehrten-Lexikon and Suppl. s. v.; Götz, Merkwürdigkeiten der Dreyd. Bibil. i, 141; Colomesios, Galila Orientalis; Steinschneider, Bibil. Handbuch, s. v. (B. P.)

Ambulla, in Greek mythology, was a surname of Minerva, by which the inhabitants of Sparta worshipped her. The Dioscuri were also called Ambullii, and Jupiter Ambullus. The significance of the name is unknown.

Amé, St. See AMATUS.

Ame, rabbi, a Jewish teacher, lived at Tiberias in the 4th century. Together with his colleague rabbi Assé (q. v.), he performed judicial functions among his coreligionists. Both were highly honored, and were styled "judges of Palestine," the "noble pair of priests of Palestine." Both regarded the Samarians as heathen, because they sold Gentile wine to the Jews (Chaa., fol. 6 b). Ame would not allow that a Samaritan should be instructed in the law. Against the verbal interpretation of the Scriptures he propounded the thesis, "The law, the prophets, and the word of the wise contain hyperbolical expressions: the law, 'the cities are great and walled up to heaven' (Deut. i, 28); the prophets, 'so that the earth rent with the sound of them' (1 Kings xvi, 22); the word of the Lord, 'even morning and evening sacrifice was watered with a golden cup' (Tamid, fol. 29 a)." Another maxim of his was, "No death without sin, no pains without trespasses" (Sabbath, fol. 55 a). See Hamburger, Real-Encyclop. ii, 56 sq.; Gritz, Gesch. d. Juden, iv, 298, 301, 304, 307; Josel, Gesch. d. Juden. u. s. z. Seiten, ii, 160, 162, 165, 166. (B. P.)

Amedon, Moses, a Methodist Episcopal minister, was born at Reedsborough, Vt., Oct. 10, 1794, of pious parents, who gave him a careful religious training. He experienced conversion about 1811, and in 1814 entered the New York Conference, in which he labored diligently until arrested by disease in 1829, when he retired to his residence at Watervliet Circuit, where he died, March 21, 1830. See Minutes of Annual Conferences, 1830, p. 78.

Amelgard, a Belgian priest, lived at Lige near the close of the 15th century. He was charged, it is said, by Charles VII with the revision of the work of the Church of Arc. He wrote, De Rebus Gestis Caroli VII. Historiarum Libri V.; De Rebus Gestis Ludovicii XI. Franciae, Historiarum Libri IV. An unpublished MS. is preserved in the National Library at Paris. A number of extracts from the history of Louis XI are found in Martiné and Durand, Veterum Scriptorum Amplissima Collectio. See Hoefer, Nouv. Biog. Générale, s. v.


Ameline, Claude, a French theologian, was born in Paris in 1656, being a son of the attorney at Chateslet. He for some time gave his attention to law, until, disgusted with the world, he entered the Brotherhood of the Oratory, April 29, 1660. In 1663 he received priest's orders, and was made chief chanter of the Church of Paris. He died in 1708. He published a work entitled Traité de la Volonté (Paris, 1684, 12mo). He also wrote a book against Quietism, entitled Traité du Faimor du Souverain Bien, etc. (ibid. 1699, 12mo). Some have attributed to him L'Art de Vine Hureux (ibid. 1690), which others have believed to belong to Louis Pascal. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Amelius, a Platonic philosopher of the 8th century, was born in Etruria. In the year 246 he went to Rome, where he attended for twenty-four years the lectures of the Neo-Platonist Plotinus, whose most famous pupil he became, as well as his apologist. Like all Neo-Platonists, Amelius tried to save heathenism, which was already on the wane. He was not only a pious heathen, but also attacked Christianity, especially Gnosticism, on the one hand, and Origen, on the other, he preserved the beginning of the Gospel of St. John, especially the Johannine doctrine of the Logos, in defence of Platonic philosophy. His writings, with the exception of the fragment, in which he makes reference to the beginning of the Gospel of St. John, are all lost. He died at Apamea, in Syria. See Espina, Plutarco Et Historiario: Odorot, Grac. Affect. lib. ii; Cyrilus Alexanderius, In Julianum, lib. viii; Hefele, in Wetzer und Welte's Kirchen-Lexikon, s. v.; Smith, Dict. of Class. Biog. s. v. (B. P.)

Amelius, Peter, an Augustinian monk of the 14th century, afterwards bishop of Singaglia. He was born at Aleth (Aleto), in Lauguedo, and not at St. Mab, as some assert. He accompanied Gregory XI to Rome when that pope transported the papal throne thither from Avignon in 1376; and he wrote an account of the journey, which Pappius Masson mentions. Amelius also wrote a Treatise of the Ceremonies of the Roman Church, published by Mabillon in vol. ii of the Museum Italianum, of 1729.

Amelotée, Denis, a French ecclesiastic and author, was born at Saintes, in Saintonge, in 1606. Soon after receiving priest's orders he became a member of the Congregation of the Oratory of St. Philip Neri. In 1645 he published a Life of Charles de Goudun, second superior of the Congregation, which, by some of its remarks on the abbots of St. Cyran, gave great offence to the Port-Royalists. Another work, containing a venomous attack on the doctrines of the Jansenists, still further embittered the feelings of the party towards him, and elicited from Nicole a satirical reply entitled Idée Générale de l'Esprit et du Livre du P. Amelette. Amelotée, in revenge, availed himself of his influence with the chancellor to prevent the publication of the newly completed Port-Royalist translation of the New Test., which had therefore to be issued at Mons, in Flanders. He thus secured a free field for a translation of his own, with annotations, which appeared in 4 vols. 8vo (1666—68). He died Oct. 7, 1678. See Encyclop. Brit. 5th ed. s. v.

Amenx, an inferior Egyptian deity who was represented as a man with the head of a sparrow-hawk.

Amenamen is a mystical title of the deity Amen-Ra in ch. clxv of the Egyptian Ritual of the Dead.

Amdene Honorable, in an ecclesiastical sense,
is a sort of penance inflicted on offenders in some cases. It consists in walking barefooted and in a shirt only, with a rope tied round the neck, and before the church, or some other auditory, demanding pardon of God, the king, and justice for the offence committed. The ecclesiastical courts of Great Britain have the power to impose a somewhat similar penance on offenders by directing them to stand in the sight of the congregation and confess their evil deeds.

Am Ende, Christian Carl, a Protestant theologian of Germany, was born on Oct. 3, 1730, at Lönnsitz, in Saxony. He studied at Kumbach and Erlangen; was appointed in 1755 adjunctus and rector at Kauffeuren; in 1788 he was made deacon and hospital preacher. He died Nov. 15, 1799. He contributed largely to different periodicals and reviews. His own publications were few, and of little value at present, with the exception of his edition of Sleidan’s work De Statuæ Religionis & Rerum Divinarum Commentarii ... multigui Ammoneus Illustrata (Francois-ad-Mons. 1785-86).

Seeing, Die gehörten Theol. Deutshlanda, 1, 7 sq.; Wirtz, Theol. Li, 1, 1; Zöpft, Nachlas von Leben, Verdiemten u. Schriften Ch. A. Am Ende (1804). (B. F.)

Am Ende, Johann Joachim Gottlob, a Lutheran theologian of Germany, was born in 1704 at Gräfenhainichen, in Saxony. He studied at Wittenberg, and succeeded his father as pastor at his native place. In 1748 he was called to Schulpforte, and in 1757 he was appointed superintendent at Freiburg, in Thuringia. The year following he was called to Dresden, having been honored by the Leipsic University with the doctorate of divinity. He died May 2, 1777. He wrote, Commentaria Epistolica de quibusdam N. T. Locis, Act. xiv. 27; 1 Cor. xvii, 2; Col. iv., 4 (Wittenberg, 1744); ... Christiana, i. e. Acta Apostolorum et Evangelii Origine in Latinum Translati et Carmine Heroico Expressa, Notisque Subjunctis Illustrata (ibid. 1759). Besides, he published a number of Sermons, which are enumerated in the Suppl. to Jöcher’s Allgemeine Gelehrten-Lexikon, &c. (B. F.)

Amendola, Ferrante, a Neapolitan historical painter, was born in 1684, and studied under the celeb- rated Solimena. He painted many works at Naples, the best of which are two altar-pieces in the Church of the Madonna di Monte Vergine. His chief merit consisted in a practical facility of coloring.

Amendola, Tommaso, a Dominican who lived in the 18th century, is the author of Collectanea in Septem Ecclesiarum Sacramentis (Naples, 1699, 1719, 1729, 3 vols.); Collectanea in Ecclesiasticis Censuras et Pontificis Exequias (ibid. 1717, 2 vols.); Rerum Morales et Practicae (ibid. 1706); Collectanea de Justitia et Jure in Duos Tomos Dietici (ibid. 1727). See Mazzuchelli, Scrittori d’Italia (Brescia, 1758); Echard, Script. Ord. Predicantis; Jöcher, Allgemeine Gelehrten-Lexikon, &c. (B. F.)

Amennkanna (Amennakamti, or Amen- paruiusaka) is a mystical title of the deity Amen-Ra, the patron of the Egyptian Ritual of the Dead, enti- titled the "Chapter of the Boat.

Amén-Ra (Amen, the Sun; or the Self-sufficient, the Hidden) was the Supreme Being of the Egyptians considered as an abstract entity; all the other deities, even Ra himself, being but emanations from him. He was chiefly adored at Thebes, in Upper Egypt, and his worship was repeatedly overthrown and restored in Egypt during the principal dynasties.

Ammenra was a mystical title of the deity Amen- Ra, in ch. clxvi of the Egyptian Ritual of the Dead.

Amenius, a deacon, is commemorated in Bede’s martyrology as a saint on Nov. 10.

Amenet, was a Theban goddess. She was a form of the goddess Maat, the wife of Amen-Ra, and was repre- sented as wearing the sacred red crown.

Amenthes, the Grecised form of Rhotamaten, the mythological title of Osiris, as judge of the dead in Hades, and ancestor of the Egyptians.

Amentiti (the Hidden), in Egyptian mythology, was the general name of the underworld, or Hades, including the lower heaven, or Aahh, "fields of peace," with its twenty-one gates; Kerner, "good place;" Rusta, or purgatory; and Hell. It was under the special govern- ment of the setting sun as Osiris Rhotamaten, the judge of the souls of the dead; s of Horus and the funeral deities.

The great Hall of the Two Truths was there, and in it the examination of the soul of the deceased took place. There were also the fifteen gates of the House of Osiris, and the fourteen Abodes of Hell. Amentiti had its rivers both of separation and punishment, in that re- spect resembling the Hades of Greek mythology, which was doubtless copied from it. It is fully described in the great collection of funerary rituals called the Ritual of the Dead, and it was often spoken of as the country of the words of truth and the happy land of Osiris. Owing to the graves of the Egyptians being mostly excavated in the mountains on the western bank of the Nile, the island of the west side of the "hidden land" became synonymous; and the present name of the village of Erment is derived from that of one of the chief cities near the ancient Necropolis. For further details see Aahh; Atum; Horus; Kerner; Rho- tamaten; Rusta.

Amerbach, Vitus, a professor followed of Luther, and afterwards a Roman Catholic, was born at Wep- denhausen, in Braunschweig, and was ecclesiastical law, philosophy, and divinity at Wittenberg. He was professor of philosophy at Ingolstadt. He translated into Latin the orations of Isocrates and Demosthenes, the treatise of St. Chrysostom on Providence, and that of Epiphanias on the Catho- lice faith. He published also commentaries on Cicero’s Offices, on the poems of Pythagoras and Phœnixides, on the Triatia of Ovid, and on Horace’s De Arte Poetica. He died in 1557.

Ameretat (Immortality), in Zende mythology, was the name of the sixth of the heavenly Ambaspandas.

Amees, Bernice Darwin, a Methodist Episcopal min- ister, was born at Shoreham, Vt., Dec. 26, 1827. He experienced religion in early youth; graduated at Mid- dlebury College when twenty-six years of age; and during the next year was professor of Latin and Greek in the schools of Plain and Fort Edward, N. Y. He united with the Troy Conference in 1857, and, after serving the Church in the capacity of travelling preac- her a few years, he became affected with a broochal diffi- culty, and, resuming his work as teacher, assumed the principalship of the Providence Conference Seminary. During the last year of his work, he was secretary of the Christian Commission at Philadelphia. In 1868 he became principal of Mechanicsville Academy, and sustained that office until his death, Jan. 5, 1876. See Minutes of Annual Conferences, 1876, p. 82; Simpson, Cyclopedia of Methodism, &c. (B. F.)

Ames, Edward Raymond, D.D., LL.D., a bishop of the Methodist Episcopal Church, was born near Amesville, Adams Co., May 20, 1810. He experienced religion in 1827, while a student in the State uni- versity at Athens, O. The following year he left col- lege before graduating, and became the first principal of the Lebanon Seminary, which has since become McKendree College, Lebanon, Ill. In 1838 he en- tered the Ohio Conference, and was appointed junior preacher on School Creek Circuit. On the division of the Illinois Conference in 1832 he became a member of the Indiana Conference, and was appointed junior preacher on the New Albany and Jeffersonville Circuit. The remainder of his active pastoral life was spent in the Indiana Conference, except one year in St. Louis.
After filling several important appointments and acting as presiding elder, he was, in 1840, elected missionary secretary, which office he held four years, travelling over 30,000 miles, extensively, visiting the Indian missions along the northern lakes and western frontier, and establishing schools among the tribes in Arkansas. Between 1844 and 1852 Mr. Ames was presiding elder in Indiana. He then was elected to the office of bishop, and in the performance of the active duties of that office spent the remainder of his life. He died in the city of Baltimore, April 25, 1879. Bishop Ames possessed a powerful physical frame and commanding presence. In his earlier ministry he had a strong voice, and spoke with great oratorical power and pathos. Great revivals everywhere attended his preaching. His strong character, keen quickness, clearness, comprehensiveness of perception, an unending will, and an intuitive perception of human character. In generalship he had few equals and no superiors in the Church he served. See Minutes of Annual Conferences, 1879, p. 84; Simpson, Cyclop. of Methodism, s. v.

**Ames, Moses**, a Free-will Baptist minister, was born in Sullivan, Hancock Co., Mo., Dec. 8, 1812. He was converted in the spring of 1834, commenced preaching the following July as an itinerant, and was ordained by a council from the Sebec Quarterly Meeting, Sept. 22, 1839. He extended his labors to the Wellington and Springfield Quarterly meetings, his preaching being followed with blessed results. His last ministerial services were performed with the Dover and Foxcroft Church, seventy persons being added to the Church as the fruits of a revival conducted by him. He died in South Dover, Me., Sept. 30, 1860. See Free-will Baptist Register, 1862, p. 9. (J. C. S.)

**Ames, William**, an English Wesleyan missionary, was born near Wellington, Shropshire. He was sent as a missionary to the West Indies in 1818; labored with acceptance at St. Vincent; and was removed in 1821 to Demerara, where he soon fell a victim to putrid fever, dying, after seven days' illness, Oct. 1821. He was faithful to the duties of his calling. See Minutes of British Conferences, 1822.

**Amasasopentao**, the Zendic name of the heavenly beings who were called Amahasampids by the Persians. See **Albimutum**.

**Amet**. See **Amatus**.

**Ametrites** is the same given by Predestinatus to a sobræus, according to Philostratus (Harr. 116), followed by various philosophers in asserting that "there are infinite and innumerable worlds," appealing to apocryphal books of (heavenly?) prophets.

**Amb**., in Egyptian mythology, was the name of the exit gate of the funereal region of Amenti, or Hades.

**Amharic Version.** The earliest attempt to translate portions of Scripture into Amharic were made by Romish missionaries; but the date cannot be ascertained, since the MSS. have never been seen in Europe. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French consul at Cairo. Providence directed him to an old man named Abu Rumi, a person well qualified for the work. After ten years labor this work was completed, and sold to the British and Foreign Bible Society for £1200. The MS. was brought to England by the Rev. Mr. Jowett. In 1824 the gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. F. Platt, and in 1829 the entire New Testament was published, and in 1842 an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. Since 1875 there exists a revised edition of the Amharic Bible; the version having been made by the Rev. Dr. Krapf, aided by some young natives, for the British and Foreign Bible Society. For linguistic purposes, comp. Masaias, Lactiones Grammaticales pro Missionariis qui Africanis volunt Lingua Aamericam, etc. (Paris, 1867). See **Amharic Language.** (B. F.)

**Amica** (friend) was an epithet of Venus among the Athenians, because of her joining lovers.

**Amice** (amictus, an outer garment), a square-shaped linen cloth worn by ecclesiastics when they put on the alb (q. v.). Walsfrid Strabo, a pupil of Pahamus, enumerates the eight vestments of the Church, without including in them the amice. But in all the later liturgical writers the vestment is referred to by some one or other of its various designations (De Rubis Eccles. c. 24). There is no evidence of its use in England till nearly the close of the Saxo period. It is not mentioned in the Pontifical of Egbert (see Rock, Church of Our Fathers, i., 465).

1. **Shape of the Amice**, its Material and Ornamentation.—The amice was originally a square or oblong piece of linen, and was probably worn (Fig. 1) so as to cover the neck and shoulders. Early in the 10th century (A.D. 925) we hear for the first time of ornaments of gold on the amice (Migne, Patrol. cxxii., 468). From the 11th century onwards the richer amices were adorned with embroidery, and at times even with precious stones. These ornaments were attached to a portion only of the amice, a comparatively small patch, known as a plaga, or parura (Fig. 4), being fastened on so as to appear as a kind of collar above the alb (Fig. 5). An example is given of late date to show the shape of the parura, as, from the nature of the material, very early amices are not extant down so that the parura might appear in its proper place. To this position on the head is to be referred its later symbolism as a helmet of salvation.

2. **How Worn.**—All the earlier notices of the amice are such as to imply that it was worn on the neck and shoulders only. Honorius of Autun (writing cir. A.D. 1125) is the first who speaks of it as being placed on the head (Fig. 2) till the other vestments were arranged, after which it was let down so that the parura might appear in its proper place. To this position on the head is to be referred its later symbolism as a helmet of salvation.

**Amico, Antonino de',** of Messina, canon of the Cathedral of Palermo, and historiographer to Philip IV, king of Spain, acquired much reputation for his knowledge of history and the antiquities of Sicily. Of his numerous works on this subject some have been printed and the others are in manuscript. Among those printed are, Trium Orientalium Latinorum Ordinum, post Captam a duce Gothofredo Hierusaleme, etc., Notitia et Tabularia (Palermo, 1636, fol.): — Dissertatione Historice et Chronologicae de Antiquo urbis Syracusa-
AMICUS

AMMANAS

AMICUS, a Christian confessor at Lyons, is commemorated in some old Roman martyrologies on July 14.

Amid Aha, in the mythology of the Kalmucks, is the goddess of flowers. By a simple act of the will she transforms flowers into men. She is represented very much like Herli Kan and Jamandags, in the centre of a number of goddesses, not seated, however, on a crushed man, but on a most beautiful flower.

Amida, in Japanese mythology, is the supreme god, sole sovereign in the regions of bliss, the father and protector of all spirits, without beginning and without end. He created the universe, rules the world, was in bodily form on the earth for more than a thousand years, performed the most stupendous miracles, and taught and converted men. There is a contradiction, however, in this, that he thereupon died voluntarily, and thus was raised to the godhead, since which time he stands as a mediator between God and men. Through him alone, and by his mediation only, can men be saved. At death they are placed for a time in hell, from which place they can be liberated by the priests upon mak-
AMMONIUS

Ammonat, Bartolommeo, an illustrious Florentine sculptor and architect, was born in 1511. He first studied under the distinguished Baccio Bandinelli, and afterwards at Venice under Jacopo Tatti, both pupils of Sansovino. He executed a colossal statue of Hercules at Padua by order of Marco di Mantova, a rich physician and a great patron of the arts. At Urbino he was employed to make the monument of duke Francesco Maria, in the Church of Santa Chiara. He made a handsome monument, which still exists in the Church of San Pietro at Montorio. As an architect, he designed and erected the new bridge of the Trinity over the Arno, at Florence, which still remains, and is considered one of the most elegantly designed and ingeniously constructed specimens of which the art can boast. He died in 1589.

Ammanati, Giacomo, also called Piccolomini, an Italian cardinal and historian, was born in 1492 at Vila Basilica, near Pescia, in Tuscany, of a noble family. He acted as papal clerk under Calixtus III. Pius II (Piccolomini) intrusted him with an important mission to Sigismund Malatesta, which still exists at the papal see. On account of his talents, learning, and energy, he became a great favorite with the pope, and received him into his family by adoption. In 1460 the same pope made him bishop of Pavia, and in 1461 cardinal (hence cardinalis Papiensis). Under Sixtus IV Ammanati received the archbishopric of Lucca and the cardinal-bishopric of Frascati. He died Sept. 10, 1479, at St. Leon's, near Bolusena, and was commemorated on the Rerum suo Tempore Gestorum Libri VII, comprising the period from 1464 to 1469, and thus forming a continuation of the commentaries of pope Pius II. They were published, together with his Epistolas, at Milan in 1506, and at Frankfurt in 1614. See Paoli, Disquisizionis Historia della Patria e Compendio della Vita del Card. G. Ammanati Piccolominidetto il Papiense (Lucca, 1712) Voigt, Ennia Silvio III (Berlin, 1863), p. 538 sq.; Stahl, in Wetzer u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Ammanaskahbar, an Elamite deity, of whom nothing is known.

Ammas, in Greek mythology, was (1) a surname of Cybele as well as of Ceres. (2) The name of Diana.

Ammergau Passion-Play. See MYSTERY.

Ammerman, Oliver Valentine, a Methodist Episcopal minister, was born in Brooklyn, N.Y., Jan. 10, 1804. He was left fatherless at the age of four; received a faithful training by his pious mother, who belonged to the Reformed Dutch church; experienced religion at the age of seven on the death of his mother; was licensed to preach in 1824; and in 1826 was admitted into the New York Conference, and appointed to Suffolk Circuit. He afterwards labored at Suffolk and Sag Harbor, Stamford, Redding, Sag Harbor, Sag Harbor and Bridgehampton, Stamford, Fairfield, Salisbury, Hillsdale, New Haven, Woodbury, Sangerger, Salisbury, Red Hook, Bedford Street and Duane Street (N. Y. city), Goshen, Rhinebeck, Red Hook, Sheffield, Shrub Oaks, Dobbs Ferry, Kensico and Northcastle, Hillsdale, and Fishkill Landing, thus closing forty-two years of effective service. The remainder of his life was spent as a superannuate. He died at Peekskill, N. Y., April 23, 1875. Mr. Ammerman was sympathetic, enthusiastic, had a rich experience, and was able and successful. See Minutes of Annual Conference, 1880, p. 41.

Ammon (Amon, or Aumun), Sr., the founder of the celebrated settlement of ceonobites and hermits on or near Mount Nitra, was born about A.D. 285 in Lower Egypt. At the age of twenty-two he was married against his own consent, and after passing eighteen years with his wife in a state of virginity, he left her, with her consent, and retired to Mount Nitra, where he founded the monastery of that name, and collected a large number of hermits, who took him for their chief and guide. He was on terms of close friendship with St. Anthony, and was credited with the gift of miracles. He died about 318. The Roman martyrology makes no mention of him; the Greeks commemorate him Oct. 4.

Ammon is likewise the name of another Egyptian of the same century, a bishop, to whom St. Athanasius addressed his Letter on Chastity.

AMMON is the name of several other saints: (1) commemorated in the Hieronymian martyrology on Feb. 7; (2) commemorated in Jerome's martyrology on Feb. 9; (3) the deacon, with the forty women, his disciples, martyrs, is commemorated in the Byzantine calendar on Sept. 1; (4) commemorated in Jerome's and Bede's martyrology on Sept. 10; (5) martyr at Alexandria, according to the old Roman and Bede's martyrology.

Ammonaria, a virgin and martyr of Alexandria, commemorated in the old Roman martyrology on Dec. 12.

Ammonia, in Greek mythology, was a surname of Juno at Elis, whither her worship had been brought from Egypt.

Ammonius (1), a disciple of Pambo, and one of the most celebrated of the monks of Nitra. He was distinguished by the epithet ηπότροπος, in consequence of having cared of his ears to escape being made a bishop. In his youth he accompanied Athanasius to Rome; was a learned man, and is said to have been able to repeat the Old and New Tests. In the persecution under Valens he was banished to Diocesarea. After being in high favor for some time with Theophilus of Alexandria, he and his brothers were accused by him of Origenism; they took refuge in Palestine (sop. viii. 18), and afterwards at Constantinople, where they were well received by Chrysostom. They were also protected by the favor of the empress Eudoxia (Sozom. viii. 18), and even enjoyed Epiphanius of Salamis, who came to Constantineople at the instigation of Theophilus to convict them of heresy. Ammonius died soon after. He is perhaps the author of the Institutiones Asceticus, of which twenty-two chapters are extant. See Lambecius, Biblioth. Vindob. iv, 155.

(2) An Egyptian bishop in the 4th century. At the age of seventeen he was induced, by hearing a sermon by Athanasius, to become a monk, not having as yet even been baptized, and retired to Taberna. After passing two years there, under Theodorus, and fourteen at Nitra, he was, as several other monks, apparently made bishop by Athanasius, and banished by George of Cappadocia. At the request of Theophilus, he wrote an account of the ascent of the Holy Mountain.

(3) Bishop of Piacenza and, in part, of Elsearchia in the 4th century. Having been a monk, he was made bishop by Alexander. He was sent with Serapion and other bishops on an embassy from Athanasius to Constantinian; was banished shortly afterwards by the Arians; and returned in A.D. 362, in which year he was present at the council at Alexandria and Sardica.

(4) A solitary, near Canopus, in the 4th century. In the persecution by Valens he fled to Palestine, and thence to Sinai. There he was an eye-witness of the devastation of the monasteries and hermitages by the Saracens. Comedus supposes him, on returning to Egypt, to have been ordained presbyter by Peter, and thus identifies him with the Ammonius martyred with that bishop. He thence escaped to Memphis, where he made himself a cell. His narrative, in which he mentions also a similar devastation at the same time at Bethl, is edited in Greek, with Latin translation by Com- bett. 

AMMONIUS is the name of several other saints: (1) a martyr commemorated in Jerome's and Bede's martyrologies on Jan. 31; (2) an infant of Alexandria, commemorated in the old Roman martyrology on Feb. 12; (3) commemorated in Jerome's martyrology on Oct. 6.
Amner, Richard, an English Dissenting minister, was born in 1736, and had charge of a congregation at Cosely, in Staffordshire. He died in 1833. He published an Essay on the Prophecies of Daniel, which for its historical accuracy and its strong anti-Roman tendency was long regarded as one of the most important works of its kind. See Allibone, Dict. of Brit. and Amer. Authors, s.v.


Ammonius Prudentius, the supposed author of an Enchiridion, or manual of the Old and New Testa, called also Diatochoan, or Diptychon, in 196 Latin hexameters. These are divided into forty-nine tetrastichs, describing the principal events and characters of Scripture. Nothing is known of Ammonius except his name. The Enchiridion was first printed as his work in the Fabrician collection (Basle, 1562). Two other short compositions are ascribed to this author: Aegyptis Deum Martini Inocens Temporatai Peruscolum Ephi- gae, a short hexameter poem; and In Leonem Episcopum Barzagilensium Ecclesia Reddittum, an acrostic ode.

Amolo, archbishop of Lyons. See AMULO.

Amora (Aaron, interpreter, or expositor). In the narrower sense, this word designated those men who assisted the teachers of the law, in the schools and colleges of Palestine and Babylon, during the 4th, 5th, and 6th centuries, in interpreting the law to the people. In a wider sense, it designates all teachers of the law who, after the death of Judah the Holy until the close of the Talmud (A.D. 219-500), occupied themselves with the elucidation and development of those laws which were laid down in the Mishna. These teachers were called "amoraim." But as the force of these teachers, especially in large assemblies, was not sufficient, they were assisted in their lectures by a class of men who were styled "amoraim of the second order," to distinguish them from those of the "first order." The men of the second order became more and more indispensable to both teachers and hearers, and were well paid. But they soon abused their position either by abbreviating or expounding the text, and amora, to be heard. In consequence of this, R. Abba the passed a law that no amora under fifty years of age should be engaged.

The time of the amoraim of the first order may be divided into six epochs—the first from 219 to 290, the second from 290 to 320, the third from 320 to 573, the fourth from 573 to 627, the fifth from 627 to 662, and the sixth from 468 to 500. We cannot enter here minutely upon the lives and merits of the amoraim, some of whom have already been treated in former volumes, or will be treated in their proper place in this Supplement. The lives of some of these teachers have been written by Bacher, in Die Agada der babylonischen Amorait (Strasbourg, 1878). (R. P.)

Amos, the Hebrew prophet, is commemorated as a Christian saint in the Byzantine calendar on June 15.

Amos, bishop of Jerusalem (called by Nicephorus Neamton), succeeded John III as the fifty-seventh bishop, A.D. 594. According to Baronius, he had previously been abbot of a Syrian monastery. A letter from Gregory the Great to Amos is extant charging him with withholding communion with, and, if possible, to apprehend and send back to Rome, a runaway acolyte named Peter. He was succeeded by Isaac in 601.

Amos, A. G., a Methodist Episcopal minister, was born in Troop County, Ga. He was converted in young manhood in 1865, was licensed to preach in 1871, and in 1872 entered the Savannah M. E. Conference and died Aug. 19, 1879. As a pastor, Mr. Amos was devoted and energetic; as a preacher, earnest, diligent, and successful; as a Christian, irreproachable in character. See Minutes of Annual Conference, 1879, p. 92.

Amos, James R., a Presbyterian minister, was born in Chester County, Pa., July 31, 1822. He was educated at the Presbyterian High School of Philadelphia. He studied theology in the Ashmore Institute, Oxford, Pa. He was ordained by the New Castle Presbytery in 1859, and settled for Africa as a missionary in 1860. His health failed, and he returned to America in 1863. He died at Reading, Pa., Nov. 17, 1864. See Wilson, Pref., Hist. Almanac, 1866, p. 90.

Amouroux, Abraham Caspar L', a French sculptor, was born at Lyons in 1644, and studied under Couzon the elder. He did some very fine work in the cities of Lyons and Marseilles, but he was invited to Copenhagen in 1682, where he executed the gilded leaden statue of Christian V, king of Denmark, which was placed before the Royal Palace in 1688.

Amphelius of Messana is commemorated as a Christian saint in the old Roman martyrology on Nov. 29.

Amphian (Aphian, or Appianus), Sr., martyred at Cesarea, in Palestine, was born in Lyca, in Asia Minor. His name, which he sent him to Berytus, in Phocis, to be educated; and upon his return home, in 304, he tried in vain to convert them; whereupon he forsook his home and, leaving himself to the guidance of God, came eventually to Cesarea, in Palestine. Here, although not yet twenty years of age, he had the honor of being in the hand of the governor Urbanus, as he was about to offer sacrifice to an idol, and expostulated with him. Upon this he was thrown into prison, cruelly tormented, burnt, and thrown into the sea. This happened in 306, on April 2, according to Eusebius, on which day the Greeks commemorate him (Eusebii, De Mart. Palat., c. 45).

Amphilibus, an early British martyr, who converted St. Alban, and suffered with him in 266.

Amphilibus, a Scottish bishop, was the first bishop of the Isles, and flourished about 360. See Keith, Scottish Bishops, p. 296.

Amphidromia, in Greek paganism, was a festival, among the Athenians, held a few days after the birth of a child. At this festival the child was carried about the house and thus shown to the family and the household; at the same time a name was given to it; the entire house was profusely decorated, and a supper ended the whole.

Amphitrites (the yearly), in Greek mythology, was a surname of Bucches, from his yearly festivals in Athens and his annual festivals in Thebes. See THEATRE.

Amphilomedon, one of the Centaurs.

Amphion, Sr., bishop of Epiphania, in Cilicia, who confessed the faith during the persecution of Maximian Daza. He was afterwards present at the councils of Ancyra, A.D. 314, and Neocesarea, held about the same time; and for a time occupied the see of Nicomedia, in the place of the Arian Eusebius; but he afterwards returned to Epiphania, where he died. He is mentioned in the Roman martyrology on June 12. See Balleit, June 12.

Amphirrhoe, one of the nymphs of the ocean.

Amphi theatre, a round or oval theatre, with tiers of seats, used chiefly by the Romans to exhibit the combats of gladiators or wild beasts. It was at least partially covered with awning. The general taste of that people for these amusements is proverbial, and they appear to have constructed amphitheatres at all their principal settlements. There are still considerable remains of them: in England the earthworks only exist at Cirencester, Silchester, and Dorchester; in France, much of the monastery exists at Arles, and at Nismes, in Languedoc; in Istria, at Pola; and in Italy, at well-known amphitheatres at Verona, Capua, Pompeii, and many other places the buildings exist with their marble very perfect. See THEATRE.
**Amphithura** (Gr. folding-doors), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian churches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding-doors. They were used partly to hide the altar part of the church from the catechumens and unbelievers, and partly to cover the eucharist in the time of consecration.

Amphitrite, in Greek mythology, was one of the Nereids or Oceanides, the wife of Neptune. She fled to Western Africa and hid herself near Atlas, in order to avoid marriage with Neptune. Neptune sent his messengers in every direction to find her. Delphinus was successful in persuading her to follow him as queen of the sea. Neptune placed Delphinus among the stars. Amphitrite became mother of Neptune by Triton, who, with his parents, lives on the bottom of the sea in a golden palace. Later, Neptune loved Scylla, whereupon Amphitrite changed the latter into a monster of six heads and twelve feet. With the poets Amphitrite is the personification of the Mediterranean Sea.

**Amphidius** is commemorated as a Christian saint at Rome in Jerome's martyrology on Oct. 14.

**Amphodus** is commemorated as a Christian saint in Jerome's martyrology on Oct. 11.

**Ampulla** (prob. for amb-olla, from its swelling out in every direction) was a flask for holding water and wine for the eucharist, and also a vessel (Αμφοτέρος) for the oil used in chrism (Opt. Milevitanus, Cistrica Domat. ii, 15, p. 42). One of the most celebrated of these utensils was the one said to have been brought from heaven by a dove at the baptism of Clovis, and afterwards used at the coronation of the Frankish kings (Hinmar, Hist. Eccles. Remensis, i, 13).

**Ampullarius** was, according to Pseudo-Eustathius (i, 68), a "Bithynian heresarch" who taught that all the wicked, with the devil and evil spirits, are purified by fire and restored to their primitive innocence; and, when his doctrine was impugned by the Church, alleged the authority of Origen, De Principiis.

Ampullaring Cloth, a cloth used to wipe away the oil used in extreme unction; so called because originally kept in an ampulla.

**Amra**, in Hindū mythology, is one of the most beautiful trees of India, and plays a great part in Indian mythology. Figuratively it is called the bridegrove. Its flowers are consecrated to Kamadeva, the god of love, who uses the bulbs for points on his arrows.

**Amrita**, in Hindū mythology, is the nectar of immortality which the gods on Mount Meru drink to lengthen their lives, for they are not immortal. The gods and giants are said to have carried the Mandar mountain into a sea of milk, wound the huge snake Ananclus around it, and turned the mountain so long that the milk became butter, out of which arose the moon, happiness, abundance, and all arts and sciences. Then came a genius carrying a vessel, full of this holy nectar. This caused a fierce combat between the gods and the giants, which Vishnu decided in favor of the former. The giants were thrown down the fearful precipice, and the gods enjoyed rest on the Meru mountain. Symbolism sees in this myth the turning of the earth on its axis, and interprets the snake as the equator bolting the earth. The combat is interpreted as a revolution of the earth, upon which the repose of the human race follows.

**Amadorianus**, the followers of Nicholas Amador (q. v.).

**Amset**, in Egyptian mythology, is (1) the mystical name of one of the planks of the Boat of Souls in ch. xcix of the Ritual of the Dead. (2) The Carpenter, a son of Osiris, and also one of the four genii of the dead who are commanded by the deceased to make an atonement for his sins, and to whose care the different viscera of the embalmed body were committed. He is generally represented in the form of an ovoid vase with a human head as a cover; and on the vase is often a prayer to the goddess Isis on behalf of the deceased. (3) One of the seven great spirits in the Ritual of the Dead.

**Amnaspanos**, in Zendic mythology, are the names of the six "immortal saints," a series of genii created by Ahuramazdu to assist him in the government of the world. Their names were Vohumano, Asavahasto, Khastavaharnya, Spentaarmaiti, Haurvatat, and Amerat. See Parzival.

**Amser, Samuel**, a distinguished modern engraver, was born at Schonau, in the canton of Aargau, Switzerland, in 1791. He studied under Lips and Hess, and practiced chiefly in Rome from 1816 until 1829, when he succeeded his former master, Hess, as professor of copper-engraving in the Munich Academy. He possessed wonderful skill in retaining the expression of the original from which he worked. He was a passionate admirer of Raphael, and had great success in reproducing his works. Amser's principal engravings are, The Triumphal March of Alexander the Great and a full-length Christ, after the sculptures of Thorwaldsen and Dannecker; the Burial of Christ and two Madonnas, after Raphael; and the Triumph of Religion in the Arts, after Overbeck, his last, on which he spent six years. He died May 18, 1849. See Encyclop. Brit. (9th ed.), s. v.

**Amaswrtirnir**, in Norse mythology, was an island in the Lyngia Sea, the scene of the victory of the Asa over the Fenris wolf, who was chained there. One of the Asa lost his hand in this conflict.

**Amt**, one of the mystical demons, called "the Devourer of the Dead," in the Egyptian purgatory. He had the head of a crocodile, the forefoot of a lioness, and the hind-quarters of a hippopotamus.

**Amatussems**, in the mythology of the Mongolians, is a root, on which the human beings and spirits living beyond the Sommer Olia mountain are said to subsist.

**Amuila** (medieval Latin) is the vessel in which the wine is contained which is offered at the mass. In French it is called burette. See Am.

**Amulo** (or Da Mula), Marco Antonio, an Italian cardinal, was born at Venice, Feb. 12, 1505. He studied jurisprudence at Padua, and was at first employed by the Venetian government in several important missions to Charles V. His virtue, his learning,
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his ability in these affairs, gained for him the esteem of pope Pius IV, who appointed him bishop of Rieti and cardinal and librarian of the Vatican. He died at Rome, March 18, 1570. He wrote, in Farraris, Orationes . . . ex Acta Concilii Tridentini (Venice, 1667); in La Logica, ed. (1738); and in his Pia Nova Scellata di Lettere di Diversi Nobilissimi Uomini (ibid. 1582).


Amulo (or Amolo), archbishop of Lyons, was illustrious both for his knowledge and piety. He wrote against Gaustianus, and died about the year 854. His works are printed with those of Arpo- datus.

Amun, another form of the Egyptian divine name Amun, which it was used as a prefix.

Amuravai, in Hindó mythology, was the daughter of Vishnu, sprung from unlawful love for the beautiful Lakshmi. The latter being married to Subramanja, a son of Siva, Vishnu arranged it so that Siva had no knowledge of this amour.

Amyus, in Phoenician mythology, was a son of the deity Agrotus. He is said to have taught men to construct villages and to rear cattle.

Amyot, Jacques, bishop of Auxerre and grand-archbishop of Lyon, was born at Melun, Oct. 20, 1514, and studied philosophy at Paris in the college of the cardinal Le Moine. Here he took the degree of A.M. at nineteen, and afterwards continued his studies under the professors appointed by Francis I. He went to Bourges at the age of twenty-three, and was made professor of Greek and Latin in the university there. It was during this time that he translated into French the A mours of Theagenes and Charicleus, with which Francis I was so well pleased that he conferred upon him the abbey of Belleozane. He went to Rome and translated Plutarch's Lives and Morals. Henry III conferred upon him the Order of the Holy Ghost, and at the same time declared him a grand-auxiliary of France should be commanders of that order. He did not neglect his studies in the midst of his honors, but revised all his translations with great care, compared them with the Greek text, and altered many passages. He died Feb. 6, 1538. Some of his other works are, his translation of Heliodorus (1547, fol.; 1549, 8vo) and of Diodorus Siculus (Paris, 1554, fol. 1587) — Daphnis and Chloe (1559, 8vo).

Ana, in Brazilian mythology, is the name of a demon who lived in caves in dark woods, and whom the wild tribes of Brazil fear.

Anabaptists. Of these people there were a large number of sects who had nothing in common except the one doctrine of the necessity of rebaptism. Such were—

1. The Adamites, who numbered no more than three hundred, and who ran about naked on the tops of mountains expecting to be caught up into heaven.

2. The Apostolos, who, acting upon the letter of our Savior's words, mounted on the house-tops and preached to the people. They are said to have derived their name from the Apostle, who separated from the Waterlandians in 1664.

3. The Turturists, or Slentzes, who observed an inviolable silence on religious opinions; seeing the Perfecti, who separated themselves from the world in order to obey the precept not to conform themselves to this world. They held that a smile or the smallest appearance of happiness in the conversation was sufficient to draw down the curse threatened by our Lord, in which case they used to say, "You shall marvel and weep." (Luke vi, 20).

4. The Trespassers, who held that after baptism it was impossible to commit sin, and consequently omitted the words "forgive our trespasses," etc., from the Lord's Prayer.

5. The Free Brothers, or Libertini, who declared all servitude to be contrary to the spirit of Christianity.

6. The Free Senators, who held that Saturday, and not Sunday, should be kept holy.

7. The Clanculardi, who held that in public it was a duty to speak of matters of religion as the necessity of persons did, but in private to confess one's real opinion.

9. The Manifestarians, who held exactly the contrary doctrine.

10. The Weepers, who endeavored to attain to the power of weeping constantly, believing it to be acceptable to God.

11. The Rajofoera, who held that feasting, revels, and God's mercy formed the most acceptable tribute to and the barter of souls.

12. The Idolferei, who took no particular part in religious matters and held all forms equally good.

13. The Macropamuci, who sought to shed the blood of Catholics and Protestants.

14. The Anti-Mariani, who refused all veneration whatever to the Blessed Virgin.

Anabata, a term for a hooded cope usually worn in out-door processions, frequently larger and longer than the closed cope. Anciently the hood was one that could act as a protection to the head from the mere flat, ornamental appendage found in the ordinary cope. It is no longer in use in the English Church.

Anacalypetria, in Grecian custom, were festivals which were celebrated on the day in which the bride appeared for the first time without a veil; at which festival she usually received presents from the bridegroom, from friends, and from her friends. The presents themselves were so named likewise.

Anacampteria (from anakymptho, to unbind), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might rest themselves on their journey. They are supposed, also, to have served as lodgings for such as fled to take sanctuary in the church.

Anacea, a festival of antiquity held at Athens in honor of the Dioscuri, or Castor and Pollux, who were called A naces.

Anacées. Castor and Pollux were so called, either from the cessation of the war, dvoq, which they had undertaken to rescue their sister Helen, whom Theseus had carried off; or from their singular care to preserve the city Aphidna, which they had reduced to submission, from the ravages of the soldiers. The Greek word dvoq literally means kings.

Anachis, one of the four Lares revered by the Egyptians.

Anaclothra, a stone held in great veneration by the women of Megara, because on it Ceres was said by the Greeks to have reposed after her fatigue in the search of Proserpine. It was kept at Athens near the Prytaneum.

Anaclésus the pope is commemorated as a martyr in the old Roman martyrology on April 26.

Anactorón (dovúrpos, from dovúra, a sore, eigen), the dwelling of a king or ruler. In classical authors, it is generally a house of a god, especially a temple of the Eleusinian Demeter or of the Dioscuri; also, the innermost recess of a temple, in which oracles were given (Lobecb, I. głiosoph. i, 50, 62). Eusebius (Pamégry. c. 9) applies the word to the church built by Constantine, where the first Christian council was held. It is also used to mean a basilica, or with reference to the unusual size and splendor of the church, or with a reminiscence of the classical use of the word, it is difficult to say (Bingham, Christ. Ant. bk. vii, ch. i, § 5).

Anactotelæse, in ancient Greek ceremonies, was a title of the managers in the Cypriamian mysteries.

Anadema (anadómyna, a garment), an ornament of the head with which victors were adorned in the sacred games of the ancients.

Anadyoména, an epiphany of Venus, meaning emerging out of the waters. Under this title those worshiped her who had escaped drowning. The most celebrated picture of antiquity was that of this goddess by Apelles, for which his favorite mistress, Cam- paspe, was given him so generously by Alexander.
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Anāgami (from an, not, and agami, came), one of the four paths by which, according to Buddhism, an individual may obtain an entrance into Nibbāna, or a cessation of existence. The being that has entered this path does not again return to the world of men, and lives a godlike life.

Anangulagadās, in Hindī mythology, are progenitors of the Brahmīs, who cannot be consumed by fire.

Anagogia, a feast held by the people of Eryx, in Sicily, to commemorate, as they alleged, the departure of Venus from them to Libya. They said that the pigeons, which abounded in that country, disappeared at that time, and accompanied the goddess in her journey. After nine years they returned, when the people celebrated another feast, which they termed Catagogiā, in honor of the return of the goddess.

Anaharath. Tristram suggests (Bible Places, p. 258) that this place is represented by the modern En Na'ahr, situated on the southern slope of the range of Jebel ed-Duby, or "Little Hermos" (Robinson, Later Researches, p. 339); a suggestion already made by Lietzmann (Jb. ii, 334). But it is difficult to run the boundary of Issachar so as to include this spot, and yet exclude the site of En-dor (if the latter be required by Josh. xvii, 11).

Anahid, in Persian mythology, was the name of the female genius Izd, the morning and evening star. The name is derived from the Indian Anahät, which signifies the pulse-beats of the blood in the ears, which the Indo-Europeans interpreted as the pulse-beats of the spheres. Anahid was originally not a goddess, but a mortal. Two fallen angels, Harut and Marut, sought to mislead her; but the maiden withstood every temptation, and therefore she was counted worthy of the honor of becoming a goddess. She was placed among the stars, wherein she shone with a light that was mixed with amber and musk; and her dress, covering her pearl legs and feet, glimmers in the dazzling brightness of the morning star.

Anainea, or Impudence, was a divinity among the Athenians.

Anaitis is the name of several Oriental female divinities, which are not easily distinguished.

1. In Persian mythology. The Cappodocians, Armenians, Persians, and Medes worshipped a goddess loved under this name, which the Romans and Greeks compared to Venus. She had two temples at Sacesene, in Armenia, which she divided among two Persian demons (Omanus and Andanatus), the temples being probably erected for the accommodation of the Persian armies or for trading caravans. In the neighborhood of Bactria there was a rock supported by walls, erected as a retreat for the armies; and soon there was built a temple with a female priesthood, so that the city of Zela, in Pontus, near-by, was entirely inhabited by these priestesses, which goes to show that every girl living there consecrated herself to the service of the goddess. Saidolation. soothing. and when the maiden, then the maidens, at the season of the new month, consecrated themselves to the service of the goddess, they were married, and no one considered it a shame to marry them." The true significance of Anaitis is difficult to determine, as there are only Roman and Grecian accounts of her. However, when we remember the character of the Asiatic natural religion, in which a male and female are always classed together (Vishnu and Bhavani, Basal and Astarte, Isis and Osiris, Venus and Adonis, Attes and Cybele), and when we consider that this temple had two male demons, we can only find in this worship another form of Asiatic natural religion.

2. A Semitic goddess of a warlike character, somewhat approximating the Bellona of classic mythology. She was represented as a nude woman standing on a lion, and sometimes on a crocodile, holding a spear or bow, and wearing a peculiar crown formed of tall feath
reverence that they ordained a prayer to commemorate his death, which the Karaites offer up for him every Sabbath to the present day, and which is as follows: "Our Lord and God of our fathers, have mercy on our dead and on our fathers, and on all the holy dead of all his people, the house of Israel: chiefly and before all, on our rabbi Anan the prince, the man of God, the patriarch of the Captivity, who opened the way of the law, enlightened the eyes of the Karaites, and turned many from sin and transgression, and guided us in the right way." See Rule, Hist. of the Karaites Jews, p. 108 sq.; Grätz, Gesch. d. Juden, v, 174 sq.; Fürst, Gesch. des Karäerthums, i, 86 sq.; the Yerid in Hillel, in Hillel ve-Yehuda, 3 (Vienna, 1864). (B.F.)


Ananda (the infinite), in Hindú mythology, is a surname of Parabrahma.

Ananda Vuerdon, in Hindú religion, is a festival celebrated in the fall, to participate in which only they who are in duty bound who have inherited the usage from their forefathers, and it is customary for them to gather together and conduct the ceremony in order to keep themselves; for, once begun, it must be repeated yearly.

During the festival the participant fasts, and days and nights are spent in prayer, in which time a little food is taken only once. The Brahmins assemble in the house of the participant, and call upon the three great deities Brahma, Vishnu, and Siva—in whose honor the festival is kept and observed. By this custom the sacred deities of the Vedas are honored.

Anandatus, in Old Persian mythology. The Saki were accustomed, after the manner of the Cimmerians, to make raids into far-off countries, and went even as far as Bactria and Cappadocia. When enjoying a feast at one time, after having returned from such an undertaking, they were surprised by Persian soldiers during the night and slain. In memory of this occurrence a rock was surrounded by a wall, inside of which a temple was built to the Persian deities Anahis, Omanus, and Anandatus. Omanus is light, and Anandatus is a revelation, an incarnation of the same.

Ananden, in Hindú mythology, is the monstrous snake supporting the earth. The figures of the Indian priests represent her curled up, with her five heads erect. Vishnu, upon seeing the condition of the world, one time to have used two of her heads as a pillow, the third as a footstool, and on the fourth and fifth he laid his hands. Now the snake desired to know what he would do if another head should grow. Presently a sixth head grew, and from the body of Vishnu a third hand appeared; then a seventh head, and at the same time a third leg; and thus up to a thousand heads, when the snake saw fit to withdraw from further trial of Vishnu’s power. Every head of the snake sparkles with precious pearl, in which Vishnu’s image is reflected a thousandfold. Anandan was the huge snake which was wound round the Mandar Mountain. In the wars between the good and evil spirits the snake takes an active part.

Ananga (the bodiless), in Hindú mythology, was the surname of Kamadeva, god of love. The Brazilians have the same name for Ana, an evil spirit.

Ananias is the name of several Christian saints: (1) of Damascus (Acts ix, 10), commemorated in the old Roman martyrology on Jan. 26; in the Byzantine calendar on Oct. 1; in the Armenian on Oct. 15; (2) a martyr in Persia, commemorated in the old Roman martyrology on April 21; (3) a martyr commemorated with Azarias and Misare in the old Roman martyrology on Dec. 16; in Bede’s on April 28; in the Byzantine calendar on Dec. 17.

A. N. A. N. I. S. A. P. T. A. (anastepta) are the initial letters of the following words: Antidoton Nazaremi Augerat Neem Intoxicationes, Sanctificet Alimenta Pocus Trivialis Alma. This acrostic word is an amulet, which, according to the superstitions of former times, was said to do good service, especially against toothache. It had to be carried around the neck. Even to speak the word Anasipta three times was often quite sufficient.

Ananke (avény, necessity), in Greek mythology, was a personification of this idea in the Orphic theory of creation. She was a loved one of the Creator, and gave birth to Moira (destiny). The Parcae are also called her daughters. She is a powerful goddess, against whom the deities themselves do not battle. Upon Acrocorinth there was a temple of Ananke and of Biá (power), which no one was permitted to enter.

Ananya (the proud), in Hindú mythology, was a title of the god of love, Kamadeva.

Anaphora (avánopó, used in the Sept., Psa. i, 21, meaning "that which goeth up on the altar"; comp. Heb. vii, 27; I Pet. ii, 5).

1. In the sense of “lifting up” anaphora came to be applied to the celebration of the holy eucharist, whether from the “lifting up” of the heart which is required in that service, or from the “oblation” which takes place in that service.

In the liturgical dictio of the Copts, which has borrowed much from the Greeks, the word anaphora is used instead of liturgy to designate the whole of the eucharist service and the book which contains it; but more commonly its use is restricted to that more solemn part of the eucharistic office which includes the consecration, oblation, communion, and thanksgiving. It begins with the Sursum corda, or rather with the benediction which precedes it, and extends to the end of the office, thus corresponding with the preface and canon of Western rituals.

The general structure of the anaphore of Oriental liturgies is thus exhibited by Neale (Eastern Church, i, 463):

1. The Preface. (Sursum corda.)
2. The Prayer of the Triumphant Hymn. (Preface.)
3. The Triumphant Hymn. (Sanctus.)
4. Commemoration of our Lord’s Life.
5. Commemoration of Institution.

The Consecration.
6. Words of Institution of the Bread.
7. Words of Institution of the Wine.
8. Oblation of the Bread as is said about.

The Great Intercessory Prayer.
11. General Intercession for Quick and Dead.
12. The Prayer before the Lord’s Prayer.
13. The Lord’s Prayer.
14. The Embolism.

The Communion.
15. The Prayer of Inclination.
17. The Fraction.
18. The Consecration.
20. The Anitdoron, and Prayers of Thanksgiving.

Different parts are variously developed in different liturgies, and even the order is not always preserved. In the existing Nestorian liturgies the general intercession is placed before the invocation of the Holy Ghost, and other minor variations are found.

It is in the anaphora that the characteristics are found which distinguish different liturgies of the same family. In the introductory or proanaphoral portion of the liturgies there is much less variety. Thus, when the liturgy of Gregory Theologus or of Cyril is used, the proanaphoral portion is taken from that of St. Basil. The Ethiopian Church has twelve liturgies, which have the introductory portion in common. The numerous Syro-Jacobite liturgies all take the introductory portion
ANAR 152 ANASTASIAS

from that of St. James; the three Nestorian from that of the apostles. See CANON; COMMUNION.

2. The word is sometimes used in liturgical writings as equivalent to the chalice; and has found its way in this sense, corrupted in form (νυμμίς), into the Syrian liturgies (Renautet, Litt. Oriesi. ii. 61).

Anar (or Onar), in Norse mythology, was the second of the three husbands of the giant daughter Not (night), by whom she gave birth to the goddess Jörd (earth). The word signifies work, in which, probably, a faint idea of creation work may be found.

Anargyres, Festival of the (from ἀ, not, and ἀγαρωρχ, money), celebrated by the Greek Church Nov. 1 in honor of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them Anargyres because they practiced medicine out of pure charity, without claiming any reward for their services. A legend mentions a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival, as soon as the priest has begun to say mass, and in the evening it is dried up again.

Anastase, Olivier de Saint, a friar of the Order of Carmelites, was born at the beginning of the 16th century in Brussels and died at Brussels in 1574. His family name was De Croeck. He wrote, Le Jardin Spirituel des Carmes, etc. (Antwerp, 1659-61); Le Concert Surnaturel d'Amour entre la Mère de Dieu et les Serviteurs de l'Ordre du Mont-Carmel, with Égal Avantage des deux Côtés (ibid. 1661); Apologues Moraux, traduits de la Saint Cyrille, et Gribich de Petites Pièces de Poésie et de Conclusions (ibid. 1669); Pleurs Mystiques Calculata ad Meridieanum Desolati (Belgium, ed.). See Hoefer, Nouv. Biog. Générale, v. 1.

Anastasi, Giovanni, an Italian historical painter, was born at Sinigaglia in 1654. In the Church of Santa Lucia in Montalbode there are three of his works. Lanzi says there are many of his works in the Church della Croce at Sinigaglia. His manner was easy, though not refined.

Anastasia is the name of several Christian saints: (1) a martyr of the time of Nero, said to have been a pupil of St. Peter and St. Paul, commemorated April 15; (2) the martyr under Diocletian whose nativity is celebrated in Roman lists on Dec. 25, and in the Byzantine calendar (as φαμακοπανία, or dis-solver of spells) on Dec. 25 (Neale, Eastern Church, introd. p. 786); (3) a special martyr (σαβακαμπάρ) of Rome commemorated in the Byzantine calendar on Oct. 29; (4) the daughter of an eminent Greek family of Constantinople. Her beauty attracted the attention of the emperor Justinian, but she resisted his dishonorable proposals, and retired to Alexandria, where she lived as a monk for twenty years, her sex remaining unknown until her death, in A.D. 597. She is commemorated March 10.

Anastasi is the name of several saints in various calendars, of some of whom we have given details elsewhere: (1) the monk, a martyr in Persia, commemorated in all the oldmartories on Jan. 28; (2) saint, at Chersonesos; (3) the pope, April 27 (old Roman and Bede), or Oct. 28 (Armenian); (4) saint, May 2 (Bede); (5) the Cornicularius, martyr, Aug. 21 (old Roman); (6) Aug. 26 (Jerome); (7) bishop, Oct. 13 (Bede and Jerome).

Anastasia is further the name of several other early Christian celebrities: (1) saint and martyr, who succeeded St. Anastasius in the patriarchate of Antioch, and was cruelly tortured and burned to death by the Jews, whom he had labored to convert (see Baillot, April 31); (2) a Spanish priest and monk, martyred by the Saracens at Cordova in 833 for having publicly refuted the errors of the Koran (see Baillot, June 14, vol. ii).

Anastasius, bishop of Anchira, was one of the metropolitanos to whom the emperor Leo writes concerning the death of Proterius (A.D. 436). His answer is preserved in the letters of the emperor to this metropolitan (ed. Orelli, iv. 1291 sq.). He was also present at the Council of Constantinople in 455.

Anastasius, a presbyter of Antioch, was celebrated in ecclesiastical history as the confidential friend and counsellor of Nestorius, whom he accompanied on his elevation to the archiepiscopal seat of Constantinople. Here, in a sermon preached by him, Anastasius uttered the words that destroyed the peace of the Church for so many years—"Let no one call Mary Theotokos. She is but a human being. It is impossible for God to be born of a human being." Nestorius, by supporting and defending Anastasius, adopted the language as his own. In A.D. 490 Anastasius endeavored to bring about an accommodation between Cyril and Nestorius. After the deposition of Nestorius he still maintained his cause, and animated his party at Constantinople. Tillemont identifies him with the Anastasius who, in 434, wrote to helladius, bishop of Tarsus, when he and the Oriental bishops were refusing to recognize Proclus as bishop of Constantinople, bearing witness to his orthodoxy, and urging them to receive him into communion.

Anastasius Apocrisarius, of Rome, suffered much for the faith from the Monothelites in the 7th century under Constans II. He wrote an epistle to Theodosius, a priest of Gangra, on the death of St. Maximus, in which he cites fragments from the writings of Hippolytus, bishop of Porto. It is contained in the collections of Anastasius and the works of St. Maximus.


Anastasius Cassinensis, a friar of Monte-Castino, lived in the last half of the 9th century. He was librarian of pope Stephen III. He is often confounded with Anastasius the librarian, who lived near the close of the 9th century. He is supposed to be the author of Historia de Translatione Partis Reliquiarum Sancti Benedicti et Sororum ejus Scholasticae, the MS. of which is in the library of Monte-Castino. See Hoefer, Nouv. Biog. Générale, v. 1.

Anastasius of Cluny, a monk and hermit, was born of a noble family at Venise. Being anxious to devote himself entirely to the service of God, he left his country and retired to Mont-Saint-Michel, where he embraced the monastic life; this was somewhat before the middle of the 11th century. Finding, however, that the abbey of his monastery was guilty of simony, he left it, and betook himself to an island in the sea, where he led a hermit's life. His fame reached the ears of Hugo, abbot of Cluny, who visited him in his solitude and induced him to return with him to Cluny, where he remained seven years, an example of all good to the brethren, diligently perusing the Greek and Latin fathers, and laying the foundation of his future admirable exhortations. Gregory VII directed the abbot of Cluny to send him to Spain to preach to the infidels, a work to which he applied himself with alacrity and zeal, but with little fruit, and he soon returned to Cluny. Afterwards he began to sigh for his hermit life, and then the recommendation to retire into the mountains, where he abode in solitude three years instructing the people. He died, on his return to Cluny, October 16, about the year 1086, at a place now called Doydes, in the diocese of Rieux. A small work of Anastasius containing his faith on the subject of the eucharist is extant; it was written to William, ab-
Anastasius, abbot of the monastery or Sr. Eutymius, in Palestine, about 740. In the year 749 St. John Damascene wrote against a notation in the Acta of the ascetic of the Trisagion, which he referred to the Son alone. The treatise against the Jews given by Caisius in his Antiquitates (III, i, 123, and contained in vol. xii of the Bibl. Patrum) is attributed to this writer, but erroneously, since the writer speaks of a space of more than four hundred years having intervened since the destruction of Jerusalem. Cellarius, however, who attributes the work to this Anastasius, makes him to have lived in the 9th century. See Cave, Hist. Lit., i, 628.

Anastatus, in Grecian ceremonies, was a sort of cake baked at Athens on the occasion of the Arrephoriais.

Anat (or Anatu), the feminine Sacti of the Assyrian deity Anu. She was the wife of Annis, and the impersonation of passive reproductive matter. Her chief title was "the Lady of Death and Life." Under the name of Anatis she was worshipped by the Egyptians, in which case she was regarded as a feminine form or wife of the god Reephe.

Anathemāta (from ἀναθήματα, to lay up), the general name applied in the ancient Christian Church to all kinds of oaths in churches, whether in the structure itself or in the vessels and utensils belonging to it. The name was so applied because these things were set apart from a common use to the service of God. In this sense anathemāta is used in Luke xxii, 5 for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonged to the church, as well as whatever contributed to the beauty and splendor of the fabric itself, were reckoned among the anathemata of the Church.

But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars in the church as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the 5th century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what he called his ectypoma, or figure, of the part in silver or gold, to be hung up in the church to God as a memorial of his favor. In a restricted sense, the term anathemāta is used to designate the covering of the altar.

Anatocism (from ἀνατόκω, upon, and τόκος, birth), a term applied to gratuitous contracts of such a nature that they bound the borrowers to pay interest upon the interest, or compound interest. Such contracts were condemned both by the canons and the civil law.

Anatolia, St., was a Roman virgin, espoused to a young Roman named Aurelian; but when her sister Victoria had taken the resolution to forsake her suitor and embrace the virgin state, Anatolia determined to do the same. However, she succeeded not in the new path, for two reasons: first, to use any means to force their consent to their marriage, but in vain, and they were in the end put to death. The festival of Anatolia is marked in the Roman Church on July 9. See Baille, July 9.

Anatolius of Constantinopon, who died in A.D. 458, marks an era in Greek ecclesiastical poetry. He left those who were satisfied to imitate the classical writers, for he declared that the new faith opposed to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on Heresies, which is found in M.S. in the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Générale, s. v.

Anatolius, father of Constantine, was appointed to this see in 629 by the emperor Heraclius. He declared his opposition to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on Heresies, which is found in M.S. in the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Générale, s. v.

Anastasius, patriarch of Constantinople, was promoted by the influence of the emperor Leo Isaurus after the abdication or deposition of Germanus. According to one account, force was employed by the emperor to intimidate those who opposed the election; and when the populace, headed by some nuns, rioted against the new patriarch for remaining in his image of Christ from the time they entered the church, the ringmen were executed. Anastasius favored the iconoclasts, which led to his excommunication by Gregory III. He was very complaints to the emperor when he seized the throne; for which he was most ignominiously punished on the return to power of Constantius. He was, however, allowed, in mockery, to retain his see, and died in 768. By some chronologies he was made patriarch in 728.

Anastasius, Martin, a learned Benedictine of Monte-Casino who took the habit of his order July 22, 1593. He wrote, among other works, the following, De Monogamia B. Anna Parenti Deipara (Cænepont, 1635):—Vita di Santa Rosalia V. Pulcrissima—Concordia IV Evangeliorum—De Censura Ecclesiastic (all still in M.S.)—Londres, Eccl. Dist., s. v.

Anastasius, bishop of Nicea (1), was present at the Council of Chalcedon, A.D. 451. Not having arrived, he was represented in the earlier sessions by two presbyters, but later he appeared and subscribed in person. At the thirteenth session he was charged by Eunomius of Nicomedia for ordaining his metropolitan rights over the churches of Bithynia; and the decision was given against him. The bishop of Nicea was henceforth to retain the title without exercising the jurisdiction of a metropolitan.

Anastasius, bishop of Nicea (2), was present at the Synod of Constantinople, A.D. 518, and signed the letter to the patriarch John concerning Severus. His name also appears attached to the letter of the synod of 520 to Hormisdas, on the appointment of Epiphanius. He took part, also, in the proceedings of the Council of Constantinople, A.D. 538. To this Anastasius is probably to be ascribed the Commentary on the Psalms (in MSS. Bibl. Cost. p. 383).

Anastasius of Palestine, lived during the last half of the 11th century. He was the author of Tractatus de Jejuno Gloriosissimae Deiparaeque Servandum et ut Legitimam, a work originally written in Greek, but translated by Cotelerius into Latin, in Vetera Monedulae Ecclesiae Grecae, iii, 321. He also wrote Inpsii τριώς Ἀγίων Βραβίων, which remains in M.S. at the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Générale, s. v.

Anastasius the Sinaite, the younger (saint and martyr), succeeded Anastasius the elder in the see of Antioch in 599. He labored with great zeal for the conversion of the Jews, who revolted and killed him. He showed himself so zealous in the cause of the Græco-Byzantine translation of the work of Gregory the Great De Cura Pastorali, as well as of a treatise in Greek upon faith. A Latin translation of this last is found in the Bibliotheca Patrum. See Hoefer, Nouv. Biog. Générale, s. v.

Anastasius the Sinaite, the third of the name, patriarch of Antioch, was appointed to this see in 629 by the emperor Heraclius. He declared his opposition to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on Heresies, which is found in M.S. in the Imperial Library of Vienna. See Hoefer, Nouv. Biog. Générale, s. v.
staniptole. To Anatolius also was due the decree passed at the Council of Chalcedon (451) that Constantinople was the second place upon earth, patriarchal in sees. He governed his Church eight years in peace. His compositions are few and short, but they are usually very spirited. Of his hymns we mention, Ζωοράς ῥουμίσαι; "Fierce was the wild billow!"—Δυνάμει ἅμα ἄνθρωποι. "The day is past and over," an evening hymn, greatly admired; Αἰχμή ἀργον θήρας ἄθετος. "The Lord and King of all things," for St. Stephen's Day—Μίηα καὶ παράδοσιν διάμοι. "A great and mighty wonder," a Christmas hymn. See Neale, Hymns of the Eastern Church, p. 55 sq. Miller, Singers and Songs of the Church, p. 9; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B.T.)

Anaxagoras, an eminent Greek philosopher, was born at Clazomenae, in Ionia, about B.C. 500. Inheriting wealth, he was able to give his time wholly to study. When twenty years old he went to Athens, where among his pupils were Pericles, Euclides, and Socrates. Accounts differ somewhat as to the nature of the persecution which drove him from Athens. It seems, however, to have been superstitious. He was condemned to death, but by the eloquence of Pericles the sentence was commuted into banishment for life. He retired to Lampscus, on the Hellespont, where he died at the age of seventy-two. It is not easy to ascertain what were the opinions of Anaxagoras in philosophy. Fragments of his works have been preserved, but even these are contradictory. But we are certain that he had a deeper knowledge of physical laws than any of his predecessors or contemporaries. His great contribution to ancient philosophy, however, was his doctrine as to the origin of all things. He held that all matter existed originally in the condition of atoms; that these atoms, infinitely numerous and infinitely divisible, had existed from all eternity; and that order was first produced out of this infinite chaos of minutiae through the influence and operation of an eternal intelligence (νοῦς). He also maintained that all bodies were simply aggregations of these atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not hold that objects had taken their shape through accident or blind fate, but through the agency of the eternal mind, which he described as infinite, self-creative, and unmixed with anything else. He declares that it is "the most pure and subtle of all things which has all knowledge about all things and infinite power." His theory is thus only one step from pure theism. He makes the work of the Eternal commencement with Providence, not with creation. The fragments of Anaxagoras have been collected by Schauberh (Leips. 1827) and by Schorn (Bonn. 1828). See also Baethgen, Fragments of Anaxagoras, p. 236-232.

Anaya y Maldonado, don Duno, a Spanish prelate, was born at Salamanca about 1360. He was bishop of Salamanca when he was sent as ambassador to the Council of Constance with Martin Fernandez of Cordova. Appointed bishop of Salamanca in 1401, Anaya founded there a college designed to afford gratuitous instruction to the clergy. He was very industrious and fortunate. This college, the first of the kind in Europe, was known by the name of San Bartolomé el Viejo. This generous act was imitated by other prelates. Anaya died in 1440. See Hofer, Nouv. Biog. Générale, s. v.

Anazarba. Councils or Concilium Anazarbaicum. I. Held in A.D. 431, to confirm the deposition of St. Cyril of Jerusalem and the condemnations of Arius and the teaching of Nestorius. II. Held in 433 or 435. In this council many bishops, following the example of Theodoret, put themselves in communion with John of Antioch.

Anbebeh, in Hindī mythology, is the boundless ocean, which arose of itself.

Anbert, in Hindī mythology, is the fruit of eternal life from the tree of Parajeti, which grows on the Meru Mountain.

Ancestor-worship, a form of idolatry very common among the Chinese, and frequently practiced by others. The South Sea Islanders worship their deceased ancestors, but it is difficult to ascertain how much of divinity they ascribed to them. The Sintoiasts of Japan, the Armenians, and many of the ancient heathens observed this form of worship. Both Cicero and Pliny say that this was the ancient mode of reverence of the gods. In the Zend Avesta the fire was burned as a sign of the presence of the deity. Small oblations were presented to the gods in the owners of the fire. In later times the whole system of Greek and Roman mythology is tinted with the deification of men of renown. Even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. In the Armenian church it occupies several seats in the Temple on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called Gogene, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends" (Conder, View of all Religions). For the modes of ancestor-worship among the Chinese, see China.

Anchiesta, Miguel, a Spanish sculptor, was born at Pampluna in the early part of the 16th century. He studied at Florence, and acquired, according to Bermudez, the reputation of one of the best sculptors of his time. He made the beautiful stalls of the choir of the Cathedral at Pampluna, which are considered the finest in Spain. There are one hundred and forty of them. He also executed other beautiful pieces of work for the alar of Santa Maria at Tafella, and the great altar of the Cathedral at Burgos.

Anchor (as a symbol). By the early Christians we find the anchor used sometimes with reference to the stormy ocean of human life, but more often to the tempests and the fierce blasts of persecution which threatened to engulf the ship of the Church. Thus the anchor is one of the most ancient of emblems; and we find it engraved on rings, and depicted on monuments and on the walls of cemeteries in the Catacombs, as a type of the hope by which the Church stands firm and wins out of the storms which surrounded it. In this, as in other cases, Christianity adopted a symbol from paganism, with merely the change of application.

The symbols on sepulchral tablets often contain allusions to the name of the deceased. An anchor upon ains bearing names derived from Spee, or Ebric, has been found a number of times (De Rossi, De Monument, etc. p. 18; Mai, Collect. Vatican, p. 449 ). In some cases, above the transverse bar of the anchor stands the letter E, probably the abbreviation of the word Elijos. Further, we find the anchor associated with the fad, the symbol of the Saviour. It is clear that the word fad means the hope in Christ, or A The hope in Jesus Christ" is a formula common on Christian tablets.

The transverse bar above the ring gives the upper part of the anchor the appearance of a cruz anzata [see Cross]; and perhaps this form may have had as much influence as the cross of the Anchor symbol by the Christians as the words of Paul. The anchor appears, as is natural, very frequently upon the tombs of martyrs (see Lupi, Severe Epitaph. p. 136 sq.; Boldetti, Osserv. p. 366, 370).

Anchorees, a female anchoret.

Ancholle, in Roman mythology, was the name of a small oval shield, which was cut on the side, and was said to have fallen from heaven under Numa's reign. The nymph Egeria and the Muse had made the wel-
province of Phrygia Pacatiana, first under the metropolitans of Laodicea, and afterwards under Hierapolis. Many speaks of this city as one of the first of Phrygia. Several Church councils were held there.

1. Held about Easter, 914. Eighteen bishops only were present, among whom were Vitalis of Antioch and Marcellus of Ankyra (well known in the history of St. Athanasius), Lupus of Taras and Amphiion of Epiphania. Twenty-four (some say twenty-five) canons were drawn up, chiefly relating to the case of those who had been persecuted during the persecution of Maximin.

1. Orders that priests who, after their fall, have sincerely repented shall be permitted to retain their rank, but excluded from all exercise of their office.
2. Orders that no unordained deacons.
3. Orders that those who have been forcibly made to sacrifice shall be admitted to communion; and that laymen should not by such violence be incapacitated from receiving holy orders.
4. Orders that those who have been induced to sacrifice by threats, etc., shall, upon repentance, be received as hearers from the time of holding this synod to the great day (Easter): after this, as prostrators for three years, and for two years more as communicants without offering. In case of sickness and danger they might be received under limitation.
5. Orders that those who have sacrificed twice or three times, even under violence, shall fulfill a penance of six years.
6. Enjoins a penance of ten years upon those who have led away their brethren.
7. Animal persons who, at the time of their being made deacons, declared their intention to marry, to do so, and to remain in the ministry; those who did not so declare shall, if unmarried, be ordained to the priesthood.
8. Enjoins the ordination of those who sacrificed before baptism.
9. Forbids the ordination of priests or deacons without the permission of the bishop in writing.
10. Depri ves those of the clergy who obstinately, through superstition, refuse to touch meat, and vegetables cooked without it.
11. Enacts that Church property unlawfully sold by priests during a vacancy in the bishopric shall be reclaimed.
12. Excommuni cates those who, having been appointed bishops, and refused by the persons in the parish to which they have been appointed, wish to evade other parishes.
13. Enjoins seven years’ penance for adultery.
14. Enjoins five years of penance to those who use oath-taking and follow the customs of the Gentiles.

See Labbé, Concil. i, 1456, 1480.

II. Held in 358, by certain Semi-Arian bishops, headed by Basil of Ankyra and George of Laodicea. They condemned the grosser blasphemies of the Arians. The pure Arians taught that the Son of God is but a mere creature, but the semi-Arians believed him to be more than a created being; and even like to the Father, but independent of the substance of the Father, as he is similar to him. The Eusebians favored this latter notion, and drew up a long exposition of the faith, which they presented to the bishops; in which, by establishing that the Son is of like substance with the Father, they cunningly implied that he is not of the same substance with him, and additionally emphasized the term consubstantial. The Semi-Arians sent a deputation to Constantius, and obtained the suppression of the second confession or formulary of Sirmium, made in 357. See Labbé, Concil. ii, 789; Sozomen, iv, 18; Epiphanius, Hist. lxxi.

III. Another synod of Semi-Arians was held at An Kyra in 374, at which Hypius, bishop of Parnassus, was deposed.

ANCYRA, THE SEVEN VIRGINS OF, are commemorated by the Armenian Church on June 20 as fellow-martyrs with Theodotion, or Theodorus, of Salatia, the first bishop of Ankyra of whom we have any account (Neale, Eastern Church, Introd. p. 506).

ANDAL, RARD, a Dutch theologian, was born near Breda in Brabant, in 1665. He studied at Frank- ecker, where he died as professor of theology, Sept. 12, 1727. He was a great adherent of the Cartesian system of philosophy. He wrote, Epist. Apolog., adversus Utr. Huberum et H. Wittzum in qua praefer alia De-
traits of the distinguished Herder, Carlo Porta, and Schiller; afterwards he executed a beautiful plate of the Fying Magdalene, by Correggio:—the Repose in Egypt, by N. Poussin:—and Mater Amabilis, by Sassoferrato.

Andersen, Pietro, a distinguished Italian engraver, brother of the preceding, was born in 1784. He studied under his brother and also F. Palazzi. He was in the school of Longhi nine years. He assisted that master in the production of many of his admirable works, among which was Exequy's Union, a large composition. He visited Rome in 1802 for the second time, to make drawings of the Heliodorus and Attic of Raphael. His principal works are, Moses Defending the Daughters of Midian, after N. Poussin:—The Adoration of the Shepherds, after Titian:—a Holy Family:—Heliodorus:—Flight of Attic:—St. John.

Anderson, Abraham, D.D., an Associate minister, was born near Newville, Cumberland Co., Pa., Dec. 7, 1789. He served as a soldier in the war of 1812-15, and on his return in the latter year he entered Jefferson College, where he studied four years, and graduated in 1817. He then began the study of theology, first under the direction of Dr. John Anderson for one year, and then under the general direction of the presbytery for three years, at the same time pursuing a medical course under Dr. Letherman. In 1818 he was chosen professor of languages in Jefferson College, and retained the position until 1821. In October of that year he was licensed, and, after iterating about two months in Pennsylvania and Ohio, he was sent by the synod into the Southern States, where he was soon settled as pastor at Steele Creek and Bethany, N. C. In 1831 he came North on account of his health, and preached at Hebron, N. Y., for some time; but returning to Carolina in 1832, he found himself in an embarrassing position on account of the slavery agitation then going on, and was accordingly settled at Mount Hebron in the summer of 1833. In 1847 he was elected professor in the theological seminary of the Associate Church at Canonsburg, Pa., and professor extraordinary of Hebrew in Jefferson College, which positions, in connection with the collegiate charge of the congregation at Miller's Run, he held until the close of his life. He died May 9, 1855. He published a few pamphlets. See Sprague, Annals of the Amer. Pulpit, IX, iii. 107.

Anderson, Alexander, A.M., a minister of the Free Church of Scotland, was converted in 1850. He lived five years after; and they were five years of such holy zeal, such heavenly piety, such earnest love for Christ, that, young as he was when taken from the world, he left a cloud of light in the Church militant through which he passed to heaven. See Christian Observer, March, 1859.

Anderson, George M., a Methodist Episcopal minister, was born in Chesterfield County, Va., Aug. 20, 1799, of pious parents, who early instructed him in religion. He experienced conversion when about fourteen, and in 1816 united with the Virginia Conference, wherein he served the Church faithfully until 1825, when he was ordained, which relation he held until his decease, Dec. 7, 1833. Mr. Anderson was zealous, acceptable, and successful. See Minutes of Annual Conferences, 1834, p. 278.

Anderson, Henry, an English Methodist preacher, father of the Rev. John Anderson, was born at East Sutton, Yorkshire, in 1766. He early participated in the frivolity and dissipation characteristic of the neighborhood, and it was not until his twentieth year that he was converted under Methodist preaching. He entered the Wesleyan ministry in 1791, and labored incessantly until 1822, when the Conference granted him a supernumerary relation. He resided for some years in Gainesborough. In 1840 he removed to Hull, where he died.
ANDERSON

Jan. 31, 1843. Mr. Anderson was a studious, pious, and affectionate man. See Wesleyan Meth. Mag. 1847, p. 591; Minutes of British Conference, 1848.

Anderson, Isaac, D.D., a Presbyterian minister, was born in Rockbridge County, Va., March 26, 1780. At the age of twenty, he united with the Presbyterian Church. In 1802 he was licensed to preach by the Union Presbytery, and was ordained and installed pastor of Washington Church, Knox Co., Tenn., where he labored successfully for nine years. In 1811 he accepted a call to the New Providence Church, Maryville, Tenn., where he performed the principal part of the labors of the church until his death in 1857. He was a man of commanding power, of glowing zeal, and untiring and successful industry. See Sprague, Annals of the Amer. Pulpit, iv, 55.

Anderson, James (1), a Presbyterian minister, was born in Scotland, Nov. 17, 1768, and was ordained by the Irvine Presbytery Nov. 17, 1798, with a view to his settlement in Virginia, America. He sailed March 6, 1799, and arrived in the Bannaphanock April 27, but the state of things not warranting his stay, he came northward, and was received by the Presbytery on Sept. 20, and settled at Newcastle. In 1784 he was directed to supply the people of Kent County monthly on a Sabbath, and also to spend a Sabbath at Cedar Creek, in September. He was called Jan. 17, 1787. He died in New York city. Public worship was held in the City Hall. Troubles arose, and the Synod in 1792 pronounced his conduct unjustifiable, and wrote to the ministers in Boston not to countenance him. He was called, Sept. 24, 1796, to Donegal, on the Susquehanna, and accepted. In September, 1792, he gave every fifth Sabbath to the people on the Swatara, and joined the congregation of Derry. The Presbytery of Donegal held its first meeting on Oct. 11, 1792, and Anderson was one of the four members. In 1756 the Presbytery sent Anderson to wait on the Virginia governor and solicit its favor in behalf of the Presbyterians of the eastern counties. He performed his mission satisfactorily. Mr. Anderson died July 16, 1740. He was a man high in esteem for circumspection, diligence, and faithfulness as a Christian minister. See Webster, Hist. of the Presb. Church in Amer. (1857); Sprague, Annals of the Amer. Pulpit, iii, 19.

Anderson, James (2), an English Wesleyan minister, was born in 1767. He entered the itinerancy in 1789, and travelled in the South of England, as well as in several circuits in Ireland; became a supernumerary in Liverpool in 1828; and died April 13, 1840. See Minutes of British Conference, 1840.

Anderson, John (1), D.D., an Associate minister, was born in England, near the Scotch border, about 1748. After completing the usual course of studies, he was licensed by the Associate or Secession Church of Scotland, but on account of a weak voice and hesitating manner of speech, was not sent on the Gospel mission. He came to America in 1788, arriving in Philadelphia some time in August. He spent several years in preaching in various sections of this country, and in 1788 he crossed the Allegheny Mountains and preached to congregations in Beaver County, Pa. He was ordained in Philadelphia Oct. 31, 1789, preached awhile in Eastern Pennsylvania, and in 1790 returned to the scene of his former labors. He was settled as pastor over the congregations of Mill Creek and Harman's Creek, Beaver Co., in 1792. He was chosen professor of theology for the Associate Church during the same year. "A small two-story log building was erected on the farm on which he lived for the accommodation of his theological students. A library was also collected, consisting of about a thousand volumes of rare and valuable works, most of which were donations from the brethren of the Associate Church in Scotland. In his office of professor he continued until the spring of 1812, when, owing to the infirmities of age, he desisted. He lived as a retired member of his pastoral charge until his death, which occurred April 6, 1830. The number of students under his care was usually five or six, and perhaps never exceeded ten. His chief employment as a professor was in reading Marshall's Medalla Theologiae. These he enlarged on each repetition of the text, and they became so voluminous that, although he read each day of the week except Sunday and Saturday from the middle of the day till three to five o'clock during the four months of the session, he was not able, with his last class, to finish the whole system during the four years of their attendance. Among his publications are, Essays on Varned and Varieties of the Present State of Religion (Gloucester, 1817)—A Discourse on the Divine Osidence of Singing Praise (Phil. 1798)—The Scripture Doctrine of the Appropriation, etc. (ed.)—Tenditius Cantus Dominici (1800)—Precious Truth (1806)—and a Series of Dialogues on Church Communion (Yorkburgh, 1809). See Sprague, Annals of the Amer. Pulpit, IX, lii, 17.

Anderson, John (2), an eloquent Wesleyan minister of England, was born at Gibraltar, Spain, where his father was garrisoned, Jan. 28, 1741. He entered the Methodist Society in 1808, the ministry in 1812; travelled many of the prominent circuits, such as Reading (1819), Manchester (1821), London, West (1824), City Road (1827), Leeds (1850), Manchester (1865), Leeds, West, and Liverpool, and Liverpool, and Liverpool, and Liverpool, after severe suffering, April 11, 1840. Anderson was one of the eminent men of the Methodist Church of his time, to the principles of which he was most firmly attached. He preferred the charges against Dr. S. Warren in 1844, and his name was prominent in that celebrated case. He was tender and ardent in his friendships, fervent in his piety, and zealously devoted to the duties of his calling. Few men of his time exceeded him in the eloquence and power of his pulpit and platform efforts. A speech he delivered at Leeds in 1850 on the abolition of slavery was pronounced by lord (then Mr.) Brougham as the most eloquent and masterly he had heard on that subject. He was subject of the third sketch in Everett's 2d vol. of Wesleyan Takings. He published a Sermon, on the death of Adam Clarke (Leeds, 1882). See Minutes of British Conference, 1840; Wesleyan Meth. Mag. 1846, p. 417, 501; West, Sketches of Wesleyan Preachers, p. 322-335.

Anderson, John (3), an English Congregational minister, was born at Burnham Market, Norfolk, Feb. 17, 1797, and was educated in the nurture and admonition of the Lord. He was admitted to the church in 1816, and became much engaged in preaching in the neighboring villages. Mr. Anderson
ANDERSON entered Hoxton College in 1817. In 1821 he commenced preaching at Market Rasen, Lincolnshire, and in 1824 was ordained first pastor of the Church in that place. In 1826 he accepted a call from the Church at Dalton-in-Furness, and was removed to Lincolnshire, and in 1822 to Wymondham, in his native county, where he labored until his death, Sept. 5, 1866. See (Lond.) Cong. Year-book, 1867, p. 268.

Anderson, John (4), a Methodist Episcopal minister, was born in Frederick County, Md., Dec. 24, 1803. He removed early in life to Pennsylvania, was converted in 1829, and in 1834 entered the Baltimore Conference. In 1839 he was transferred to the Missouri Conference. Upon the adhesion of the Missouri Conference to the Church South, he declined to accompany it, but labored, under the direction of the bishops, in Illinois until the Conference was reorganized. In 1854 he was retransferred to the Baltimore Conference, and upon its division in 1857 he became a member of the Baltimore Conference, and continued such until his decease, Sept. 10, 1867. As a preacher, Mr. Anderson was clear, earnest, and successful; as a man, cheerful, and a favorite among the masses. See Minutes of Annual Conferences, 1866, p. 28.

Anderson, John A., an English Congregational minister, was born in the parish of Clatt, Aberdeen, May 29, 1831. He was brought up for church work, at the age of sixteen years. He attended for one session at King's College, Aberdeen, and then entered the Theological Hall. Here he continued four years, attending also the classes at Edinburgh University. In 1858 Mr. Anderson was ordained over the Church in Kilsyth, where he labored for a year or more with great success; and then, becoming suddenly ill, was called, Oct. 9, 1859, to his reward. See (Lond.) Cong. Year-book, 1860, p. 175.

Anderson, John Henry, son of the Rev. John Anderson, now of the British Conference, and grandson of the Rev. Henry Anderson (died 1848), was born at Oakham, Rutland, England, July 4, 1841. He spent six years at Kingswood School. He was accepted for the ministry in 1861. In consequence of failing health, he undertook a voyage to the Mauritius. He became worse in the southern seas, died Jan. 2, 1880, and his body was committed to the deep. His imagination was vigorous, and his discourses were marked by freshness of thought and originality of style, while they were richly and successively engrafted. The pastorate of the pastorate of the Church at Kilsyth, he continued until his death. He died May 26, 1874, aged thirty-six years. See Prot. Episc. Almanac, 1875, p. 145.

Anderson, J. Rush, M.D., a Methodist Episcopalian minister, was born in Montgomery County, Pa., in 1824. He was led to Christ at the age of thirteen; was removed from early childhood under the pious influence; graduated at Jefferson Medical College, Philadelphia; and in 1844 entered the Philadelphia Conference, in which he labored with diligence and success until his death, Nov. 8, 1863. Dr. Anderson was genial in spirit, honest, frank, decided, faithful, able, and more zealous than physically strong. See Minutes of Annual Conference, 1866.

Anderson, Patrick, an English Congregational minister, was born at Peterhead, Aberdeenshire, Scotland, in April, 1806. He was blessed with a loving, cheerful, and pious home. He received the elements of a good education in his native town, and in 1820 removed to Aberdeen, and received an academical training at Marischal College. On leaving in 1824, having taken his degree of A.M., he resolved to devote himself to the ministry, and proceeded, after spending a session at the University of Edinburgh, in 1825 to become a student at Homerton College. Here he lived and labored till his death, July 11, 1868. See (Lond.) Cong. Year-book, 1869, p. 237.

Anderson, Robert, a Congregational minister, was born in 1817, in England probably. "In the year 1849 he and other fellow-laborers accompanied Dr. Lang in the 'Clifton' to Australia." On arriving at Melbourne, Mr. Anderson was informed of the call for help in a ministerial line at Van Diemen's Land, whither he at once proceeded. For a time he was engaged in supplying the pulpit at Collins Street Chapel, Hobart Town; and afterwards engaged as a colonial missionary in the Richmond district. In June, 1852, he removed to Victoria, and became pastor of Kyetana, where he remained till the death, June 18, 1855. Many of the trophies which he won for Christ. See (Lond.) Cong. Year-book, 1856, p. 208.

Anderson, Rufus, Jr., a Congregational minister, was born at Londonderry, N. H., March 5, 1765. His preparation for college was made under Rev. Dr. Morison, and in 1791 he graduated at Dartmouth College. His theological studies were prosecuted under Rev. Joseph McKeen, his brother-in-law, the first president of Bowdoin College. After candidating for some time, he was ordained pastor of the Second Church in North Yarmouth, Me., Oct. 22, 1794. For nearly ten years he remained in this charge, when his inadequate support and impaired health compelled him to ask for a dispensation. His next pastorate began in Wenham, Mass., June 10, 1805, and he continued to preach until the latter part of 1818. He died at Wenham Feb. 11, 1814. Although he had collected materials for a History of Missions, he did not complete his work. He was considered a very able minister. See Sprague, Annals of the Amer. Pulpit, II, 386.

Anderson, Rufus, Jr., D.D., LL.D., a Congregational minister, son of the preceding, was born at North Yarmouth, Me., Aug. 17, 1796. He graduated at Bowdoin College in 1818, and at Andover Theological Seminary in 1822. During the next two years he was an assistant of the secretaries of the American Board of Commissioners for Foreign Missions; and from 1824 to 1829 held the office of assistant secretary. From 1832 to 1866 he was foreign secretary of the same organization. During this period of service he twice visited the Levant— in 1828-29 and in 1845; in 1845-55 he visited India, Syria, and Turkey; and in 1868 the Hawaiian Islands. He was a fellow of the American Oriental Society. He died at Roxbury, Mass., May 80, 1880. Besides the many sermons, tracts, and papers which he published, as secretary of the American Board, he issued other works of value, among which may be mentioned the first Christian Almanac (1818)—Peleponnesus and the Greek Islands (1845, 1846, and 1846; in three volumes, in two parts, and in two parts, respectively);—The Work of Missions Progress (1846);—Missionaries, the Blind Preacher of Mission (1851)—Missions in the Levant (1860)—The Hawaiian Islands (1864)—Synopsis of Lectures on Missions (1867), delivered at Andover Theological Seminary;—Foreign Missions: their Relations and Claims (1869);—History of the Sandwich Islands (1870);—History of the Missions of the American Board of Commission for Foreign Missions to the Oriental Churches (1870);—History of the India Mission (1874). See Cong. Year-book, 1881, p. 16.

Anderson, Samuel, a Methodist Episcopal minister, was born in Norway, May 3, 1824. He emigrated-
ed to Chicago, Ill., in 1849; soon after was powerfully converted, and in 1853 began his itinerant career in connection with the Wisconsin Conference. His physical constitution was never strong, and undue exer-

tion in pastoral labors caused his death, March 16, 1860. Mr. Anderson was a scholar, speaking four languages readily. As a preacher, he was logical, eloquent, pathetic. He possessed a vast amount of theological lore, and a burning zeal for the salvation of his countrymen. He did gigantic work in Wisconsin and Minnesota for the mission. See *Minutes of Annual Conferences*, 1860, p. 266; Simpson, Ogd. of Methodism, s. v.

**Anderson, Samuel James Pierce, D.D.,** a Presbyterian minister, was born in Virginia, and spent the early part of his ministerial life as pastor of the Presbyterian Church in Norfolk, Va. After resigning this charge, he went to St. Louis, Mo., where he was successful in building up a strong Church, which remains as a memorial of his labors. He died near St. Louis in 1873. See *Presbyterian*, Sept. 29, 1873. (W. P. S.)

**Anderson, Thomas (1),** a Presbyterian minister, was born in Cumberland County, Pa., Jan. 1, 1791. At the age of eighteen he became a member of the Presbyterian Church, Neshaminy, Mercer Co., Pa. His early home was at Granville, in Hunting and Creek partly at home, partly at Greensburg Academy, sometimes teaching, sometimes laboring with his hands, until he was fitted for college. He graduated at Washington College, Pa., 1820. After graduating, he removed to the town of Mercer, and took charge of the academy in that place. He taught for five years, paid off his college debts, and pursued his theological studies under the directions of Mr. Tait. He was licensed to preach by the Presbytery of Erie, Dec. 28, 1825; began his ministerial labors regularly at Concord, Venango Co., Pa., May 7, 1826; was ordained by the Presbytery of Erie, Sept. 3, 1826; the same year, and installed as pastor. At the division of the Presbytery in 1838, Mr. Anderson adhered to the New School. In 1848 he removed to Huntington, Ind., where he organized a Church in November of that year. He was released from this charge Jan. 9, 1848, and died Dec. 22, 1853. See *Hist. of Presbyterians in Erie*.

**Anderson, Thomas (2),** an English Congregational minister, was born in London, May 10, 1799. At the age of eleven he was left an orphan, and went to live with an uncle at Bath. He was converted at the age of fifteen. In 1816 Mr. Anderson entered Chesh-

unt College, and in 1819 he was engaged in supplying Zion Chapel, Dover, and other places in the connection. He was ordained in 1821 at Eastley, and his first charge was at Kidderminster, from which place he removed to Zion Chapel. At the close of fifteen years' labor in this place, feeble health compelled his resignation. His death occurred Nov. 30, 1875. See (Lond.) *Cong. Year-book*, 1877, p. 541.


**Anderson, William (1),** an English Congregational missionary to South Africa for more than half a century. He arrived at the Cape of Good Hope in Sep-

tember, 1800, with the late Rev. James Reid of the Kat River Settlement. Mr. Anderson commenced the Griqua Mission in 1801, and formed the station in Griqua Town in 1804. He remained in this position for six-

teen years, and then (1820) removed to the Caledon In-

station. Subsequently he was removed to Pascalie-

derp, and continued to labor honorably and success-

fully for thirty years. His exact age at death is not known, but he must have vanged on eighty years. See (Lond.) *Cong. Year-book*, 1864, p. 217.

**Anderson, William (2),** a minister in the Meth-

odist Episcopal Church, South, was born in Madison County, Va., Jan. 4, 1806. He grew up in ignorance and sin; experienced conversion in his sixteenth year; received license to preach in 1829; was for several years a member of the Virginia Conference, and be-

came a member of the Georgia Conference on its or-

ganization. Subsequently he superannuated, and, af-

ter suffering for years with paralysis, died in 1859. Mr. Anderson was richly endowed with native intellect, and employed it zealously in expressing his faith in the Cross. His pure and upright example was a vast power for good. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 146.

**Anderson, William (3),** a minister in the Free Methodist Church, was born at Emmiskillen, Ireland, March 30, 1825. He was brought to Canada East when three years of age, was converted at the age of thirteen; went to Illinois in August, 1866, and united soon after with the Free Methodist Church in St. Charles, and the following year was received into the Illinois Annual Conference. He died at Belvidere, Boone Co., Ill., Aug. 4, 1868. See *Minutes of Annual Conferences of the F. M. Church*, 1866, p. 54.

**Anderson, William E.,** a Methodist Episcopal minister, was born in Cumberland County, III., Sept. 5, 1837. He experienced conversion in his ninth year; was appointed class-leader when but sixteen; received license to exhort two years later, to preach in his twentieth year, and in 1858 entered the Illinois Conference. He fell at his post in Havana, Ill., March 25, 1868. Mr. Anderson was a useful preacher, whose close Dwight conversions witness the genuineness of his call to preach. See *Minutes of Annual Conferences*, 1868, p. 211.

**Anderson, William C.,** D.D., a Presbyterian minister, was a member of the Presbytery of New Al-

bany. For some years he was president of Miami Uni-

versity, O., and was afterwards pastor of the First Pres-

byterian Church, San Francisco, Cal. His health being frail, he lived in retirement at Germantown near Phil-


**Anderson, William R.,** a Methodist Episcopal minister, was born in Ross County, O., June 21, 1810. He was converted in his fourteen year; received li-

cense to preach in 1836, and entered the travelling con-

nection of Conference, in which he labored faithfully until his death, Feb. 25, 1846. Mr. Anderson was deeply and fervently pious. His abilities were above the average. See *Minutes of Annual Conferences*, 1846, p. 75.

**Andeshan, in Chaldaean-Persian religious worship,** was the name of the first sacrificial high-priest, whom Nimrod appointed to the service of his fire-worship. It is said to have been he who, upon Nimrod's com-

mand, threw Abraham into the fiery oven when the latter sought to convert the king from his idolatry to the true worship. But the fire did not consume the holy man, and this miracle converted even the heart of the hardened priest.

**Andeux (or Andiulus), St.** See *Andeolus*.

**Andhatamsira, in Hindu mythology,** is one of the twenty-one subdivisions of the Nārī, or hell of the Hin-

dus, of which the dark god Jema is manager, who sees all the deeds of men through a glass.

**Andhrimmer, in Norse mythology,** is the cook who prepares the boar in Walhalla for Einheriar. His cooking-vessel is called Eldhrimmer, and is so large that all the gods can be plentifully supplied by it in one meal. The boar possesses the characteristic that every even-

ing, after he has been devoured, he comes to life again from the remaining bones, so that on the following day he may be killed and eaten again.

**Andiangu (or Anidiangu),** in Norse mythology, is the name of a heaven which is higher than the
ANDOCHIUS heaven of the Asas, and lies south of it. Into this heaven the deities will go at the end of the world.

Andocius (or Andocius), saint and martyr, was a priest and disciple of St. Polycarp of Smyrna, and was sent by him to preach the Gospel to the Gauls. When in the country about Autun, he was denounced to the governor of the province as having been taken in the performance of his priestly functions at Sedeclo, or Sanliue. By order of the governor he was flogged, beaten to death with clubs, and thrown into the fire. The continuous prayers of the Christians at Autun kept his festival in Sept. 24. See Baillett, Sept. 24.

Andover Theological Seminary. See Semi-

naries, Theological.

Andrada, Alfonso de, a Spanish Jesuit, was born at Toledo in 1590. He was a member of the college of St. Bernardi at Toledo, and taught philosophy at the Athenaeum of that place. He was sent on a mission to the Indies, and found time to write more than thirty vol-

umes, of which Nicholas Antonio gave the titles, and of which the greater part have been published. He died at Madrid in 1658. We notice some of his works, as follows: El Buen Soldado Católico, y sus Obligaciones (Madrid, 1642):—El Estudiante Perfecto, y sus Obligaciones (1643):—El Buen Cordero, que debe guardarlo el Hombre para Cumarla el Cielo (1648, 1657):—Idea del Perfecto Prelado, y Vida del Cardenal Arzobispo de Toledo, Don Baltasar de Mosco y Sandoval (ibid. 1658):—Tarones Ilustres de Campaña de Jesus (ibid. 1672). See Hoefer, Nouv. Biog. Générale, s. v.

Andrada, Gregorio Lope de, a celebrated Portuguese prelate, was born in June, 1565, at Azambuja, in the district of Santarem. He entered the Augustine or-

der, and distinguished himself as a preacher in the principal cities of Spain and Portugal. Philip IV appointed him archbishop of Orentra, in the vice-realm of Naples. He died in June, 1635. The works of Andrada, con-

isting of sermons, homilies, discourses, and theological treatises, were published in three volumes by Gregorio Rodriguez (Madrid, 1656). See Hoefer, Nouv. Biog. Générale, s. v.

Andrada, Francisco Rades, a Spanish priest of the Order of Calatrava, lived at the end of the 16th century, and wrote a Chronicle of the Orders of St. Jago, Calatrava, and Alcantara (Toledo, 1572).

André de Saint-Nicolas, a French Carmelitine friar, was born at Laon, about 1560, and died at Besançon in 1713. He wrote, De Lápide Sepulcrali, Antiquis Burgundo-sequentiorum Comitibus, Venustione, in Sancti Joannis Evangelistae Basilica re-

cese Posito (Besançon, 1698):—Leiters en Forne de Dissertatio sur la Prandesi Découverte de la Ville d'Arene en Franche-Comté (Dijon, Micard, 1698). The author here combats the opinion of Dunod upon the situation of the ancient city of Avenches, near Lake Antre and Moirons. Several other MSS. of this friar are pre-


André, John George, a Methodist Episcopal minister, was born at Helen, county of Nassau, Ger-

many, Aug. 22, 1828. He emigrated to New Orleans in 1846, and in the following spring settled in Louisville, Ky. In 1848 he was converted; in 1850 received li-

cense to preach; and six years later entered the travelling connection of the South-west German Conference, and in it continued faithful until 1863, when hemorrhage of the lungs compelled him to retire. He died Aug. 19, 1872. See Minutes of Annual Conferences, 1872, p. 81.

André, Yves Marie, a French Jesuit, was born May 22, 1675, at Chateaulin, in Lower Brittany, and settled at Caen, where he was professor regius of math-

ematics from 1726 to 1759. He died Feb. 26, 1764. He is chiefly known by Essai sur la Beau, of which a new edition was given in the collection of his works in 1766 (5 vols. 12mo). His Traité sur l’Homme is highly es-

teened.

Andrea of Anellino, St., an Italian ecclesiastic, was born at Castro Nuovo, in the kingdom of Naples, in 1221. He entered the ecclesiastical court of Naples, which he left in order to consecrate himself entirely to the Brotherhood of the Theatines. The reforms which he introduced into this order raised a strong opposition against him, in the midst of which he died, exhausted by fatigue and old-

age, in the convent of the Theatines. He was canonized in 1724 and placed in the Limbo of saints. Naples and Sicily chose him as one of their pa-

trons. His religious works were printed in five vols. (Naples, 1738-34), and his Letters in two vols. (ibid. 1732). See Hoefer, Nouv. Biog. Générale, s. v.

Andrea, priest and canon of Bergamo, lived near the close of the 9th century. He wrote a History from the time of the entry of the Lombards into Italy down to the death of the emperor Louis II, about A.D. 874. This History was published by Muratori in vol. i of his Antiquitates Italicae. See Hoefer, Nouv. Biog. Générale, s. v.

Andrea, monk of Vellomobamba, and priest of San Fedele di Strami, in the diocese of Arezzo, was at Parma in 1061; then at Cadolo, and simoniacal bishop of Castelnuovo; he was elected abbot of Pomposa, and appointed to Alexander II. Andrea was strongly opposed in this election, and was banished by the clergy. He died in 1106. He wrote, Sancti Arvali Vitae (inserted in Puri-

cell’s De Sanctis Martyribus, etc. [Milan, 1657]):—


Andrea, Antonio, an Arragonese, a Franciscan friar, and a disciple of Scottus, flourished about the be-

ginning of the 14th century. He wrote, among other works, a treatise on the Principles of Gilbert de la Por-

rie (Venice, 1512, 1517).

Andrea, Giovanni Antonio, bishop of Aleria, in Corsica, was born at Vigezzano in 1417, and was the friend of the celebrated cardinal Nicolas Cusa, who ad-

vanced him to the post of secretary to the apostolic library, or librarian at the Vatican. He was particularly instrumental in introducing the art of printing in Italy and fixing it at Rome. He died in 1475, or, ac-

cording to Trithemius, in 1438. He is known to the literary world not so much for his original compo-

nitions as by the canons he bestowed upon so many valuable works when the invention of printing was introduced at Rome by those celebrated print-

ers Conrad Sweeneyhym and Arnold Pannartz. The works he superintended were, in 1468-9, Epitomæ Ciceronis ad Familiares, Hieronymi Epitome, and edi-

tions of Julius Caesar, Livy, Virgil, Lucas Aurelii, Apuleius:—and in 1470-1, Lectantius, Cicero’s Orations, Cyprian, Ovid’s Metam., Pliny, Quintilian, etc.

Andrea, Giovanni d’, a famous Italian canonist of the 14th century, was born at Mugello, near Florentine, and went to Bologna and studied under Peter Comestor. In the year 1330 he was professor at Padua, but was soon recalled to Bologna, where he ac-

quired the highest reputation. He died of the plague at Bologna in the year 1348. Among his best works were his Gloss upon the Sixth Book of the Decretals (Rome, 1476, and five editions afterwards at Pavia, Basle, and Venice) and Glossae upon the Clementines (Strasburg, 1471). He enlarged the Speculum of Dur-

rant in 1347.

Andrea Pisano, a distinguished Italian sculpt-

or and architect, was born at Pisa in 1270, and studied under Nicola and Giovanni Pisano. Andrea was em-

ployed at the Duomo of Pisa as one of the assistants, un-

der Giovanni, and after this he was employed to execute some small figures in marble for the Church of Santa
Maria al Ponte al Pia. His success in these works led to his being invited to Florence to assist in completing the façade of the Cathedral of Santa Maria del Fiore. He executed two marble statues of St. Peter and St. Paul, which were placed in the façade. As an architect, he designed the Castle of Scarperia, the Arsenal at Venice, and the Church of San Giovanni. He died in 1529.

Andrea, Samuel, a Reformed theologian of Germany, was born in 1640 in Dantzic. He studied at Heidelberg and Groningen, and in 1665 was appointed professor of Greek and philosophy at Heidelberg. In 1674 he was called to Marburg, where he died, Jan. 6, 1699. His numerous writings are given by Jörcher and Ade-lung, as well as in Niederer’s Historische Gelehrten geschich-te. In his work, Aus dem Leben der ersten und Zweiten Hälfte des 17ten Jahrhunderts, ii, 299: Allgemeine deutsche Biogrphie, s. v. (B. P.)

Andrea, Andrea, a Mantuan painter and engraver, was born, according to Brulliot, in 1560; by others he is supposed to have been born in 1540. He is little known as a painter. The following are a few of his principal works: Pharaoh’s Host Destroyed in the Red Sea, and Return of the Magi, oil, parmigiano (1555): — the Virgin and Child, with St. John presenting a bird and a female saint holding a lily, after Giacomo Ligozzi: — Christ Curing the Leper and Christ Curing the Paralytic, after Francesco de Nanto da Salusia: — and The Triumph of the Church.

Andreas BARKAFUS (so called from his long beard), a celebrated civil and canon lawyer of the 15th century, was born in Sicily, from which place he went to study at Bologna, where he attracted the admiration of every one. His memory is said to have been so retentive that he could remember everything that he read, and could repeat off-hand two hundred arguments proposed to him in the course of a day. In law he made a reputation that he was called “the Monarch of the Laws.” He was present at the Council of Basle, and died about 1476, leaving many works on the civil and canon law. See Mongitore, Bibl. Sic. vol. I.

Andreas, bishop of Cesarea, in Cappadocia, flourishing about A.D. 500. He wrote a Commentary on the Apocalypse, which is extant in Greek and Latin among the works of the Nestorians. He also wrote a commentary on the Spiritualita, of which only some fragments remain. See Mosheim, Hist. of the Church, bk. ii, cent. v, pt. ii, ch. ii.

Andreas, a celebrated archbishop of Lund, in Sweden, while young travelled through Germany, Italy, France, and England, and on his return was appointed chancellor of Canute VI, who sent him to Rome to plead the cause of his sister, who, without sufficient motive, had been divorced by Philip II, king of France. Andreas pleaded the case of the queen so well that the pope, Celestine III, obliged king Philip to receive her back again. Returning to Rome, Andreas was seized by the French in Burgundy and detained for some time. After his release, he was elected archbishop of Lund and possessed a considerable revenue, and confirmed the pope Innocent III in 1201. After the death of Canute, in 1203, Andreas crowned his brother, Waldemar II, his successor. He accompanied him in his crusade against the Livonians. On account of his age and infirmities, he retired to an island (Isula Fama) of Moller, where he died, June 24, 1228.

He made a Latin translation of the Laws of Skåne (published by Huitfeld, Copenhagen, 1590) and wrote The Laws of Zealand (published in Danish by Huitfeld, ibid.),—Hexameron, a Latin poem on the six days of the creation: — On the Seven Sacraments, a poem. These two poems have been preserved in manuscript in the archives of the Cathedral of Lund. See Hoefer, Nouv. Biog. Générale, s. v.

Andreas von Stauffelstein, a German Benedictine of the Monastery of St. Michael at Bamberg, died in 1509. He wrote, Chronicon Monasterii Sancti Michaelis prope Bambergam (in MS. at the Library of Munich): — Opus Invierno de Sanctis Ordinis Sancti Benedicti (in MS. at Munich; an extract of it is found in Pea, Theaurus; an Italian translation has been found in Maffei, Vite di XVII Confessori di Cristo). Ziegelbauer mentions a number of other works in MS. at Bamberg and other libraries. See Hoefer, Nouv. Biog. Générale, s. v.

Andreol, Gugnio, an Italian sculptor and delineator, settled in Gubbio in 1498. He painted many beautiful designs upon table-service, and executed in this material two beautiful bass-reliefs for altar-pieces—one for the Church of San Domenico, and the other for the house-chapel of the Bentivogli family. He was living in 1522.

Andrea, Antonio, a Franciscan monk of Spain, native of Tauste, in Arragón, lived near the close of the 13th century or at the commencement of the 14th. He was a zealous partisan, and one of the best commentators of his master, John Duns Scotus. The insinuating manner in which he taught the doctrines of his master gained for him the surname of "Doc- tor Ubique." He wrote, Commentaria in Liber Veterem Aristotelis, scilicet in Isagogen Porphyrii, Pragmatisca et post Pragmatisca Aristotelis (Ven- ice, 1477): — Questiones super XII Libros Metaphysicae (ibid. 1491): — In Quatuor Libros Sententiarum (ibid. 1572, 1578). See Hoefer, Nouv. Biog. Générale, s. v.

Andres, Johann Baptist, a Roman Catholic theologian of Germany, was born at Königshofen, in Würzburg, Aug. 11, 1768. He studied at Würzburg, where he was made doctor of philosophy. In 1798 he was appointed licentiate of theology, and, in order to enlarge his knowledge, travelled extensively visiting the different universities on his journey. In 1808 he was appointed professor at Würzburg, and he accepted in the following year a call to Salzburg, where he remained till 1818. In this year he was called to Landshut, where he died, Sept. 26, 1823. He wrote, Prima Origines Impendimentorum Matrimonii inter Christianos Dierimnitum, Quo pro Consecutu Doctoratus Theologicae Licentiae Praeside, etc. (Würzburg, 1798). See Döring, Die gelehrten Theologen Deutschlands, i, 10 sq. (B. P.)

Andres, Johann Bonaventura, a Roman Catholic theologian of Germany, was born at Nuremberg, May 29, 1746. At a very early age he joined the Order of the Jesuits. After it was abolished, in 1773 he entered the clerical seminary at Würzburg, where, on presenting a dissertation, he was made licentiate of theology. In 1774 he received holy orders; was appointed in 1775 professor of rhetoric at the gymnasia in Würzburg, and in 1780 professor of philosophy at the university there, where he also lectured on homiletics and pedagogics. He died as doctor of theology and director of the gymnasia of Würzburg and Min- nesotz, May 16, 1822. He published, Principia Fidei (Würzburg, 1774): — Magazin für Prediger (ibid. 1788-99, 9 vols.): — Archiv für Kirchen- und Schulschriften (ibid. 1804-1809, 24 vols.): — Beiträge zur Gelehrten Deutschlands, i, 12 sq.; Winer, Handbuch der theolog. Lit. ii, 42. (B. P.)

Andreucci, Andrea Germonino, an Italian Jesuit, born at Viterbo in 1684, was much in the employment of the bishop of Pavia, and wrote many works, among them De Sacrauctia Um Exequiarum creribus aut varias sectas ecclesiasticas (Rome, 1729): — The Life of St. Emidius, Bishop of Ascoli, in Italian (ibid. 1728): — De Episcopo Titulari Tractatus Canonico-theologici (ibid. 1782): — Opuscula Moralia de Ecclesiastica (ibid. 1783), in four parts: — De Dignitate, Officio, ac Privilegiis Cardinalium (ibid. 1784): — De Patriarchatu Antico (ibid. 1785): — De Vita Ambrosii (ibid. 1786): — De Observantiu Episcopo in Authentican-
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Andrew, Sr. (the Apostle). A letter entitled The Priests and Deacons of Achaia, who are said to have been present at the martyrdom of St. Andrew the apostle, A.D. 65, and to have written an encyclical letter concerning his passion, is still extant in Latin, in Lipomannus and Surius, dated Nov. 30, and is defended by Bellarmin, Possevius, and Labbe as genuine. Alexander Natalis (Hist. Eccles., 1, r, 8) also boldly affirms its genuineness, but fails in his proof, for his argument rests upon the testimony of the fathers, whereas he cites none earlier than Athenaeus, bishop of Osnara, in Spain, in 789, while it is notorious that it was ranked among the apocryphal books by St. Philastrius of Bresse and popes Innocent I and Gelasius. An argument for its genuineness used by Baronius—viz., that parts of it are read by the Roman Church in the Office of St. Andrew—can hardly be entailed to any weight, since it cannot be denied that apocryphal and spurious writings have found their way into the breviary. Cave (Hist. Lit. vol. i) attributes the work to a monk of the Middle Ages. M. Wog, professor of ecclesiastical antiquities in the University of Leipzig, published (in 1749) a dissertation in defence of the authenticity of these acts, which he supposes to have been written in A.D. 67. See Baronius, A.D. 69, No. 34; Dupin, Hist. Eccles., 1, 42.

ANDREW, St., Festival of. This was anciently placed on the same level as the feast of St. Peter himself (Krazer, De Liturgia, p. 529). Its natal day is Nov. 30. The hymn Nunc Andreas solemnia for his festival is dedicated to the Venerable Bede. Jerome's martyrology places his translation on Sept. 5, but others on May 9 or Feb. 5.

Andrew, saint and martyr, a tribune, who, together with many soldiers whom he had converted, suffered martyrdom about A.D. 257, under Galerius Maximianus, in Cilicia or Armenia. They are commemorated by the Greek and Roman churches Aug. 19. Their acts given by Surius and Metaphrastes are spurious. See Baillet, Aug. 19.

Andrew, a Scottish bishop, was promoted to the see of Argyile in 1304. He was living in 1327. See Keith, Scottish Bishops, p. 286.

Andrew, a Scottish prelate, was elected bishop of Caithness in 1150, and was the first bishop of that see. He was bishop there in the reign of king David I, and was witness to a donation by this prince to the Monastery of Dunfermline, and was also witness to the same king's donation of Lochvene, etc., in the time of Robert bishop of St. Andrews. He was bishop there in the time of king William, and of Matthew, and the two Simons, bishops of Aberdeen, Moray, and Dunblane. He was also witness to the donation of the Monastery of Abernethy. He was present at the Council of Northampton in 1176. He probably died Dec. 30, 1184. See Keith, Scottish Bishops, p. 205.

Andrew, St., of Cretz (or of Chrysus), who lived sixty years later than Andreas Cretensis (q. v.), was also born in the island of Crete. When the emperor Constantine Copronymus published a decree against iconoclasm, Andrew went to Constantinople, and boldly reproached him with his conduct, which so enraged the monarch that he ordered him to be hanged; but as Andrew was conveyed to the place of execution, a man wounded him so miserably in the foot that he died of this and other ill-use. This happened in A.D. 761. The Greeks and Latins commemorate him on Oct. 17. See Baillet, Oct. 17.

Andrew, a Jew of Cyrene, surnamed Lucanus by Eusebius, and "the man of light" by Abulfaraj, a fanat-
16th century, and left a work concerning the popes, archbishops, bishops, abbots, and abbesses of his order who have been canonized; also a Life of St. Odo, the apostle of Fomerania. 

Andrew, bishop of Samogata, and the friend of Taddeo. He was about A.D. 450 AD, at the command of John of Antioch, two pieces in refutation of the celebrated anathemas of St. Cyril, and eight Letters, given by Lupus. See Cave, Historia Literaria, i, 419.

Andrew, Asbury, a Methodist Episcopal minister, was born in Caroline County, Md., in 1825. He removed to the vicinity of Fort Wayne, Ind., in 1859; entered the Ohio conference in 1860, and in 1864 entered the Indiana Conference, in which he filled acceptably the appointments assigned him until his supernumeration, which took place six years previous to his death. He died July 19, 1870. Mr. Andrew was a man of deep piety and respectable preaching ability. See Minutes of Annual Conferences, 1871, p. 114.

Andrew, James Osgood, D.D., a bishop of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., May 3, 1794. His father, the Rev. John Andrew, was one of the early itinerant Methodist preachers. His mother's maiden name was Crosby. She was possessed of a strong intellect, fine taste, and deep piety—elements that strongly marked the bishop's character. He was an extensive reader from his childhood, joined the Church at the age of thirteen, soon became class-leader, and when eighteen was licensed to preach. His first pulpit efforts were among the negroes, and were crowned with success. His first attempt before his friends was considered a failure, and he concluded to never attempt again to preach; but his presiding elder secured his entrance into the South Carolina Conference in 1812, and he began his regular ministry as assistant on the Saltketter Circuit. In three years he began to fill the best appointments in the Conference, and thus continued, with growing popularity, until 1822, when he was elected bishop. He entered upon his work as bishop with great reluctance, fear, and trembling, saying, "The Conference has laid upon me a work for which I am not prepared, and have had no experience whatever." In 1866 he supernumerated, but continued to preach as health would permit until his death, March 2, 1871. Bishop Andrew through his third wife became an owner of slaves, although he had no pecuniary interest in them. His ownership was so arranged that he could not liberate them had he wished. However, because of such ownership, the Northern majority of the General Conference suspended him from his office. His action caused a deep division in the Methodist Episcopal Church. He would gladly have resigned to preserve the union, had it not been sanctioning, as he considered, a false, fanatical, and unconstitutional principle, and had it not been for the earnest protests of the Southern delegates. The plan of separation was therefore agreed upon, and the Methodist Episcopal Church, South, was organized, with bishop Andrew at its head. In the meridian of life bishop Andrew was a noble-looking man, somewhat under six feet in height, well proportioned, and sallow of countenance—the prevailing type of his region. His features were chiselled with marked outlines of strong expression, and his voice was strong and melodious. He was warm and devoted in his friendships, liberal in his benefactions, sympathizing in spirit, and a special friend of the colored people. He wrote much for the Church papers, and published a valuable work on Firmly Government, and a volume of Miscellanies. See Minutes of Annual Conferences of the M. E. Church, South, 1871, p. 649; Simpson, Cyclop. of Methodism, s.v.

Andrew, Samuel, a Congregational minister, was born at Cambridge, Mass., Jan. 29, 1656. He graduated at Harvard College in 1675; for a few years was tutor there, and while thus engaged, preached in Milford, being ordained pastor there Nov. 18, 1685. Mr. Andrew was one of the original projectors, founders, and trustees of Yale College; and when Rev. Mr. Pier- son, the first rector, died, he became rector pro tem. He held his pastorate from the establishment of the college in 1700 until his death. In the convention from which emanated the Saybrook Platform, assembled at Saybrook, Conn., in 1708, he was a prominent member. He died Jan. 24, 1738. See Sprague, Annals of the Amer. Pulpit, i, 269.

Andrews, Gerard D.D., an English divine, was born at Leicester, April 8, 1756. He was educated at Westminster School and Trinity College, Cambridge. In 1772 he returned to Westminster as an assistant master, where he remained till 1784. One of his clerical duties was that of an occasional assistant preacher at St. Bride's, Fleet Street; afterwards he was engaged at St. James's Chapel, in the Hampstead Road. In 1780 he served as chaplain to the high sheriff of Leicester; in 1788 was presented to the rectory of Zeal-Monachorum, Devonshire; in 1791 was chosen alternate evening preacher at the Magdalen, and in 1799 at the Foundling Hospital. In 1800 he was presented to the rectory of Mickleham, Surrey; and collated to St. James's Aug. 10, 1802. His rectory of Mickleham having become vacant, he preferred his living to the parish of Zeal-Monachorum, which he was presented to, and instituted Sept. 7, 1802. In 1809 he was elected dean of Canterbury, and he thereupon finally left Mickleham. In 1812, on the translation of bishop Sparkes, he was offered the bishopric of Chester, but declined it on the plea of his advancing years. He died June 14, 1836. Dean Andrews in the pulpit was argumentative, but not impassioned; conclusive, but not eloquent; a good rather than a great preacher. He published several special sermons. See (Lond.) Annual Register, 1825, p. 254.

Andrews, Abraham, a Methodist Episcopal minister, was born in England about 1744, and emigrated to the United States in 1796. He had been a reputable member of the Methodist Society about forty years, and in the land of his adoption maintained great strictness of life as a Christian and minister until his death in August, 1800. See Minutes of Annual Conferences, 1801, p. 97.

Andrews, Benjamin, L.L.D., an English Wesleyan minister, was born in London, Nov. 1, 1785. His ancestors were among the Huguenot refugees in England, and in 1750 were received into the membership of his first class in the Foundery. Andrews united with the Church in early life, made high attainments as a scholar, and received his degree from the University of Aberdeen. He entered the ministry in 1814, became a supernumerary in 1855, and died at Richmond, Sur- rey, May 3, 1868. His entire course was marked by sterling integrity of character and unwavering devotion to Methodism. His ministry was an awakening and earnest one. See Minutes of British Conference, 1868, p. 29.

Andrews, Charles W., D.D., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of Trinity Church, Shepherdstown, Va. (afterwards West Virginia). He entered part of his ministerial life. He died May 24, 1875, aged sixty-seven years. See Prot. Episc. Almanac, 1876, p. 149.

Andrews, David O., a minister of the Methodist Episcopal Church, South, was born June 4, 1819. He experienced religion in 1839, and in 1844 received license to preach and was admitted into the Memphis Conference, in which for nine years he continued a model of his tribe, faithful and zealous. He died in 1853. See Minutes of Annual Conferences of the M. E. Church, South, 1853, p. 462.

Andrews, Ebenezer B., L.L.D., a Presbyterian minister, was born in Pennsylvania. He was of a ministerial family, the sacred calling being the profession
of his father and five sons, of whom he was the youngest and the first to depart this life. He received his education at Williams and Marietta colleges, and pursued his theological studies at Princeton Seminary. He was ordained as a Presbyterian minister in the Presbyterian Church at Housatonic, Mass., and subsequently became pastor of the New Britain Church, Conn., where he remained until he was elected professor of geology at Marietta College in 1851. He filled this appointment with great ability and success until 1861, when he was appointed on the Geological Survey of the State of Ohio. He was earnest and unceasing in his work, ready to make any sacrifice for the public good. He felt it his duty during the war of the Rebellion to accept the office of major in the Thirty-sixth Regiment of Ohio Volunteers, which had been tendered him unsolicited by the governor of Ohio, and served two years as major and commanding officer. He was recently appointed one of the members of the Board of Inspection of the United States Mint, Philadelphia. He published several valuable papers, and a work on geology for the use of colleges and schools. He died at Lancaster, O., Aug. 14, 1880. See N. Y. Evangelist, Aug. 26, 1880. (W. F. S.)

Andrews, Edward F., D.D., a clergyman of the Protestant Episcopal Church, became rector of Christ Church, in Augusta, N. Y., in August, 1836, which position he held for seven years, when he resigned. After an interval of eighteen months, he became rector of the same church, and retained the office for a second period of seven years. He died at Binghamton, March 5, 1857, of which place he had been a resident for thirty years. See American Church Review, July, 1867.

Andrews, Elisa, a Methodist Episcopal minister, was born at Queensbury, N. Y., in 1802. He was converted when about eighteen, and in 1824 entered the New York Conference. When, in 1832, the Troy Conference was set off, he was included within it; in 1857 he was transferred to the New York Conference, and in it labored zealously and successfully until his death at the age of 84, in 1874. See Minutes of Annual Conferences, 1845, p. 601.

Andrews, Elissa Deming, a Congregational minister, was born at Southington, Conn., in 1783. He graduated at Yale College in 1808; was ordained pastor of the Church in Putney, Vt., June 25, 1807; was dismissed May 27, 1829; and died in Michigan in 1852. See Sprague, Annals of the Amer. Pulpit, i, 558.

Andrews, George B., D.D., a Protestant Episcopal clergyman of diocesan rank, was rector for many years of Zion Church, Wappinger's Falls, N. Y., his rectoryship covering a period of more than a quarter of a century. He died Aug. 22, 1875, aged ninety years. See Prot. Episc. Almanac, 1876, p. 149.

Andrews, George Clinton, a Methodist Episcopal minister, was born at Salem, Pa., Sept. 30, 1840. He was converted in early life; was licensed to preach in 1866; studied at Wyoming Seminary from 1864 to 1866; served as supply, Herrick Centre charge in 1867, Oregon charge in 1869, Lackawaxen charge from 1870 to 1872, and in 1873 was admitted into the Wyoming Conference and appointed to Pleasant Valley charge. His subsequent appointments were: 1875, Osborn Hollow; 1876-77, Triangle; 1878, Union Centre; and in 1879 he superannuated. He died at Franklin Forks, July 12, 1879. Mr. Andrews was self-denying, laborious, and faithful. See Minutes of Annual Conferences, 1880, p. 86.

Andrews, George W., a minister in the Methodist Episcopal Church, South, was born in Gloucester County, Va., Oct. 27, 1808. He experienced religion in 1829, and in 1841 entered the Virginia Conference. In it he labored as diligently as his health would permit until 1851, when he superannuated and settled on a farm in Mecklenburg County, where he spent the remainder of his life in farming, teaching school, and frequent preaching. He died June 11, 1854. Mr. Andrews was a modest, unassuming minister, and possessed good natural and acquired pulpit gifts. See Minutes of Annual Conference of the M. E. Church, South, 1854, p. 246.

Andrews, Henry, an English Wesleyan missionary, was converted early. He left England in December, 1822, and died of yellow fever in Trinidad, W. I., Oct. 30, 1858, in the twenty-fifth year of his age. His zeal was fervent, his dedication unreserved, and his charge was rising under his care. See Minutes of British Conference, 1854.

Andrews, John (1), a clergyman of the Church of England, came from that country with the Rev. Richard Clarke in 1758. He had been educated at St. Mary's Hall, Oxford; had been ordained deacon by the bishop of Gloucester, Dec. 8, 1756, and priest by the bishop of Oxford, Dec. 24, 1759. In 1778 he was assistant minister of St. Philip's Church, Charleston, S. C., which he resigned Nov. 9, 1776, to return to England. After this he was appointed minister at Stinchcombe, in Gloucester, and afterwards was vicar of Marden, in Kent. In 1783 he published the Scripture Doctrine of Grace, an answer to a treatise on the same subject by the bishop of Gloucester. A volume of his Sermons was published after his death. See Sprague, Annals of the Amer. Pulpit, 1849, p. 140.

Andrews, John (2), D.D., a clergyman of the Protestant Episcopal Church, was born in Cecil County, Md., about six miles from the head of Elk River, April 4, 1746. His preparatory studies were acquired at the Elk School, and he graduated from the College of Philadelphia in 1765. Before completing his course, he had become a tutor in the grammar-school, where he taught one year, and then assumed charge of a classical school at Lancaster. While there he studied theology under the Rev. Thomas Barton. He was ordained deacon Feb. 2, 1767, in London, England, and on Feb. 15 was admitted to priest's orders. Before leaving England he was appointed missionary to Lewes, Del., by the Society for Propagating the Gospel in Foreign Parts. For three years he discharged the duties of his position, when he became missionary to York and Carlisle, Pa., fixing his residence at York. Soon after the governor of Maryland appointed him rector of St. John's Parish, Queen's Co. His want of sympathy with the views of the Revolution rendered his residence intolerable, and led to his return to York, where he opened a classical school. After some years, he returned to Maryland, and on April 13, 1782, became rector of St. Thomas's Parish, in Baltimore Co., devoting half of his time to this parish and the other half to St. James's, adjoining it. He still continued to preach schools. In 1784 he was influential with others in organizing the Protestant Episcopal Church of Maryland, independent of all foreign jurisdiction. In 1785 he was placed at the head of the newly established Academy of the Protestant Episcopal Church in Philadelphia. From November, 1786, to the following April he supplied the pulpits of the united churches of Christ Church and St. Peter's in Philadelphia during the absence, in England, of the Rev. Dr. White. In 1789 Dr. Andrews was made professor in the College and Academy of Philadelphia; and in 1791, when that institution and the University of the State of Pennsylvania were united under the title of the University of Pennsylvania, he was elected its vice-provost. After filling this position for more than twenty years, he was elected, in December, 1810, to the office of provost, which he resigned, Feb. 2, 1815, on account of failing health. He died in Philadelphia, March 29, 1815. He published, Elements of Logic (1800)—Elements of Rhetoric and Belles-lettres (1813)—and several Sermons. See Sprague, Annals of the Amer. Pulpit, v, 246.

Andrews, John (3), D.D., a Unitarian minister, was born at Hingham, Mass., March 8, 1764. He gradu-
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uated from Harvard University in 1786, and afterwards studied theology at Cambridge. He then accepted a call to settle as assistant pastor over the First Church at Newport, and was ordained in 1788. In 1808, when the senior pastor died, Mr. Andrews took sole charge of the parish, and labored therein until May 1, 1830, when he resigned his office. After his resigna-
tion he preached occasionally to one or two societies in the vicinity of Newportport. He died Aug. 17, 1845. Dr. Andrews, while not a great man, was emphatically a good man. His life was a beautiful exhibition of the Christian graces. As a preacher he was eloquent and practical. He was called upon to deliver the Dudcian Lecture and to preach several occasional discourses, which were published. For fifty years he was a trustee, and for half that time the treasurer, of Dummer Academy. He was also one of the delegates from Newport-
port in the convention for revising the constitution of his state. See (Boston) Christian Examiner, 1846, p. 24.

Andrews, Joseph D., a minister of the Method-
ist Episcopal Church, South, was born in Giles Coun-
ty, Tenn., in 1822. He professed religion in his youth; in 1839 received license to preach, and was recommended to the Tennessee Conference to be transferred to the Arkansas Conference. He died in 1860. Mr. Andrews was remarkable for his cheerful Christian character. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 282.

Andrews, Josiah, an English Congregational minister, was born at Lichfield, Dec. 27, 1821, of earnest Churchmen. At a very early age he gave his heart to God, and became an active Christian. He preached his first sermon in a barn when he was about fifteen years old. At the age of seventeen he went to Georgetown, Demerara; and after laboring some time he returned to England, and became pastor of the Church at Long Stratton, Norfolk. Soon after he sailed for Jamaica as a missionary of the auspices of the Missionary Society, and, at the close of seven years, returned to England, and became the pastor successively of se-
vcral churches, the last of which was that of Shanklin, where he labored four years. He died April 8, 1878. See (Lond.) Cong. Year-book, 1879, p. 290.

Andrews, Lemuel, a minister of the Episcopal min-
ister, concerning whose life no further information is accessible than that he labored four years in the mini-
istry, maintaining an upright, zealous, Christian charac-
ter, and by his devotedness to his calling endearing himself to his parishioners. He died in 1791. See Minutes of Annual Conferences, 1791, p. 41.

Andrews, Lewis, an English Wesleyan minister, was born in London in 1790. He became a member of the Methodist Society at the age of nine; entered the ministry in 1808; and travelled, among others, the Loughborough, Ashby, Birmingham, and Mansfield cir-
cuits. He died on the latter circuit, Dec. 2, 1818. He was a man of piety and talent. See Wesleyan Meth. Mag. 1820, p. 521; Minutes of British Conference, 1819.

Andrews, Lewis Freemian Wilson, a Presbyterian minister, son of the Rev. Manly Wilson, a Presbyterian minister, was born in North Carolina, Sept. 7, 1802. He removed, when quite young, with his parents to Chiliicooto, O.; given a classical education; graduated as M.D. at the Transylvania Uni-
versity, Lexington, Ky.; and for several years prac-
ticed as a physician in Cleveland, O., and about Pitts-
burgh, Pa. In 1850 he embraced Universalism; in 1851 was ordained a preacher of that faith; became pastor of the Second Universalist Church in 1852; labored in 1854 in Montgomery, Ala., as preacher, and editor of the Gospel Evangelist; in 1855 as pastor in Charleston, S.C. In 1860-37 as senior editor of the Southern Pioneer and Gospel Visitor, Baltimore, Md.; and subsequently re-
moved South and published the Evangelical Universal-
ist. He died at Americus, Ga., March 16, 1875. Dr. Andrews was abundant in labors in long and frequent missionary journeys; generous and free-hearted, natu-
really energetic, profound, and able. See Universalist Register, 1876, p. 116.

Andrews, Robert L., a minister of the Method-
ist Episcopal Church, South, was reared in William-
son County, Tenn. He experienced conversion in early life, and in 1829 was admitted into the Tennessee Con-
ference. He soon rose to distinction in the Church, and filled many important and responsible stations. In 1864 he located in Mississippi, and there died in 1865. Mr. Andrews was agreeable in person, gentle in manner, amiable in disposition, and deep and unbroken in piety. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 67; Simpson, Cyclopaedia of Methodism, s. v.

Andrews, Silas Millon, D.D., a minister of the Presbyterian Church, was born in Brown County, N. C., March 11, 1805. His parents were Scotch-Irish Presby-
terians, and emigrated to this country at an early day. After a preparatory training, Mr. Andrews entered the University of North Carolina, and graduated from there in 1825. Though he had the ministry in view, he devoted three years to teaching in a classical acad-
emy. He then entered the Princeton (N. J.) Theologi-
ical Seminary, where he graduated in 1831. His first charge after his ordination, and his last, was at Doyle-
town, Pa. On December 19, 1849, he was elected to the chair of the Synod of Philadelphia, and continued in the faithful discharge of the duties of that office until the reunion of the Church in 1870. For nearly half a century he broke the bread of life to his beloved people. He died at Doylestown, March 7, 1881. See N. Y. Observer, March 17, 1881. (W. P. S.)

Andrews, Thomas, a Presbyterian minister, was born in Madison County, O., April 10, 1835. He gradu-
ated at Jefferson College in the class of 1856, and en-
tered the United Presbyterian Seminary in Allegheny at the opening of its next session. He was licensed as a minister in 1859, and received a call from the United congregations of Calcutta and East Liverpool, O., and was installed as pastor in April, 1861. He died of con-

Andrews, Thomas J., a Methodist Episcopal min-
ister, was born at Berwick, Me., Feb. 12, 1826. He expe-
rienced a change of heart at the age of fourteen; re-
ceived license to exhort in 1848; studied at Concord Biblical Institute; and in 1852 joined the New Hamp-
shire Conference. He married with zeal, but until ac-
tidentally killed, Aug. 21, 1854. Mr. Andrews was a warm friend, an affectionate husband, a sincere Chris-
tian, and a faithful minister. See Minutes of Annual Conferences, 1856, p. 527.

Andrews, Wells, A.M., a Presbyterian minister, was born at Hartland, Conn., Nov. 21, 1877. In 1807 he was converted, and decided to study for the minis-
tery. He entered Jefferson College, Pa., where he gradu-
ated with the honors of his class in 1812. In 1814 he entered Princeton Theological Seminary, N. J.; in 1816 was ordained by the New Brunswick Presbytery, and went to Wilmington, N. C., and after laboring there a short time was called to the pastorate of a Church in Alexandria, Va. In 1837 he was ordained as the moderator of the church circuit of the Indian (then Virginia) Theological Seminary. He died Feb. 14, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 192.

Andrews, William (1), a missionary of the Church of England, came to preach to the Mohawk Indians in New York as a successor to the Rev. Thor-
oughgood May. At a meeting of the Commission-
ners of Indian Affairs held in Albany, he was greeted by the sachems with great respect; but his mission proving unsuccessful, he abandoned it in 1719. See Sprague, Annals of the Amer. Pulpit, v. 91.

Andrews, William (2), a missionary of the Church of England and a native of Ireland, after hav-
ing been for some time in America, went to England in 1770; was ordained by the bishop of London, and appointed to Schenectady, N. Y., by the Society for the Propagation of the Gospel in Foreign Parts. In 1771 he opened a grammar-school, but ill-health led him in 1773 to migrate to Virginia, and he resided for some time in Williamsburg. The mission of Johnstown having become vacant, he applied for it. See Sprague, Annals of the Amer. Pulpit, vi, 91.

Andrews, William (3), a Congregational minister, was born at Ellington, Conn., Sept. 28, 1762. He graduated at Middlebury College in 1800; studied theology with Dr. Burton, and was ordained pastor at Windham, Conn., in 1808. In 1818 he was installed at Danbury, and in the year following at South Cornwall, where he remained until his death, Jan. 1, 1858. "He was a man of grave deportment, good learning, and sincere piety." Of his six sons, five have been preachers, one being president and another professor at Marietta College, O. See Cong. Quarterly, 1861, p. 294; Sprague, Annals of the Amer. Pulpit, ii, 237.

Andrews, William (4), a Canadian Methodist minister, was born at Leeds, Yorkshire, England, in October, 1817. He united with the Wesleyan Methodist Church in 1832; emigrated to Canada in 1842; was received into the ministry in 1846. He labored thirty-six years, and died April 14, 1879. He was a good man and true. His son, Wilbur W. Andrews, is a missionary in the Winnipeg District. See Minutes of the Toronto Conference of the Meth. Church of Canada, 1879, p. 19.

Andrews, William Williams, an English Methodist preacher, was converted when young under a sermon by W. Hopper. He joined the Bible Christians, and became a local preacher; went to America to avoid entering the ministry, but the call to do so pursued him. He returned to England, went to the Shebbear Institution, was accepted for the ministry in 1850, and was installed in six homes without that acceptance. He died March 5, 1878, at Ware, Somerset, aged forty-two years. See Minutes of Conferences of Bible Christians, 1878.

Andrews, Wyatt, a Methodist Episcopal minister, of whose life or sphere of labor no record is accessible further than that he was full of faith and Christian zeal. He died in 1791. See Minutes of Annual Conferences, 1791, p. 40.

Andresel, Bartholomew Philibert Picot d', a French priest, was born at Salins in 1757. He participated in the highest assemblies of the clergy held in 1782 and 1786, and was titular of the wealthy abbey of St. Jacut in Brittany. He emigrated to England, but returned to France under the Consulate, and assisted in editing certain papers, among others the Journal des Curés, and afterwards became inspector-general of the university. He died at Versailles, Dec. 12, 1825. He translated into French Fox's work, History of the Reign of James II (published in 1809). D'Andresel was the editor of the Excerpta e Scriptoribus Graecis of M. Mollevaut, professor, brother of the poet of that name (Paris, 1815). See Hoefer, Nouv. Biog. Générale, s. v.

Andries, Johann Baptist, a Roman Catholic theologian of Germany, was born Dec. 8, 1836, at Rosskirch. In 1865 he received holy orders, and died Nov. 2, 1872, at Ketsenberg, in Hanover. He published, Alphonis Sulamomnis Doctrina de Jurisdictione Episcopalis originis ac Ratione. Ex variis a saeculo commentationes conscripta ... apst. ordine dispositae notisque illustravit (Mayence, 1871);—Cathedra Romana, oder der apostolische Lehrprinzip (vol. i, ibid., 1872). See Literarischer Handwiser für das katholische Deutschland, 1872, p. 551 sq. (B. P.)

Androgéos, in Greek mythology, was the son of Minos and of Pasiphae, whose death was the cause of the tribute of the seven maidens and young men which the Athenians were obliged to render to the Minotaur (q. v.). Androgóes was so proficient in all gymnastic exercises that he won all the prizes at the festival of the Panathenaea at Athens. This gained for him the friendship of the Pallantides (sons of Pallas), but caused also the hatred and envy of Polygos (q. v.), who thought such a friendship dangerous to himself, as it was possible Minos might help the Pallantides and drive him from the throne. He therefore sent spies to Gnoe, in Attica, secretly to lay in wait for Androgóes and murder him. When Minos became acquainted with what had happened, he came to Athens and sought redress for the dreadful crime, begged Jupiter for revenge, and made war upon Athens. As an answer to his prayers, great want and pestilence came upon Attica, which would only cease when its inhabitants would pay the tribute for the murder of Androgóes. This tribute consisted in the yearly sacrifice of seven young men and seven maidens as food for the Minotaur.

Androgynicas, in Greek mythology, were women with four arms, four feet, two heads, and a union of male and female functions. They were very courageous, and even attempted to besiege Jupiter on Olympus. Their ferocity caused him not a little trouble. Jupiter, not desirous of crushing them, as the Giants, separated the male from the female, and authorized Apollo to heal the parts so separated. Of the manner in which this was done, man still carries the mark in the navel; Apollo tied the skin into a knot at the exposed point. In this separation their original strength departed; however, love, the highest virtue, and desire, the strongest passion, are indebted to this separation for their existence.

Andromeda, in Greek mythology. Cepheus, the son of the Ethiopian king Belus, was married to Cassiopeia, who was so proud of her beauty that she maintained her pre-emience over the Nereids. The latter complained of their case to Neptune. The angry god showed himself above the waves of the sea, overflooded Ethiopia, and sent a frightful monster through the land, who devastated the entire country. The oracle of Jupiter Ammon said that Andromeda, the daug-
ter of Cepheus and of Cassiopeia, who had been tied to a rock as a punishment for the boasting of her mother, must be sacrificed to the frightful monster. Perseus met her by chance during his flight with her in prison. In order that Perseus might not think the gods punished her for her own crimes, Andromeda related to him why she was condemned to this torture. Hardly had she finished, when, in the distance, the sea began to foam and the frightful monster came rushing on. The disheartened parents saw the death of their daughter drawing near. Then Perseus asked them if he might have her hand in case he liberated her. This was readily granted, and half the kingdom. The monster drew nearer and nearer. Perseus got up with the winged shoes loaned to him by Mercury, and with the petrifying head which he had taken from the Gorgon Medusa, and, holding this before the monster, changed him into stone. The marriage took place; but the brother of Cepheus, Phineus, to whom Andromeda had been promised, began a bloody siege. Perseus was compelled to sum up all his courage to guard himself against his enemy. At last he brought forth his Medusa head, at the appearance of which Phineus was changed into stone. Perseus thereupon took Andromeda to his own country, and she bore him many sons and daughters. The gods placed the entire family—Cepheus, Perseus, Andromeda, and Cassiopeia—among the stars.

Andronia (from ἀργυρός, a man), a term used to denote that part of the ancient Christian churches allotted to the poor, who had no business. The men occupied the left of the altar, on the side of the church, and the women the right, on the north side. They were separated from each other by a veil or lattice. In the Eastern churches, the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows, or virgins.

Andronicus, the name of several saints commemorated in various early calendars: (1) saint, April 5 (Bede); (2) May 13 (Jerome); (3) "apostle," with Justin (Rom. xvi, 2), May 17 (Byzant.); (4) finding of relics, Feb. 22 (ibid.); (4) Sept. 27 (Jerome); (5) "holy father," Oct. 9 (Byzant.); (6) martyr, Oct. 10 (Jerome), Oct. 11 (old Rom.), Oct. 12 (Byzant.).

Andronicus, Sr., the companion of St. Probus and Taurus.

Andronicus, Camaterus, a relative of the emperor Manuel Comnenus, and governor of Constantinople, who, about 1150, wrote a book about the Latins, in the form of dialogue between the emperor Manuel and a Roman cardinal, concerning the procession of the Holy Spirit. Becus, or Vecus, the Romanizing patriarch of Constantinople, replied to this work. Andronicus also wrote a work in the form of a conference between the emperor and Peter, the patriarch of the Armenians, and a Treatise on the Two Natures of Jesus Christ.

Andronicus, the elder, emperor of Constantinople, was the son of the emperor Michael, and began to reign in 1283. He disapproved of all that his father had done in the case of the union, and recalled the orthodox clergy who had been ejected on account of their opposition to that act. On account of their proceedings, Clement V excommunicated him; and in 1295 his grandson, Andronicus, revolted against him, and obliged him to yield up the throne to him. Upon this Andronicus the elder retired into a cloister, where he died in 1328. He was a man of parts, and had been used to hold a dialogue between a Jew and a Christian in the Bibl. Potinum, which was printed at Ingolstadt in 1616. The three works mentioned in the preceding article as the composition of Andronicus Camaterus have also been attributed to this emperor.

Andros, Thomas, a Congregational minister, was born at Norwich, Conn., May 1, 1759. He saw service and endured great hardships in the Revolutionary war, especially in connection with his imprisonment in the famous old "Jersey" ship New York in which it is said eleven thousand persons perished. He was ordained at Berkley, Conn., March 19, 1778, where he remained for forty-six years (1788-1834). He died Dec. 30, 1845. He published several Sermons, and A Narrative of his Imprisonment and Escape from the Jersey Prison-Ship. See Allen, Amer. Biog. v. 1. See C.S.

Androtius, Fulvius (Ital. Fulvio Androtti), an Italian Jesuit, was born in 1528 at Monticelo, in Ancona. At the age of thirty-two he joined the Order of the Jesuits, and died as the head of the college at Ferrara, Aug. 27, 1576. He wrote, Della Frequenza della Communione (Brescia, 1618);—Dello Stato delle Vedute (ibid. 1614). His general writings were published by F. Adorno under the title Opere Spirituali (Milan, 1575). They were also published separately as Meditazione della Vita e della Morte di Jes. Christ. (Brescia, 1618). They were translated into Latin, French, German, and Dutch. See Jöcher, Allgemeine Gelehrten-Lexikon, and Suppl. s. v.; Mazzucelli, Scrittori d'Italia; Alle- gambe, Selbstbiographie der Jesuiten. See C.S.

Andrus, Jared, a Congregational minister, was born at Bolton, Conn., in May, 1784. He was converted at the age of thirty. He hesitated to enter the ministry until, appealing to the lot, a favorable indication was given. He was ordained pastor of the Church at Chaplin, Conn., in 1820, where he labored for ten years, and then removed to North Bennington, Vt., thence to North Madison. On the first Sabbath of 1832 he preached with great earnestness from the text "This year thou shalt die," and on Nov. 11 of the same year the text proved a prophecy of his own demise. See Cong. Quart. 1860, p. 178.

Andrus, Joseph Raphael, an Episcopal clergyman, was born at Cornwall, Vt., in 1791. He was a graduate of Middlebury College in the class of 1812; studied at Yale College as a resident graduate in 1812-13; and for one year (1816) he was a student at the Andover Theological Seminary. He took orders in the Protestant Episcopal Church and was ordained priest April 22, 1817. During the years 1816-17 he was a preacher at Marblehead, Mass., and in Northern Vermont. Subsequently he went to Virginia, where he was a preacher for not far from four years (1817-21). In 1821 he received an appointment as an agent of the American Colonization Society, and went to Africa in the interests of the society in 1821. In 1823 he arrived at the isle of Liberia, July 28, 1821. See Andover General Catalogue, p. 31; Sprague, Annals of the Amer. Pulpit, iv, 565. (J. C. S.)

Andrus, Loyal B., a Methodist Episcopal minister, was born at Cornwall, Vt., Jan. 18, 1809. He experienced conversion when about twenty-one years of age, and in 1849 joined the New York Conference. In 1861 he superanuated, and sustained that relation until his death, near Yonkers, March 27, 1873. Mr. Andrus was peculiarly gifted in prayer, and was highly esteemed for his piety. See Minutes of Annual Conferences, 1873, p. 47.

Andruzzì, Luigi, an Italian theologian, count of Sant' Andrea, was born about 1688 or 1689 on the Isle of Cyprus. He probably belonged to a Venetian family. From 1709 to 1722 he was professor of Greek in the University of Bologna. He wrote several controversial works against Dositeus, patriarch of Jerusalem, for the defence of the Roman Catholic Church, as his opponent had attacked the infallibility of the pope, and revived the famous dispute upon the Filioque. He died near the middle of the 18th century. Among his principal works we notice, Venus Graecia de Sancta Romana Sede Praecellentem, sive Responsio ad Dosithenm Patriarcham Hierosolimitanum (Venice, 1719);—Consensum tam Græcorum tam Latinorum Patrum de Proces-
"For eleven and a half years Mr. Geddie devoted all this spare time to the preparation of this work. For the last seven and a half of these years I was associated with him in this work. Since I left the Islands, fully three years ago, I have been on a farewell voyage of the 'John Williams', I have been chiefly occupied in this work. Although many years ago there was not a sentence of the Anitene language reduced to writing, I am happy to think that this is both a faithful and idiomatic translation."

The Old Testament, having been published in parts from time to time, was finally carried through the press in 1878 at London by the Rev. J. Inglis. The announcement is thus made in the Bible Society Monthly Reporter, January, 1880:

"Another translation of the entire Bible is now ready. For the past two and a half years the Rev. J. Inglis, of the Free Church of Scotland and Mission to the New Hebrides, has been in this country carrying the Old Testament through the press, the New Testament having been printed previously. Mr. Inglis brought over with him contributions raised by the natives of the small island, sufficient to pay the whole bill for printing. He expresses a just pride in the redemption to the people of Anitene. He has had in full for every copy of the Scriptures they have received; and he expresses his thankfulness that, with the counsel and assistance of the society's officers, the cost of the printing of the Old Testament is much less than he and his colleagues had anticipated. According to the seventy-seventh annual report of the British and Foreign Bible Society, 20,630 copies of parts of the Scripture had been disposed of up to February 1881. See Bible of Every Land, p. 392 sq. (B. P.)"

Anemher, an Egyptian deity who was worshipped in the city of Arma.

Aner. Tristram suggests (Bible Places, p. 203) that "this may, perhaps, be recognised in the modern village of Anin, near Taanuk, where are the remains of an ancient site;" meaning, doubtless, the Anin marked on the Ordnance Map as three and a half miles south-west of Taanuk. Lieut. Conder, on the other hand, regards this place as the representation of Anem, and suggests the modern Eldar as the site of Aner (Test Work, ii, 334). Neither suggestion seems to be called for.

Anergisius. See Asaxoia.

Anesius, of Africa, is commemorated as a Christian saint March 31 (Jerome).

Anfal (Arab. the spoil) is the title of a chapter in the Koran which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims. One interpretation of this rule practically excludes God from the parties entitled to the spoil. Others suppose that the title is to be literally followed by subdividing a fifth part of the booty into six portions, and that the portions belonging to God and the prophet are to be used in repairing and adorning the temple of Mecca.

Anfodius, Dominiu (Ital. Domenico Anfodisi), a native of Taggia, in the state of Genoa, who lived in the beginning of the 17th century. He embraced the Franciscan order, and was sent by the pope to the University of Salamanca in his old-age, when blind, retired among the Fathers of the Oratory of that place. He wrote, De Sacramentis Riformatorum Cultu, Veneratione, Translatione attque Identitate (Brescia, 1610) — published an edition of the Acts of the Council of Alcobga, held by Vincent Lancastrelli, the bishop of that see — and some other works.

Anga is the collective name of a series of treatises derived from the Hindt Vedas. They are called respectively the Sikska, the Kalpa, the Vyasakara, the Chandas, the Jyothisa, and the Nirukta.

Angadrema (or Angadrisma), saint and virgin, patroness of Beauvais, was daughter of Robert, who was the son of Claus II and St. Bathilda. Hav-
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and never without receiving presents. In order to become an Angelok much work is necessary. He who desires to come among the God and considerate themselves to God, and died October 14, about the end of the 7th century. Her body is said to be still in the Church of St. Michael at Beauvais, and her festival is kept there October 14. See Baillot, October 14.


deficitaries. According to the Hindū doctrine of desiring, Menu Sayawu Huwa, a grandson of Brahah, desirous of making men, created ten Rishis, of whom Angarassen was one. The wife of the latter gave birth to four daughters and one son, who is the ancestor of the caste of warriors, the Kshatriyas.

Angarassen Concilium. See Sangarisen Concilium.

Angas, in Hindū mythology, were holy books belonging to the Shastras. They are six in number—one pertaining to the articulation of words, another to religious usages, a third about grammar, a fourth concerning witchcraft, a fifth about astronomy, and a sixth is an explanation of hard words in the Vedas.

Angas, William Henry, an English Baptist minister, was bom in the year 1781. For many years he devoted his time, his talents, and his fortune to the interests of his denomination and religion. He took special interest in cultivating fraternal associations with the Mennonites, most of whose churches he visited, making them acquainted with the principles and objects of the Baptist missions to the East and West Indies, and enlisting their sympathies and co-operation in the work of carrying the Gospel to the heathen. He also took a deep interest in the Moravians, and we are told that there was not a settlement belonging to that interesting people in Continental Europe which did not gladly open its doors to receive him as a friend and a brother. The English Baptist Missionary Society sent him in 1800 to visit their stations in the West India islands, and his labours were productive of great good. Late in his life he directed his special attention to the promotion of the religious welfare of sailors, and at the time of his death was gratuitously supplying the Baptist Church at South Shields, England, with a view to benefiting that interesting class of men. His death, which was sudden, occurred at South Shields in September, 1802. See New Baptist Miscellany, 1802, p. 482. (J. C. S.)

Angat is the devil of the inhabitants of Madagascar. When they bring a sacrifice to God, a part is retained for this evil spirit.

Ange de Sainte-Joseph, a Barefooted Carmelitte of Toulouse, whose real name was La Brosse, lived in Persia, and was an apostolic missionary; he was also provincial of his order in Languedoc. He died at Perpignan in 1597. The following are some of his works: Gazophylacium Lingue Persarum (Amst. 1684, fol.) —Castigation in Angelum a S. Joseph, alius dictum de la Brosse. His reputation as a Persian scholar was great in his own country.

Ange de Sainte-Rosalie, a Barefooted Augustinian and a learned genealogist, was born at Blizis in 1589. He was professor of the new Faculty of Genealogie et Chronologie of the Faculty of France and the Grand-officiers of the Couronne, begun by père Anselme, the first edition of which appeared in 1672 (2 vols. 4to), and the second in 1712; but his death, which occurred at Paris in 1726, prevented its completion.

Angekoks are the physicians, witches, and conjurers among the Greenlanders and Esquimaux. They can hardly be called priests, for there is no specific form of worship among these tribes. The Angekoks pretend to live in communication with the spirits, and understand the art of substantiating this assertion by various ceremonies and tricks, so that they are held in great respect and fear, and are consulted in all difficult cases, XI.—6°.
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ANGELI, Filippo, a priest, was born in the territory of Perugia, and died at Padua in 1577. He wrote *Missae Privatae Praeaxis* (Padua, 1677). This work is divided into three parts. The first contains a resolution of all the doubts which may arise concerning private mass; the second relates to the rubrics concerning the private mass; the third contains a metaphysical praxis according to the canons and rubrics.

ANGELI, Francesco Antonio DEGLI, an Italian Jesuit, was born at Sorrento, about 1567. He was employed in the foreign missions in India, and afterwards in Ethiopia, where he went in 1605. His piety caused him to be held in high esteem at the court of the Emperor, whom he induced to abjure the Euchistic errors. He died in 1623, after having translated into the Ethiopian language the *Commentary on Maldonatus* on the *Gospel of Matteo and John*.

ANGELI, Paolo DEGLI (or Paul de Angelis), an Italian antiquary, was born in Syracuse, and died at Rome in 1647 as canon of the Church of Santa Maria Maggiore. He wrote several artistic works, for which he Hoefer, *Nov. Bihg. Generale*, s. v.

ANGELIC SIBER GUOBRA, an obscure Christian sect, the followers of Johann Georg Gichtel (q. v.), and from him also called Gichtelites.

ANGELICA (Angélica vestis) is the dress of certain Greek monks of St. Basil. These monks are divided into two classes; those who have received profession are called monks of the great and angelic habit, and novices are called monks of the lesser habit.

The monkish dress was also so called, which the laity in England were formerly in the habit of putting on shortly before their death, in order to take part in the prayers of the monks. A monkish dress thus dressed in the monastic habit in the hour of death is called in old books *monachus ad succurrendum*. The custom is said to exist still in Spain and Italy.

ANGELICAL DOCTOR. See AQUINAS.

ANGELICO, Giovanni da Fiesola, a Dominican friar of Italy, was born in 1387, and was a disciple of Giottino. He was employed by Nicholas V to paint historical subjects in his chapel. He was called by some the Angelic Painter, because he never took up his pencil without a prayer. He always painted religious subjects. He was offered the archbishopric of Florence as a reward for his talents by Nicholas V, but refused the honor. He died in 1448.

ANGELICUS CODEX, of the Greek New Test., belonging to the Angelica Library of the Augustinian monks at Rome (A 2, 13), designated formerly *Pustenari* (so called after its possessor, the cardinal Pasquini), and designated by the letter G, but now L 2, contains Acts from viii, 15, μοι τοι Στέφανοι, and the Catholic and Pauline epistles down to Heb. xii, 10, παρευρο

It belongs to the 9th c. and was collated by Schols, Fleck, Tischendorf (1840), and Tregelles (1840). (B. P.)

ANGELIERI, DONAVVENTURA, an Italian monk of the Order of the Minorites of St. Francis, was born at Marsala, in Sicily, near the middle of the 17th century. He is known by the singularity of the titles of two books which he published, followed by twenty-four others on the same subjects. The first is entitled *Liber Vaticani*; the second, *Liber Ordinis Ordo, et Subordinatio Cunctorum, quoad Euse, Fierii, et Operari, Vigniti Quatuor Voluminibus Divisa*; *Pars Prima*, etc. (Venice, 1686). This was published under the pseudonym *Lorio Betani*. The second volume was entitled *Liber Magicae Academicae*; *Pars Secunda*, *Primo* Eorum Naturallium, *Secundum* Infirmamentum, *Tertium* Incurabilitum Continens, etc. (ibid. 1687). See Hoefer, *Nov. Bihg. Generale*, s. v.

ANGELIS, AGOSTINO d’, a Roman Catholic divine of Italy, was born in 1606 at Angri, in Naples. He joined the Order of the Somaschi, and lectured on philosophy and theology at Rome. In 1667 he was made bishop of Umbratello, and died in 1681. He wrote, *Lectiones Theologicae de Deo Clare Vise*, *Omnis Scientiae*, nos Prædestinante, *Omnis Creatura in Summam Creatricibus* (Rome, 1664).—*De Deo ut Trino ut Incarnato* (ibid. 1669).—*Homilias ecclesiasticas cum Sacris Canones*, Concilia, etc. (ibid. eod.).—*De Recto Ubi Opinionis Probabilis* (ibid. eod.). See Mazzuchelli, *Scriptores* d’Italia; *Toppi, Biblioth. Napolietera*; *Ughelli, Italia Sacra*. (B. P.)

ANGELIUS appears to have been the immediate successor of Acaelius (q. v.) as Novatian bishop at Constantinople, A.D. 446, and to have held his see till his death, in 475. While defending the flourished he was known to the Homoussians, he fled from Constantinople (Socrates, *Hist. Eccles.*, ii, 38). As a Homoussian he was persecuted and banished by Valens. He was consulted by Nectarius when Theodosius opened his plan for restoring peace to the divided Church in 888. Doubting his ability in disputed questions, the Pope lector, Sisinnius, to represent him. He also named him as his successor, but the people preferring Marcian, he yielded to them on the condition that if Sisinnius outlived Marcian he should be the next bishop.

ANGELIUS, George, a Baptist minister, was born at Smithfield, K. L. March 14, 1746. In early life he negli

...
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Christ, one of his most famous works. His paintings are characterized by wonderful vigor and admirable distribution of light and shade. He died at Rome in 1669.

Angelocra (or Engelhardt), Daniel, a German theologian, was born at Cobach in 1569, and died in 1632. He was president and professor of theology. Among other theological works, he wrote, Chronologia Antitopica (Casel, 1601) — Doctrina de Ponderibus, Menasiris, et Monetas (Marburg, 1617). See Hoefner, Nouv. Biog. Generale, s. v.

Angelology of the Jews. See Demonology.

Angelone was a religious writer of the Bene-dictine order. The time of his birth is unknown. While young, he entered the Monastery of Luxeuil from whence passed to the school of Falais. He then went to the court, where he received much favor from Lothaire. He afterwards retired to Luxeuil, and gave himself up entirely to the work upon the Scriptures. His style was clear and precise. He died in 864. He wrote in Latin commentaries On Genesis — On the Books of Kings (Rome, 1565) — On the Canticles (Cologne, 1551, by John Prail) — On the Four Gospels. See Hoefner, Nouv. Biog. Generale, s. v.

Angels and Archangels, in Christian art. The early artistic representations of these reproduce the ideas concerning them which have prevailed in the Church, and these came before us in a series of monum-ents which date prior to the 5th century.

I. First Centuries. — These monuments are, for the first five hundred years or more, almost exclusively from the West, and probably not earlier than A.D. 400. D'Agincourt (Histoire de l'Art, v, 5) thinks that the earliest of these is a representation of Tobias and the angel in the Cemetery of St. Priscilla, and of the 5th century. This monument is a humble one, commonly assigned to apostles and other Scripture personages, but is without wings.

II. Fourth and Fifth Centuries. — The first representation of angels in mosaic is supposed to be that of the Church of St. Agatha at Ravenna, and believed by Cisamisius to belong to the beginning of the 6th century. The first to which a date can be positively assigned are those in the Church of Santa Maria Maggiore at Rome, put up by Xystus III A.D. 432—440. On the "Arcus Triumphalis" of this church is a series of mosaics of great interest, among them being the Worship of the Magi, in which four archangels appear as ministering to a king, and thus teaching the divinity of Christ. To this period is to be assigned the diptych of Milan, containing angels as created beings doing service unto Christ.

III. Sixth Century. — In this century we notice the following examples: the triumphal arch of the Church of Sta. Cosmea and Damiano at Rome, about 530; and the mosaics of St. Michael the Archangel at Ravenna, about 545.

IV. From A.D. 600 to 800. — Art monuments of this period are few in number, and contain nothing to call for special note. In the 7th and 8th centuries particularly, the wings of angels became more and more curtailed in proportion to the body. One such example in sculpture is Michael and the Dragon. See Michael.

Eastern and Greek. — Early monuments of Christian art in the East are very rare, many having been destroyed by the iconoclasts, the Saracens and Turks. The earliest example of an angel in a MS. of Genesis, Imperial Library at Vienna, believed to be of the 4th or 5th century. It is a human figure, winged, and without nimbus or other special attributes. The fiery sword, etc., spoken of in Gen. iii is there represented not as a sword in the hand of the angel, but as a sword which the angel has in his hand. Next in date is the Ascension, in a Syrian MS. of the gospels, A.D. 588, written and illuminated at Zagba, in Mesopotamia, in which is a representation of the order of angels designated as "thrones" and cherubim, known as a Tetramorphon (q. v.). Four other angels in human form and winged are represented as ministering to their Lord; two as bearing him up in their hands, two offering him crowns of victory, while two other go to men, asking of the apostles, "Why stand ye gazing up into heaven?" According to Dionysius (Celestial Hierarchy), celestial beings are divided into three orders. In the first are the "thrones," the seraphim, and cherubim; in the second are dominations, authorities, and powers; and in the third, principalities, archangels, and angels.

VI. In Later Greek Art. — The language of the Painter's Guide of Panselinos, a monk of Mount Athos in the 11th century, may be regarded as embodying the unchanging rules of Greek religious art from the 8th century to the present time. The writer says, as to the first order, that "the thrones are represented as wheels of fire compassed about with wings; their wings are full of eyes, and the whole is so arranged as to produce the semblance of a royal throne. The cherubim are represented by a head and two wings. The seraphim have six wings, whereof two rise upward to the head, and two are outward, and two are inward a few if for flight." Of those in the second order he says, "These are clothed in white tunics reaching to the feet, with golden girdles and green outer robes. They hold in the right hand staves of gold, and in the left a seal formed thus §." Of the third order he writes, "These are represented vestes, as warriors, and with golden girdles; and hold in their hands javelins and axes."

VII. Attributes of Angels. — The two sources of information respecting the attributes regarded as proper to angels in these early times are Dionysius and actual monuments. Dionysius says that angels are represented as of fire in regard to their intellectual qualities of man, and of his heavenly gaze, and the lordship and dominion which are naturally his; that bright vesture, and that which is of the color of fire, are emblematical of light and of the divine likeness; while sacerdotal vesture serves to denote his office in leading to divine and mystical contemplation, and the consecration of their whole life unto God. He mentions, also, girdles, staves or rods (significant of royal or princely power), spears and axes, instruments for measurement or of constructive art, among the insignia occasionally attributed to angels. Turning to monuments, we find to these to be notably:

1. The Human Form. — In the earlier monuments angels were represented as men, and either with or without wings. The prevailing opinion, however, of early Christian writers was that this manifestation was not actual flesh, but only a semblance.

2. Wings. — Heavenly messengers have been represented in all ages of the Church as furnished with wings. As to the number of these wings, two only appear in the earlier representations. No examples of four or of six wings are known earlier than the 9th century.

3. Vesture. — The vesture assigned to angels, in various ages of the Church, has ever been such as was associated in men's minds with the ideas of religious solemnity, and, in the later centuries, of sacerdotal ministry. In the mosaics of the 5th and 6th centuries, at Rome and Ravenna, we find white vestments generally assigned them, resembling those of apostles. In manuscripts believed to be of the 7th century (St. Sophia, Theodos. salonica), angels have colored outer robes over a long white tunic, and their wings colored too, red and blue prevailing — red as the color of flame, and symbolical of holy love; blue as significant of heaven, and of heavenly contemplation or divine knowledge.

4. The Nimbus. — Before the 5th century angels were sometimes represented without the nimbus, but after that era this ornament is almost invariably assigned to them.
5. The Wand of Power.—Only in exceptional in-
stances, during the first eight centuries, are angels rep-
resented as bearing anything in the hand. Three ex-
amples may be cited, in mosaics, of the 6th century, at
Ravenna, in which angels attendant on our Lord
hold their hands, which may either repre-
sent the rod of divine power, or, as some have thought,
the "golden reed"—the "measuring reed," assigned
to the angel in Rev. xxi, 15, as in Ezek. xl, 3. The re-
presentations of archangels, particularly of Michael,
as warriors with sword, or spear, and girdle, are of later
date.

6. Instruments of Music.—In the Ravenna mosaic al-
ready referred to, the "Seven Angels" are represented
holding trumpets in their hands. In the later tradit-
ions of Christian art, representations of angels as the
"choristers of heaven" have been far more common,
various instruments of music being assigned to them.—

Smith, Dict. of Christ. Antig. s. v.

ANGELS OF CHURCHES (Bishop). It does not ap-
pear that the bishops of the primitive Church were
commonly spoken of under this title; nor, indeed, did it
become the ordinary designation of the episcopal office.
Instances, however, of this application of it occur in the
earlier Church history, e. g. in the Life of St. Cyprian (lib. Iv, c.
29), who so styles Serapion, bishop of Thomas.

By Presbyterian writers the angel of the vision has
been variously interpreted: 1. Of the collective presby-
tery; 2. Of the presiding presbyter, which office, how-
ever, it is contended, was soon to be discontinued in the
Christian Church, as a part of its foregoing corruption; Of
the messengers sent from the several churches to St. John.
On the other hand, as St. John is believed on other
grounds to have been pre-eminently the organizer of
episcopacy throughout the Church, so here in this
wonderful vision the holy apostle comes before us
very remarkably in this special character; and in the
text, in which he delivers, under divine direc-
tion, to each of the seven churches through its angel,
many recognise a most important confirmation of the
evidence on which they claim for episcopal govern-
ment the precedent, sanction, and authority of the
apostolic age.

Anglius Pacion (the angel of peace). In the an-
cient Greek Church et the catechumens were taught to
offer in their prayers a special petition "for the angel
of peace." St. Chrysostom often mentions this petition in
his Homilies; as in his third, upon the Colossians, where
he says, "Every man has angels attending him,
and also the devil very busy about him. Therefore we
pray for the angels for supplication for the angel of peace." In
a sermon, he tells his auditory, "They might know
there were angels of peace by hearing the deacons al-
yways in their prayers bidding men pray for the angel
of peace." This undoubtedly refers to the foremen-
tioned form of prayers, wherein the catechumens are
directed to ask of God the protection of "the angel of
peace." See Bingham, Christian Antiquities, bk. xiv,
ch. v, sec. 4.

Angeles, Charles d', cardinal of Rambouillet,
called St. Euphemius, was first bishop of Mons, and dur-
ing his episcopate the Huguenots seized Mons and de-
vastated Saint-Julien. He was present at the Council of
Trent, and went as ambassador of France to Gregory
XIII, and died in 1517. See Hoefer, Nouv. Biog. Gene-
rale, s. v.

Angeles, Claude d', a French prelate, was born at
Rambouillet in 1554. He was bishop of Nayon and
peer of France, then bishop of Mons. He studied phi-
losophy at Paris, and law at Bourges and Padua. In
1588 he was sent with an embassy to Cosmo de' Medici.
In 1592 he assisted at the assembly of the clergy at
Paris, where he eloquently defended the liberty of the
Gallican Church. Henry III selected him to bear the
news of the death of the duke of Guise and the cardinal
of Lorraine to Sixtus V. He died March 15, 1601. He
wrote, Remonstrance du Clergy de France (1565)—Lettre
de l'Eveque du Mons, avec la R6ponse faite par un Docte-
reur en Theologie, en laquelle est respondu a ceux deux
Doutes: Si on peut savoir en seurre de conscience le
parti du prince, et le second de l'homme, par ces trois
principes, et si l'acte de Frere Jacques Clement doit etre approuve
en conscience, et s'il est louable ou non (Paris, 1589). See
Hoefer, Nouv. Biog. Generale, s. v.

Anger, Rudolph, a Protestant theologian of Ger-
many, was born in the year 1806 at Dresden, and died,
as doctor and professor of theology of the Leipzic Uni-
versity, Oct. 19, 1866, at the Elster watering-places.
He published a Translation of the Epistles of Saint
Acta Apostolorum Ratione (Lips. 1830-33) — Beirede auf historisch-kritischen
Einschung in das Alte u. Neue Testament (ibid. 1843):
—De Onkelo, Chaldauco, quem ferunt Pentateuchii Paral-
lelphrave, etc. (ibid. 1846, li particule) —Der Stern
der Weisen und das Geburtjahr Christi (ibid. 1847) —Zur
Chronologie des Lebens der Christi (ibid. 1846) —Syagnos-
ius Evangeliorum Matthaei, Marc, Luc, cum Locis qui
superimant Paralleli, etc. (ibid. 1852) —Ratio, qua LoCo
Vetera Testamenti in Evangelio Matthaei Laudantur
(ibid. 1861-62, li particule). In connection with W.
Dindorf, he edited and annotated the Pastor Hermas.
See Zuckerli, Thiersch, 1790. (1907.)

Angerboede, in Norse mythology, was a powerful
giantess, a Jetten or Jote woman, wife of the evil das-
mon Lokri, and by him mother of three frightful mon-
sters—of the abominable goddess of death, Hel (Hela);
of Fenris, a wolf, whose open mouth reaches heaven
and earth; and of the huge snake Jormungand.

Angeronina (or Angeronia), in Roman mythol-
ogy, was a woman, whom comittories are found.
For the most part, mythologists are agreed that she
was the goddess of fear and apprehension. She
was represented with a sealed mouth, in explanation
of which it was said that secrecy and silence were the best
remedy for fear and apprehension. Her statue stood in
Rome on the altar of Volupia, goddess of pleasure, by
whom she was ruled. Others say her sealed mouth de-
noted that the name of Rome was to be kept secret.

Angeronia was a festival in honor of the god-
ess Angeronia, which was celebrated yearly on Dec. 12,
when sacrifices were offered to her in the Temple of
Volupia at Rome.

Angers, Councils of (Concilium Anedagense). An-
gers is an episcopal city of France, sixty-seven leagues
from Paris, and the principal town in the department of
Indre-et-Loire. It was here that the Council of
I. Held in 452, in order to consecrate a bishop to the
see of Angers; Leo, archbishop of Bourges, presided.
The council, before separating, made twelve canons for
the better maintenance of discipline. The first is to
the effect that since the emperor had granted to the
bishops the power of trying civil causes, the clergy
should, in every case of difference among themselves,
apply to them instead of the lay authorities. The
clergy were forbidden to engage in any secular business.
Wandering monks were to be excommunicated; assaults
and mutilation were forbidden. The fourth canon de-
clines those of the clergy who would not abstain from
intercourse with all "strange" women, i.e. all who
were not near relations.
II. This council was held about 1055, against Beren-
ger (q. v.), who maintained that the body and blood
of our Lord are not really present in the eucharist, etc.
He was convicted in twelve councils, of which this is
one.
III. Held Oct. 22, 1273, by John de Monseoreau,
archbishop of Tours. Five canons were made, one of
which punished excommunicated clergy with the loss of
the profits of their benefices as long as the period of excom-
unication lasted. The second canon forbade the
bishop's officials to require any fee for sealing letters of
orders, under pain of suspension or excommunication.
IV. This council was held March 12, 1365, by Simon
Renou, archbishop of Tours, and seven of his suffra-
ANGEYA 173 ANGRADUS

gians. Thirty-four articles were drawn up, the first re-
leaving to proceedings at law, others to the immunities of
Church, and a few tend directly to the correc-
tion of morals.

V. A provincial council of Tournai was held at An-
gers in July, 1448, by John, archbishop of Tours, with
his suffragans. Seventeen regulations were made for
the reformation of abuses. The third orders all priests to
say the Office for the Dead, with three lessons at
least, every day, and the Office of the Holy Ghost. The fourth
forbids giving the daily distribution to those of the cler-
gy who were not present at the holy office. The fifth
forbids all talking in the choir. The council also or-
ders, in canon seven, that the Word of God should be
preached only in churches, and with becoming dignity;
and forbids the preacher to make use of loud cries or ex-
travagant gestures: it also forbids clandestine marriages,
and the silly tumult and noise made in derision when
any one marries a second or third time, commonly called
chartarur.

VI. Held in 1588, being a continuation of one held at
Tours in the same year, which, on account of the plague,
which had broken out in that city, was transferred to
Anvers. Several regulations were made: First, upon
the subject of holy baptism, directions were given as to
the choice of god-parents; it was also forbidden to be-
batize, even conditionally, in cases where that sacra-
ment was not administered by hand, provided the
matter and form of words and intention had been pre-
served. Secondly, confirmation, the holy eucharist, the
sacrifice of the mass, marriage, orders, the celebration
of the festivals, and the worship of relics were treated of.
Thirdly, the subjects of reform, ecclesiastical disci-
pline, the duty of bishops, canons, curates, etc., were dis-
cussed; among other regulations, the monks were or-
dered to preserve the tonsure large and distinct, and
to shave their beards. Fourthly, a rigid abstinence from
meat every Wednesday and during all Advent was en-
joined them. With respect to nuns, it was forbidden
to appoint any one to be abbess or prioress under forty
years of age and eight of profession.

Matters concerning the burial of the dead, eccle-
siastical jurisdiction, visitations, the preservation of
ecclesiastical property, seminaries, schools, and uni-
versities were also discussed in this council, and the
regulations agreed upon were confirmed by a bull of Gregory XIII of the same year, and published
by order of king Henry III. See Labbé, Concil. xv,
1001.

Angeya, in Norse mythology, was one of the nine
Jote, or giant, maidens, who bore the god Heimdall on
the border of the earth. They were all mother to him,
Odin being his father.

Angilbert, archbishop of Milan, lived in the first
half of the 5th century. Being called to the archiepisco-
capacy in 429, he applied himself first to the re-es-
establishment of discipline in his diocese, and summoned from
France two monks, Leutgaire and Nildemar, who assisted
Générale, s. v.

Anngillo (called Roccadore), a Neapolitan
painter, lived about 1450, and studied under Antonio
Sodoma. He executed and painted some works for the
churches and palaces of Naples, one of the best being
a picture in the Church of San Lorenzo, representing the
Virgin and Infant, with saints. He died about
1459.

Angiolo, Francesco, an Italian Jesuit, was born
in 1735. He studied at Bologna, and was appointed
professor of literature at the college of the Jesuits in
Modena, where he died in 1785. At the period of the sup-
pression of this order in Italy, he retired to Verona,
where he translated into Italian the history of the Jews,
by Josephus—Gioseffo Flavio, Delle Antichità de
Giudei (Verona, 1779-80; Rome, 1792; Milan, 1821).
He also translated into Italian several tragedies of Soph-
ocles and Euripides—Elettra, Edipo, Antigone.—Trag-
gedie de Sifo, et le Ciclope de Euripide, Traduction Il-
dustrée d'Agar (Rome, 1785). The translator here
united certain poems in Italian, Latin, Greek, and Hebrew.
At the tidings that the empress Catherine of
Russia accorded an asylum to the members of the Or-
der of Jesuits, Angiolini went to Russia with his two
brothers, and became professor in the newly founded
universities of Yolotsk, Wit胙sk, Mohilow, and Moscow.
He left Italy in 1780, and was the first to introduce
the establishment in Russia, continued by Ignatius Peter
Buoni down to 1820. It is uncertain whether or not
this work was ever published. See Hoefer, Nouv. Biog.
Générale, s. v.

Angiras, in Hindu mythology, are certain deities
emanating from Brahman, to whom he committed the power of
mothers. They are thefellows of the similar deities Vasis-
tari, Bri-
gu, Daksha, Marish, Narada, Palaha, Pitastya, and
Varishka.

Angitia (the strangler), in Roman mythology, was
a goddess of the inhabitants round about the Fucinian
Sea, who, well versed in the knowledge of poisons and
their antidotes, received her name from her skill in
strangling snakes. Some have placed her in Greek
mythology, where she therefore called her a daughter
of Eetes, and thus a sister of Medea.

Angles, Joseph, was a Franciscan of the province
of Compostella, and native of Valencia, Spain, who ren-
dered himself famous in the 16th century. He govern-
ed the Reformed nuns of Madrid in the quality of con-
cessor, and finally was raised to the see of Bosa, in Sar-
dinia. He wrote, Flores Theologicorum Quaestionum in
Primum Librum Sententiarum (Lyons, 1584)—Flores
in Secundum Librum Sentent. (ibid, 1587, 1597)—Flores
in Tertium Librum Sentent.—Flores in Quintum Li-
brum (Burgos, 1885).—Landon, Ecles. Dict. s. v.

Anglican Councils, a designation given to the
English general councils, of which the precise local-
ity is unknown; e. g. A.D. 766, one of bishops, pres-
byters, and abbots, held by archbishop Cuthbert to ap-
point June 5 to be kept in memory of the martyr-
dom of St. Boniface and his companions; A.D. 797
or 798, held by Ethelheard preparatory to his jour-
ney to Rome, to oppose the archbishopric of Lich-
field.

Anglo-Calvinists is a name given by some writ-
ers to the members of the Church of England, as agree-
ing with the other Calvinists in most points excepting
Church government.

Anglo-Saxon Versions. The gospelss, besides
being published by Marshall and Thorpe, were also publi-
ished in 1865 by Bosworth; and an admirable edi-
tion of the Anglo-Saxon gospels is now in course of
publication at the Cambridge University Press, under
the editorship of the Rev. W. W. Skeat. In this edi-
tion the readings of all the MSS., including the Lindis-
farne and Rushworth glosses, are carefully given. Ex-
cellent descriptions of the MSS. and of the printed
editions are furnished in the introductions to part ii (St.
Mark) and part iii (St. Luke). (B. P.)

Ango, Pierre, a French Jesuit, lived in the last
half of the 17th century. He was a native of Caen,
and wrote several works on physics: L'Optique,
divisée en trois livres, ou l'on démontre: 1st La Propo-
gation et les Proprietes de la Lumière; 2nd La Vision;
3rd La Figure et la Disposition des Verres qui servent a
la perfectionner (Paris, 1682).—Pratique Générale des
Fortifications, pour les tracer sur le papier et sur la
terre sans aucun borné à aucune méthode particu-
lière (Moulins, 1679). He also wrote other works. See

Angradius. See Aigradus.

Angoulême, Louis Emmanuel de Valois, duc d’,
a French noble and prelate, was born in 1596. He was
at first comte d’Alais, then bishop of Agde, and finally
Anghrani (Agyriani, or Aygynani), Michael, (more commonly known as Michael of Bologna, where he was born about the middle of the 14th century and entered the order of Carmelites), studied at Paris, and in 1354 was named regent of the Carmelite convent in that city; subsequently, about 1372, he was appointed definitor of the province of Bologna. The great schism which divided the Roman Church after the death of Gregory XI caused vast division also among the religious orders, and especially among the Carmelites. The convents of France, Spain, Scotland, and Naples attached themselves to the party of Clement VII, as did also Bernard, the seventeenth general of the order, who for that reason was deposed by pope Urban; and in a general chapter held at Bruges in 1373, and in another at Milan in 1381, Michael Angriani was elected in his place. However, in 1386, he was deposed by Urban himself without any cause being assigned, upon which he retired into the convent at Bologna, where he died, Nov. 16, 1400 (according to the most probable opinion; Trichemius says in 1415). His works are, Questiones Disputatae; Commentarii in Psalmos, commonly called opus victoriae inconscriti (Alcalá, 1524)—a work on the Conception of the Blessed Virgin—a book on St. Matthew's Gospel—a book on St. Luke—Postils on St. John—Postils on the Apocalypse—Sermons—Dictionarium Divinum (unfinished)—and many others.

Anghraenau, in Hindu mythology, was the planet Clow, or Mongalen (our Mars); also the genius Div, over whom he rules, and whom he leads through his great path.

Anglier, Michel, a celebrated French sculptor, and brother of Francois, was born at Eu, Normandy, in 1612. He visited Rome in 1641, where he became the pupil of Algardi. He executed works for the sculptor of St. John the Baptist, and for several colleges of Paris. In 1651 he returned to Paris and assisted his brother in his works for the mausoleum of the duke of Montmorency, his greatest work. Michel made for queen Anne of Austria the principal sculptures in the Church of Val de Grace, of which the Nativity, in marble over the altar, is considered his masterpiece; also the sculptures of the great altar of St. Denis de la Chartre. This artist was professor of the Academy of Arts in Paris, and wrote fourteen discourses on sculpture. He died at Paris in 1656.

Anguli Mai, in Hindu mythology, are the books which the Hindus generally call Karrick, after a pious philosopher, who had been taught by Buddha himself.

Angus, John, a Dissenting minister, was born at Styford, Northumberland, England, in July, 1724. When sixteen years old, he entered the University of Edinburgh, where he remained two years; afterwards removed to London, and studied under the tuition of Mr. Eames and Dr. Marrat; was ordained to the pastorate of the Dissenting congregation in Bishop's Stortford, Hertford, Oct. 26, 1748, which he held till the time of his death, Dec. 22, 1802. Mr. Angus belonged to the Calvinistic school of thought, yet was singularly free from any bitterness towards those who conscientiously differed from him. In all the duties of the pastoral office he was diligent and faithful; those of friendship and good neighborhood, almost unparalleled. See Theological Magazine, April, 1808, p. 138.

Anghusus (1), a Scottish bishop, became bishop of the Isles in 1427, and was witness to a charter in the same year. See Keith, Scottish Bishops, p. 304.

Anghusus (2), a Scottish bishop, was made bishop of the Isles Nov. 25, 1475. See Keith, Scottish Bishops, p. 805.

Anb-naru, the Egyptian abole or heaven of Osiris.

Anhur (that which brings to heaven) was an Egyptian deity who is always represented as in a marching attitude and robed in long clothing. He wears a head-dress of four plumes, with the head of the ram, the emblem of celestial deity. He holds a cord in his hands, which is supposed to symbolize one of the forces of the universe. He was a form also of the solar god, Shu, and in that character he had for his consort the goddess Tefnut (the heavenly bow). He was the Anaru, or master of the Mers of the Great House, whose anhur was chiefly worshipped in the city and nome of Abot, which was situated on the eastern bank of the Nile, in the Thebaid, and was afterwards called by the Greeks Tithinis.

Anianus, Sr., the successor of St. Mark in the patriarchate of Alexandria, was a shoemaker whom Mark is said to have converted soon after his entrance into the city, and whom he is said to have established on the episcopal chair two years afterwards. St. Anianus governed the Church of Alexandria about twenty-two years—viz. four years under Mark, and eighteen years after his death. He is supposed to have died Nov. 26, A.D. 80; nevertheless, the Roman martyrology marks his festival April 25—vix. April festival—vix. His other festivals are:

Anianus, called also Adrianus by Sozomen, presbyter of Antioch, was ordained bishop of that Church at the Council of Seleucia, A.D. 359, in the room of Eudoxius, who, together with Acacius and others, had been deposed. The Acacian party immediately after the synod made a new bishop, who occupied him into the hands of the civil authorities, by whom he was sent into exile. The subsequent fortunes of Anianus are unknown. Nicephorus gives four years to his episcopate, but his numbers are not to be trusted.

Anianus, an Egyptian monk who lived about the year A.D. 401. He composed a Chronology, in part agreeing with that of Dionysius Exiguus. He died at Eusebia, then called Eusebium. It is mentioned by Georgius Syncellus.

Anianus, Sr. (vulgarily called St. Agnas), bishop of Orleans, was born in the 4th century at Vienne, on the Rhone. In his early youth he left his home and retired to a cell which he had built for himself, where he spent his time in reading, prayer, and mortification. After a time he left his solitude to place himself among the disciples of Eusebius, bishop of Cæsarea, and delitered him into the hands of the civil authorities, by whom he was sent into exile. The subsequent fortunes of Anianus are unknown. Nicephorus gives four years to his episcopate, but his numbers are not to be trusted.

Anichini, Pietro, an Italian engraver, lived in the 17th century. His principal works are, A Holy Family (1655)—The Good Samaritan; and the Portrait of Cosimo di Tuscany.

Anignon, Michael, See Aniuntus.

Animals or living creatures are often represented in sacred buildings within mouldings and on tombs merely as ornaments from early days, such as dolphins, doves, griffins, monsters, birds, and the like. In the medieval period, effigies rest their feet on a lion or dog, the types of constancy and strength; but in the catacombs and in the images of the JsonConvert, the lamp, the lamb, the hart, the stag, the dove, peacocks, and fish are emblems. The lion represented vigilance; the lamb, innocence; the hart, flight from sin; the hare or the horse alluded to the Christian course (1 Cor. ix. 24; 2 Tim. iv. 7); the dolphin typified speed and diligence, and, from heathen fables of Elijan and Pliny, loving affection; while birds,
ANIMALS, SACRED

MISSIONARY SOCIETY. He died in July, 1874, strong in the faith. See (Lond.) Cong. Year-book, 1875, p. 810.

Anjos, Luiz dos, a Portuguese monk born at Oporto, lived in the beginning of the 17th century. He entered the Order of the Hermits of St. Augustine, and became confessor to Alexis de Menezes, archbishop of Prague. He conceived the design of compiling the history of his order in the form of annals, and for that purpose traversed Spain, France, and Italy to collect materials; he, however, only published the Life of St. Augustine (Coimbra, 1612), and died in 1625. He also wrote the Garden of Portugal, an account of some of the saints and illustrious women of that country.

Anka, in Oriental mythology, was a monstrous bird that had the power of reason and speech. He still lives on the mountain of Kar, and was in the world before Adam. The Persians call him Simorg, the Talmud Jakneth.

Anka, a minor Egyptian goddess, was the wife of Khnum the creating spirit, and the Anais of the Greek writers.

Anker-hold is the cell or place of abode of an anchoret or anchoress.

Anker-but is a North-country term for the hut of an anchoret.

Ankh (life) is the name given by the ancient Egyptians to the emblem in the form of a handled cross, somewhat resembling the Tau of St. Anthony's cross. The cause of its significance is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or held over the king at his mystical baptism. As a hieroglyphic, it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols.

Ankhiam, in Egyptian mythology, is a peculiar sacred flower. It was probably the lotus.

Annam, among the ancient Egyptians, was the name of a high sacrental dignity, the emblem and vestment of which was a panther's skin, and the long lock of hair peculiar to the infantile Horus. The title is said to mean literally "husband of his mother." It was specially connected with the worship of the Ithyphallic god Khem.

Anneruthen (salt lake of the sea), in Egyptian mythology, is a mystical lake near the heavenly Nile in Hades. It is figured in the vignette to ch. cx of the Ritual of the Dead.

Annuff is a mystical epithet applied to the eye of Horus in ch. cxxv of the Ritual of the Dead.

Ann (or Annat), in Scotch law, signifies the half-year's stipend payable for the vacant half-year after the death of a clergyman, to which his family or nearest of kin have right, under an act of the Scottish Parliament passed in 1672. It is a right that does not belong to the clergyman himself, but to his next of kin absolutely, and therefore can neither be assigned nor disposed of by him, nor attached for his debts. See ANNATES.

Anna was the Accadian name of the god Anu.

Anna Commenna. See COMENNA, ANNA.

Anna, Matthew, was a Dominican of Cefalu, in Sicily, who rendered himself celebrated in the 17th century by his Italian poetry. He published at Palermo, in 1641, a poetical paraphrase of Ps. cxviii, and the tragedies of Thomas Alcina and St. Margaret.

Anna Perenna, in Roman mythology, was a goddess or nymph whom the Romans honored in a joyous feast, which was annually held on March 15. She is often confounded with Anna, sister of Dido. The story runs as follows: After the death of Dido, Jarbas, king of the Getuli, conquered Carthage, causing Anna to
flee to Battus, king of Malta; and when her brother, Pygmalm, threatened her and Battus with war, she fled to Italy to Zanes; but here also she was threatened with death by a bishop named Lavinius. Warned by Dido in a dream, Anna threw herself into the river Numicus, and was afterwards honored as a nymph of the river under the name of Anna Perenna. Some call Anna Perenna the goddess of the moon, others a nymph who brought up Jupiter. As Anna is the feminine of the Latin year, and Perenna signifies duration, she probably held her place as one of the constant goddesses of Latium. In a poem by Statius, Anna was the first of the Graces, and the personification of the river Tiber. Her festival, occurring in the spring of the year, when the earth begins to yield fruits, possibly suggests the thought that the old saying of the distribution of bread by her to starving Roman soldiers belongs to the oldest traditions of her being; and that the conception of her as a river nymph denotes the fertilizing virtue of water.

**Annalist**, an officer in a religious house who was authoritatively and solemnly commissioned by its ruler or chapter to write the annals of the institution, and to record such public events as bore upon religious or ecclesiastical questions. Many such annals and records have been published.

**Annals** (or **Annals**), in Church phrase, is (1) a term used to describe anniversary masses for the faithful departed in general, which were commonly said on All-souls’-day, or for the souls of particular individuals upon the anniversary of their decease. These latter were sometimes solemnized half-yearly, or on the festival of the particular saint. Other terms for annals were **Year-minds** and **Obits**. (2) The written records of religious houses. (3) This term was also secondarily applied to masses said for deceased persons, either daily or weekly, throughout the year succeeding their decease, or annually, on the anniversary of their decease, for the space of three, seven, or twenty-one years.

**Annan, John Ebeneser**, a Presbyterian minister, was born at Baltimore, Md., about 1803. He prepared for college in the Classical School at Gettysburg, Pa., and graduated at Dickinson College in 1824. On his graduation, he was chosen professor of mathematics in Miami University, Oxford, O., but remained there only a few years, when he entered Princeton Theological Seminary, and after attending one session, was licenced May 16, 1829. He labored for a few months as a missionary in Ohio, and was ordained at an evangelist at Baltimore in December of the same year. He was installed as pastor of the Presbyterian church at Petersburg, Va., July 10, 1830; but was overcome with a fever, and died Aug. 10 of the same year. See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 14.

**Annan, Robert**, an Associate Reformed minister, was born in the town of Cupar, Fife, Scotland, in 1742. He was educated at the University of St. Andrews, and studied theology under the venerable Alexander Moncrieff, one of the original Seceders. He was licensed by the Associate Presbytery of Perth when only about nineteen years of age, and shortly after sent by the Synod as a missionary to the American colonies. He arrived in New York in the summer of 1761, and, after four years of labor as an itinerant, he was ordained and installed as pastor at Neelytown, N. Y., in 1765. During the struggle for independence, Mr. Annan was a warm advocate of the American cause, and labored both publicly and privately to that end. In 1783 he removed to Boston as pastor of the Federal Street Church. In 1786 he accepted a call from the Old Scots Church, Spruce Street, Philadelphia. He removed to Baltimore in 1801 or 1802, where he remained in charge of a new congregation formed in that city until 1812. He then retired to a home which he had purchased in York County, Pa., where he remained until his death, Dec. 5, 1819. He published, *An Overture Illustrating and Defending the Doctrines of the Westminster Confession of Faith* (1787)—*A Concise and Faithful Narrative of the Steps that led to the Division in the Associate Body of the United States* (1789)—*The Universal Salvation* (1790)—*The Connection between Civil Government and Religion* (ed.). See Sprague, *Annals of the Amer. Pulpit*, IX, iv, 11.

**Annay (God)** is the Turanian word for the idea of deity in the abstract. It is derived from *An*, "a star."

**Annat (or *Annates*)**, François, a French ecclesiastic, was born at Bayonne, Feb. 6, 1590, and became a Jesuit in 1607. He was professor of philosophy at Toulouse six years, and of divinity seven years. He was invited to Rome to act as censor-general of the books published by the Jesuits and theologian to the general of the society. On his return to his own province, he was appointed rector of the colleges of Montpellier and Toulouse. In 1643 he assisted as deputy of his province at the eighth Congregation General of the Jesuits, held at Rome. He was appointed to discharge the office of provincial of France, and while engaged in this he was chosen confessor to the king (1654), which office he filled for sixteen years. He died at Paris June 14, 1670. He wrote several books, some in Latin, which were published in 3 vols. 4to (Paris, 1660).

**Annat, Pierre**, a French ecclesiastic writer, nephew of François, was born in 1638 at Villecomtat, in Bourgogne. He was for a time professor of philosophy at Toulouse, and entered the Congregation of the Christian Doctrine, of which he was elected general in 1694. He was generally regarded as an exceptionally modest man, of perfect simplicity and honesty. He died at Paris in 1715. He wrote *Methodus ad Poniaram Theologic Apparatus*, in *Gratiam Candidatorum* (Paris, 1700; Venice, 1701). See Hoefer, *Nat. Biogr. Générale*, s. v.

**Anne, St.** See **Anna, St.**

**Annedotus**, a Chaldean fish-deity, a form of Hea, said to have had the body of a fish entire, but underneath his fish’s head to have had a human head, while human feet appeared under his tail. This monster was said to spend the whole day among men without taking any food, teaching them letters, science, and the principles of every art, the rules for the foundation of towns, the building of temples, the measurement and boundaries of lands, seed-time and harvest—all that could advance civilization; and then at sunset he returned to the sea and passed the night in the vast region of waves, for he was amphibious. See Lenormant, *Chaldæan Magic*, p. 157.

**Annemondus** (otherwise spelled *Aumemonus*, *Chamenmundus*, *Enemundus*, and commonly *St. Chau- mond*), saint and martyr, was bishop of Lyons, and was also called *Dafnisius*. He succeeded Viventius in the see of Lyons about the middle of the 7th century. Mild, humble, prudent, just, and full of zeal and vigilance, he discharged all the duties of a faithful bishop. About 660, under the ministry of Bathilda, widow of Clovis II, he was accused of a state crime, and upon the strength of a royal order for him to attend court to justify himself, he was inveigled into a journey thither and murdered in the road, in the territory of Chalon-sur-Saône. His body was transported to Lyons, and his festival is kept Sept. 28.

**Annenberg**, in German antiquity, is a mountain near Schöningen, in Brunswick, on which was a heathen altar for sacrifices. The superstition of the people tells of nightly dances of the spirits of forefathers, and many fables of spirital appearances are recounted.

**Annibale, Domenico**, cardinal, representative, and arch-priest of the basilica of the Vatican, was sent in 1710 into Austria as nuncio extraordinary. In 1727 he published at Urbino the following work, *Menologium Georgorum, Iusus Basilii Imperatoris Graecae olum Editum, Municiporum et Liberalitatis S. P. Benedicti XIII in Tres Partes Divisum, etc.*, in *Mag. Bibl. Eccles. p. 478.*
ANNIGONI, Giovanni, one of the first-fruits of the Methodist mission in Italy, was born at Parma in 1855. He labored for several years in his native place as a local preacher. Four years before his death he was called into the ministry, and in Padua, where he first labored in this capacity, his preaching was very popular, and he gave promise of usefulness. His last station was Parma. He died Nov. 24, 1872. See Minutes of the British Wesleyan Conference, 1873, p. 46.

Annings, in Greenland mythology, is the personified moon, the brother of Malina (sun). Like most of the deities of the Greenlanders, these gods were once men. Annings loved his beautiful sister, and in the latter, order to discover her unknown lover, made her hands black with soot, and rubbed it on the face of him clasping her in his arms. Thereupon she fled out of the hut and lighted some moss to see who her lover was. The latter, however, advanced toward her, and she was compelled to flee, as he did not desist from his pleasure. He lighted a flagot, which soon went out, and he was compelled to follow her in her own light; for which reason the moon gives a more dim light than the sun. He became the moon, and she was changed into the sun, always followed around by Annings. Plagued by his passion, he does not eat, and gets thinner and thinner (last quarter), until he disappears entirely (new moon); then he goes hunting sea- lions, and returns stronger and better-looking (first quarter), until he appears in all his beauty and splendor (full moon). The spots on the moon are the marks of the soot which Malina rubbed on his face.

Annona, in Roman mythology, is the blessed goddess of the yearly harvest. She was prayed to for rich gifts of the field and cheap prices of food, and was represented as a female, her right shoulder bare, otherwise dressed. In her right hand she carried an ear of corn, in her left a corona.

Annori, Hieronymus, a Reformed theologian of Switzerland, was born Sept. 12, 1697, at Basle, where he prepared himself for the ministry. In 1739 he was called as pastor to Wallenburg, where he died, Oct. 10, 1770. He was one of the prominent preachers of the Gospel in his day, and the author of many hymns, which were published in 1739 under the title Erb- cher, oder Choralhymnus, and which were afterwards translated for the Basle hymn-book published in 1743. See Koch, Geschichte des deutschen Kirchenliedes, vi, 95 sq.; Haagenbach, Kirchengeschichte der 18. und 19. Jahrhunderts (Basle), p. 182 sq. (B. P.)

Annotinum Pascha, a festival celebrated, according to some authorities, on the day following the octave of Easter. It is placed on the Thursday before Ascension-day in an ancient ritual of Vienna; but later authorities mention it as having been celebrated on various days, as on the Saturday after Easter-day.

As to the meaning of the expression there are various opinions. Several of the older authorities supposed it to be the memory of the Easter of the preceding year. If this anniversary was specially observed, when it fell in the Lent of the actual year it would naturally be omitted or transferred to a period when the fast was over. Probably, however, Annotinum Pascha is a term equivalent to anniversar Pascha; and it is so called because in olden times at Rome those who had been baptized at Easter celebrated the anniversary of their baptism in the next year by solemn services. To this calling to mind of baptismal vows the collections of the Gregorian sacramentary for the day refer. It had become obsolete before 1100.

Annals. See Annales.

Annularia are chaplain priests who celebrated the commemoration masses for the departed on their anniversaries. Their usual pay was three marks yearly. At Exeter there were twenty-four, who acted as subdeacons of the cathedral; at Wells, fourteen; both corporations lived in a collegiate manner. The name was preserved at Llandaff so late as 1575.

Annulet (a little ring) is a small, flat fillet encircling a column, etc., used either by itself or in connection with other mouldings. It is used, several times repeated, under the ovolo or echinus of the Doric capital.

Annunucbi, in the magical texts, is the name of certain Assyrian deities, the offspring of the deity Anu, or the sky. They inhabited the lower world, and were called the deities of the earth.

Anados, in Greco-Babylonian mythology, was the son of Kissare and Assaras, and the first member of the Divine Triad. His analogue was the Anu of the Assyrians.

Anouke was an Egyptian warlike goddess, possibly of Syrian origin, represented as a woman with a spear in her hand, and with a peculiar crown formed of high feathers curving upwardly from the helmet, and a white bonnet upon her head. She was the third member of the great Nubian Triad, and her worship dates to the period of Osirisine III, of the 12th dynasty. Her festival took place on the 28th of Paophi and the 30th of Atyerh.

Anp, in ancient Egyptian mythology, was one of the sacred names of the ram deity Meha.

Angt was another form of the name of the Egyptian goddess Anuk.

Anquetil, Louis Pierre, a French ecclesiast and historian, was born in Paris, Jan. 21, 1728. He became director of the Academy at Rheims, and in 1757 published a history of that city. In 1759 he became prior of the Abbey of la Roë in Anjou, and soon after director of the College of Senlis. In 1766 he obtained the curacy or priory of Château- Renard, near Montargis, which he exchanged at the commencement of the Revolution for the curacy of La Villette, in the neighborhood of Paris. During the Reign of Terror, he was imprisoned at Saint-Lazare. He became a member of the second class of the National Institute, and was soon employed in the office of the Minister of Foreign Affairs. He died Sept. 6, 1808. He left a number of historical works; but his style is not commendable, and he seems to lack the elements of a true historian. For a list of his works, see Biographie Universelle, s. v.

Anru, a name of the Egyptian Elysium, which occurs in the Ritual of the Dead.

Anrut (the sterile) was the Egyptian name of one of the mystical regions of Hades. It is described in ch. xvii of the Ritual of the Dead. It was also the northernmost gate of the house of Osiris in the Egyptian Karmet.

Ansa (statues) was the name given by the Koranic writers to the sacred stones, or betylia, which were worshipped and anointed with oil by the ancient Arabians.

Ansaldi, Carlo Agostoni, brother to Casto T., was born Sept. 28, 1771, and assumed the habit of the Order of St. Dominic. He is well known by his beautiful poetical effusions, all of which are consecrated to divine subjects, but he was not less celebrated as a preacher.

Ansaldi, Casto Innocente, an Italian antiquarian, was born May 7, 1710, at Piacenza. In 1726 he joined the Order of the Dominicans, and studied at
Bologna and Rome. In 1735 he went to Naples as professor of philosophy; in 1745 he was made professor of theology at Brescia; went to Ferrara in 1759; then to Turin where he died, in 1774. He wrote, >Patriarchi Joseph Religio a Crimenibus Basiagui Vindicata< (Naples, 1728, and often) —>De Martyribus sinae Sanguine altera adv. Dodwellium Diss. (Milan, 1744) —>De Formis Judaorum Buciaca (Brescia, 1745) —>Herodoto Historie Indicii Vindex (ibid. 1746) —>De Authenticis S. Scripturae quae habet SS. Petri et Pauli (Verona, 1747) —>De Practico Sacco ad Hebraice ante Capitivum Cognatum (Milan, 1748) —>De Baptismate in Spiritu et Igmi (ibid. 1752), etc. See Jöcher, Allgemeine Gelehrten-Lexikon, Suppl. s. v.; Mazzucchelli, Scrittori d'Italia, s. v. (B. F.)

Anselmi, Giovanni Andrea, an Italian oil and fresco painter, was born, according to Soprani, at Volfri, a small town near Genoa, in 1584. His principal work was the cupola in the Church of the Santissima Annunziata at Genoa. There are many of his works in the churches and palaces of that city. He died in 1638.

Ansaloni, Giordano, an Italian missionary, was born at Sant'Angelo, in Sicily. He pursued his studies and became a Franciscan. In 1625 he was sent to the Philippine Islands, where he was appointed to serve the sick-hospital at Manila. Here he learned the Chinese language, and in 1632 was chosen to go as a missionary to the Christians in Japan. He died a martyr, Nov. 18, 1634. He completed a Latin translation of the Lives of the saints of his order, from the Spanish of Ferdinand Castiello.

Ansaloni, Vincenzo, a Bolognese historical painter, lived, according to Lanzi, about 1615, and studied under Ludovico Carracci. He has some fine works in the chapel of the family of Floraventi, in the church of Sant Stefano in Bologna, representing the Martyrdom of St. Sebastian, and in the Church of the Celestine Monks there is a fine work representing the Virgin and Infant in the clouds, with Sts. Roch and Sebastian beneath. Zani says he died young.

Anser was an early Chaldean deity, after whom the town of Assur was named.

Anser, André Joseph, a French historian and ecclesiastical writer, was born in Artois, 1759, became a Benedictine, and attached himself to the Order of Malta. He was an advocate of Parliament and doctor of laws of the faculty of Paris. He was also made prior of Villecins, and a member of the academies of Arras and the Arcadia of Rome. He died in 1790. The works of Anser are, >Exposition sur le Conçue des Canons de Soloman< (1727, 12mo) —>Histoire de St. Maur, Abbé de Glunfey (1772, 12mo) —>Esprit de St. Vincent de Paul (1780, 12mo) —>Histoire de St. Firacre (1784).


Anaspasa (or Creux-Anaspasa), the handled Taurus, was the emblem of life which was always held in the hands of the Egyptian deities. The nature of the object and the reason of its symbolism are unknown. See AKH.

Ansbach, St., was born in the early part of the 7th century at Chaussé, a village in Vexin, France. He was bishop of Rouen after the death of St. Ouen, in A.D. 688, and assisted the states of the kingdom assembled at Chichy by Thierry III. Pepin, mayor of the palace, received by the enemies of Ansbart, banished him to a monastery in Hainaut to end his days in the performance of religious duties. He died in 698. His body was conveyed to the Abbey of Fontenelle. See Hoefer, Nouv. Biog. Générale, s. v.

Anschutz, Johann Christoph, a Lutheran theologian of Germany, was born Dec. 11, 1745, at Wiedersbach, in Henneberg. He studied at Coburg and Leipsic, and was inducted at Bürenstein. In 1761 he was called to Liebenau; and finally, in 1765, to St. Michael in Saxony, where he died, June 21, 1814. He is the author of twenty-six hymns, which were published under the title Geistliche Lieder nach bekanntem Melodien (1788). (B. F.)

Anse, COUNCILS OF (Concilium Aenarianum or Anesae). These council were held in Anse, a small town of France, on the Salome, in the diocese of Lyon.

I. Held in A.D. 990, concerning the privileges of the Abbey of Cluny, which were confirmed. Several canons were published, of which none only remain. See Martene, Theaur. Anec. tom. iv.

II. Held in 994, on discipline. See Mansi, Concil. tom. i.

III. Held in 1025. At this council, Gaustin of Mâcon complained against Bouchard, archbishop of Vienne, for having ordained certain monks of Cluny, although that monastery was in the diocese of Mâcon. Odilon, the abbot, exhibited the pope's privilege exempting the monks of Cluny from the jurisdiction of their own bishop. The council, however, declared the privilege to be null and void, being contrary to the canons. See Labbe, Concil. ix. 859.

IV. Held in 1092, concerning the ordination of the monks of Cluny. The papal privilege, which permitted the monks of this monastery to be ordained by any bishop whom the abbot chose, was declared to be contrary to the canons, and null.

V. Held in 1070, concerning a donation made to the abbey of Tibe-Barbe.

VI. Held in 1077, on discipline.

VII. Held in 1106, at which Anselm of Canterbury was present. Hugo, archbishop of Lyons, demanded a subsidy to repay the expenses of his voyage to Jerusalem.

VIII. Held in 1112, against investitures.

IX. Held in 1299, under Henry de Villars, archbishop of Lyons. See Gall. Christ. tom. iv.

Anseigrt (or Anusus, Ansersus, Anselius, finally Anselm), bishop of Troy, was raised to the episcopacy in A.D. 912, and became, according to Mabillon, chancellor to the king of France, Ralph or Rodulp. Prelate and warrior according to the spirit of the epoch, he was wounded in 925 in an engagement with the Normans, who at that time ravaged Burgundy. In 949 Hugo, the grand, duke of France, sent him against Louis IV of Outremer. In an encounter with Robert, count of Troy, he returned to the court of Ortho, who gave him more troops with which to besiege the episcopal city; but these abandoned him after the defeat of their compatriots before the gates of Sens. He then attempted to pillage. The authors of Gallia Christiana put the tragic event in 959, and suppose that the bishop was restored to his bishopric the year following; but the first date is more trustworthy. See Anes, Roum. Biog. Générale, s. v.

Anselm, canon and theologian of the Church of St. Lambert at Liege, and afterwards dean of Namur, lived about the year 1000. The bishop of Cambrai was interested in him on account of his eminent merit, and his successor went with Anselm on a pilgrimage to Rome. He died, it is supposed, about 1056. He prepared >Histoire des Évêques de Liége>, commenced by the canon Alexander, and continued by Anselm from about
1050 to 1056. The work is composed of two parts—the first containing a history of the first twenty-seven bishops of Liege, and the second the bishops down to Vazon inclusive. This second part is found in Martène, from an ancient MS, more than six centuries old, found in the Abbey of St. Hubert, which belonged to M. de Craszier. See Hoefer, Nouv. Biog. Générale, s. v.

Anselm, Sr., born at Mantois, of noble parents, was raised in 1061 to the bishopric of Lucca, by Pope Alexander II, having received investiture at the hand of the emperor Henry, by the ring and pastoral staff; he was afterwards seized with remorse, resigned his see, and retired to Cluny. In 1078 Gregor IV recalled him, but on this occasion, he consecrated him in the bishopric. This pope employed him in various legations, and, among others, in 1084, charged him with the office of reconciling to the Church, as his legate in all Italy, those who deserted the emperor's cause. He died in 1086, having written two books against Guibert the antipope and his followers; and a work, composed of sentences from various authors, to show that the powers of the Church are not under the control of the king or Cesar. See Canisius, Antiq. Lecti. vi, 202, 285; Cave, Hist. Lit. ii, 150.

Anselm, NICOLAS. See ASCELIN.

Anselm, a friar of the Abbey of St. Remi at Rheims, was a writer of the 11th century. Nothing is known of his life except that he wrote in 1056, at the wish of his priest, a history of the foundation of the Church of St. Remi, in 1049, by pope Leo IX. His book is entitled Histoire de l'Église de Saint-Remi de Reims, and contains different parts: first, description of the new church; second, of the voyage of pope Leo IX to Rheims, from which the book was called by Siegbert L'itinéraire du Pape Léon IX, and dates the council held on this occasion, Oct. 2 and 3, 1049; dedication, and removal of the body of St. Remi in October, 1049: Recueil de quelques Miracles, with a letter from the pope to Francis concerning a celebration of the anniversary of the removal of St. Remi. See Hoefer, Nouv. Biog. Générale, s. v.

Anselme, ANTOINE, a celebrated French preacher, was born Jan. 18, 1652, at Isle-Jourdain, in the district of Armagnac. Son of a renowned surgeon, he studied at Toulouse, and devoted himself to preaching; he first appeared at Gimont with great success, where he received the surname Petit Prophète; which he always retained. He went to preach at Toulouse; the marquis of Montеспain, charmed with his eloquence, invited him to become the education of his son. Anselme went with his pupil to Paris, where he met with the same success. Madame de Sévigné praised him very highly. In 1681 the French Academy chose him to pronounce the panegyric of St. Louis, and he also preached at the court and in all the great parishes of the capital. In 1710 he became a member of the Academy of Inscriptions; and died August 8, 1737, in the Abbey of St. Sener, which Louis XIV had given to him in 1699. He wrote the ode printed in the Recueil de l'Académie des Jeux Floraux de Toulouse;—the panegyrics of the saints and the funeral orations at Paris in 1718, with his portrait:—Sermons pour l'Avent, le Carême, et sur divers Sujets (Paris, 1731);—several dissertations inserted in the Mémoires de l'Académie des Inscriptions et Belles-Lettres (1724 and 1729). See Hoefer, Nouv. Biog. Générale, s. v.

Anselmi, GIOVANNI, a Veronese painter, was born in 1572; studied under Balestra; painted the cupola of Saint Andrea at Mantua, and other reputable works in France. He died in 1727.

Anselmi, MICHEL ANGELO, an Italian painter, was born at Sienna in 1491, and studied under Gio. Antonio Vercelli, called Sodoma. One of his first works was a large painting representing the crowning of the Virgin Mary. He also painted some pictures for the churches of Parma. Lanzi says he died at Parma in 1554.

ANASTASIUS. See ANSÉGIS.

AnsaUX, JEAN JOSEPH ÉLÉONORE ANTOINE, an eminent French historical and portrait painter, of the present century, who was born at Liege in 1764, and studied under Victor Delorme. There are three pictures by him in the Church of St. Paul at Liege. He ranks among the first artists of the modern French school. He died in 1840.

AnselY, SAMUEL, a Methodist Episcopal minister, was born in Warren County, N. J., date unknown. He embraced religion in early life; entered the itinerancy when young, and continued in it about twenty years, during which time he travelled extensively from Virginia to Georgia, and from the sea-shore to the mountains. He died in April, 1887. Mr. AnselY was a consistent, devoted, energetic Christian. See Minutes of Annual Conferences, 1858, p. 574.

Anso, a monk and abbot of Laube or Lobbes, in Belgium, was the author of the lives of Sts. Ursus and Emninus, his predecessors. He succeeded the abbot Theodulfus in 776, and died in 800. The Life of St. Ursus is interesting as containing evidence on certain points of ecclesiastical discipline, such as the use of holy water. The Life of St. Ermini was written before 768, and is marked by the same conciseness of detail and style as the preceding. See Cave, Hist. Lit. i, 687; Acta SS. April 3, 375.

Anson, WILLIAM, a Methodist Episcopal minister. No data concerning his birth or conversion are accessible. He travelled as an itinerant in Ontario, Canada, two years; in 1809 went to the United States, and there preached for two years, and then returned to Ontario. In 1823 took a superincumbent relation, and resided to his farm in Saratoga County, N. Y., where he continued until his death, July 17, 1848, in about his eightieth year. He was a man of undoubted piety, sterling integrity, and good preaching abilities. See Minutes of Annual Conferences, 1849, p. 340.

Anstudius. See AUSTROUS.

Anstius. See ANSÉGIS.

Anta, a warlike Egyptian goddess, who is generally represented as wearing a white mitre similar to that of Osiris, ornamented with two feathers, and brandishing a kind of double axe in her left hand, while she holds a spear with her right. She is very rarely represented on the Egyptian sculptures, and is not found before the time of Amenhotep I., of the 18th dynasty. She was properly a Syrian or Asiatic goddess.

Anta Kalpa, in Hindû mythology, is the twelfth part of the duration of the world, and the eightieth part of a Kalpa, the fourfold duration of the world.

Antæ (Lat.), a species of pilasters used in Greek and Roman architecture to terminate the pteromata, or side walls, of temples, when they are prolonged beyond the face of the end walls. The first order of temples, according to Vitruvius, is called "in anta," because the pronaoi, or porch in front of the cell, is formed by the projection of the pteromata terminated, with antæ, with columns between them.

Antamtappes (the dark well), the place of final punishment into which, according to the Indian Brähmins, the wicked are cast, and from which they never can return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by serpents.
ANTARA, in Hindû mythology. Three hundred and sixty of our years make one year of the gods, 12,000 years of the gods one generation of the gods, and 71 such generations or combinations. This equals 8,280,000,000 in our fiscal years. This, however, must not be confounded with the days of Braham; for one day of Braham is 4,320,000,000,000 years; and day and night again as long—namely, 8,640,000,000,000 years. See NAHRANAH.

Antechapel. (1.) A transeptal building at the west end of a collegiate or conventual chapel, by which access is mainly gained to the building itself. (2.) The outer part of a chapel, which lies west of the rood-screen in the same.

Antechurch, a term used to designate an approach to a church, situated at the extreme west end of the building, of which it forms the main entrance.

Ante-communion, in a liturgical sense, is that part of the order for the holy communion which precedes the exhortations, prayers, etc., connected with the actual celebration of the eucharist. It has for many ages been customary to view the communion service as embracing three main divisions: 1. The ante-communion, or the preparatory portions; 2. Thecommission, proper, following the consecration of the elements. And, 3. The postcommunion, or the prayers, anthems, etc., which follow after the reception of the sacrament. The English and American prayer-books differ somewhat in assigning the limits of the antecommunion. In the first book of Edward VI it appears to have embraced the offertory; and in the English prayer-books now in use, the rubric extends it "until the end of the general prayer (for the whole state of Christ's Church militant here on earth)." In the American Prayer-book the rubric does not authorize the minister to proceed further than the end of the Gospel, unless "when there is a communion." In the primitive age the holy communion was administered on every Lord's day at the least, and the ante-communion formed an integral part of the regular liturgy or service. But it was also used in a detached form, as with us. It appears, also, that in the Middle Ages a practice prevailed, under the appellation of misa sicca or misa nautica. The earliest notice of this practice, according to Bon, is in the writings of Petrus Cantor, who flourished A.D. 1200. It appears that it was called extensively in the West for some centuries afterwards. The misa sicca, or "dry service," as it was called, consisted of a repetition of all the preparatory and concluding parts of the liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor general communion. This it was imposed in the Church of England, when there was no communion. See Origines Liturgicae, i, 164, 165.

Antefixe (or Antefixes) are ornamental tiles on the top of the cornice or eaves at the end of each ridge of tiling, as on the choragic monument of Lysicrates at Athens; sometimes of marble, but generally of terracotta ornamented with honey-suckle, or other decoration moulded on them. Also lions' heads carved on the upper mouldings of the cornice, either for ornament or to serve as spouts to carry off the water, as on the Temple of the Winds at Athens.

Antelmi, Joseph, a French ecclesiastical historian, was born at Fréjus, July 25, 1648, and died June 21, 1697. He was canon of Fréjus, and first published a book, Le Sacrifice de Célestin, in 1680. In 1689 he wrote a dissertation, De Initia Ecclesiae Foro Juliano, in which he designed to extend. In 1694, by the aid of père La Chaise, he obtained the position of grand-vicar and official with the bishop of Pamiers. In 1689 he published upon the works of St. Leo the Great and of St. Prosper certain sketches directed against Pasquier.Quesnel, who had attributed works belonging to St. Prosper to St. Leo. Antelmi also wrote, De Iota Sancti Martini, Turonensis Episcopi, et quorumdam ejus Gestorum Aetatebus. He gave to the convent of Cl. Ludovicum Thomassium de Musange; Assertio pro Unico Sancto Eucherio Lugdunensi Episcopi, Opus Posthumum; accessit Concilium Regisus sub Rotasigno Metropolitano Aquensis A. 1685; nunc primum proditum integrum, et notis illustratum, Opera Caroli Antelmi, descripti Episcopi Grassensi, Frapastrosi Commentatoribus (ibid. 1729). See Hoefer, Nouv. Biog. Générale, s. v.

Antelmi (or Antelmi), Léonce, grand-vicar of Fréjus and provost of the cathedral of that place, lived near the close of the 17th and the commencement of the 18th century. Père Lelong attributed to him a work on the life of Francis Picquet, consul of France and Holland at Aleppo (Paris, 1782); but Peyrand claimed that it belonged to Charles Antelmi, bishop of Grasse. The preface, however, indicated that it was commenced by Charles and continued by his brother Léonce. See Hoefer, Nouv. Biog. Générale, s. v.

Antelmi, Nicolas, a French theologian, was born in the last half of the 16th century, and died March 3, 1646. He was vicar-general of the diocese of Fréjus, and was very intimate with the learned patron of literature Peiresc, and furnished the brothers Gaucher and Louis de St. Martha for their Gallica Christiana the catalogues of the bishops of Fréjus, which he had edited upon the more ancient documents of the bishopric. Nicolas Antelmi wrote Adverseevoria, which was quoted in the treatise of Joseph Antelmi, De Inuittia Ecclesiae Foro Julianensi (Aix, 1680), p. 170. See Hoefer, Nouv. Biog. Générale, s. v.

Antelmi, Pierre, a French theologian, nephew of Nicolas, was born at Fréjus near the commencement of the 17th century, and died Nov. 27, 1668. He studied theology and jurisprudence at Paris. He wished to follow in the footsteps of his uncle, whom his old age, had raised a dissension concerning the celebrated Peiresc in establishing, like him, a rich cabinet of antiquities. He applied himself with ardor to the search for monuments of his native country, and formed a very beautiful collection. Afterwards he yielded up his cabinets in favor of the bishop of Fréjus. He gave to him, and to other things, the beautiful trivet of bronze, upon which Peiresc wrote a dissertation. Peiresc died in 1637, and Antelmi abandoned the study of antiquities in order to devote himself to theology. He restored the ancient rites and rejected all the fabulous traditions concerning St. Léonce, the patron of the Church of Fréjus. See Hoefer, Nouv. Biog. Générale, s. v.

Antemision. See Antemensemium.

Antenatâle Domini, another name for Advent, the time immediately preceding Christmas-day. See Staunton, Eccles. Dict. s. v.

Antepagmata, dressings or architrave of a doorway. This term does not include the frame of the door, which is of wood, but only the stone decorations, or stucco, when that material is used.

Antependium (or Ante-pendium,) a veil or hanging in front of an altar. The use of such a piece of drapery no doubt began at a period when altars were first constructed with cancellated fronts. The veil hanging in front would protect the interior from dust and from profane or irreverent curiosity. In the 7th and 8th centuries, and costly stuffs are often mentioned as suspended "before the altar," as in the case where pope Leo III gave to the Church of St. Paul at Rome a red veil which hangs before the altar, having in the middle a cross of gold embroidery and a border of the same. It is possible, however.
Antes, Henry, a minister of the Reformed (Dutch) Church, was born in America in 1726. He has been often referred to as "the famous and active German Reformed layman of Frederick township" (now Montgomery County, Pa.) from 1730 to 1748. He was a prominent mover in an organization to unite all religious souls in what was called "The Congregation of God in the Spirit." He himself issued a call to all Christians in 1741 to meet at Germantown, which was followed by six successive meetings in the first half of 1742 of like character, called symo

ods. It was through these meetings that the aforesaid organization was perfected. It received all evangelical Christians without interfering with their creeds. In 1742 Mr. Antes was himself licensed by this Synod to go forth and preach, which seems to have been successful, as he is spoken of by all in the highest terms. This effort, while it may have shown the longings of the Christian world for closer union, was premature, and was exhausted by 1748. In 1747 a Lutheran, and in 1748 a Reformed, synod were organized. About the same time the Moravians organized, and each drew its own material to itself. Mr. Antes joined the Mora

vians, but on account of certain vestments which were introduced into their communion service, he left, or separated from, them in 1750. After his separation, he assisted them frequently, thereby showing that he was kindly disposed towards them. Upon his separation from the Moravians he became an Independent, and so remained until 1755, when he died, beloved and respected by all. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 166.

Antes, John, a missionary of the Moravian Church, was born March 4, 1740. He was sent from this country to Hermhut, in Germany, in 1764. Five years after, he went as far as Cairo, in Egypt, with the purpose of engaging in missionary work in Abyssinia, but on account of the condition of the country for which he deemed good reasons, to abandon his undertaking. Subsequently he returned to Germany, where he remained for some time, and then, in 1808, he went to England, where he died, in the city of Bristol, Dec. 17, 1811. He was the author of a work entitled Observations on the Manners of the Egyptians, and he wrote also a Memoir of his own life. See Allen, Amer. Biog. s. v. (J. C. S.)

Anteverta (also Anteverta), in Roman mythology, is a goddess representing the knowledge of the past, as her sister Postverta represents the knowledge of the future. Both are called sisters of the prophe

y, and goddess Carmenta, and they are even represented as the same with her, or a personification of the same goddess. According to some, they are goddesses of births—Anteverta attending to the births with the head first, Postverta to those with the feet first.

Antathasmyira, in Hindit mythology. Nark, or Hell, is divided into twenty-one parts, one of which is called Antathasmyira.

Anthelmus, Sr., bishop of Bellay, was the son of a gentleman of Savoy, named Hardowin. He was born in 1107, became a monk of the Carthusian Order, and in 1141 general, which office he filled for twelve years with great zeal and firmness. In the great schism caused by the antipope Octavianus, he managed so that the whole order of Chartreux adhered to Alexander III, the lawful pope. In 1168 he was created bishop of Bellay, and excommunicated Humbert, count of Sa

voi, who had unjustly imprisoned a cleric of the dio

cese of Bellay. The pope having absolved the count, Anthelmus retired in disgust to the Grande Chartreuse, whence he was forcibly brought back to Bellay, and died June 26, 1178.

Anthophoria (from ἀνθοφορία, a flower, and φέρω, to carry away), an ancient festival celebrated in Sicily in honor of the heathen goddess Proserpine (or Persephone), in commemoration of her return to the Fier after her wedding with the god of the spring, after being carried away by Pluto; accordingly, it is a flower festi

val. Festivals of the same kind were held in honor of other deities, on which occasions maidens walked in processions carrying baskets filled with flowers, while a tune called Hierakion was played on the flute.

Anthestheria, an Athenian festival held annually in the month of Anthesterion, corresponding nearly to our February, at which time the wine of the previous vintage was considered fit for use. The object of the festival was to celebrate the arrival of that season and the beginning of spring. It lasted three days, from the 11th to the 15th of the month. On the first day, called Pithegia, or "jar-opening," libations were offered from the newly opened jars to the god of wine, all the house

hold, including servants or slaves, joining in the festi

vities of the occasion. The second day, which was named Choes, or "the pouring," was a day of merrymak

ing. The people dressed themselves gayly, some in the mode of the rustic Bacchus, others in the guise of Bacchus, and paid a round of visits to their acq

uaintances. Drinking-clubs met to drink off match

es; while others did not forget deceased relations, but poured libations on their tombs. On the part of the State, this day was the occasion of a peculiarly solemn and state ceremony in one of the temples of Bacchus, which for the rest of the year was closed. The Basil

issa (or Basilissima), wife of the Archon Basilissus for the time, went through a ceremony of marriage to the wine god, in which she was assisted by fourteen Athenian matrons called Gerara, chosen by the Basilissus, and sworn to secrecy. The third day was named Choros, or "jubilation." The feast was offered annually in his capacity of a god of the lower world; rejoicings and games were held; and though no tragedy was allowed to be performed in the theatre, yet there was a rehear

sal, at which the players for the ensuing dramatic festi

vales were selected. See Encyclop. Brit. (5th ed.), s. v.

Anthiasists, a sect of heretics who held all labor to be sinful, and therefore passed their time in sleep. St. Philastrius mentions them in his work on heresies, but does not specify the time when they appeared. Landon, Eccles. Dict. s. v.

Anthimus, bishop of Tyana, joined with Basil, A.D. 372, in subscribing a circular letter addressed by the Oriental bishops to those of Italy and Gaul; but immediately after discussions broke out between them. On two several occasions we find Anthimus in a position of antagonism to Basil. (a) When the province of Cappadocia was divided and Tyana became the capital of the second division, Anthimus insisted that the ecclesiastical arrangements should follow the civil, and claimed metropolitan rights over several of Basil's su

fragans. (b) On another occasion Faustus had applied to Basil to consecrate him to an Armenian see; but, as he did not produce the proper authority, the consecration was deferred. He immediately applied to Anthimus, who at once complied with his request, thus setting canonical rules at defiance. A reconciliation seems to have been effected, as we find Basil and Anthimus in friendly terms. Except in connection with Basil and Gregory, nothing is known of this prelate.

Anthon, Henry, D.D., a clergyman of the Prote

stant Episcopal Church, was born in New York city, in March, 1755. His father, Dr. G. C. Anthon, though of German birth, was educated in this country, and settled in New York at the close of the 18th cen

Theory. Henry Anthon, the son, was the brother of Charles, the classical scholar. He was ordained dea

con in November, 1816, and took charge of the parish
in Red Hook, N. Y.; removed to South Carolina in 1819; was called to Trinity Church, Utica, N. Y., in 1821, and remained until 1829, when he accepted the pastorate of St. Stephen's Church, New York city; and became pastor of Trinity Church in 1831, which position he held until 1836, when he was chosen rector of St. Mark's, in the Bowery, spending in this parish the last twenty-four years of his life. He died in New York city, on the 5th of December, 1856. His funeral was conducted by the Rev. Artist Carey's ordination, July 2, 1843, and circumstances attending it, led to Dr. Anthony's separation from those with whom, ecclesiastically, he had formerly been associated. He was at one time editor of the Protestant Churchman, and was one of the founders of the Evangelical Knowledge Society, as well as the Church Missionary Society. He was thoroughly honest in his opinions, and was distinguished for his tenacity of purpose, intellectual strength, and purity of character. See Amer. Quart. Church Rev. 1861, p. 187.

Anthony, John, a native Wesleyan missionary, was born at Galie, Ceylon, Aug. 28, 1795. He was converted about the time of the commencement of the mission in Ceylon. His ministry was useful and zealous. He was a man of simplicity in his manners, yet powerful in his prayers and sermons. He died at Colombo, July 24, 1845, where he had labored for several years, and his death was deeply felt both by the Church of which he was pastor and by his European brethren. See Minutes of English Wesleyan Conference, 1846.

Anthony, a disciple and imitator of St. Simeon Stylites, Bishop of Cappadocia, about A.D. 460, and wrote the Life of that saint. See Evagrius, Hist. Eccles. I, xiiii, 270; Cave, Hist. Lit. ii, 448.

Anthony of Bologna (or of Verceil), so called from the place of his birth, was a Franciscan of the Congregation of Regular Observants. He was a very celebrated preacher, and flourishing about 1480. His Quaestiones Exegetice Christiansae Fidei was printed at Venice in 1492, at Lyons in 1504. He also wrote a Treatise of the Virtues (Haguenau, 1512), and another Quaerogesta on the eternal fruits of the Holy Spirit, given by Walding, De Scriptoribus Ord. Minor. p. 29. See Cave, Hist. Lit. ii, 195.

Anthony the Blessed, a Dominican of the 15th century, was a native of Pietmont, who received the religious habit at the hands of St. Antoninus, archbishop of Florence. In leaving Sicily for Naples, he was seized by corsairs and carried to Tunis, where he abjured the Christian faith, and embraced Mohammedanism in 1459. He quickly, however, repented, resumed his religious dress, and in a numerous assembly of the infidels declared himself to be a Christian and ready to die for the faith. Upon this he was stoned to death. It is said that his body resisted the flames into which his persecutors had thrown it, and was subsequently buried at Carthage by the Christians in a Genoese church. His Life was written by Francis de Castiglione.

Anthony, St., surnamed Cauleas, the second patriarch of Constantinople of the name, was born about 829. At the age of 30, he retired into a monastery, of which he afterwards became abbot, and where he did vast good by his wisdom, excellent government, and rare example. In 894 he was raised to the patriarchal throne, to succeed St. Stephen. When in this elevated position he relaxed nothing from his former disciplined life; he spent his days in penance and prayer, in visiting and comforting the poor and sick, and in other deeds befitting a Christian bishop. After governing his Church two years, he died, Feb. 12, 896, the day on which he is commemorated. See Orosius Christ. i, 250; Baillet, Feb. 12.

Anthony, St., of Larnia (also called Antonius Cyrus), was the son of a man of name in Pannonia, named Secundus. After the death of his father, Anthony retired into different solitudes, and lived a strictly ascetic life, until at last, to avoid the persons who flocked to him on account of his reputation for sanctity, he retired into the monastery of Lerina, where he died at the end of two years, about 326, aged about forty-eight years. His name occurs in the modern Roman martyrology, December 28. His Life, by St. Emundius of Pavia, is in Suria. See Baillet, December 28.

Anthony, St., of Lithuania, a martyr, met his death at Wilna in 1328, by Olgar, grand-duke of Lithuania. He had, with his brother, renounced Paganism, in order to embrace the Christian religion. The grand-duke of Lithuania, having tried in vain to cause them to renounce the new faith, put them to death. The anniversaries of these two devout and men of Jesus Christ are celebrated April 14. See Hoefer, Nouv. Hist. Générale, a. v.

Anthony Melissa (so called from the sweetness of his discourses) was a Greek monk, and is said to have lived about 1140. He wrote, Libri II. Locorum Communiosis, or of sentences collected out of the fathers concerning the virtues and vices, published at Paris, in Latin, 1575, 1590, and contained in the Bibliothèque Fratres, tom. iv. It is remarkable that in the introduction of some sermons, attributed to Trithemius and others to St. Anthony the Great. See Cave, Hist. Lit. ii, 219.

Anthony le Quien, founder of the Congregation of the Holy Sacrament of the Order of St. Dominic, was born in Paris, Feb. 23, 1001, and assumed the habit of his order Aug. 16, 1022. He was a man of strictly religious and austere life, and was the means of withdrawing multitudes of persons from the paths of sin by his example and his preaching. He founded a Reformed congregation of his order, and styled it the Congregation of the Holy Sacrament. He died Oct. 7, 1576, leaving several works of piety; among them, one On the Devotion to the True and Holy Sacrament of the Lord Jesus Christ: another On the True Means of Arriving Soon at the Highest Christian and Religious Perfection: a third On the Love of Jesus towards the Soul, etc.

Anthony de Raimpogollis (Antonius Rampelogus), an Italian monk of the Order of Augustine Hermits and a doctor in theology, flourished at the beginning of the 16th century, and especially distinguished himself at the Council of Constance in 1418 by his eloquent sermons against the Hussites. He wrote, for the use of the young persons of his order in the monastery at Naples, a work entitled Figura Biblica, which possesses strongly curious, and which was placed upon the Index Expurgatorius. It was printed several times in Paris and elsewhere. His Dictionarium Pomperum de Scelationum Humanae was published with the above, at Paris, in 1497, 8vo. He is also reputed to be the author of the Aureum Bibliothorum Repertorium. See Cave, Hist. Lit. ii, 121.

Anthony of St. Michael was a native of Aries, in Provence, and recollct of the province of St. Denis. He was a man of piety, zeal, and knowledge, and founded the Confraternity of the Guardian Angel, for which he acquired a considerable extension by his discourses and writings. He died July 18, 1650, leaving, among other works, The Rules of the Confraternity of the Guardian Angel: Two Books on Angels: On the Eotechnies of the Erotic Life: The History of the Passion of our Lord, in Latin and French.

Anthony of Verceil. See Anthony of Bar-Loche.

Anthony, George, a Protestant Episcopal clergyman, officiated in 1585 at Jamestown, R. I., serving St. Matthew's Church, and continued so to do until the close of his life. He died in 1686. See Prot. Episc. Almanac, 1687, p. 101.
any doubt about their consecration; and where that was the case the sanctifying power of this cloth was considered sufficient to remedy the defect. In the Oriental ritual there is an order for the consecration of these cloths, which, owing to the scarcity of consecrated buildings at the present time, are much used by the Greeks to supply the need of a consecrated altar. This consecration ought to take place only at the dedication of a new church. "Relics being pounded up with fragrant gums, oil is poured over them by the bishop, and, distilling upon the corporal, is supposed to convey to them the mysterious virtues of the relics themselves. The holy eucharist is celebrated on them for seven days." These Antimensia must be sufficiently large to cover the spot occupied by the paten and chalice at the time of consecration. The Syrians, instead of these, consecrate slabs of wood, which appear to be used even on altars which are consecrated. In the absence of an Antimensium of any kind, Syriac usage permitted the consecration of the eucharist on a leaf of the Gospels, or, in case of urgent necessity, on the hands of the deacon.

See Gehr, Eucharisticum, p. 468-654; Suicer, Theaur. p. 377; Martene, lib. i., cap. iii., art. 6. No. 7. See Antimensium.

Antichinthepisidia. Among the present ruins of this once important city are a large building, probably a church, of prodigious stones, of which the ground-plan and the circular end for the bema still remain. There are also the ruins of a wall, of a temple of Dionysus, and of a small temple. Another construction, apparently of the principal temple, is cut in the rock in a semicircular form, in the centre of which a mass of rock has been left, which is hollowed out into a square chamber. Many of the ancient structures, with several broken fluted columns, are spread about the hollow. See Lewin, Life and Epistles of St. Paul, i. 137 sq.

ANTIOCH IN SYRIA. The great interest attaching to this place as the seat of the mother Church of the Gentile world, justifies us in a few additional particulars respecting its modern condition. The city is now ac-
cessible only on horseback, by way of Aleppo. It is thought to contain about six thousand inhabitants, including a few Christians. Since the last earthquake (April, 1879), which overthrew one half of the houses, an almost entirely new town has sprung up, consisting, however, of unsubstantial buildings rudely constructed of irregular fragments of stone, held together with mud or inferior mortar. The interior of the town consists of dreary heaps of ruins and unsightly houses, interspersed with rubbish and garbage. The bazaar is insignificant. On the east side of the town is a large silk-factory. Near it are the houses of the vice-consuls, all of whom (except the French) are natives, and speak their own language only (generally the Turkish). On the river Orontes are a number of large water-wheels for irrigating the gardens. See Budeker, Palest. and Syria, p. 578.

**Antioch.** By way of supplement, we notice—
12. Antiochus (XIII), surnamed *Asiaticus*, son of Antiochus Eusebes, succeeded in ascendency the throne of Syria in B.C. 69; and, after a reign of four years, was expelled by Pompey, and Syria became a province of the Roman empire. See Appian, Syr. p. 49, 70; Justin, xi, 2; Clinton, Fasti Hellenici: the Civil and Literary Chronology of Greece (Oxford, 1851), p. 344–348. (B.P.)

**Antipanion** (*Avriron*), a Greek term for a border or edge-band, corresponding to the Latin "apparel."

**Anti-pasch** (or **Antipascha**)? (*Avriron*), Low-Sunday, the Sunday after Easter-day, *Domincas in albis*, the Sunday within the octave of Easter.

**Antipatria.** The identity of this place with the modern *Kefr Saba* seems to be conclusively proved by the general coincidence in location and distance from other known towns, and especially by its agreement with *Caphar-saba*, which Josephus repeatedly states was the old name of Antipatris. Nevertheless, both Lieut. Condor and Major Wilson contend (Quar. Statement of the "Pal. Explor. Fund," July, 1874, p. 184 sq, 192 sq.) for its situation at *Ras el-Ain*, six miles to the south, for the following reasons: (1.) The abundant water and fertility of the spot, in accordance with the representations of all ancient writers; whereas at Kefr Saba there are only two indifferent wells. (2.) The naturally favorable site of Ras el-Ain for a city, especially the strong mil-
Map of Modern Antioch in Syria.

Antipendium. See Antependium.

Antiphon-lectern, a lectern which stands in the centre of the floor of a choir, chancel, or chapel, facing the altar, at which the antiphons are solemnly chanted. Here the cantors stand at certain periods of the service in order to command a full view of the choir, and so as to enable the choir to follow them both in time, tune, and due regularity. See Lectern.

Antiphonon (ἀντιφώνον) is, 1. The alternate chant of the two sides of a choir; 2. A verse or vernicle used as a key-note to a psalm or canticle; 3. An anthem sung during the Liturgy in the Eastern Church.

Antipope, the chief of a party who causes a schism in order to dethrone a pope lawfully elected, and to assume his place. Twenty-seven such illegal competitors for the papacy are reckoned from the third century to the present time, viz.:

1. Novatian, who disputed the see with Cornelius, in 201.
2. Urculanus, with pope Damascus, in 267.
3. Eutarius, with pope Boniface I, in 418.
4. Laurentius, with pope Symmachus, in 498.
5. Dioscorus, the deacon, with pope Boniface II, in 559.
7. Theodore and Pascual, with pope Sergius, in 667.
8. Theophylact, with pope Paul I, in 757.
9. Constantine, forcibly held the see thirteen months after the death of Paul.
10. Philip, a monk, declared pope by the faction of Waldirpus, in 766.
11. Zosimus, disputed the see with pope Eugenius II, in 854.
13. Sergius, with pope Formosus, in 891.
14. Boniface, after the death of Formosus, in 906, driven out by pope Stephen VII.
15. Leo, disputed the see with pope John XII and Benedict V, in 900 and 964.
16. Gregory, with pope Benedict VIII.
17. Silvester III and John XXII contested the see with pope Benedict IX; all three resigned in favor of Gregory IX, in 1344.
18. Minchus (styled Benedict), contested the see with pope Nicholas II, in 1009.
19. Cadolus (Honorius I), with Alexander II, 1061.
20. Gulbert of Ravenna (Clement III), with Gregory VII, in 1073.
21. Theobald (Celestine II), with Honorius II, in 1194.
22. Peter (Anacletus II), with Innocent II, in 1139.
23. Octavianus (Victor IV), with Alexander III, in 1159.
24. Peter (Nicholas V), while the see was in France pope John XXII arrested him.
25. Robert (Clement VII), began the great schism in 1378, and held the see at Avignon, against popes Urban VI and Boniface IX.
26. Peter of Luna (Benedict XI, XII, or XIII, according to different writers), held the see thirty years at Peniscola, Spain, against Boniface IX and his successors.
27. Giles de Mynoz, a Spaniard (Clement VIII), opposed pope Martin V five years, viz. from 1494 to 1499.
28. Anastasius, or pope Felix V, is also reckoned among the antipopes by Roman writers; but, having been elected in the Council of Basle, lawfully assembled, in which Eugenius IV had been previously deposed, he cannot justly be regarded in that light. Felix renounced the pontificate in 1449.

Antiquari, a name given to copiers of ancient books and documents in religious houses. They were generally regulars belonging to some order, and lived in monasteries.

Antiquario, Jacopo, an Italian prelate, and native of Perugia, was born near the middle of the 15th century. He was secretary to cardinal Savelli, legate of Bologna, then of the duke of Milan, John Galeazzo Sforza; and was employed in several important matters. He remained at Milan after it had been conquered by the French, and delivered a discourse, which he pronounced in the name of the people of Milan, on a solemn occasion, and which was published under the title Oratio Jacobi Antiquarii pro Populo Mediolanensi, in Die Triumphi Ludo- vici Galliarum Regis et Mediolani Ducis de Frantis Ve- neritis (Milan, 1509). He obtained rich benefits of pope Alexander VI; and distinguished himself by his regularity of morals, his ability, and by the support which he lent on all occasions to people of learning. He died at Milan in 1512. A collection of his Latin letters were printed at Perugia in 1519; several are also found among those of Angelo Poliziano and in other collections. See Hoefer, Nouv. Biog. Générale, s. v.

Antist, Vincent Justinian, a Spanish Dominican, was born in Cordova. He was prior of his order, and died in the year 1599, leaving many works. Among them are, Notes on the Opuscula of St. Vincent Ferrer: — A Defence of the Images of St. Catherine of Siena, etc., in Latin:—A Life of St. Vincent Ferrer, and lives of some other saints, in Spanish:—A Treatise on the Conception of the Blessed Virgin (Madrid, 1615).

Antistes. This title appears to have been common to bishops and presbyters in the early Church. As the name sacreus is common to both estates in respect to the offices of divine service, which were performed by both, so in respect of the government of the church, which they were intended to direct, we find them designated alike—sometimes as "presbyters," as marking their age and dignity; sometimes in respect of their "cure" or charge, as "antistes" prepositor. For example, in the first canon of the Council of Antioch, A.D. 341, the bishop and presbyters are both expressly classed together thus, and the corresponding title of "antistes" is evidently extended to the second order of the ministry by St. Augustine. This usage of the word agrees with that of archimandritos in the Jewish synagogue, and may have been suggested by it.

Antisthenes, the founder of the Cynics, was the son of Antisthenes, an Athenian. He flourished B.C. 366. In his youth he fought at Tanagra (B.C. 420), and was a disciple of Theron, an elder of the Cynics, and then of Diogenes, whom he followed until his death. He is said to have been instrumental in securing the punishment of the persecutors of the latter philosopher. He taught in the Cyno-sarges, a gymnasium for the use of Athenians born of foreign mothers, near the Temple of Hercules. From this circumstance some derive the name Cynic, while others derive it from xnoías, a dog, on account of the habits of the sect. He died at Athens in the age of seventy. His writings were very numerous, chiefly dialogues.

His philosophical system pertained chiefly to ethics. The wise man, he claimed, conforms his acts to perfect virtue; and pleasure is not only unnecessary to him, but a positive evil. He is said to have held that pain and infancy are blessings. He did not, however, contemn the pleasures which spring from the soul, and the enjoyments of a wisely chosen friendship. The aim of the true man must be to become, as far as possible, independent of everything outside, using it as needful, but not desiring it as a gratification. Such a mastery of self he called virtue, and it was enough for happiness. Once attained, it can never be lost. Antisthenes did not encourage the formality of a school, and even drove away the curious and enthusiastic with his staff except Diogenes, who would not go away; but he taught his example and by his sarcastic words. The Cynics adopted a peculiar garb; at first, perhaps, for reasons of economy, but subsequently as a symbol of his profession. "A rough cloak, which could be doubled to counterfeit an inner garment, and served the purpose of a night covering; a wallet, in which provisions could be carried; a staff to support his steps, and perhaps something from which to drink, constituted the property of the barefooted Cynic; and to these was afterwards added a long beard." The followers of Antisthenes lived on the aims of the public, and wandered from place to place. Many of their habits were decidedly indecent. Whatever they had to do, they deemed it proper to do in public. There is no citizen of the world, and not of a particular city. Some of the Cynics even maintained the advisability of a community of wives. Antisthenes was a voluminous writer; his works, according to Diogenes Laertius, filled ten volumes. Of these scarcely anything is left. The fragments which remain have been collected by Winckelmann (Antisthenes, Fragmenta [Turici, 1842]), and this small work, with the account of him given in Ritter, Gesch. der Philosophie (vi, 4), will supply all the information that can be desired. See Smith, Dict. of Greek and Rom. Biog. and Mythol. s. v.; Eucypol. Brit. (9th ed.), s. v.

Anticoncubinators, those who endeavor to subordinate the character of Christ and Christianity to the interests of this world, are held to be the great majority. They have been rejected by the Old Testament and sunk down to infidelity. With many their infidelity is a mere negation; they have renounced authority, and can receive nothing without evidence. Still, they are open to conviction. Another and increasing party places themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. In Germany and elsewhere on the Continent of Europe, the writings of Mozart have been profusely translated (q.v.) and have done much to alienate the Jews from all the old standards, and to create a reckless spirit of speculation and infidelity. Rationalism has taken the place of Judaism. Since the death of Mendelssohn, in 1785, the Anti-Talmudists have been every year growing in numbers in Europe. See Ka-riets.

Antithés, a name given to all those Jews who reject the Talmud, whether they adhere to the teachings of the Old Testament or not. By far the greater portion of the Anti-Talmudists have gone further than simply to reject the Rabbinical teachings. They have also rejected the Old Testament and sunk down to infidelity. With many their infidelity is a mere nega- tion; they have renounced authority, and can receive nothing without evidence. Still, they are open to conviction. Another and increasing party places themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. In Germany and elsewhere on the Continent of Europe, the writings of Mozart have been profusely translated (q.v.) and have done much to alienate the Jews from all the old standards, and to create a reckless spirit of speculation and infidelity. Rationalism has taken the place of Judaism. Since the death of Mendelssohn, in 1785, the Anti-Talmudists have been every year growing in numbers in Europe. See Ka-riets.

Antithéos (ἀντιθεός, opposed to God), a Greek epithet for Satan.

Antoine, Paul Gabrini, a French Jesuit, was born Jan. 21, 1679, at Lunelville, in Lorraine. He joined his order in 1711, lectured on theology and philosophy at Pont-à-Mousson, and died Jan. 22, 1743. He wrote, Theologia Moralis (Nancy, 1781, and often, 5 vols.):—Theologia Universa Dogmatica (ibid. 1785, 7 vols.):—Lectures Christianes par Forme de Meditation sur les Grandes Verites de la Foi (ibid. 1785):—Démonstration de la Vérité de la Religion Chrétienne et Catholique (ibid. 1793). See Calmet, Bibliothèque Lorraine (Nancy, 1750); Chevrier, Mémoires pour servir à l'Histoire des Hommes Illustres de Lorraine (Brussels, 1754). (B. P.)

Antoll, Jacob Bar-Samson, a Spanish rabbi, was born in the kingdom of Naples during the reign of the emperor Frederick, in the first half of the 13th century. He was son-in-law of Samuel ibn-Tibbon, the celebrated translator of the works of Maimonides. Antoli distinguished himself in the crowd of Rabbinical commen- tators, in that he strengthened himself by the study of
philosophy; but this was considered a dangerous innova-
tion, and called forth violent opposition, for the
most part, from his colleagues. He died in 1328. He
wrote, Malvad Mattaemutin, containing philosophical
sketches of the Pentateuch, which have been partially
preserved in R. M. de Hennezel's, a Hebrew transla-
tion of the Primalconsenta of Aristotle:—Sepher Medina;
this is a translation of the Arabic
comentary of Averroes upon Aristotle:—a Hebrew
translation of the Arabic work of Alfarag, entitled
Elbotes of Astronomy. He also prepared other translate-
Bibl. Jud. i, 46.

Antolianus, St., a martyr of Avuirue, who suf-
fered under Chrobus, one of the German kings of Pome-
ania, about 266.—Landon, Eccles. Dict. a. v.

Antolinés, Don José, a Spanish historical and portrait
painter, was born at Seville in 1639, and stud-
tied under Don Francisco Rizi. There are two fine
pictures by this master in the Church of La Maga-
lena at Madrid, representing the Miraculous Concep-
tion and the Good Shepherd. He died in Madrid in
1765.

Anton, Karl, a convert from Judaism, and lector
of Jewish literature at the Helmstüdt University, was
born at Mitau, in Courland, Sept. 11, 1722. He descen-
ded from a very learned family, to which belonged Bar-
eruf, celebrated in MS. in the Yale H. L. Vital, and
is. He was the famous Elieschutz, whose lectures he attended
at Prague, and for whom he not only preserved a grate-
ful heart, but wrote in his favor when accused of heresy.
In the year 1748 he embraced Christianity, taking the
name Karl Anton instead of his former Jewish name,
Moses Gerson Kohen. The Jewish historian Dr. Grätz, in
his partisan manner, especially when referring to Hebrew
Christians, speaks of Anton as of having embraced Chris-
tianity out of worldly interests, without bringing any
proof to make his assertion good. Anton — the date of
whose death we cannot give—wrote, Nachricht von dem
dem folgenden Meissens Subkathari Zevi (Wolfgangstätt, 1752):—Einleitung in die jüdischen Rechte (Brunswick,
1756):—Wahr Gründen welche einen Jud zu Jesum
Christum führen können (Helmst. 1758):—Entwurf der
Erklärung jüdischer Gebräuche (Brunswick, 17... 8, etc.).
sq. (B. P.)

Anton, Konrad Gottlob, professor of Ori-
tental languages at Wittenberg, was born in 1745, and
died July 4, 1814. He published, Rationem Prophetae Mes-
hanus Interpretantis Cerisinsiam Nostroque Astati Aco-
modassimatis Exponit (Desau, 1786):—Abhandlung von
der allen hebräischen Tonkunst, a treatise published in
Paulus's Neuens Reperiturum, iii, 26 sq., in which he
regards the accents as musical notes, according to the
melody of Hebrew hymns is to be decided. This
idea he further developed in his musical exposition of
the Song of Songs, Salomons Carmen Melicem (Vizeb.
and Lips. 1800). Besides, he wrote De Verstimmung
Librum Jonas Interprettantis Ratione (1744), and Nova
Lect I Stam. et, 19 Interpretandi Ratio (1780). See the
biography in the Programm published by his son, Karl
Gottlieb Anton (Göritz, 1816); Rosenmiller, Handbuch
für die Lit., Bibli. krit. u. Expres., iv, 146; Allgemeine
deutsche Biographie, a. v.; Winer, Handbuch der theol.
Lit. II, 99; Steinschneider, Bibli. Handbuch, No. 126,
127. (B. P.)

Anton, Paul, a Protestant theologian of Ger-
many, was born in 1681 at Hirschfeld, in Upper Lusatia.
He studied at Leipzig; accompanied, in 1687, prince
Friedrich August of Saxony on his tour through France,
Spain, Portugal, and Italy; was appointed, in 1689, su-
perintendent of Prince Albert, at Saxagh, in 1702 court-
secretary at Eischain; at the suggestion of Spener he was called,
in 1695, to Halle as professor of theology and member of
the Magdeburg Consistory; and died in 1780. He was
one of the founders of the Pietistic School at Halle,
where he had labored together with the famous
Franke. Of his writings, the most important is his
Collegium Anthesierum (edited by Schwentez in 1782).
See Herzog, Real-Encyclop. a. v.; Lichtenberger, En-
cy clopedia des christlichen Lebens in der Stadt Halle.

Anton, Ulrich, Duke of Brunswick, was born
Oct. 4, 1638, and studied at Helmstädt. He was a
very learned man, pupil of two of the most distin-
guished scholars of the day, and a good and pious sov-
ereign. The stain in his career is that in extreme old-
age he embraced the Roman Catholic religion, avowed-
ly from political motives, and then again revenged
Lutheranism on his death-bed. But except for this
inconsistency, he deserved and enjoyed the esteem of
his people. He died March 27, 1714. He wrote several
hymns, which are extremely good, graceful in form,
and deep in feeling; and have become very well known,
viz., Wer Geduld und Demuth liebt (Engl. transl. in
Winkworth's Christian Singers, p. 225, "Patience and
humility"):—Nach dir, o Herr verlanget mich (Engl.
transl. in Lyra Germ. i, 145, "O God, I long thy
to see"):—Nun treu ich wieder aus der Ruh (ibid., p. 229,
"Once more from rest I rise again"):—Lasch dich, Gott,
den erschauern (ibid., p. 150, "Leave all to God"). See
Koch, Gesch. des deutschen Kirchenleidens, iii, 587
sq. (B. P.)

Antonelli, Giacomo, an Italian cardinal and statesman,
was born at Sonnino, on the Neapolitan frontier, April 2, 1806. Though of an ancient family,
he was the son of a herdsman, and was educated at the
Grand Seminary of Rome, where he attracted the at-
tention of Gregory XVI, who raised him to the prelacy
and appointed him to several important offices, in
1845 to that of minister of finance. After the acces-
sion of Pius IX, he became cardinal, June 12, 1847,
and in 1848 prime-minister, in which position he won at
first the favor of the popular party. After the assassi-
nation of the pope's political adviser, Bossi, Antonelli
urged Pius IX to leave Rome, and joined him at Gaeta
in November, 1848, where he conducted the negotia-
tions which resulted in the pope's return to his capital
under the protection of the French army, April 12, 1850.
He now became secretary of foreign affairs, and
maintained a conservative policy, to the great exaspera-
tion of the Liberals. He, however, maintained his posi-
tion against his opponents, and did all in his power to
stem the tide of events in Italy. In 1867 he became
curator ad interim of the University of Rome.
After the death of cardinal Ugolino, he became dean of
the Order of Cardinal Daemons in January, 1868. He
re-
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Acting as if Europe were still under the temporal and spiritual power of the pope, he fulfilled the functions of prefect of the Propaganda with all the bias of a reactionary mind. During the French Revolution he was one of the chiefs of the assembly of the State, and proposed, in concert with the fiscal Barbier, more extreme measures. In the meantime, he supported the vote of Jan. 15, 1791, for the sanction of the civil constitution of the clergy, decreed by the National Assembly of France, July 12, 1790. In 1800 he concurred in the election of Pius VII, and accompanied that pontiff on his voyage to Paris in 1804. He was driven from Rome in 1808 by the French, but was conveyed to Spoleto, and died at Sinigaglia, Jan. 28, 1811. In his youth he had written a life of the interdict of Innocent VIII., duke of Parma, which gave to Valtorta the idea of a piquant article entitled Le Roiyana mise en Interdît. Nevertheless, his letter to the bishops of Ireland showed that he held the same opinions of intolerance that were ascribed to him earlier. See Hoefer, Nouv. Biog. Générale, s. v.

Antonius, Sr., a virgin, who suffered martyrdom in Numidia with St. James, Marianne, and others in A.D. 599, under Valentinian. See Ruinart, p. 224, 225.—Landon, Eccles. Dict. s. v.

Antoniano, Silvio, an Italian cardinal, was born at Rome, Dec. 31, 1540. Son of a cloth-dealer, he at first applied himself to the study of the fine arts, and obtained the name of Il Poetico. He gained by his talents the favor of Hercules II., duke of Ferrara, who appointed him bishop of the age of the archbishop of Ferrara. At the death of his patron, he was called to Rome in 1559 by Pius IV., who made him secretary of cardinal Charles Borromeo. While acting in this capacity he wrote the Acta of the Council of Milan, and thereby gained a number of friends and patrons. Afterwards he was appointed professor of belles-lettres in the College of Sapienza at Rome. His lectures were brilliant, and it is said that on the day when he commenced the explanation of Cicero's oration Pro Marcello he had twenty-five cardinals in his audience. He was one of the most distinguished members of the Academy of the Vatican, established by cardinal Borromeo. He at length gave up belles-lettres in order to devote himself entirely to the study of philosophy and theology. He was ordained priest in 1557, and was appointed a little later secretary of the Sacred College. The popes Gregory XIII. and Sixtus V. confided to him several missions, which he performed successfully. Finally, Clement VIII. made him cardinal of the basilia of the Vatican, and then cardinal, March 3, 1598. He died Aug. 15, 1608. He wrote, Dell' Educazione Cristina de' Figliuoli Libri Tre (Verona, 1584; republished at Cremona, and then at Naples)—Orationes Tredicim (published after his death [Rome, 1610] by Joseph Castiglione). His Life is found in this last work. See Hoefer, Nouv. Biog. Générale, s. v.

Antonius, a bishop who wrote (A.D. 292) to Cyprian to assure him of his adherence to him and Cornelius against Novatian. He was afterwards much shaken by a letter from Novatian defending his doctrine and accusing pope Cornelius of laxity. Cyprian seemed, however, to have convinced him of the excellence of Cornelius's life and policy as well as of the danger of Novatian's rigour.

Antonius, Johannes, a Dutch Dominican of Nimeguen, was born in the first half of the 16th century, and died in 1588. He wrote several works highly esteemed by the fathers of the Church, of which the following are some of the principal: Opera omnia; Summa Gratii, Epist. Nunnarum, Creationis Hominis; Supplement Haemarri Basili Magni, Interprete Dionysio Romano ex quo, nunc primum typis excusum (Cologne, 1537):—Paulini Nolani quarto quarto Opera Omnia, H. Graevii studio restituta et illustrata (ibid. 1600):—Epistolorum D. Hieronymi Deus I, ab Henrico Graevio


Antonides, Theodorus, a Dutch theologian, who lived in the first half of the 18th century, wrote commentaries on the epistles of St. James, St. Peter, and St. Jude, and upon the book of Job. See Hoefer, Nouv. Biog. Générale, s. v.

Antonides, Vincentius, a minister of the Reformed (Dutch) Church, was born in Holland (7) in 1670. He was pastor of Bergen, in Friesland, Holland, from about 1695 to 1705, at which time he came to America. He served as pastor in the following places: Bushwick, Flatbush, Brooklyn, New York, Gravesend, and Jamaica, from 1705 to 1744. He died July 18, 1744. He was a gentleman of extensive learning, exemplary piety, kind, benevolent, and charitable to all; and resigned under all his afflictions, losses, calamities, and misfortunes, which befell him in his own person and family. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 167.

Antonius, St., the patron of Sorrento, in Naples, was born in the 8th century, and entered a monastery, observing the rule of Monte-Casino. Upon the death of Boniface, he was made abbot of St. Agrippinus. He died Feb. 18, 880, but his festival is observed on the 14th.

Antonius of Trento, in Naples, a Franciscan, was vicar of the province of St. Nicholas of that order, and died in 1459, leaving many works, among them, Sermones Quaestiones et Topicum Interrogations (Venice, 1588; Lyons, 1565, 4to).—Landon, Eccles. Dict. s. v.

Antonio de Fantis, a Franciscan of Treviso, was one of the most sublime defenders of the doctrine of the Scutus in the 16th century. Besides a Commentary on the first and second of the Sentences, he wrote Tabula Generalis Scotorum Substantiatis Sectionibus Olot.—Landon, Eccles. Dict. s. v.

Antonio de Ferrari, an Italian sculptor, lived, according to Vasi, about 1450. He executed three statues for the Cathedral of Siena, and made some of the works for the external embellishment of the cathedral. In the year 1467 he executed a statue of St. Peter.

Antonio of SANTA MARIA, a Spanish Franciscan, was born at Placentia, in Estremadura, about 1521. Early distinguishing himself in letters, he took the degree of doctor at Salamanca, where he returned to Rome, and was employed in the apostolic chamber. Upon his return he assumed the habit of the Franciscan Discalcedes. He died at Segovia, July 18, 1602, leaving many works. See Saint-Antoine, Bbl. Univ. Francis.

Antonio of SIENNA, OF THE CONCEPTION, a Portuguese Dominican, who died in 1588, was the author of the Annals and the Library of Domini-
canus.

Antonio de Yrbez, a Benedictine, wrote a history of his order in seven decades, and died some time before 1621.

Antonio Florentino, an Italian architect, who lived about the year 1560, was born at Cava, near Naples. He studied at Rome, established himself at Naples, and built there the Church of Santa Caterina a Formiello.

Antonio Margarita (Malgarita, or Margarita), a German rabbi, lived in the early half of the 16th century. His father presided over the synagogue of Ratisbon. He was converted to Christianity in 1522; became professor of Hebrew at Augsburg, Leipzig, Vienna, and finally at Meissen with Schlegel. His works point clearly to his conversion. He wrote, Der gans
ANTONIO


ANTONIO, Nicola, a Spanish bibliographer, was knight of the order of St. Iago, and canon of Seville, where he was born, in 1617. He studied at Salamanca, and afterwards travelled to Rome as envoy of the king of Spain. While there, pope Alexander VII made him canon of the Cathedral of Seville, the income arising from which appointment he spent entirely in amassing a splendid library of more than thirty thousand volumes, by the aid of which he compiled his well-known Bibliotheca, or library of Spanish writers, in Latin (vol. iii and iv, Rome, 1672; vol. i and ii, ibid. 1686). A few treatises by him were collected (Antwerp, 1659). He died in Spain in 1684.

ANTONIUS, CyTRUS. See AnTIoCnE OF LERIN.

ANTONIUS RAMPALOGUS. See Anthony OF RAM-PIGOLLUS.

ANTOSANDRIANOS, a term applied to Melamcthon and other Lutherans who opposed the doctrines of Andreas Osiander (q. v.). See also OpSANDRIANOS.

ANTRIM, PREBISTERY OF, a section of the Irish Presbyterians. See Presbyterian Church in Ireland. (q. v.) He separated from the main body in 1740 from a disinclination to subscribe to the Westminster Confession of Faith. They adopted thearian, or New Light, principles, and may be identified with the Scotch section known as the New-Light Burghers. See Anti-BURGHERS.

ANTRIPM was god of the sea among the Wends and Prussians. He belonged to the twelve great gods who were held as the symbols of the months.

ANTUALGANUMEN was a goddess in Chili, and was worshipped as a woman of the god of the sun.

Anu, in Assyrian mythology, was the first great deity of the upper triad Anu, Eliu or Bel, and Hea—or Heaven, Earth, and Hades. His residence was in the upper, or seventh heaven, which was called the heaven of Anu, and was symbolized by an emblem resembling the Maltese cross, which was often worn round the necks of the Chaldean kings. He was called “The God of Heaven,” “Anu the King,” “The Great God,” “The God of the World,” “The Chief of the Gods,” and “Father Anu.” The Assyrians regarded him more in the light of the Zeus of the Greeks, as a divine and benevolent ruler. The Akhet, or on the other hand, looked upon him simply as the spirit orfetch of heaven, in which case he was called Anu, or, still more simply, Nu. His wife Anatu, was simply a feminine form of himself. She was the goddess of life and death, and was the Anaitis of the Egyptians.

Anub, St. See Anuph.

Anunit was an Assyrian or Chaldean goddess worshipped by the early monarchs. She is supposed to have been the goddess of the Venus of the Greeks. Anunit was also a star which was identified by the Assyrians with the goddess Ishtar, the daughter of the moon god, Sin.

Anunngage was the Acadian deity called the Archangel of the Abyss, a form of Hea.

Anuph (Anub, or Nob), St., was a monk of Soisits in the 4th century, and brother of St. Po- men. When the monasteries there were devastated by the Manici, a Moorish tribe, he retired with his brother to Terenthi. So strong were his ascetic principles that it is said he refused to see his own mother.

Anuvara is the first rank of ascetics among the Jainas (q. v.). This degree of asceticism can be at-

tained only by him who forsakes his family, entirely cuts off his hair, holds always in his hand a bundle of peacock’s feathers and an earthen pot, and wears only clothes of a tawny color.

Anvers, Henry D’. See D’Anvers.

Annwyd, Edward, a Welsh Wesleyan minister, a native of Llanegryn, Merionethshire, entered the ministry in 1808, had a long, useful, and influential course, and died in February, 1857, in the seventieth year of his age. For sixteen years he was chairman of the North Wales district. See Minutes of the British Conference, 1857.

Anxur (Anxurus, Anxyrus, Anzur, or Azur), that is, without a beard, was a title under which a god was worshipped as a child of Ammon, and particularly in Anxur, a city of the Volaci.

Anyon, John, an English Congregational minister, was born at Whittle, near Chorley, in the year 1796. He was ordained at Inglewhite, near Preston, and afterwards removed to Pendlebury, near Manchester. In 1845 Mr. Anyon accepted a call to Park, near Ramsbottom, where he labored with much success nearly twenty-two years. He died Nov. 7, 1867. See (London) Congregational Year-Book, 1869, p. 298.

Anysius, Sr., succeeded St. Ascholius in the see of Thessalonica, in Macedonia, in 383. He took part with Chrysostom in his sufferings, exchanging letters with him, and disapproving of the acts of his enemies. He is commemorated Dec. 30. See Baillet, Dec. 30.

Ao was an Assyrian deity called “The Intelligent Guide,” “The Lord of the Visible World,” “The Lord of Knowledge, Glory, and Life.” His most usual symbol was a serpent. In concert with the other great divinities, the city of Durharyakin (Khursabad) was dedicated to Ao by Sargon II.

Ao was also, according to Wilkinson, the name of an uncertain Egyptian deity, sometimes called Mou. He was represented as a kingly figure, with an upright feather on his head.

Aos, in Greco-Babylonian mythology, was the son of Kissare and Assaro, another third member of the first divine triad. By his wife Danke he was the father of the demigod Bel.

Aoura (or Bailot) was a beautiful valley in the Elytian Fields of the ancient Egyptians, which had to be passed through by the deceased before his trial by Osiris and the forty-two assessors.

Apa (Apy) was an Egyptian amulet, representing the flying scarabaeu, an emblem of the sun and of Pthah-Sokari-Osiris, and indicating the idea of self-existence, or the changes or phases or transformations through which the soul passed in the future state.

Apan, in Hindu mythology. The breath of life which is in man is called, according to the Hindu doctrine, Pran. The different parts of this breath bear different names; that part which causes the separation of various useless parts from the body of man is called Apan.

Appa, in Egyptian mythology, was the simpler form of the name of the evil serpent Apepah.

Apparchas were first-fruits which were usually sacrificed by the ancients.

Apason, in Greco-Babylonian mythology, was the son of Sige, the primitive father of the gods by his wife Inthe. Apason was derived from the Acadian Apan, the deep.

Apathe (disappointmnt), in Greek mythology, was the personified daughter of night, and sister of dreams.

Apturias, in ancient Greek usage, is a name for an Athenian-Ionian festival of the people. The origin of the name is unknown. The most probable explana-
tion is that the name is somewhat related to the phra-
trias, which were subdivisions of the Athenian na-
tionality, and denotes a reunion festival of these phratrias.
That there was no want of feasting and good wine at
this festival is self-evident from the character of Grec-
cian festivals. The celebration occurred in the month
Pyanepison (which began in the latter part of October)
and lasted three days. All Athenians and all Ionians
resident in Athens, with the exception of the Ephesians
and the Colophonians, were admitted to this festival.
The meaning of Apane (disappoirtment, de
tection) lies
close to Apatia, a surname often given to Venus and
Minerva. It is said of Venus that she was waylaid by
giants in the region of Phanagoria, in the Taurian
Chersonese, and then called Hercules to help her, who
hid her in a cave, and to whom she gave the giants
one after another, in order that he might kill them by
this means of deception. Of Minerva it is said she de-
ceived Æthra, the daughter of king Pittheus of Trozen,
in a dream, in which she asked her to come to her
Temple on the island of Sphaira, where Neptune then
lived with her.

Apollon, CLAUDE MARC ANTOINE V, a French
prelate, was born at Montbrison about 1723. In
his youth he followed the profession of arms, which he gave
up in order to embrace an ecclesiastical calling. Appoint-
ed bishop of Dijon, then archbishop of Auch, he devoted
his life entirely to acts of beneficence and the practice
of all other virtues. Several noble acts of self-sacrifice
are related of him. He died at Paris in 1785. He
wrote, Instructions Pastorales. See Hoefer, Nouv. Bio-
graph. génèrale, s. v.

Apellite, in Greek mythology, is the east wind.
He is represented, as seen in the Tower of Winds at
Athens, flying in a horizontal direction, with a light
mantele, in which he carries flowers and fruits, with
frowning hair, and looking out upon the world with a
friendly open face. The east wind brought light, fruit-
ful rains from the sea, therefore he is represented thus.

Figure of Apollites.

Apelles, a monk and priest near Acorius, in the
Heptanomia, in the 4th century. He had been a smith,
and a legend is related of his chasing Satan with a red-
hot iron. He was famous for working many reputed
miracles. See Niceph. Hist. xi. 34; Sozomen, Hist.
vi. 28.

Apellis Evangelium. This apocryphal Gospel
is mentioned by Jerome in his Proem. ad Matth., and
by Bede, hist. Comment. in Luc. Perhaps it is only a
mutated Gospel like that of Marcion. See Origen,
Epist. ad Caros suos in Alexandria (ed. Basil. 1557, i.
881, in Rufini Apologia pro Origeni); Epiphani. xlv. 2.
(B. F.)

Apex (or Ævex), Sr., bishop of Touli, was by birth
rich and noble. He married a lady named Amanda, by
whom he had many children. At the bar he formed an
acquaintance with St. Paulinus, who was then em-
ployed in the affairs of St. the emperor. The example and
instructions of this holy man had the effect of disgust-
ing him with the world; and, with his wife's consent,
he vowed continence, quitted all his public employ-
ments, and retired to one of his estates in the country,
where he gave himself up to prayer and mortification.
He had not, however, long tasted the delights of his
new mode of life before he was made priest, and elevated to the bishopric of Touli, in Lorraine.
Such, at least, is the account given by those who make
Aper the bishop of Touli to have been the same with
Aper the friend of Paulinus, bishop of Nola. Others
maintain that they were distinct individuals, and make
Aper of Touli to have been a hermit. In the sea of Touli, it
seems to have been honored in the Church before the
middle of the 7th century, when Salaberga, abbess of
Laon, caused a church which she had built to be dedi-
cated in his name. He is commemorated Sept. 15.
See Baille, Sept. 15.

Aperu was a hieratic order in the ancient Egypti-
tan temples, analogous to that of the novices in Cath-
obolin convents.

Apet was an Egyptian goddess, represented under
the form of an upright hippopotamus, with long pend-
ent breasts, generally leaning upon a peculiar cross-
like instrument, which has been regarded as a sign of
protection. She appears to have been substituted for the
goddess Man in the lower times of the empire; and her
title is given as the Good Nurse; "The Great One who
bears the Gods," "The Great Mother of east Marse.
married to his Mother," i. e. the Ithyphallic Horus.
She was also, under the title of "The Great Ta Ouer," or
Thoeerus, represented as an avenging deity, having a
lion's head and armed with a long straight knife, in
which character she was called "The Nourisher of those
who approach to the Flammen (of hell)."

Apewesh, in Persian mythology, was one of the
evil mighty genii which Ahriman created to fight
against the genii of light, created by Ormuzd. This
genius fights with Tashter in the great final battle.
The latter is the water, and Apewesh is the drought
(not fire, which is holy). Apewesh will finally be over-
come.

Apox, a stitched cap, somewhat resembling a hel-
met, with the addition of a little stick fixed on the top,
and wound about with white wool, properly belonging
to the ancient Flamen (q. v.).

The word is also used by Jerome to express a small
hair-stroke, with which the Jews embellish the top of
some of the Hebrew characters, placing it over them in
the shape of a curve. These are used especially in the
books read in the synagogues, and in the Mezzuzoth
(q. v.).

Apherus (Guide of the Roads), in Egyptian mythol-
ogy, was the name of the divine jackal Anubis.

Aphian, Sr. See AMPHIAN.

Aphraates, JACOB, named the Persian Sage, a
Syrian writer of the 4th century, is said to have been
born of idolatrous parents. After his conversion he left
his country, and went first to Edessa and afterwards to
Antioch, where he did not cease from warning the faithful
in every way against the Arian heresy. The Greeks
commemorate him as a saint on Jan. 29; the Latinos,
April 7. See Theodoret, lib. iv.; Baille, April 7; Lan-
don, Eccles. Dict. s. v. He is the author of homilies,
which were erroneously ascribed by N. Antonelli to Ja-
ocb of Ninibia (comp. S. Jacobi Enarration Opera Omnia
in Armeno in Lat. Gennonis Translata (Roma, 1746));
and likewise by Gennadius, who copied Antonelli. G.
Wright published them in 1869, under the title The
Homilies of Aphraates, the Persian Sage, edited from
Syriac MSS. of the 6th and 7th Centuries (London).
Eight of these homilies were translated into German by
Bickell, in the Bibliothèque der Kirchenalter, vol. iii.
(Keimpent, 1874). More recently this writer has been
treated by Schönfelder, Aus und über Aphraates, in the
Theologische Quartalschrift, 1878, p. 195-256; and by
Sasse, in Prolegomena in Aphraatis Sapientia Persa
Beronum Homileticis, Dissertatio Inauguralis (Lipta.
APPHOSISIA

APOLLONIUS

1873). See Schlitr, Theologische Literaturzeitung, 1873, No. 13. (B. P.)

APhrodisia is the name of several festivals in honor of Aphrodite, or Venus, which are celebrated at various places, but particularly at Cyprus. Mysteries were performed, to which only the initiated were admitted, who offered a piece of money to the goddess.

Apo Dia (from dom, "the house," i. e. "the protector of the home") was, in ancient Slavonian mythology, a god whose protection the people invoked when they left their homes.

Aptia (Earth) was, according to Herodotus, the name of a Scythian deity answering to the Tellus of the Greeks.

Apriarius was a priest of Sicca, in the province of Mauritania, who, having been guilty of immoral conduct, was deposed and excommunicated by his bishop, Urban. He appealed from his judgment to the pope, although that step was forbidden by several African councils; and, although the Council of Nicæa had determined that the affairs of the clergy should be settled in their own province, nevertheless, Zonimus, according to Baronius, received the appeal of Apriarius and readmitted him to communion. The African bishops refused to admit this pretension of the pope, with regard to the right of appeal to Rome. See Africa, Council of.

Aptius (the who is on the hill) was an Egyptian goddess, worshipped in the city of Tuna, in the Oxyrhineht or eighteenth nome, on the western side of the Nile, in Middle Egypt.

Aptamenu was an Egyptian deity who was generally represented with a jackal's head and holding the Uia, or Cucuba staff, the emblem of a divine life. He was another form of the deity Apherus.

Apoceres is a name for the Sunday in the Orthodox Church which corresponds to the Ascension Sunday, so called because from it the fast from flesh begins, though the more strict observance of the Lenten fast does not commence until the following Sunday. The whole of the preceding week is also named from this Sunday, and is a kind of carnival.

Apodamus, Sr., was one of the eighteen martyrs of Saragossa.

Apodinon (απόδινος) is one of the ecclesiastical hours in the Greek Church, corresponding with compline in the West.

Apodosis (απόδοσις, return). When the commemoration of a festival is prolonged over several days, the last day of this period is called in the Greek calendar the "apodosis" of the festival. For instance, on the Thursday before Pentecost is the apodosis of the Ascension. In this case, and in some others (for instance, the Exaltation of the Cross and the Transfiguration, the apodosis coincides with the octave; but this is not always the case. Sometimes the period is more than an octave. Easter-day, for instance, has its apodosis on the eve of the Ascension, but generally it is less; the Nativity of the Theotokos (Sept. 8) for instance, has its apodosis Sept. 12.

Apollinaris Ludii were games celebrated annually by the ancient Romans in honor of Apollo, and instituted during the second or third century, B.C. 212. The priest presided, and ten men were appointed to see that the sacrifices were offered after the manner of the Greek. At first the day was chosen by the priest, but in the year U.C. 545 they were appointed to be held regularly about the nones of July.

Apollinaris, Sr. (1), first bishop of Ravenna, in the 1st or 2d century; suffered much, and even unto blood, in his attempts to plant the faith. Some accounts say that he was martyred by the heathen, but Peter Chrysologus denies this; however this may be, the Church honors him as a martyr on July 23. See Balaec, July 23. (2.) The conversion of St. Timothy, both being mastered together at Rheims in the 3d or 4th century. Their festival is on Aug. 23. (8.) (St. Diplomatus.) Bishop of Valence, on the Ithon; was the son of St. Isicnc, and elder brother of St. Arthus, both of whom were bishops of Vienne. Having been consecrated bishop, he continued to wage inexorable war against all vice and heresy, until Sigismund, whom he had expelled from Burgundy, banished him for attending a synod at Lyons, in which Stephen, the royal treasurer, was excommunicated for incest with his wife's sister. He afterwards returned to his see; and in 517 he attended the Council of Epaone. He died probably in 525, and is commemorated on Oct. 5. See Balaec, Oct. 5.

Apollonia, a festival sacred to Apollo at Agiale, observed annually in honor of the return of that god with his sister Artemis, after having been driven to Cretce on the conquest of Python.

Apollonio, Jacopo, an Italian painter, was born at Bassano in 1584. He was a pupil of Jacopo da Ponte. His best work is the Martyrology of St. Perone, which is in the church dedicated to that saint. There is also a Magdalenne in the dome of the cathedral at Bassano, and a picture of St. Francis at the Riformati. He died in 1624.

Apollonius, Sr., a solitary and deacon in the Thebaid; was taken prisoner at Antioch, in Egypt, in 311. The judge who presided over his trial condemned him to be burned with Philipian, whom he had converted when in prison; but, "the fire being miraculously quenched," he was carried before the prefect of Alexandria, who caused them both to be cast into the sea with his first judge, who, together with many people, had been converted by the miracle which he had witnessed. The Latin commemoration is on March 7. See Ruinart, p. 487. See also Apollonius.

Apollonius (1), an imaginary bishop of Corinth, referred to by Prædestinatus (i, 23). (2.) An imaginary bishop of Ephesus (ibid. 26, 27). He is perhaps the same spoken of by St. Jerome as a person of great wisdom who lived about the end of the 2d century, under the emperors Commodus and Severus. He wrote in Greek against the heresiarck Montanus, and Priscilla and Maxilla, the two women whom he induced to forsake their husbands and to follow him as his prophets. He reproved them for their avarice, and ridiculed their doctrine and their prophecies. A fragment of this work will be found in Eusebius, lib. vi, cap. 18. Tertullian, after his fall, wrote a book, now lost—the seventh book De Ecstasy—which was especially directed against this work of Apollonius. One writer makes Apollonius to have been bishop of Antioch; but nothing at all certain is known about his country. See Cave, Hist. Lit., i, 86. —London, Eccles. Dict. s. v.

(3.) A "companion" of one of the Antonines, who vainly tried to persuade Bardeian to abjure Christianity (Epiphanius, Har. 477.). (4.) A correspondent of Theodorit, probably not a Christian, to whom he wrote, commending the excellence of his moral sentiments, and urging an acknowledgment of the giver (Theodoret, Ep. 78). (5.) Count, prefect of the East in 442, and great chamberlain, to whom Theodoret wrote with reference to the calumnies spread against him at Constantinople (ibid. 108). He was in office at the Council of Chalcedon, 451 (Labbé, Concil. iv, 851, etc.).

Apollonius (or Apollonii), Willem, a Reformed theologian, was born at Veer, in Zealand, at the commencement of the 17th century, and died in 1657. He published, Disputations de Lege Dei (Middelburg, 1655). But he is especially known by his controversy with Nic. Vedei upon the limit of the power of a sovereign
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in ecclesiastical affairs. The work is entitled "De Magistri Sacra, seu de Jure Magistraturi circa sacra Ecclesiasticae, contra Nic. Vitellii Tractaturn de Episcopo Constantini Magni" (Middelburg, 1649); it appeared in his "Historia Contensionis inter Imperium et Sacerdotium" (Halle, 1722). See Hoefer, Nouv. Biog. Générale, s. v.

Apollos (or Apollonius), St., an abbot and confessor for the faith. At the age of fifteen years he retired into the Thebaid, where he lived a rigid and ascetic life, his only food being the wild herbs which the earth produced. After forty years of this solitary life, he applied himself to the conversion of the heathen; and having brought over many to the faith, remained there, and was martyred, dying at the age of 385. The Greeks commemorate him on Jan. 25. See Beillet, Jan. 25.

Apolystikon (ἀπολυτικόν). In the Greek Church, the conclusion of the office or form of dismissal is called Apolysis (ἀπόλυσις). The Apolystikon is composed of troparia, or verses suited to the particular day or festival which are such after the dismissal. See Suicer, s. v.; Goar, Eccl. p. 32, 123.

Aponynos Deus, a name under which Jupiter was worshipped at Elis, and Hercules, as well as Jupiter, at the Olympic games. These deities were supplicated under this name to destroy or drive away the flies which were so numerous and troublesome at the great sacrifices.

Aponima, in Greek mythology, is the holy water whereby both the criminal is justified and the body of the dead is purified.

Aponte, Pedro, a Spanish bishop of Majorca and theologian, lived in the early part of the 16th century. He was first apostolic inquisitor in the province of Aragon and at the Balearic Isles, when he aspired to episcopal honors. In 1519 he wrote, at the request of Leo X, a "Brevisarium Ordinis Redemptorvm SS. Trinitatis." Aponte himself bore a part in this monastic order. See Hoefer, Nouv. Biog. Générale, s. v.

Apopapás (ἀποπάπας), a Greek term for an ex-priest.

Aphoros, in Egyptian mythology, was the name of the great serpent of evil inhabiting the lower world, whose office it was to seduce the souls of the deceased into error or forgetfulness as they crossed the waters of the infernal Nile on their way to the Kemetor, or Egyptian Paradise. To protect the souls of the justified from this terrible enemy, they were accompanied by the deity Horus, and strengthened by the goddess Nut with the water of life and heavenly food. The terrible ordeal once passed, and the soul of the deceased acquired by Osiris and the forty-two assessors in the Hall of the Two Truths, they afterwards assisted the benevolent Horus to fight against and conquer the serpentine enemy, who was then brought captive to the throne of Ra, the sun deity, tortured with knives, bound with ropes, and eventually slain.

Apompees, certain days on which the Greeks offered sacrifices to the gods called Pompasios, or conductors by the way, referring probably to Mercury, whose employment it was to conduct the souls of deceased persons to the shades below.

Aporrhantierion, a water-vessel of the ancient Greeks which was used for consecration and purification previous to entering the temple.

Aporrhæa, in Greek mythology, were the holy things with which those desirous of being consecrated in the Eleusinian mysteries were made acquainted. They were partly symbols of the blessings of the Eleusinian deities, partly relics of art, which were shown to the candidates, touched and kissed by them.

Apostle Spoons, a series of twelve spoons, in precious metal, the handles of which are adorned with representations of the apostles. Anciently they were frequently given as baptismal presents by godparents of the upper classes to their godchildren. Several ancient examples of single spoons exist on which the Blessed Virgin or the patron saint of the child is also represented.

Apostles (Lat. Apostoli), is the title given, in pre-lithical churches, to certain letters customary in matters of appeal.

APOSTLES IN CHRISTIAN ART.—1. Eastern and Greek Churches.—Among these the only representations of the twelve apostles known are the following: In an early Syriac manuscript of the Gospels, written at Zagba, in Mesopotamia, in A.D. 588, now in the library of the Medici at Florence, is a picture of the Ascension, in which twelve (not eleven only) apostles are represented, the Virgin Mary standing in the midst of them. Of about the same date are some mosaics in the Church of St. Sophia at Thessalonica. Separate representations of many of the apostles will be found among the illuminations of the "Menolog. Græc. of the emperor Basil.

2. Early Monuments in the West.—These are very numerous in Italy and in France, and of very various kinds—as, for example, in mosaics, frescos, marble sarcophagi, and even in vessels of glass or ornaments of bronze.

3. Costume and Insignia.—The dress is a long tunic reaching to the feet (with rare exceptions confined to some of the Roman catacombs), and with a pallium as an outer garment. The insignia by which they are designated are generally a roll of a book, commonly in the left hand, indicative of their office as preachers of the divine Word; or a chaplet, also held in the hand, significant either of the martyr's crown, or the crown of victory, which the Lord bestows upon those faithful unto the end. The scroll is sometimes replaced by a book of the more modern form (usually, however, the distinctive mark of a bishop). See Tiara.

4. Mode of Representation.—In Western monuments of the first eight centuries, the twelve are almost invariably represented as standing, or as seated, on either side of our Lord, who is either figured in his human person or (much more rarely) symbolically designated. In many early monuments there has been an evident attempt at portraiture in the case of the two "chiepest apostles." Of the rest, some are represented as of youthful appearance and beardless, others as bearded and of more advanced years.

5. Symbolical Designation.—The most common is that of twelve sheep, usually represented six on either
APOSTLES, EQUAL OF

side of our Lord, who is generally seen standing upon a rock, whence flow four streams. The two groups, each of six sheep, are in most cases exhibited as issuing from two towers representing Bethlehem and Jerusalem. Another symbol is that of twelve doves. Paulinus, bishop of Nola, speaks of a mosaic picture on the roof of the apse of his church, on which was delineated, in silver, a mound surrounded with a 'corona' of circle of light, to use his own words—and round about this corona the figures of twelve doves, emblematic of the twelve apostles. Other symbols are palm-trees, vines, and other trees, to which a mystical reference was given.

6. Special Insignia.—Another mode of designating the apostles individually is found in the enamels used in the Church of St. Peter at Chartres. The twelve are there represented with the following insignia: St. Peter with the keys; St. Paul with a sword; St. Andrew with a cross, saltier-wise; St. John with a chalice; St. James the Less with a book and a club; St. James the Elder with a pilgrim's staff, a broad hat with scallop-shells, and a book; St. Thomas with an architect's square; St. Philip with a small cross, the staff of which is knotted like a reed; St. Matthew with a pike (or spear); St. Matthias with an axe; St. Bartholomew with a book and a knife; St. Simon with a saw.

Apostles. Equal of, is a term applied to (1) bishops supposed to be consecrated by apostles, as Abercius of Hierapolis (Oct. 20); (2) holy women, who were companions of the apostles, as Mary Magdalene, Junia, and Thecla; (3) princes who have aided the spread of the faith, as Constantine and Helena in the Orthodox Greek Church, and Vladimir in the Russian Church; (4) the first preachers, or "apostles," of the faith in any country, as Nina, in the Georgian calendar.

Apostles' Coats is a term frequently found in parish and churchwardens' accounts, indicating the garments worn by performers in the mediæval miracle or mystery plays.

APOSTLES' FESTIVALS, FASTS, etc.—I. Festivals.

1. In the Apostolic Constitutions we find abstinence from labor enjoined on certain "days of the apostles;" but what these days were does not appear, though the injunction betokens a great festival.

2. The first Sunday after Easter appears to have been sometimes called "The Sunday of the Apostles." This Sunday was one of the highest festivals in the Ethiopic calendar.

3. In the West, the commemoration of all the apostles was anciently joined with that of the two great apostles, Peter and Paul.

4. The Festival of the Twelve Apostles is celebrated in the Orthodox Greek Church on the morrow of that festival, June 30.

5. In the Armenian calendar, the Saturday of the sixth week after Pentecost is dedicated to the Twelve Holy Apostles; and the Tuesday in the fifth week after the Ascension of the Cross is dedicated to Ananias of Damascus, Matthias, Barnabas, Philip, Stephen, Silas, and Silvanus, and the Twelve Apostles.

6. On May 1 occurs the Festival of Sts. Philip and James and (some add) All Apostles.

7. July 15 is, in the Roman calendar, the Feast of the "Division of the Apostles."

II. Fasts.—I. As early as the Apostolic Constitutions, we find the week following the octave of Pentecost marked as a fast. 2. There is a collect for a fast in the mass in the Leонine sacramentary.

III. Dedication.—A church dedicated to the Twelve Apostles, second in splendor only to that of St. Sophia, was built at Constantinople by Constantine the Great, who intended it for the place of his own sepulture. He also dedicated at Capua, in honor of the apostles, a church to which he gave the name of Constantinian.

XI.—7

The ancient church at Rome dedicated to the apostles is said to have been begun by pope Pelagius I (555-560), and completed by his successor, John III (560-573).

Apostoli, Pietro Francesco Deoli, an Italian theologian, was a native of Novara. He studied canonical law under Marco Antonio Ometto of Padua. He afterwards distinguished himself as a preacher at Faenza, Genoa, Milan, and Naples, and at last became successively chaplain of cardinal Oriani, counselor of the Inquisition, and finally abbot of Grazie di Novara, where he collected a choice library. He died in 1650. He wrote, Delle Lodì di S. Carlo Borromeo Passeggiare (Rome, 1617)—Plura ad quinque Libros Decretalium Quatuor: De Indemnitate Ecclesiasticà, in Rosini, Lices Lateralisium Illustrium Scriptorum Elogia, and in Cotta, Museo Novarese. See Hoefer, Nouv. Biog. Générale, s. v.

Apostolical Briefs are letters despatched by the pope to princes and magistrates on public matters.

Apostolical Chamber is the council to which are intrusted all the pope's demesnes, from which the revenues of the Holy See are derived. It meets in the pope's palace a few weeks, and consists besides the cardinal's great chamberlain, of the governor of the Rota (who is the vice-chamberlain), of the treasurers-general, an auditor, a president (who is controller-general), an advocate-general, a solicitor-general, a commission, and twelve clerks of the chamber. One of these clerks is prefect of the grain, a second of the provisions, a third prefect of prisons, a fourth prefect of streets, while the remaining eight are deputed to take cognizance of various causes, each privately in his chamber. The members of the chamber meet in the apostolical palace on the eve of St. Peter to receive the tribute of the several feuatories of the Church.

Apostolic See (1), an episcopal seat founded by an apostle; (2) a title given to the three sees of Antioch, Ephesus, and Rome.

Apostolical Visitations, Congregation of the. See Congregation.

Apostolicum. See Apostolus.

Apostolicus is a title once common to all bishops (the earliest instance is from Venantius Fortunatus, in the 6th century, addressing Gregory of Tours; yet the word is not used here absolutely and by itself, but rather as an epithet), but from about the 9th century restricted to the pope, and used of him in the course of time as a technical name of office. It is so used, e.g. by Rupertus Tuitiensis, in the 12th century; but had been formally assigned to the pope still earlier, in the Council of Rheims, A.D. 1049—"because only the pontiff of the Roman see is primate of the universal Church and apostolicus" and an archbishop of Compostella was excommunicated at the same council for assuming to himself the name of the apostolic see (so that, in the Middle Ages, apostolicus, or, in Norman French, apostole or the apostole, which = apostolus, not apostol, became the current name for the pope of the time being). The Constantine in the 5th century, recognizes the name as then appropriated to the pope by ridiculing his being called "not apostolus, but apostolicus," as if the latter term meant apostolus custus, for which Claudius's Irish opponent, Dungal, takes him to task.

Apostolus, Petrus ab (or Pietro degli Apostoli), an Italian religious writer of the middle of the 16th century. He wrote, Vita d'Andrea Cornisi, bishop of Fiesole (Florence, 1493)—Kalendarium Perpetuum Ordonis Carmelitarum (Venice, 1588)—Ceremoniale Ordinis Carmelitarum (Rome, 1616) without the name of the author. See Hoefer, Nouv. Biog. Générale, s. v.

Apostolium is a church dedicated in the name of one or more of the apostles. Thus Sozomen speaks of the basilicas of St. Peter at Rome as the apostolium
APPLEBY

of Peter; and the same writer, speaking of the church which Epidius built at the Oak (a suburb of Chalcedon) in honor of Sts. Peter and Paul, says that he called it apo-
tolium from them.

Apostolus is (1) the formal missive of the judge
of a lower court, whereby a cause was transferred to a
higher court to which appeal had been made from him.
See APPEAL. (2) Apostolus (or Apostolism) is one of
the Church books in use among the Greeks, which con-
tains the words of Gregory Thaumaturgus says (Serm. ii, "De Anunn. B. Virg.", p. 19), "When the gos-
pel is read, or the apostolicon, do not attend to the
book or to the reader, but to God speaking to thee from
heaven."

Apostolians, a Mennonite sect, followers of
Samuel Apostol (q. v.).

Apostrophos (or Ataphos), among the Greeks,
was that one who was buried outside of the family
burial-place, or the unfortunate one whose bones were
not buried.

Apostazmënos (apotææmivocis), a Greek name
for one who has renounced the world; a monk.

Apostolës (apotóelëta), small figures and images of wax made by magical art among
the ancients to receive the influence of the stars,
and used as helps in divination. Hence judicial astro-
logy was sometimes called the apo
tolësartical, or divination by wax images. All divi-
nation by wax images was looked upon by the early Chris-
tians as idolatry, and for this practice Eunomius
Seminus was condemned as engaging in an art unworthy
the character of a Christian bishop.

Apothosis (apóthesis), the dedication or the ceremony by which the ancient pa-
gans converted kings, heroes, and other distinguished
men into gods. In Rome a decree of the Senate was
sufficient to secure to any man divinity; but in
Greece the honor could be conferred only in obedience
to the oracle of some god. The following account by
Herodian of the apotheosis of the emperor Severus
will serve as an illustration of the process: "After the body
of the deceased emperor had been burned with the usual
solemnities, they placed an image of wax exactly
resembling him on an ivory couch, covered with cloth
of gold, at the entrance to the palace. The Senate, in
mourning, sat during a great part of the day on the left
side of the bed; the ladies of the highest quality, dressed
in white robes, being ranged on the right side. This
lasted seven days; after which the young senators and
Roman knights bore the bed of state through the Via
Sacra to the Forum, where they set it down between
two amphitheatres filled with the young men and
maidens of the first families in Rome, singing hymns
in praise of the deceased. Afterward the bed was car-
ried out of the city to the Campus Martius, in the mid-
dle of which was erected a kind of square pavilion, filled
with combustible matter, and hung round with cloth
of gold. Over this edifice were several others, each
diminishing and growing smaller towards the top. On
the second of these was placed the bed of state, amid a
great quantity of aromatics, perfumes, and noxious
fruits and herbs; after which the knights went in pro-
cession round the pile; several chariots also ran around
it, their drivers being richly dressed and bearing images
of the greatest Roman emperors and generals. This
ceremony being ended, the new emperor approached
the pile with a torch in his hand, and set fire to it, the
spices and other combustibles kindling at once. At the
same time they let fly from the top of the building an
eagle, which, mounting into the air with a firebrand,
was supposed to convey the soul of the deceased em-
peror to heaven; and from that time forward he was
ranked among the gods."

Apparebit repentina (Studem will appear) is the begin-
ing of an anonymous Latin poem based on
Matt. xxv, 31-46. Like the Lamentations of Jeremiah,
it is alphabetic. "This rugged but grand Judgment
hymn," as Mr. Styles says it, is certainly as old as, if not a
good deal older than, the 7th century. For Bede, who be-
longs to the end of this period and the beginning of the 8th,
refers to it in his work De Moria. It was then almost or
altogether lost sight of, but Cassander published it in
his Hymni Ecclesiastici. Although, according to Trench,
"wanting the high, lyrical passion of the Dies Irae, yet
it is of some semblance, Dayrell well saying of it,
"Juvt carmen fere totum e Scriptura Sacra descriptum
comparare cum celebrissimo illo extremiti judicij
praeconio, Dies irae, dies illa, quæ majestate et terroribus,
non sancta simplicitate et fide, superatur." We sub-
join the first lines in the original:

Apparibit repentina dies magna Domini,
Fora solutæ voluntate Impromptu populos.
Brevia totus tunc parebit prætes præteresse secalum.
Tutum simul cum claritudi præteresse secalum.
Clangor tubus per quaternas terræ plagas concluens
Vivat una mortuosa Christo ciet obviam.

These run, in Neale's translation,

"That great day of wrath and terror,
That last day of woe and woe,
Like a thief that comes at midnight,
On the souls of men shall come;
With the pride and pomp of ages
All shall utterly have passed,
And they stand in anguish owning
That the end is here to last;
And the trumpet's pealing clangor
Through the earth's four quarters spread,
Waxing kind and looking awesome,
Shall convok the quick and dead."

For the original, see Rambach, Anoth. christl. Gesänge, p. 126; Daniel, Theoseus Hymnus, i. 194; Trench, Sac-
red Latin Poetry, p. 290 sq. In English, it is given by
Neale, Medieval Hymns, p. 9 sq.; Benedict, Medieval
Hymns, p. 35 sq.; Schaaf, Christ in Säulen, 329. (See
Appendix.)

The general movements are defined by Raspach, Bisleri, Sim-
rock, and Königsfeld, in their collections of Latin hymns.
(B.P.)

Appendini, Francesco Maria, an Italian priest,
husband, and philologist, was born at Poirino, near Tur-
in, Nov. 4, 1768. He was educated at Rome, took or-
ders in the Roman Catholic Church, and was sent to
Ragusa, where he became professor of rhetoric. When
the French seized Ragusa, Napoleon placed him at the
head of the academy in that city. After the Austrian
occupation, he was appointed principal of the Normal
Institute at Zara, where he died in 1837. See Encyclop.
Brit. (9th ed.), a.v.

Apphia (or Apphia), St., the supposed wife of
Philemon, the disciple of Paul, is said to have been
married to her husband at Colose, Nov. 22, during the
reign of Nero. See Baillie, Nov. 22.

Appian (or Apphian). See AMPHIAN.

Appiano, Paolo Antonio, an Italian Jesuit preac-
cher and historian, was born at Ascoli in 1619. Havin-
g become a member of the Arcaeiini Society, he allied
himself with the learned Magliabecchi and the poet
John Baptist Saginoli. He was appointed recorder of
the Inquisition; but he was especially noted as a preac-
cher and an historian. He died at Rome in 1709. He
wrote, among other works, Vita di San Emanuele, Primo
Vescovo d'Ascoli, con una Descrizione della suddetta Città
(Rome, 1702, 1704) mentioned in the Journal of
Trevoz—Vita di Cecco d'Aosco, a poet and philosopher
of the 14th century, burned as a heretic—Il Frumento
che Produce la Peste: Orazione in Rendimento di Crisie a
Dio per le Vittorie ottenute, l'Anno 1687, dall' Armata
Crismatica nell' Ungheria, nella Grecia, e nella Dalmazia
(Venice, 1688)----and Athenaeum Picenum, a biography
of the native authors of Picenum (the March of An-
nona), his native country, which, however, was never

Appianus, St. See AMPHIAN.

Appleby, David, an English Congregational
minister, was born at Abberton, near Colchester, Feb.
Appleyard, John, an English Wesleyan minister, was born at Selby, Yorkshire, June 12, 1788. He was brought up in the Church of England; joined the Methodist body in his twenty-first year. He was converted on the Shepton-Mallet, Banwell, Taunton (1812), Stroud, Redruth, St. Austell, Sherborne, Weymouth, and Frome circuits. He died of pulmonary consumption at the last-mentioned place, June 26, 1826. Mr. Appleyard was an indefatigable student and an excellent and successful preacher. See Weal, Hist. of Methodist, iii, 16, 17.

Apponius, who probably lived about the middle of the 7th century, is the author of a commentary on the Song of Songs, which the Venerable Bede cites (Cont. Cant. iv, 5, ed. Migne, PP. Lat. xci, 1162). His exposition may be called the mystico-prophetic. He takes the Song of Solomon to be a continuous picture of the history of revelation from the creation to the final judgment. In vii, 1-18, Apponius finds an indication of the ultimate conversion of the Jews after much suffering. The Expositio was first printed at Freiburg in 1588, then again at Lyons in 1677, in vol. xiv of the Bibliotheca Patrum. See Ceillier, Histoire des Auteurs Sucrets (Paris, 1862), xi, 807 sq.; Peters, in Wetzer and Walte's Kirchen-Lexikon (2d ed.), s. v. (B. P.)

Apprice, John, a Christian martyr, because of his unbelief in the Romish Church, suffered death by burning at Stratford-le-Bow, May 15, 1556. See Fox, Acts and Monuments, viii, 140.

Approbation, Episcopal, for Consecration. In the Church of Rome, no priest, regular or secular, can lawfully or validly administer the sacrament of penance without having first obtained the permission of the bishop who has in his power to limit the permission in any way he likes, and to revoke it when he pleases. This regulation is founded on the pretenue of the power to forgive sins having been principally given by our Lord to the apostles themselves, and their successors the bishops, as well as upon the constant practice of the Romish Church.

Apprunianus, a martyr at Rome, commemorated Feb. 2.

Aprigius, bishop of Beja (Ecclesia Poenins), in Portugal, not Spain, as Cave and Moretti have it, was a man of great eloquence and learning, who lived about 540, and wrote An Explanatio of the Apocalypse, of which Isidore of Seville speaks highly. It is now lost; but Loesius, in his Notes to the Catalognus, of Valesius, that he once saw in Spain a voluminous MS. on the Apocalypse, formed out of the works of Victorinus, Isidore, and Aprigius. See Cave, Historia Literaria, i, 520.

Apprington, bishop of Chales, in Syria Prima, was a leading member of the Eastern party at the Council of Ephesus, A.D. 431, who supported John of Antioch in the deposition of Cyril, etc., and was deputed as one of the commissioners to the emperor at Constantinople as proxy for the metropolitan Alexander of Apamea. He shared in the ultimate reconciliation between Cyril and the East (Labbe, Concil. iii, 1127, 1183; Baluze, Coll. Nov. Concil. p. 597, 597, 577, 719, 724). See for the name of an ancient Egyptian funeral ceremony called the "Opening of the Mouth."
APSARAS

APSE

AQUARIUS

Aquarius, in Hindú mythology, are the heavenly virgins, 600,000,000 in all, whose office it is to solace the gods and the souls of departed men.

Apsund and Sund, in Hindú mythology, were two brothers, who formerly were good spirits; but, tempted by the desire for the earthly, they fell from God, and were therefore banished by him to the Pastals, the hell of the Hindús. All wars which Indra and his Divs or Dējolās must carry on have their cause in these two evil demons, who always stand in the front of his enemies.

Aptēra (guide of the road) was a name of the god Amaus, as conductor of the souls on the road to the lower world, and under which title he was worshipped in Thebes.

Aque Bajulis, the bearer of holy water; the priest's clerk or assistant, who lived on the alms of the people, certain fees on Sundays and festivals, and certain sheaves of corn in harvest; the medieval parish-clerk.

Aquamanile is the basin used for the washing of the hands of the celebrant in the liturgy. The aquamanile with the uræus are the basin and ewer of the sacred ceremony. In the work called the Canons of the Fourth Council of Carthage, it is laid down that a subdeacon should receive at his ordination, from the hands of the archdeacon, an aquamanile (corruptly written aqua et mansile) as one of the emblems of his office. These directions are repeated verbatim in the office for the ordination of a subdeacon in a subdeacon in a subsequent Gelasian sacramentary. In the Greek office, the word used in the same connection perhaps includes both uræus and aquamanile. In the Ordino Romanus, the acolytes are directed to carry an aquamanile (among other things) after the pope in the great procession of Easter-day. Aquamanilia of great splendor are frequently mentioned in ancient records. Besides arius of Auxerre is said to have given to his Church one "weighing two pounds and ten ounces, having in the centre a wreath of lilies," etc. Brunnhilda, queen of the Franks, offered, through the same Desiderius, to the Church of St. Germanus one "weighing three pounds and nine ounces, having in the centre Neptune with his trident." See URCUS.

Aquamarinium (or Acula) is a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. Two of these vessels—the one of gold, the other of precious stones—were given by the Emperor Constantine to the Temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices that their method of excommunication was to prohibit to offenders the approach and use of the holy-water pot. It is admitted by Roman Catholics that "hence was derived the custom of holy Church to provide purifying or holy water at the entrance of the churches." This vessel was called by the Greeks perirhakieron (q. v.).

Aquarius, in mythological astronomy (Gr. Υψηλοκύος), is the constellation in which Ganymedes is thought to have come, because it comes directly under the Eagle, the bird of Jupiter, that conveyed Ganymedes to this god, and also because he carries a vessel for water. According to others, he is Denealon or Cercops: the first, because of the flood which took place in his time; the second, because in his day no wine, but water only, was used. The Waterman is represented as kneeling, upsetting an urn, from which flows a stream of water. He borters on the east on Capricorn, and on the west on the Fishes, and is made up, according to Flamsteed, of 106 stars.

Aquaro, Mattia d', an Italian ecclesiast, was born in the kingdom of Naples. He entered, while young, the Order of St. Dominic, and taught philosophy and theology at Turin and Venice. In 1572 he taught at Naples; and in 1584 he was definitor of his province and professor of theology at Rome. He died at Naples in 1595. He wrote some additions to his Commentary of Capreolus on the Sentences, and published an improved and valuable edition of these commentaries at Venice in 1580. He treated upon the number of the principal philosophy of Aristotle and the scholastic philosophy, among which are, Oratio de Excellentia Sacra Theologia (Turin, 1559; Naples, 1572):—Lectionum in Primarios Philosophiam ut dici solet Principia (ibid. 1571; Rome, 1575):—Disquisitiones in XII libros Prima Philosophiae Aristotelis (ibid. 1584):—Formalitates jurid. Doctrinarum D. Thomae (Naples, 1605, 1628), a work commenced by Alfonso di Marchio of Aversa. See Hoefer, Nouv. Biog. Générale, t. v.

Aquaticus, a name for certain heretics who believed water to be a principle coeternal with God. See AQUET.

Aqua vetere. John de, was a Carmelite monk of Mechlin, who died in 1507, at the age of seventy-four. He wrote, Fasciculus Temporum et Ordinis, lib. iii. In the first part, he pretends that Elijah and the prophets were the founders of his order; in the second, he gives the number of saints of the order; in the third, a chronological account of the generals. His other works are, Manuale:—Dialogus inter Carmelitam et Carthusiam:—Epistola Familiaris, etc.

Aquaviva (or rather Aquaviva), a name common in the Venetian vices.

1. Francesco, of Naples, was born in 1655. Under Innocent XI he was appointed vice-legate of Ferrara, and Alexander VIII appointed him inquisitor of Malta. Under Innocent XII he went as nuncio to Spain, when Charles II and Philip V occupied the throne. Clement XI made him cardinal of San Baratone, and Philip IV of Spain appointed him the representative and protector of Spain at the Roman see. He died in 1725 as bishop of Sabina.

2. Giovanni Vincente, in 1687 was bishop of Meli and Rapolla, and in 1542 cardinal-priest. He died in 1556.

3. Giulio was born at Naples in 1546. Under pope Pius V he represented the interests of his Church in Spain during the reign of Philip II. To reward him, the same pope made him cardinal-deacon of San Calisto. He died in 1574.

4. Ottavio (the elder) was born in 1560 at Naples. Under Sixtus V and Gregory XIV he occupied many high ecclesiastical positions, and in 1591 was made cardinal. Under Clement VIII he represented his Church at Avignon, where he had to encounter many difficulties with the Huguenots. At last he succeeded in bringing over Henry IV to the Catholic Church. In 1605 Leo XI made him archbishop of Naples, where he died in 1612.

5. Ottavio (the younger) was born at Naples in 1608. In 1654 Innocent X invested him with the purple. He died in 1674.

6. Troiano was born in 1524 at Naples. He was very intimate with Benedict XIII, and under Clement XII was made cardinal of Santa Cecilia in 1732. Philip V of Spain and Charles III of Naples appointed him their representative at the Roman see. At the wish of Philip, he was made archbishop of Toledo. His influence was of great importance at the election of Benedict XIV. He died in 1747.

Besides, there are mentioned a cardinal Papinius, who flourished in 772 under Adrian I; cardinal Stefano, who lived under Boniface V; and Pasquale of Aragon, who was born in 1719 at Naples, and died under Clement XIV in 1788. (B. P.)

Aquel (from aqua, water), a Christian sect which arose in the 2d century, who allege that water was not created by God, but was created with God. They are thought to have derived this notion from Hermogenes, a celebrated painter at Carnaghe. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B.C. 640, and whose fundamental tenet was that water was the primary
Aquila is the name of several Christian saints: (1) Wife of Seccius, martyr, commemorated Jan. 29. (2) Husband of Priscilla, July 8; July 14. (3) Martyr in Arabia, Aug. 1.

Aquila, Bernardino d', an Italian Franciscan of Fossa (or of Aquila), was made proctor of his order at the court of Rome. He was a man of extreme piety; and Peter Rudolphus does not hesitate to state that he had the gift of miracles. He died, aged eighty-three, in 1553. He wrote, Historia Brevis de Canonibus et Illustribus Vivia Provincia S. Bernardini; Quodlibet Scholasticum; Quadragesinale; Peregrinus, on the Discourse of Jesus Christ to the Disciples on the Way to Emmaus: Cesturia in Memor, Passionis Jesu Christi: Vita S. Bernardini Senensis: Vita B. Filippiti Aquiliani, etc.

Aquila, Francesco Farone, an eminent Italian designer and engraver, was born at Palermo in 1676, and settled at Rome about 1700. The following are a few of his principal works: The Repose in Egypt, with St. Joseph at Work in the background: The Last Supper, after Albano: The Dead Christ in the Lap of the Virgin Mary, with Mary Magdalen and St. Francis, after Caravaggio: With a Glory, the Virgin Mary, St. Ambrose, and St. Charles Borromeo, after Carlo Maratti: The Bank of St. Peter, after Lanfranco.

Aquila, Pietro d' (1) (surnamed Scutus Minor and Doctor Sufficient), was a Franciscan of the province of St. Bernardino and bishop of St. Angelo. He flourished between 1220 and 1252, and left a small but learned Commentary on the Four Books of the Sentences (Speyer, 1460; Venice, 1584, 4to; Paris, 1585, 8vo; and Venice, 1600, 4to). See Saint-Antoine, Bibl. Univ. Franc.


Aquila, Pompeio dell', an Italian painter, was born at Aquila, and lived about 1570. He executed a fine painting in the Church of Santo Spirito at Rome, representing the descent from the cross, of which there is a print by Horatius de Sanctis, 1572.

Aquilacina (Lat. ob aqua eliciendo, from bringing forth water) were heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

Aquiline, RaphaeL, a convert from Judaism who flourished in Italy about 1571, is the author of a treatise on the "truth of the faith," entitled Trattato Fio, nel quale si contengono cinque Articoli pertinenti alla Fede Cristiana con l'Ebraica Osservanza, estratti delle Sacroanticae Sacritae Scripturae (Pesaro, 1571, 1581). According to Wolf's testimony, who gives a full descriptic of this work, it is full of mistakes; wherever he sought for and found Old-Test. types of the cross. He also wrote, Dela Hebraica Medaglia, detta Magnem David et Abraham (ibid. 1621), ed. by A. G. Angiusciola. See Fürst, Bibl. Jud. i. 47; Wolf, Bibl. Hebr. iii, 392 sq.; Schott, Jud. Merkwürdigkeiten, 78; Ewalt, Israel u. d. Kirche, p. 77. (B. F.)

Aquilinus is the name of several Christian saints, besides the one below: (1) Martyr in Africa, Jan. 4. (2) Commemorated Feb. 4. (3) Of Isernia, commemorated May 16. (4) Presbyter, May 27. (5) Saint, July 16; July 17.

Aquilinus, St., was born at Bayeux about 620. He served in the army under Clovis II; and, although married, observed continence with his wife. About 658 he was made bishop of Evreux; after which he entirely devoted himself to the good of his people, and lived in a cell close to his cathedral church, practicing the greatest austerities. In 688 he attended the Council of Rouen, under St. Ansbertus. Towards the close of his life he labored under loss of sight, an affliction which he is said to have demanded in prayer. He died in 695, having ruled his Church forty-two years. His festival is marked on Oct. 19 in the Roman martyrology; but the Church of Evreux commemorates him on Feb. 15. See Baillet, Oct. 19.

Aquinas (St.), Thomas, Hymns of. Thomas wrote not only in prose, but also in poetry, and the produce of his muse he dedicated, above all things, to the glorification of the Virgin Mary and the eucharist. He composed a Psalterium Mariæ, and a poem (Omni die die Macedoniae, nea anima) known under the title of Salleiologia. Sallustius, Thomas. When pope Urban IV, in 1261, brought about the general observance of the Feast of Corpus Christi, Aquinas, at the instance of that pope, prepared the officium, or order of worship, for that feast, into which the following hymns, still in use in the Roman Church, were introduced by Aquinas:


These hymns are not only translated into English, but also into German. The first, by Caswall, in Hymns and Poems (Lond. 1873), p. 161, commences thus:

"O Godhead hid, devoutly I adore thee,
Whose only art within the forms before me;
To thee my heart I bow with bended knee,
As falling quite in contemplating thee,"

Dr. Neale, who renders the same lines thus—

"Humbly I adore thee, hidden Deity,
Which beneath these figures art conceal'd from me;
Wholly in submision thee my spirit bails:
For in contemplating thee it wholly falls,"

remarks on this hymn, "It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendously a mystery, has used the very simplest expression throughout." No. 2 is also translated by Caswall, loc. cit., p. 71:—

"Sion, lift thy voice, and sing:" and in another rendering is found in Lyra Eucharistica, p. 125:

"Laud, O Sion, Thy Salvation;" and a third in Hymns for Christian Worship, No. 394:

"Sing, my tongue, the Saviour's glory." For No. 3 see the art. FANGE LINGUA; and for No. 4, the art. SACRIS SOLEMNIS. No. 5 is given by Caswall, loc. cit., pp. 65:

"The Word, descendng from above;
and in Hymns Ancient and Modern:

"The heavenly word proceeding forth."

It is remarkable that Dr. Trench, in his Sacred Latin Poetry, does not mention any of Aquinas's hymns. (B. F.)

Aquino, Louis Henri d', of Paris, son of Philip, was professor of Hebrew at Paris, where he published, Πτέρυγα τῆς ἤλεκτης ἱπποδρομίας, or Rashiš Slōhiq in Librum Esther in Versione Latina, etc. (Piacenza, 1622, 8vo). See Fürst, Bibl. Jud. i. 47; Wolf, Bibl. Hebr. iii, 752 sq.; Schott, Jude. Merkwürdigkeiten, 78; Ewalt, Israel u. d. Kirche, p. 77. (B. F.)
of laborious study and consuming toil. His premature death was probably accelerated by the close and continuous mental application with which he sought the completion of his great task. The translation was subsequently confided to the Rev. Dr. Van Dyck, in order to re-examine the parts already prepared, and to continue the work from the point at which it had been left by the departed scholar. Dr. Van Dyck possessed undoubted qualifications for this resumption of the work, he being a competent and accurate translator having a thorough knowledge of the Arabic language. With immense pains, inflexible perseverance, and unflagging energy, he applied himself to his editorial labours till the entire Bible was finished, and a translation was formulated which, in point of idiomatic exactness, fidelity to the originals, and general excellence, may well satisfy the most fastidious scholars.

When it is considered that the Arabic language is spoken by more than one hundred millions of the human race, it would be difficult to exaggerate the value and influence of the great undertaking which had reached its final stage in the year 1865. The text was completed at press in New York in 1867 under the title El-Kîdîb el-Muyaddas. The superiority of this translation being recognised everywhere, the British and Foreign Bible Society were induced to pay for their own use, and shared in the expense of printing with the American Bible Society. Since 1870 this version has been published with a vowel-elled text, the work also of the Rev. Dr. Van Dyck. (B. P.)

Aracani are priests among a negro tribe on the West Coast of Africa. The standard or banner which they carry in processions is a white scarf, on which are painted human bones and ears of rice.

Arachiele, Cacciaturu, an Armenian theologian and philosopher, was a native of Erzerum, in the plain of Armenia. At the age of fifteen years he went to Rome and completed his studies at the College for the Propagation of the Faith; then went to Constantinople, and afterwards to Venice, and became known for his preaching. He died at Venice in 1740. He wrote, Summa Universae Theologiae:— Universae Theologiae Speculatio, Dogmatix, Positiva, et Moralia Opus:— an Armenian poem in which Jesus Christ is compared with Adam, now in the Library of Paris:— an Introduction to the Christian Life, also written in Armenian. See Hoefer, Nouv. Biogr. Générale, s. v.

Aradillas, Alfredo González, a Spanish theologian, who lived in the last half of the 17th century, wrote, Exercicios del Rosario de la Virgen (Seville, 1622):—Custilla e Spiritual y Divina, a dialogue between Christ and man, the first part of which was published at Granada in 1648. See Hoefer, Nouv. Biogr. Générale, s. v.

Araf (or Arafah) is an intermediate place between the heaven and hell of the Mohammedans, which corresponds to the Romish purgatory. See Al-Shat.

Ararat, Station on. It is laid down as one of the most important practices to be observed by the Mohammedans who go on pilgrimages to Mecca that on the last day of the last month of the Arabian year, called Dhul Chaija, the pilgrims must resort to Mount Ararat, in the vicinity of Mecca, to perform their devotions. The Mohammedans have a tradition that Adam and Eve, after they were turned out of Paradise, were separated for a hundred and twenty years, and that at last, as they were in search of each other, they met on the top of this mountain and recognised each other, to their mutual delight.

Araron (in Spain), Council of (Concilium Aragonense), was held in 1082, in which it was decided that the bishops of Aragon should be chosen from the monks of St. Iago de Peña (see Labbé, Concil. ix., 1173).

Another was held in 1408 in favor of the antipope Benedict XII.
ARAGON

ARAGON (or Boria), Alfonso, a preacher of the Augustinian Order and a Spanish theologian, who lived in the first half of the 17th century, wrote, Vida de la Bienaventura da Ritta de Cassia (1618). See Hoefer, Nouv. Biog. Générale, s. v.

ARAGON, Fernando de, archbishop of Saragossa, a Spanish historian, was the son of Ferdinand, king of Castile and Aragon, and became bishop in 1539. He died Jan. 20, 1575. He left in manuscript, Historia de los Reyes de Aragon, and some other works. See Hoefer, Nouv. Biog. Générale, s. v.

ARAGON, Fernando Ximenes, a Portuguese theologian, lived in the early part of the 17th century. He became archbishop of Braga, and composed the following works, Restaurarum et Renovarum Homem:—Doctrina Católica para Instrucion e Confirmacion de los Fiéis, and Exercícios das Sete Superstícioes, e de Particular do Judaismo. See Hoefer, Nouv. Biog. Générale, s. v.

ARAGON, Pedro de, a Spanish Augustinian friar and theologian, native of Salamanca, lived near the close of the 16th century. He taught theology, and wrote the following works, In Secundum Secundus Thomas de Justicia et Jure:—In Tertiam Thomas de Mysteries Vita Christi et utrisque Adventus. See Hoefer, Nouv. Biog. Générale, s. v.

ARAGON, Simone Tagliavini D', an Italian cardinal and Sicilian publicist, was born May 20, 1550. He was son of Charles of Aragon, duke of Newfoundland, and became cardinal in 1588. He died at Rome in 1604. He wrote, Constitutiones pro Cleri et Populi Reformatione:—Sermones Sacri in Synoda Habitus:—Explanatio nonnullorum Decretarum Pontific. See Hoefer, Nouv. Biog. Générale, s. v.

ARAGONESE, Sebastiano, an Italian painter and designer, a native of Brescia, lived in the last half of the 16th century. His style of design was more remarkable than his painting. He succeeded especially in the reproduction of ancient medals. He designed all the marbles in the city of Brescia with their inscriptions. Lanzi speaks of one of the paintings of Aragones, Our Saviour between two Saints. See Hoefer, Nouv. Biog. Générale, s. v.

ARALDI, Alessandro, an Italian painter, was a native of Parma. His master was John Bellini, of Venice. He painted several pictures for the churches of his native place, among which we especially notice the Annunciation as possessing especial merit. Lanzi ranks him among the good painters of the mixed or old-fashioned style. He died about 1528. See Hoefer, Nouv. Biog. Générale, s. v.

ARALDI, Giovanni Francesco, an Italian Jesuit and theologian, was born at Cagli in 1522. He aided in founding the Jesuit college at Naples, and died May 10, 1559. He left a Compendium Doctrinae Christianae. See Hoefer, Nouv. Biog. Générale, s. v.

ARAMA, Isaac (also called Baal-Akedah), a celebrated Jewish philosopher and commentator, was born in Zamora about 1460, and was one of the 300,000 Jews who were expelled in 1492 from Spain. He went to Naples, where he died in 1494. The work which immortalized his name is called Akedath Isaac (אֶקֶדַת יִשְׂרָאֵל), The Litigation of Isaac, a philosophical commentary on the Pentateuch and the five Megilloth, consisting of one hundred and five sections, and containing some of the severest strictures of the views of Aristotle, as well as some of the most beautiful moral sayings. It is from this work that Arama received the name of Baal-Akedah. He also wrote, a separate commentary on Esther (Constantinople, 1518);—ementia, The Hand of Aboladom, an exposition to the book of Proverbs (ibid. s. s.; Leipzig, 1539);—and הָרָעָב הֵרָעָב, The Heavy Vison, written against Mohammedans and Chris-

ARAMA, Meir (also called by way of distinction, יִשְׂרָאֵל אֲבָרוֹן; the Ramban Meir), a Jewish writer, son of Isaac, was born at Saragossa. He accompanied his father to Naples in 1492, and after his death (1494) emigrated to Salonica, where he died in 1556. He wrote valuable annotations on Isaiah, Jeremiah, Job, the Psalms, the Song of Songs, and the book of Esther, which are distinguished for their brevity and for logically evolving the sense of the inspired writers. "His style is very laconic, and being a thorough master of the Hebrew language, he generally gives the true sense of the Scriptures in a very few words, without taking the student through the process of verbal criticism, as Ibn-Ezra does." His commentary on Isaiah and Jeremiah, called יִשְׂרָאֵל אֲבָרוֹן, Light and Perfection, and his exposition of the Song of Songs are printed in Frankfurter's great Rabbinical Bible (Amsterdam, 1724- 27, 4 vols. fol.); the commentary on Job, called יִשְׂרָאֵל אֲבָרוֹן, which he wrote in 1506, was published in Venice, 1517-67; the commentary on the Psalms, יִשְׂרָאֵל אֲבָרוֹן, composed in 1518, was published in Venice, 1590. See Kirchhoff, s. v.; Fürst, Bild. Jud. i, 48; De Rossi, Dizionario Storico (Germ. trans.), p. 45 sq.; Lind, Hist. d. Juden, p. 270; Finn, Septuagim, p. 414; Just, Gesch. d. Juden, u. s. Sekten, iii, 119; Etheridge, Intro. to Hebrew Literature, p. 418. (B. P.)


ARANAS, Jacinto de, a Spanish Carmelite and publicist, lived in the early part of the 18th century. He became commissary-general of his order and doctor of theology. At the time of the War of the Spanish Succession, he sustained the interests of Philip V. He wrote a work entitled El Señor Felipe V es el Rey de las Españas, escrito por su deber, poniendo en evidencia la Torre Inconstrastable de Secundo Darío, Porseguido Vicarióso (Pampeluna, 1711). See Hoefer, Nouv. Biog. Générale, s. v.

Aranda, Francisco, a Spanish sculptor, native of Toledo, lived at the commencement of the 16th century. He was one of the sixteen sculptors who worked on the tabernacle of the Cathedral of Toledo in 1560. See Hoefer, Nouv. Biog. Générale, s. v.

ARANDA, Juan, a Spanish sculptor, brother of Francisco, lived at the same period. He was also one of the sixteen sculptors who worked on the tabernacle of the Cathedral of Toledo. He executed some other works for the Cathedral of Jaen, one being the Concepcion, and two statues of the king of Spain. See Hoefer, Nouv. Biog. Générale, s. v.

ARANEUS, Clement, a Dominican of Ragusa, in Dalmatia, who lived in the middle of the 16th century, is the author of Commentarius in Epistolam ad Romanos (Venetia, 1547), in which he is very severe upon the Lutherans. See Mireus, Script. Sac. XVII, in Fabricii Bibl. Eccl. p. 150. (B. P.)

ARARAT. This mountain has lately been ascended by Brice, who gives a graphic description of it (Transacucanias [London, 1857], p. 242 sq.)

ARATI, a Hindu ceremony designed to avert the effect of evil glances, consists in placing upon a plate of
copper a lamp made of paste of rice flour; and when it has been supplied with oil and lighted, the women take hold of the plate with both hands, and, raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp.

Arator, a subdeacon of the Roman Church in the time of pope Vigilius, was a native of Lutargia. In A.D. 536 he gained reputation as an advocate in a mission to Theodoric the Ostrogoth on behalf of the Dalmasiots; in consequence of which he was made private secretary and intendant of finance to Athalaric, his successor. He subsequently left court, received ordination, and was elected subdeacon A.D. 541. He wrote Historia Apostolorum ex Loca Expressa, in Latin verse, which, with other poetry, he dedicated to Vigilius (ed. princeps, Milan, 1492, 8vo).

Ararau, Antonio de, a Portuguese missionary, was born in the island of Terceira. He entered the company of Jesus, and went as a missionary to Brazil. He died in 1632.

Araraujo, Duarte de, a Portuguese, was for six years general of the military Order of Christ. He was employed for fifteen years at the court of Rome by King Philip II, and wrote the Life of St. Irene (Coimbra, 1579). He died in 1599.

Arauzo, Francisco de, a Spanish theologian, was born in Galicia of a good family. He entered the Order of St. John, and, in 1601, having finished his studies, taught theology at Bruges, Alcalá, and elsewhere. He succeeded Peter de Herrera in the chair of theology at Salamanca, where he taught for twenty years. King Philip IV had formed so high an estimate of him that he used to say that he would follow the opinion of Arauzo alone, though it was opposed to the combined opinion of all the theologians. In 1648 he was made archbishop of Segovia, in which situation he lived precisely as he had previously done, strictly observing in his palace all the rules of his order. He resigned after a time, and retired into a convent of Dominicans at Madrid, where he died in 1664, leaving several works on theological and philosophical subjects.

Arawack Version. The people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in Surinam, or Dutch Guiana, and in the province of Venezuela. The people of Dutch Guiana were supplied by the American Bible Society with the Acts in their own vernacular in 1851 from a MS. in their possession, but concerning which we have no further information. For linguistic purposes, see Quindt, Arawakische Grammatik, in Schomburgk, Reise in British-Guayana (1840-48); Brinton, The Arawak Language of Guiana, in Trans. Amer. Phil. Soc. (Philadelphia, new series, 1871), xiv, 427 sqq. (B. P.)

Arba Kanphoth (ארבעה כנפוחות), i.e. the four wings, is the common expression for the talith katan, "small vestment," and talit. According to the rabbins, the Jews are obliged to wear fringes the whole day; but, in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the talith gadol, or great talith, they use it only at prayers, either in the synagogue, or at home if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing the fringes the whole day, which were designed to remind them of God's precepts, not only during prayers, but all the day long, they have another kind of vestment for that purpose, called by some talith katan, or "small vestment," and by others arba kanphoth, or "four corners." It consists of two quadrangular pieces, generally of wool, the same as the talith gadol, joined together by two broad straps, and a space left sufficient for the head to pass between, exactly like a popish scapular; from each of the corners hangs a fringe, so that the wearer may act according to the tradition of the rabbins, "two fringes are to be turned in front and two at the back, in order that the wearer may be surrounded by precepts." This small talith is worn constantly; some Jews make it into the shape of a waistcoat, or jacket, and use it as an inner garment. The talith katan, as worn by the Jews in Poland, Russia, and the East, is very long, and so made as to present the fringes to their view (although it is used as an inner garment) and thus remind them of God's commandments; but the Jews on the Continent, in England, and America, if they wear it at all, wear it in such a way as not to be visible. See Fringe. (B. P.)

Arbain (Arab. forty), a word applied by the Mohammedans to denote the forty traditions. Mohammed promised that whosoever should teach the faithful to understand this number of traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been that Mohammedans have come to believe that the number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of Arbaain.

Arbasia, Cesare, an eminent Italian painter, was born at Saluzzo, and flourished in the latter part of the 16th century. He studied under Federigo Zucccheri. In 1579 he visited Spain and executed a picture of the Incuramation of the Mother of God in the cathedral at Malaga. In 1583 he executed a fine work in fresco in the cathedral of Cordova, representing the martyrs who suffered in that city. He probably visited Rome in 1588. He died in Spain in 1614.

Arbiolo Dies, Antonio, a Spanish ecclesiastic, was born at Tarragona, in the diocese of Tarragona, Spain, in 1646, and entered the Order of Franciscans at Saragossa. He was charged with many offices in connection with his own order and the Inquisition, and was distinguished for his learning and the facility with which he resolved the most difficult cases. He lived a quiet and holy life, refused the see of Ciudad Rodrigo, and died in 1726, leaving several theological works, all of which have been more than once printed at Saragossa, Murcia, and Barcelona. Among them is one entitled Defensio Civitatis Mysticae Mariae a Jeru Agreda, contra Censuram Parissienni.

Arbitrators, Ecclesiastical. At an early period in the history of the Christian Church, bishops came to be invested by custom and the laws of the State with the power of hearing and determining secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best arbitrators and the most impartial judges of the common disputes which occurred in their neighborhood. The office thus assigned by custom to the bishops or pastors of the Church was afterwards confirmed and established by law when the emperor became Christian. Eusebius says, in his life of Constantine, that a law was passed by that emperor confirming such decisions of the bishops in their consistories, and that no secular judges should have any power to reverse or annul them, in the absence of the bishops; the case was to be referred before all other judges. By the Justinian Code the arbitration of bishops was restricted to causes purely civil, and it was further decreed that they should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes the clergy were prohibited from acting as judges.
both by the canons of the Church and the laws of the State, except such as incurred ecclesiastical censure. Sometimes they found it necessary to call in the assistance of one of the clergy, a presbyter, or principal deacon. Accordingly, the Council of Tarragona mentioned not only presbyters, but deacons also who were deputed to hear secular causes. The office of arbitrator was sometimes committed to intelligent and trustworthy laymen, whereas the practice of the office of lay chancellor (q. v.) may have had its origin.

Arbogast, St., was bishop of Strasburg from A.D. 669 to 678, the year of his death. He gained the favor of the king, Dagobert, who gave him, among others, the fortress of Issenmburg and the city of Ruffach, with all the surrounding domains. Arbogast ordered that at his death his body should be interred in the place reserved for bishops, and remains were removed some time after to the collegiate church which he had founded at Strasburg. See Hoefer, Nouv. Biog. Générale, s. v.

Arboreus, Jean, a French theologian, native of Laon, lived in the early part of the 16th century. He was doctor in the Sorbonne, and wrote, besides certain commentaries on the Bible, Theologiae Tomus I et II, seu Expositio Difficultatium Locorum Veteris et Novi Testamenti (Antwerp, 1540), an introduction bearing some analogy to the Sic et Non of Abelard, an edition of which he also prepared. See Hoefer, Nouv. Biog. Générale, s. v.

Arborolatry, the worship of trees, was a very common practice among ancient pagans, and is still in use to a limited extent. In the Greek and Roman mythology, nearly every deity had his favorite tree; as the oak, sacred to Jupiter, and the laurel to Apollo. Among the ancient Canaanites sacred groves were common [see Grove]; and the people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and many other places had their arboroleshines. It is said that holy trees still exist among the Northern Finlanders. An enormous oak, called the Tree of the Mother, was set up in the old churchyard, and was the focus of pious devotion. The Apostle to the Germans. It was beneath oaks that the ancient Druids performed their sacred rites and worshipped the Supreme Being under the form of an oak. The prominent place of the Ygralolin, in Scandinavian mythology, the Bo-tree and Banian in Buddhism, are further examples of the prevalence of this form of idolatry. See Judaism; Buddhism; Tree of Ygrasell.

Arbulo, Margarette Pedro de, a Spanish sculptor, flourished in the early part of the 10th century, Bermudes says that from 1569 to 1574 he was occupied upon the altar and stalls of the church of San Asenio, in the Rioja, Castile. He received for this work 7857 ducats. He died at Briones in 1608. See Spoor, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Arc (or Arcilla), a name applied to several ecclesiastical recepiacles.
1. A chest intended to receive pecuniary offerings for the service of the Church or for the poor (Tertullian).
2. It is used of a box or casket in which the enshrinement was reserved. Thus Cyprian speaks of an "area in which the sacrament of the Lord was," from which fire issueth and laymen, and from this casket he archdeacon when he was imprisoned, and also that which Paulinus Petricordius says was committed to the charge of a dean chosen for the purpose.
3. Among the prayers which precede the Eucharistic Canon is one superb artice lice majorum. The prayer itself suggests that this area was used for precisely the same purpose as the paten (q. v.), inasmuch as in both cases the petition is that in or upon it may be perfected the body of the Lord. It may have served the purpose of an Antimissium (q. v.).

Its use was probably not limited to the case of unconsecrated altars. The Copts applied the term "mercy seat" to the Christian altar; and this area may have been an actual chest or arks, on the lid of which the mercy-seat inscription took place.

Arcadius, St. (1), martyred in Mauritania during the persecution under Valerian or Diocletian. He was cut to pieces by degrees; and at last, Jan. 12, killed by being cut open. See Baille, Jan. 12.

Arcadius, St. (2), martyred, with others, in 457, under Generic, the Arian king of the Vandals, who carried him and his companions from Spain into Africa. Their memory is honored on Nov. 18. See Ruinart and Baillet, Nov. 15.

Arcadius, surnamed Thaumastorita, bishop of Cons- tance in the Isle of Cyprus, lived in the 8th century. He wrote the Life of Simeon Stylites, the younger, extracts of which are found in the Acts of the Second Council of Nice. Some other MS. works are attributed to him. See Hoefer, Nouv. Biog. Générale, s. v.

Atoe, Josse de, a Spanish sculptor, who flourished about 1657, studied under Juan Martinez Montanes, and did several fine pieces of work at Seville, among which are eight colossal stone statues over the balustrade of the Church of the Sanctuary, in the cathedral.

Arcere, Louis Etienne, a French priest of the Oratory, was born at Marseilles in 1698, and is chiefly known by his History of the Town of Rochelle and the Country of Anna (1766, 2 vols. 4to, and in 6 vols. 12mo). He died Feb. 7, 1792. See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Arch in Christian Art. The influence which the arch has had in effecting changes in architecture is much greater than is generally supposed. Not only may the deterioration which took place in the Roman be ascribed to it, but even the introduction of Gothic architecture may be said to be owing to it; for the arch gradually encroached upon the leading principle of Classical architecture—namely, that the horizontal lines should be dominant—until that principle was entirely abrogated, and the principle of the Gothic—namely, the dominant vertical line—took its place.

In the early Christian churches in Rome the arches are usually brick, resting upon marble columns, and are frequently concealed behind a horizontal entablature. When once the open application of the arch above the columns had been introduced, it appears never to have been abandoned, and the entablature was interrupted to suit the arch, the principal object aimed at being an appearance of height and spaciousness; and in some instances in Roman work the entablature is omitted entirely, and the arch rises directly from the capital of the column, as in Gothic architecture. In the 5th and 6th centuries, a piece of entablature is preserved over the capital in Byzantine work, as at Ravenna, and in the Church of Santo Stefano Rotondo in Rome. When, after the dominion of the Romans was destroyed, and the rules governing the true proportions of architecture, from which they had themselves so widely departed, were entirely lost, the na-Roman Arch, Brixworth, Northamptonshire.
tions of Europe began again to erect large buildings, they would naturally endeavor to copy the structures of the Romans; but it was not to have been expected, even supposing they were capable of imitating them exactly, that they would have retained the clumsy, and to them unmeaning, appendage of a broken entablature, but would have placed the arch at once on the top of the column, as we know they did: hence arose the various national styles which preceded the introduction of the pointed arch, including the Norman.

The earliest Norman arches are semicircular and square-edged, as in the remains of the palace of William Rufus at Westminster, not recessed (or divided into orders) and not moulded. As the Norman style advanced, the arches became much enriched with mouldings and ornaments, and recessed, often doubly or trebly recessed, or what Prof. Willis calls divided into two or more orders. The form of the arch also by this time begins to vary very much: a stilted arch is often used, sometimes for greater convenience in vaulting; in other instances, like the horseshoe arch, apparently from fashion only. The form, however, is of very little use as a guide to the date of a building either in this or in the later styles; it is always dictated by convenience rather than by any rule, and it is probable that the pointed arch came in exceptionally much earlier than has generally been supposed. The mouldings and details both of the arch itself and of the capitals are a much better guide to the date than the form of the arch.

Antiquaries are not agreed upon the origin of the pointed arch, some contending that it is an importation from the East, and others that it is the invention of the countries in which Gothic architecture prevailed. It is, perhaps, more true that the Gothic style in which the pointed arch is so chief a feature was gradually developed from the mixture of the Romanesque and Byzantine. But, be its origin what it may, the pointed arch was not introduced to general use on the western side of Europe till the latter half of the 12th century. From that time it continued, under various modifications, to be the prevailing form in the countries in which Gothic architecture flourished until the revival of the Classical orders. One of the best-authenticated instances of the earliest use of the pointed arch in England is the circular part of the Temple Church of London, which was dedicated in 1185. The choir of Canterbury Cathedral, commenced in 1175, is usually referred to as the earliest example in England, and none of earlier date has been authenticated; although it seems probable that many pointed arches of the transitional character with Norman details are at least as early as the middle of the 12th century, if not earlier, as at Malmesbury Abbey, St. Cross, etc.

The only forms used by the ancients were the semicircle (Fig. 1), the segment (Figs. 2, 3), and ellipse (Fig. 4), all which continued prevalent till the pointed arch appeared, and even after that period they were occasionally employed in all the styles of Gothic architecture.

In the Romanesque and Norman styles, the centre, or point from which the curve of the arch is struck, is not unfrequently found to be above the line of the impost, and the
mouldings between these two levels are either continued vertically, to which arrangement the term *stilized* has been applied (Fig. 5), or they are slightly inclined inwards (Fig. 6), or the curve is prolonged till it meets the impost (Fig. 7): these two latter forms are called horsehoe arches. Pointed arches are sometimes elegantly trefoiled or cinquefoiled, etc. (Figs. 16, 17), of various proportions, are frequently met with, especially towards the end of the style, but they are principally used in panellings, niches, and other small openings.

Simple pointed arches were used in all the styles of Gothic architecture, though not with the same frequency. The lancet arch is common in the Early English style, and is sometimes used in the Decorated, but very rarely in the Perpendicular: the drop arch and the equilateral abomb in the first two styles and in the early part of the Perpendicular, but they afterwards, in great measure, gave way to the four-centred. Plain and pointed segmental arches also are frequently used for windows in the Decorated and Perpendicular styles, but not often for other openings. With the Decorated style was introduced the *ogee* arch (Fr. *arcade en talon*), Fig. 18, which continued to be used throughout the Perpendicular style, although less frequently than in the Decorated. It is very common over niches, tombs, and small doorways, and in Northamptonshire in the arches of windows but the difficulty of constructing it securely precluded its general adoption for large openings. About the commencement of the Perpendicular style the four-centred arch (Fig. 19) appeared as a general form, and continued in use until the revival of Classical architecture. When first introduced the proportions were bold and effective, but it was gradually more and more depressed until the whole principle, and almost the form, of an arch was lost; for it became so flat as to be frequently cut in a single stone, which was applied as a lintel over the head of an opening. In some instances an arch having the qualities of the four-centred arch is met with, the sides being perfectly straight, except at the lower angles next the impost (Fig. 20): it is generally a sign of late and bad work, and prevailed most during the reigns of Henry VIII., Elizabeth, and James I. The four-centred arch appears never to have been brought into general use out of England, although the Flamboyant style of the Continent, which was contemporary with our Perpendicular, underwent the same gradual debasement. The depressed arches used in Flamboyant work are flattened ellipses (Fig. 21), or sometimes, in late Perpendicular, ogees, and not unfrequently the head of an opening is made straight, with the angles only rounded off (Fig. 22). This last form and the flattened ellipse are very rarely met with in England.

There is also the rampant arch (Fig. 24), the impost of which are at different levels; and what is called a flat arch (Fig. 25), which is constructed with stones cut into wedges or other shapes so as to support each other without the use of a centre; and such stones set ingeniously is often displayed in the formation of these.

Notice must also be taken of a construction which is not unfrequently used as a substitute for an arch, especially in the style which is referred to as perhaps being Saxon, and which produces a very similar effect (Fig. 26). This form consists of two straight stems set near their edge and leaning against each other at the top, so as to form two sides of a triangle and support a sini

pericentum weight; excepting in the style just alluded to, these are seldom used except in rough work or in situations in which they would not be seen.

There is one form given to the heads of openings which is frequently called an arch, although it is not one. It consists of a straight lintel supported on a corbel in the upper part of the arch. It is particularly introduced in the *Early English* style, and is seen in the flat-headed arches (Fig. 27), on the side of a door or window, and from its resembling a man's shoulders with the head cut off. These heads are most commonly used for doorways. In the southern parts of the kingdom they are rare, and when found are generally of Early English date; but in the North they are much more frequent, and were used to a considerably later period.

As the arch forms so important an element in the Gothic style as distinguished from the entablature of the Greek and Roman styles, it is introduced in every part of the building and receives a great variety of ornamentation. In the Norman style such ornaments as the zigzag and the key are common, but in the *Early English* style the dog's-tooth in the hollows is very frequent. In the Decorated style the arches are not usually more rich than in the Early English; the mouldings are not so bold nor the hollows so deep, and the plain chamfered arch is very common in this style. When ornament is used, the ball-flower or the four-leafed flower takes the place of the dog's-tooth. The arches of the Perpendicular style are often profusely moulded, but the mouldings less bold and less deep even than in the previous style; they are sometimes ornamented with the foliage peculiar to that style, and sometimes also quite plain.

Archacolyth. Formerly, in some cathedrals, there was a dignitary so named; he was the chief of the acochyth, as the archpriest, archdeacon, and archsubdeacon were of their respective orders.

**Archange de Lyon**, a French preacher of the Capuchin Order who lived at the close of the 17th century, wrote, Oraison Funèbre de M. Jean de Myapgou, Bishop de Châlon-sur-Saône;—Oraison Funèbre de M. Jean-Armand Mîtte de Choisivière, Marquis de Saint-Chamond (Lyon, 1686). See Hoefer, Nouv. Biog. Générale, **s. v.**

**Archange de Rouen**, a French theologian of the Order of St. Francis, lived near the close of the 17th century. He wrote, among other works, Abrégé de la Vie de St. Vincent (Paris, 1687);—Paroles du Nouveau Testament pour Éclairer les Gens du Monde sur l' Importance du Salut (Ibid. 1891);—La Vie de St. Elisabeth, Fille du Roi de Hongrie, Duchesse de Thuringe (Ibid. 1892);—La Règle du Tierce Ordre de St. François (Ibid. 1796). See Hoefer, Nouv. Biog. Générale, **s. v.**

**Archange de Valognes** was a Capuchin of Normandy in the 17th century, who exercised, in the island of Jersey, the functions of apostolic missionary. He wrote a book entitled Le Directeur Fidèle (Rouen, 1645, 6 vols. 8vo).

**Archangello di Borgo Novo** (or Archangelus di Barugono), an Italian theologian of the Order of Minorites who lived in the last half of the 16th century, applied himself to scholastic philosophy, and studied Hebrew and the Talmud. He wrote, Trattato ossia Dichiarazione della Virtù e Dignità del Nome di Gesù (Ferrara, 1557);—Apologia pro Defensione Doctrina Calaba contra Petr. Garsiùm (Bologna, 1604);—Codex Naturalis Solonae (Venice, 1599). See Hoefer, Nouv. Biog. Générale, **s. v.**

Archangels are represented as the seven principal angels or rulers of the heavenly choir. Scripture gives us the names of four—viz., Michael, Gabriel, Raphael
and Uriel; tradition supplies the other three—viz., Chamael, Jophiel, and Zadkiel. Michael is represented as the guardian and protector of the Jewish Church; and when the synagogue gave place to the Church of Christ he became the patron of the Church militant. He is of stature of five times. Gabriel was the archangel who announced to Mary the conception of our Blessed Lord, and to Zacharias the birth of John the Baptist. Raphael was the guardian and protector of Tobias. Tradition says that it was Raphael who appeared to the shepherds by night, announcing our Blessed Lord’s nativity. Uriel appeared to Eudras to interpret God’s will to him (2 Eudras iv.). It was Chamuel who wrestled with Jacob. Tradition also says it was he who appeared to our Lord in the garden of Gethsemane. Jophiel was guardian of the tree of knowledge of good and evil, and drove out Adam and Eve from Paradise. It was Zadkiel who stayed the hand of Abraham when about to offer up Isaac. See ANGELS.

Archangiolo della Presentazione was a monk of the Order of Barefoot Carmelites, and reader in theology in Italy, who flourished about the middle of the last century, published The Thirteen Books of the Confessions of St. Augustine of Hippo (Florence, 1757, fol.), illustrating various points, etc., and also wrote a Life of St. Monica (Sienna, 1757, 4to), in Italian.

Archangels, Antonio dos (in Lat. Antonius de Archangelis), a Portuguese preacher of the Order of St. Francis, was born in 1632. He taught philosophy and theology, distinguished himself in preaching, and died in 1682. He left a number of sermons. See Hoefer, Nouv. Biog. Générale, s. v.

Archard was a monk of Citeaux, and master of the novices at Clairvaux, in the time of St. Bernard, who composed a Life of St. Gervais the Hermit (Douai, 1626), edited by Raisiais. Archard lived about 1140. Cave calls him “philosophus insignis et theologus illustris.” He also wrote some short Sermons to the novices. See Dupin, Bibliothèque Unive, ii, 374; Cave, Hist. Lit., ii, 218.

Archari, the name given toNãoes in the monasteries of the Greek Church. See CLOWDREYS; NOATIVE.

Archbishop’s Cross, a cross affixed to a staff borne before an archbishop, primate, or metropolitan, to signify and symbolize archiepiscopal jurisdiction. See CROZIER.

Archbishop’s Mitre, a mitre similar in kind to that worn by a bishop. In England, for the last hundred and fifty years, the fillet or band round the head has been made after the model of a duke’s coronet, to signify the high temporal rank of the wearer.

Archbishop’s Morse, a cope-brook or cope-clasp, on which the arms of the see of an archbishop are embroidered. Anciently the archbishops of Canterbury commonly left their personal vestments and ornaments for the use of their successors in their see.

Archbishop’s Pastoral Letter, a formal letter written to the faithful of his province by an archbishop, relating either to those general or particular subjects of which he can properly and legally treat, or else to some public event or religious duty to be considered by the Christian people under him.

Archbishop’s Visitation. 1. A visitation by an archbishop of any particular place, church, religious house, or college within his own diocese and jurisdiction of which he is the ecclesiastical ordinary. 2. A visitation in the diocese of one of his suffragans to reform, amend, correct, or reverse a judgment or determination of the said suffragan in any ecclesiastical question. 3. The visitation of any college out of his own diocese, of which he is the legal and customary visitor and the acknowledged ordinary, for a similar purpose.

Archbold, Israel, a Methodist Episcopal minister, was born in Harrison County, Va., Nov. 24, 1807. He received a careful religious training; experienced religion at the age of twenty; was licensed to preach in 1834; and in 1855 united with the Pittsburgh Conference. Between 1846 and 1859 he held a supernumerary relation. He made several attempts to resume the active work, but his health forbade; and he died May 18, 1859. As a man Mr. Archbold was frank, generous, and noble-hearted; as a husband and father, affectionate; as a preacher, original and laborious; and as a Christian, deeply pious and self-sacrificing. See Minutes of Annual Conferences, 1860, p. 71.

Archdeaconry is the district over which the authority of the archdeacon extends. Of these there are a number in every diocese proportioned to its extent. See ARCHDEACON.

Archdeaconin, Richard (Mac Gillia Cuddy), a Jesuit, was born about the year 1619 at Kilkenny, Ireland, and joined his society in 1642 in Belgium. For fourteen years he acted as professor of exegesis and scholastic theology at Louvain and Antwerp, and died at the latter place Aug. 3, 1683. He is known as the author of Theologia Tripartita, which was first published at Louvain in 1611 under the title, Tractatus Controversiae Fidei ad Faecem Memoriae Divino Legis Legis, etc., and was also published as a manual among the clergy, was often reprinted; the best edition is the one which appeared at Dillingen in 1694 (3 vols. fol.). By a decree dated Dec. 22, 1700, the work was prohibited with the remark “donee corrigatur.” Later editions, as those of Antwerp, 1718; Cologne, 1737, 1744, etc., contain the required corrections. See Sotwell, Bibl. Script. Soc. Jes.; Hurter, Nomenclator, ii, 874 sq.; Comely, in Wetzer u. Welte’s Kirchen-Lexikon (2d ed., s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Archdruid was the chief of the Order of Druids (q. v.). The order in every nation, where their religion prevailed, had a chief priest, or Archdruid, who possessed absolute authority over the rest. There were two in Britain, residing in the islands of Anglesey and Man. The Druids rose to their principal dignity through six different gradations, distinguished by their costumes, of which the Archdruids constituted the sixth or highest. They were completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre; in the occasion of the famous ceremony of cutting the mistletoe, it was the office of this functionary to climb the oak and cut the mistletoe with a golden sickle.

Archeg, a martyr, was one of seven who were burned at a place called The Little Park, in Scotland, on April 4, 1519. The principal cause of his being martyred was teaching his children the Lord’s Prayer and the Ten Commandments. See Fox, Acts and Monuments, iv, 557.

Archey, J. G., a Presbyterian minister, was born near Churchville, Harford Co., Md., in September, 1842. He graduated at Dickinson College in 1861, and in 1865 at Princeton Theological Seminary. He was licensed by the Presbyterian Church in 1867, and ordained to the ministry in the same year. He was installed pastor of the Presbyterian Church of Clearfield, Pa., where he remained until death, which was occasioned by the car in which he was sleeping falling over an embankment three miles west of Pittsburgh, Jan. 12, 1889. See Presbyterian, 1889. (W. P. S.)

Archies, Dean of. See ARCHIES, COURT OF.

Archevolti, Samuel, a Jew, who lived in the 16th century, is known for his labors in Hebrew exegesis. He is the author of a grammatical work, entitled יְבַנְיָם יְךָרִים, an extensive sūrā was divided into thirty-two chapters, of which the twenty-sixth and twenty-seventh chapters are devoted to the accents, the twenty-eighth and twenty-ninth to the style, the stichioth and steganography, and the thirty-first and thirty-second to the modern Hebrew metres.
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Archiflamen, one of the chief priests, or flamines, among the ancient Romans. See Flamen.

Archifraternities are those religious orders, in the Roman Catholic Church, which have given origin to others, or have authority over them. They convey to those to which they are subject their laws and statutes, their mode of dress, and their peculiar privileges.

Arch. This place has, with great probability, been identified with the present Ais Arik, a small modern village with a Greek Church adjoining, laid down on the Ordnance map four and one eighth miles west of El-Birch (Conder, "Tent Work," ii, 104; Tristram, "Biblical Places," p. 176).

Archibald (1), a Scottish bishop, was dean of the Church of Moray, and was consecrated bishop of the see of Moray in 1253. He was bishop here in the years 1256, 1268, 1260, 1268, 1269, and 1287. He was also bishop here in 1290. During his episcopate William, earl of Ross, gave to the Church of Moray the lands of Carboll and other lands lying in the shire of Ross. See Keith, "Scottish Bishops," p. 159.

Archibald (2), a Scottish bishop, was archdeacon of Moray, and elected to the see of Caithness in 1275. He is said to have made a solemn composition of an affair that had long been in debate between his predecessors, Gilbert, William, and Walter, bishops of Caithness, and William, father and son, earls of Sutherland. He died in 1288. See Keith, "Scottish Bishops," p. 210.

Archibald, Henry, a Baptist minister, was born at Musselburgh, Scotland, in 1786. He came to the United States in 1818. His early religious associations were with the Established Church, but soon after his conversion he united with the Independents. Not long after he came to the United States he changed his views on baptism, and connected himself with the Baptist Church in Chatham, Conn. Feeling that it was his duty to preach the Gospel, he gave up a lucrative business, was licensed by the Church of which he was a member, and was ordained in Suffield, Conn., May 28, 1825. The churches with which he labored were in Connecticut, New Hampshire, New Jersey, and Vermont, his ministerial life continuing until within three years of his death. Mr. Archibald possessed more than ordinary talents, and was especially familiar with the Scriptures. "Gifted by nature with a strong mind, he brought all his powers to bear upon the one work of preaching Christ, and him crucified." He took a prominent part in the various forms of the New Testament. He was especially active as the advocate of antislavery. He died at the residence of his son, Rev. T. H. Archibald, in Mount Holly, Vt., Dec. 4, 1859. See "Watchman and Reflector," Jan. 5, 1860. (J. C. S.)

Archibald, Robert, a Presbyterian minister, graduated at the College of New Jersey in 1772, and was licensed by Orange Presbytery in 1773. In October, 1778, he was ordained and installed pastor of the Church of Rocky River, where he continued to labor with great success until 1792, "when he became an advocate of the doctrine of universal salvation. In consequence he was suspended from the ministry in 1784, and in 1787 was deposed." See Sprague, "Annals of the Amer. Palæs," iv, 119.

Archibald, William Kerr, a Presbyterian minister, son of Rev. G. D. Archibald, D.D., professor of pastoral theology in Danville Theological Seminary, Ky., was born at Allegheny, Pa., in 1852. At the age of sixteen he was admitted to the Church; graduated at Hanover College, Ind., in 1874, and studied theology in Danville Seminary. In April, 1877, he was ordained to the Presbytery of the Presbyterian Church in the South, upon a call to the pastorate from the Church of Pee Wee Valley, Ky. He was, however, never installed as pastor, but after a year of very acceptable service, he withdrew from the field in consequence of ill-health, which terminated in his death at Danville, Ky., Dec. 8, 1878. Mr. Archibald was gifted with a manly mind, a warm and generous nature, and an ardent piety. (W. P. S.)

Archicantor is the name of the prior or principal of a school of sacred music, of the kind established as early as the 6th century, and which became common in various parts of Europe, particularly in France and Germany. The title of the head officer of these schools was "Reverendus Ecclesiae Canonicus," and his post was highly respectable and lucrative.

Archidioecesis is a title given to two noted canons who were both archdeacons of Bologna—viz. Guido Baitius and John de Anania.

Archimagus was the sovereign pontiff of the Magi among the ancient Persians. He was the head of the whole religious system. He resided in the principal fire-temple, a building which was held in as great veneration by the Persians as the temple at Mecca by the Mohammedans, and to which every one of that sect thought himself obliged to make a pilgrimage once in his life. Zoroaster first settled the fire-temple at Balch, between the Persian frontiers and Hindustan, where he himself, as the archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the 8th century, the archimagus was placed in the necessity of removing into Kerman, a province in Persia lying on the coast of the Southern Ocean towards India. This temple of the archimagus, as well as the other fire-temples, was endowed with large revenues in lands. When the archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment white as snow. He bowed to the ground before the flaming altar, and then, assuming an erect posture, he offered up the appointed prayers with bitter sighs and groans. See ZORAMAG.

Archimimus, a Christian confessor, is commemorated in some martyrologies March 29.

Archinto, Alberico, an Italian prelate, was born at Milan. He was archbishop of Nice in 1747; governor of Rome in 1753; and finally became cardinal. He died at Rome in 1758. See Hoefer, "Nouv. Biog. Générale," s. v.

Archinto, Alessandro (1), was an Italian theologian. Charles V, for whom he performed various missions in Milan, gave him the title of count. He died at Milan in 1577. He wrote: "De Beatae Marie Magdalenae Pudicitia ac Virginitate:—Dialogus in quo Philippo Patroculo ac Pompilio Discertentibus quia sit Viulcum Iniquitatis ex XVI Capite Lucam quam duoluminisse explicatur:—Dialogus Alter, in quo eosdem in eos qui pro Salvatore Servatorum servantur, Colloquentes ficti.

All of these works are found in MS at the Ambrosian Library of Milan. The first two are also found in other libraries, particularly in the Casa Archinto. See Hoefer, "Nouv. Biog. Générale," s. v.

Archinto, Alessandro (2), an Italian Jesuit and a miscellaneous writer, was born at Milan in 1577, and died in 1645. He wrote a "Compendium of Rhetoric:—the Rules of Rhetoric:—an historical Treatise, which is preserved in MS. In the Casa Archinto:—also several
Archives are the prelates, or first classes of the clergy, in the Russian Church (q. v.). This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops—titles, however, which are not attached to the see, as in England, but are merely personal distinctions conferred by the sovereign, and give the possessors no additional powers, for every bishop is independent in his own diocese, or dependent only on the synod. They are obliged to live rigid and reclusive lives, to abstain from animal food, and they are not permitted to marry. See Archieratus.

Archimandrites is a word which occurs in the canon of the Synod of Aachen, but apparently nowhere else. If the reading be genuine, it would appear that in some dioceses the subdeacons as well as the deacons had their primates; but it is probable that the reading should be subarchidioecumen, which may have been another name for the officer known to some Western dioceses as secundarius, and by another title among the Greeks.

Architrave (Gr. and Lat. = chief-beam), the lowest division of the entablature, in Classical architecture, resting immediately on the scabius of the capital; also the ornamental moulding running round the exterior curve of an arch, and hence applied to the mouldings round the openings of doors and windows, etc. See Column; Order.

Archive was the title of a record which was kept in the early African churches, by which bishops might prove the time of their ordination—an important consideration, insomuch as the oldest bishop, by the rules of these churches, was regarded as chief bishop or metropolitan. One record was kept in the primate's church, and another in the metropolis of the province.

Archivolts (French from Lat. arcus volutus), the under curve or surface of an arch, from impost to impost. The archivolts are sometimes quite plain, with square edges, in which case the term soffit is applicable to it. Figurative archivolts are used in Romanesque styles, including those buildings in England which are by some considered as Saxon and in the Early Norman. In later Norman work it usually has the edges moulded or chamfered off, and towards the end of that style, and throughout all the Gothic styles, it is frequently divided into several concentric portions, each projecting beyond that which is beneath (or within) it.

Archon (ἄρχων, ruler), a name in the Greek Church for several officers.

1. Archon of the Antimins, the keeper of the antimins.

2. Archon of the Contakion, or keeper of the book containing the kontakia, or hymns used on various occasions in the Greek Church (Goar says, "s. i. Librum Missalem in Liturgia"), which seem to have been composed by Romanus.

3. Archon of the Photo or Illuminato (ἄρχων τῶν φώτων) had charge of the newly baptized.

Archon, Louis, a French ecclesiastical writer, was born at Riom, Sept. 4, 1645. At the age of fifteen years he entered the College of Navarre, and in 1662 he commenced his studies at Paris, and having won the favor of the cardinal of Bouillon, he was appointed chaplain to Louis XIV and priest of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died Feb. 25, 1717. He wrote, Histoire Ecclesiastique de la Chapelle des Rois de France sous les Trois Rois de nos Rois jusqu'à l'année 1700, Paris, 1716, and a third volume, which includes the reign of Louis XIV, has not been published. See Hoefer, Nouv. BioG. Générale, s. v.

Archontici. See Ascopithetes.

Archimboldi, Antonio, a Milanese ecclesiastic, was son of Giovanni Angelo, archbishop of Milan. He studied law at Pavia in 1556; and, among other ecclesiastical functions, he performed those of apostolic prothonotary. Philip II, king of Spain, conferred on him, in 1557, the honor of senator of Milan, and he became, under the title of l'Archevétre, member of the Academy of the Afflenti. He was versed in the Greek language. His death occurred in 1578. From him we have the following translation: D. Basili Magis Homiliae et Antenellae Arctimboldo pertinente (Milan, 1559) and D. Basilii Magis de Vera et Incorrupta Virginis Liber A. A. Interprete (ibid. cod.).—D. Basili Magis de Gratia Arctimborn Actione Liber e Graeco in Latinum translatus (ibid.)—Gregorius Nazianzeni Homiliae IV, e Graeco in Latinum translati (ib. A. A. Argellati and others attribute to him a translation of certain of St. Chrysostom. Piccinelli believes him to be the author.

Arcimbaldi, Giovanni, an Italian prelate, cardinal, and archbishop of Milan, author of various works, was born at the commencement of the 16th century. Being a member of the College of Jurists in 1436, he was intrusted by the dukes of Milan with important missions. He became successively ducal councillor, president of the tribunal of Entrate Stradonierische, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1487. He resigned in 1488, had his resignation published in 1515, and was still in possession of his benefice in favor of his brother Guido Antonio. He died at Rome Oct. 2, 1491. His works, which still remain in MS., are as follows: Statuta Plobii Gandiansi, Anno MCDLXIX. — Statuta Riporii S. Juli, Anni MCDLXX. et MCDLXXXV. — Statuta pro Cleri Regni carpiniensi, et Moneta, in Moneta Libri III. The work entitled Catalogo degli Eretici, published in 1514, has been attributed to him, but is probably the work of his son, Giovanni Angelo. See Hoefer, Nouv. Biog. Générale, s. v.

Arcimbaldi, Guido Antonio, an Italian prelate, was archbishop of Milan. In 1476 he accompanied the celebrated John James Trivulzio to Palestine; and was many times intrusted by the dukes of Florence, the Venetians, and the kings of Naples, Hungary, and Spain. He became archbishop of Milan in 1488 by the resignation of his brother Giovanni. He died Oct. 18, 1497. See Hoefer, Nouv. Biog. Générale, s. v.

Arcimbaldi, Ottavio, an Italian prelate, was born at Milan in 1471. He was a member of the College of Jurists; and distingushed himself by his great learning. He had, it is said, a perfect knowledge of Hebrew, Greek, and Latin. Appointed archbishop of Milan in 1503, he died before taking possession of his see. The six sonnets which Argelotti attributes to him, and which he indicates as first in the collection of the Academy of Transformation of Milan in 1548, are rather the work of Ottavio, son of Giovanni Angelo. This academy was not founded until 1546. See Hoefer, Nouv. Biog. Générale, s. v.

Arciszewski, Elias, a Polish theologian, father of the celebrated governor of Brazil, lived in the 16th century in the city of Schmielge, where he was pastor. He wrote and published the preface of a celebrated treatise on the veneration entitled De Jrrencia, by Rupert and Sozanni spoke with high praise of the knowledge of Arciszewski. See Hoefer, Nouv. Biog. Générale, s. v.

Arco, Alexius (or Alfonso del), a Spanish painter (also called el Sordillo de Pereda, on account of his deafness and from the name of his master, Pereda). He executed historical paintings. But his impelled by motives of cupidity, wished him to unite himself with conductors less skilled than himself. He died at Madrid in 1700 in great poverty. His wife then accepted relief from the marquis of Santiago, and her two daughters took the veil. His works are found in many villages of Spain. The most noteworthy is the Baptism of St. John, in the Church of the city saint, at Toledo. Other paintings of his are the Miraculous Conception, and The Assumption, in the Cloister of the Trinitarios Descalzos at Madrid:—also a picture of St. Teresa, in the Church of San Salvador. His coloring was charming, but his designs were faulty. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Aronnati (1), an Italian Franciscan monk and composer of music, was born about 1610. He entered this order while very young, applied himself diligently to the study of music, and wrote for the Church a large number of masses, motets, and other fragments of music. He was appointed master of the chapel of the Convent of St. Francis of Bologna in 1658, in place of Guido Montalbani; but he died soon after, in 1657. His musical works may be found in the library of the convent. See Hoefer, Nouv. Biog. Générale, s. v.

Aronnati (2), a learned Italian Jesuit, was born in 1615. He came of a noble family of Milan, entered the Order in 1635, and resided in the College of Jurists in 1647. He wrote, Prolegomena Posthumae in Graecia Rhetorvm Bra
tag最有影响力的是Baptism of St. John, in the Church of the city saint, at Toledo. Other paintings of his are the Miraculous Conception, and The Assumption, in the Cloister of the Trinitarios Descalzos at Madrid:—also a picture of St. Teresa, in the Church of San Salvador. His coloring was charming, but his designs were faulty. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Arcos, Cristóval, a Spanish priest and translator, a native of Seville, lived in the early part of the 16th century. He wrote a translation of De Bello Rhodio of J. de La Fontaine, and not of Fontanus, as Jocher claims:—La muy illuminated cousina y Cronica de la Historia del Mundo, by Rodas (Seville, 1549);—Itinerario del Venerable Varrón Patricio Romano (ibid. 1590). See Hoefer, Nouv. Biog. Générale, s. v.

Arcosolium is a term supposed to denote those tombs hewn in the rock of the Catacombs of Rome (and elsewhere) in which there is an arched opening above the portion reserved for the deposition of the body, the grave being dug from above downwards into the reserved portion below the arch. Others suppose it to mean the sepulchral chambers, or cubicula, in which the great majority of these tombs are found. In the tombs of this kind the receptacle for the corpse was sometimes covered by a slab of marble, or sometimes a marble sarcophagus was inserted. In a sarcophagus the sarcophagus projects forward into the chamber, and the sides of the arch are continued to the ground beyond the sarcophagus. Such slabs or sarcophagi have been supposed to have served as altars during the period of persecution, as being the resting-places of saints or martyrs, and in some instances this may have been the case; but the far greater number of these tombs are, no doubt, of later date, being simply the monuments used by the wealthier class. The bishops and martyrs of the 3d century were placed, not in these arcosolia, or monumenta arcuata, but in simple foci—excavations in the wall just large enough to receive a body placed lengthwise. In the 4th and 5th centuries the humble loculus was altered into the decorated monumentum arcuatum, and the whole sepulchral chamber, in many cases, was richly adorned with incrustations of marble, with stucco, and with paintings. An excellent example of this is afforded by the chamber in the Cemetery of Calixtus, in which the remains of Pope Eusebius (390-403) and Militaries (or Melchiades, 311-314) were placed, a part of which is represented in the annexed wood-cut. In the walls of this chamber are three large arcosolia, in front of one of which was a marble slab, with an inscription by pope Damasus commemorating pope Eusebius. The whole chamber has been richly decorated with marble incrustations, paintings, and mosaics. These decorations it would seem reasonable to assign to pope Damasus, who undoubtedly set up the inscription. In the year 1863, in the Cemetery of St. Callixtus, an unviolated arcosolium was discovered; in this a marble sarcophagus was found, in which lay a body swathed in numerous bands of linen exactly in the manner shown in the early representations of the raising of Lazarus. These arcosolia were often decorated with paintings, either on the front of the sarcophagus or on the wall above it. One of the most remarkable instances is the tomb of St. Hermes, in the catacomb near Rome, dedicated by his name. The tombs of this class are more usually found in the cubicula, or small chambers, than in the galleries of the catacombs; in the former, two, three, or more are often found. Martigny seeks to draw a distinction between those found in the cubicula, which he thinks was often or generally those of wealthy individuals made at their own cost; and those in the so-called chapels or larger excavations, which he thinks were constructed at the general charge of the Christian community. In one such chapel in the Cemetery of St. Agnes, near Rome, there are eleven
such tombs. It is claimed that such chapels, specially connected with the veneration of martyrs, do not usually date from an earlier period than the 4th or 5th century.

**Arculina.** See *Arculina.*

**Arculf** (c. 680 – 740), a Frankish bishop, lived in the last half of the 7th century. He is known by his journey into Palestine, which he undertook with Peter the Hermit, a native of Burgundy. He spent nine months in exploring the holy places, especially of Jerusalem and its surroundings. He then visited Damascus and Tyre, going afterwards to Alexandria, to the Isle of Crete, and to Constantinople. He returned to Rome by sea, visiting Sicily on his way. It is said that, desiring to revisit his native country, he again embarked on the sea, and was thrown by a tempest upon the coast of Great Britain, and came to the Isle of Hy, in Ireland.

**Adamnan** (c. 674 – 725), a monk of the Monastery of the Isle of Hy, treated him very kindly, and to him he related his adventures. Adamnan wrote out this recital, and in 698 presented it to Alfred, king of Northumberland. It consists of three books, of which the first contains Arculf's description of Jerusalem, the second gives his travels in the Holy Land, and the third presents the wonders of Constantinople. Bede gives an extract of it in his *Hist. Eccl.*

**Ardèche,** a department of France, in the region of the Rhône valley.

**Ardhman** (c. 645 – 720), a Spanish painter and architect, was born at Madrid in 1664. In 1689 he went to Granada, and there did much painting. In 1694 he became chief master of the Cathedral of Toledo; in 1700 he received a similar appointment at Madrid; and again in 1702, from Philip V, who placed him over the Alcázar and other palaces of Madrid, with a salary of four hundred ducats per annum. As an architect he designed the decorations at the celebration of the funeral of the dauphin of France in 1711, and of the queen Maria Louisa of Savoy in 1715, at the Convent of the Incarnation at Madrid. In 1719 he designed the principal part of the palace and gardens, the Collegiate Church, and the great altar of San Ildefonso. He was known also as an architectural and scientific writer. He was living, probably, in 1730.

**Ardene, Jean Paul de** (1620–1695), a French priest of the Oratory, and brother of Esprit Jean (de Rome d'Ardène), was born at Marseilles in 1620, and gained several academical prizes for his poetical essays. He became superior of the college of his congregation. The last half of his life was passed at Sisteron, where he died, Dec. 5, 1769. His works are, *Traité des Tulipes:—Amné Claude:—Traité des Oeillet* (1762).

**Ardente, Alessandro,** a Piedmontese painter who flourished from 1660 to 1692. There is a picture of the *Conversion of St. Paul* by him, at Turin, in the Monte della Pietà, which is considered a grand piece of painting. Ardenne was painter to the Court of France, and died at Paris in 1757.

**Arderne, James,** an English divine, dean of Chester, was a native of Cheshire, and was educated in Christ's College, Cambridge. In 1673 he became a fellow-commoner of Brasenose College, Oxford. He held the livings of St. Botolph, Aldgate, London, from 1666 to 1682, when king Charles II bestowed upon him the deanship of Chester. He died Sept. 18, 1691. His writings are, *Directions concerning the Matter and Style of Sermons* (1671, 12mo):—Conjectura circa Eravoyn D. Clementis Romani, cui subjecturitas Caritatum in Epiphanius et Paternius de Eucharistia, de Calvinii Clerici, et de Oratricionibus pro Vitis Francis (London, 1688, 4to). He printed some single *Sermons.* See Chalmers, *Biographical Dictionary,* s. v.; Allibone, *Dictionary of British and American Authors,* s. v.

**Ardisia,** a goddess, said by Pliny to have had a temple adorned with fine paintings, under the name of *Junco Ardisia,* and a similar altar of *Lucina Ardisia.*

**Ardinghelli, Nicola,** an Italian cardinal, was a native of Florence. After having been associated with cardinal Farnese (elected pope afterwards under the name of Paul III), he became secretary of cardinal Alexander Farnese, nephew of the pontiff. Paul III charged him with the reconciliation of Charles V with Francis I. He accompanied cardinal Alexander into Italy, and from Germany and France, and on his return was made cardinal himself. He died in 1547 at the age of forty-five years. He wrote a book, entitled *De Negotiatione sua pro Pace Ineunda inter Carolum V et Franciscum:—also some poetical sketches. See Hoefer, *Nouv. Biog. Générale,* s. v.

**Ardo** was a monk of the Abbey of Arian, in the diocese of Montpellier. He was originally called *Smaragdus,* and was one of the first disciples of St. Benedict of Arian, whose *Life* he wrote. Many other works go under the name of Smaragdus; but there is a great controversy among the learned whether they belong to this or another writer. The *Life of St. Benedict* is certainly his, and may be found in *Mandus, Observ. de Martyrolog. Benedict. lib. ii;* also in *Mabillon, Sac. Benedict. iv.*

1. He was highly esteemed by Charlemagne, and died March 7, 848, aged sixty-six. See *Cave, Historia Literarii, ii, 23.*
Ardorno, Benjamin, a German rabbi, lived probably in the 16th century. He wrote a treatise entitled "Mikneh Yisrael," a shape of which was first printed at Venice in 1552, which was a work of authority among the Jews. See Hoefer, Nouv. Biog. Générale, s. v.

Ardoult, Maestro, an Italian architect and sculptor, a native of Venice, lived in the 16th century. There is at the monasterie del Carmine, of that place, a Madonna and Child, bearing the name of this artist; and it is said he laid the first foundations of the Church of San Petronio of Bologna. He has been confounded with another Ardoult, beadle of the College of Medicine at Bologna, a painter and engraver upon wood, and a botanist. See Hoefer, Nouv. Biog. Générale, s. v.

Area, a space within which monuments stood, being protected by Roman law from the acts of ownership to which other lands were liable. In the Roman catacombs care has evidently been taken lest the subterraneous excavations should transgress the limits of the area on the surface. This reverence of the Roman law for burial-places enabled the early Christians, except in times of persecution, to preserve their relics and to consecrate their tombs. The tombs of the martyrs were especially so preserved, where meetings for worship were held and churches frequently built. So the Acta Proconsularia of the trial of Felix speak of the area, "where you Christians make prayers." These areas were frequently named after some well-known person buried there; thus St. Cyprian is said to have been buried "in the area of the procurator Caudianus." In another work, certain citizens are said to have been shut up in area marratum, where, perhaps, a church is intended. The name area is also applied to the court in front of a church.

Arelius (or Arelius; vulg. Arely), st. bishop of Nevers, is only known by his subscriptions to the acts of the Councils of Orleans (549) and Paris (551). He is honored on Aug. 16 at Decize, near Nevers. See Baillet, Aug. 16. See also ARDUSIS.

Areola (or Areus), that is, the warrior, or to whom prayers are addressed, was a title of Jupiter, as ARITA was of MINERVA.

Aremberg, Charles d', a French monk of the Order of Capuchins, was born in 1593. He was son of Charles of Ligne, duke of Aremberg, and entered his order in March, 1616. He wrote, Flores Seraphici, sive Icones, in quibus continentur Vite et Gestas Illustrium Ordinis Fratrum Minorum Sancti Francisci Capuccinorum, qui ab Anne 1595 usque ad annum 1616, in eodem Ordine, ac Vite Sanctorum florettur (coronne, 1640-41): Cygnus Seraphicus, sive Sactum Vitae in Defensionem Amnitati Fratrum Capuccinorum (ibid. 1643). See Hoefer, Nouv. Biog. Générale, s. v.

Areona (Lat.), the floor of an amphitheatre, a wooden floor covered with sand for the athletes to wrestle upon was here applied to the area itself, often confounded with the area or open space, and in that sense applied also to the body of a church.

Arenaria is a name sometimes applied to the Catacomb (q. v.).


Arend (or Arent), Caius, a German theologian, was born in the Duchy of Holstein in 1614. In 1633 he went to the University of Rostock to study under Laurentius and the year following he was made professor of philosophy. In 1638 he went to Sweden as instructor of the young and as merchant. There he performed ministerial functions in several localities. During the Thirty Years War he was often the victim of a long series of hostilities, against which he opposed this maxim: "Patience devours the Devil." He died in 1691. He wrote, Grammaticus christischer Hebräer (Glinkstald, 1666): Drei schöne Amaranthen auf dem Sarg Dr. Christiani von Stöckens (ibid. 1865). See Hoefer, Nouv. Biog. Générale, s. v.

Arenda, Council of (Concilium Arendense), was held in December, 1473, at Arenda, in Spain, in order that some remedy might be applied to correct the ignorance and immorality of the clergy. Alfons, archbishop of Toledo, with his suffragans, made there twenty-nine rules of discipline, among which are the following: viz. that no one shall be admitted to holy orders who is not acquainted with Latin; that the clergy shall not wear mourning; that bishops shall not appear in public without the rochet; that they shall never wear any garment made of silk; that they shall cause the Holy Scriptures to be read at their table; etc. The other canons relate to such cases as fornication among the clergy, clandestine marriages, simony, shows and dramatic representations held in churches, sports forbidden to clerks, duels, rapes, etc. This is the same with the Council of Toledo of the same year. See Labbe, Concil. xiii, 1473.

Arentius, Bernardus (Bernhard Arim), a Lutheran minister, was one of the earliest clergymen of his denomination in New York city, succeeding the Rev. Jacob Fabricius as pastor of Trinity Lutheran Church, at the south-west corner of Broadway and Rector Street. This church was erected in 1671, and was built of logs. Mr. Arentius became its pastor about the year 1700, the services were held in the Low Dutch, the date of his death is unknown. See Quar. Rev. of Evang. Luth. Church, vii, 272.

Arents. See AREND.

Arepel, Samuel, a Jewish writer of Safed, in Upper Galilee, who lived during the 16th century, is the author of הלא עארפל, or epistles on the Pentateuch (Venice, 1569), חכם עארפל, or a commentary on Ecclesiastes (Constantinople, 1591), and, more briefly, מורה עארפל, or a commentary on the alphabetic Psalms and the Songs of Degrees (Venice, 1576), etc., and a commentary on the Canticles (Safed, 1579). See Fürst, Bibl. Jud. i, 50; De Rossi, Dizionario Storico (Ger. transl.), p. 46; Etheridge, Intro. to Heb. Literature, p. 415. (B. P.)

Aresi, Paolo, an Italian theologian and preacher, was born at Cremona in 1574. He was of a Milanese family, and his father was invested with the dignity of podesta at Cremona. He entered the Order of Theatines in 1598. Eight years afterwards he was professor of philosophy and theology at Naples and Rome. His success in preaching was not small; and he became in this capacity extended throughout Italy. He became confessore to the princess Isabella of Savoy; and in 1629 pope Paul V made him bishop of Tortona, which position he held for twenty years. But he did not relinquish his theological studies. His devotion to literature did not interfere with his episcopal functions. He died June 13, 1644. He wrote, In Libros Aristotelis de Generazione et Corruptione (Milan, 1617): De Agua Transformatione in Sacrifico Massa (Tortona, 1622); Antwerp, 1622; Velutanius sive Apocryphi (Milan, 1677, with the Life of the author by P. Sondragi): Arte di Predicare Bene (Venice, 1611): Imprese Sacre con Tripliottici Discorsi Illustrate ed Arricchite (Verona, 1618; Frankfort, 1702). This is the most remarkable work of this author. See Hoefer, Nouv. Biog. Générale, s. v.
ARESON, an Icelandic bishop and poet, was born in 1484. While very young the death of his father left him to the care of his mother, who taught him to write and to chant Latin. At the age of twenty years he took holy orders, and acted as preacher in the parish of Helgastad, in Reikjadal. At that time bishop Gottschalk, of Holum, sent him on a mission to Norway; and so well did he execute his commission, and so much skill did he display, that he was chosen to succeed the bishop as his death. This excited the jealousy of certain aspirants for the position, especially of a certain Bodur, who founded his protestation against the election on the ground that Areson was ignorant of Latin. Areson responded to him in Icelandic verse. But another and more formidable opposition presented itself. Ogmond, bishop of Skalholt, claiming the vacant seat, marched against him at the head of troops. After some difficulty, Areson was established in his position in 1524.

He passed the remainder of his life in religious disputes. A conflict was raised between him and the king of Denmark, Frederick III, occasioned by the tendency of that prince to introduce Lutheranism into the States. Areson claimed that he overreached his prerogative in meddling with spiritual affairs. After a long struggle Areson and his two sons were put to death, Nov. 7, 1559; after which Protestantism made rapid progress in Iceland. Areson was the first to introduce printing into his country. At Holum Poggius published, in 1580, Manualia Pastorum. As a poet he was without doubt, the most distinguished of his time. He wrote a poem, entitled PiaLargratur, or Lamentation on the Passion; and a paraphrase upon Psalm li in the Theodiscum Vituboc of 1612. His other poems are found in Harboe's History of the Reformation in Iceland. See Hoefer, Nouv. Biog. Générale, s. v.

Aretas, Sr., was an Arabian martyr who, together with three hundred and forty Christians, was beheaded by Dunaan, king of the Homerites, about the year 559, in the city of Nagan. The Greek monoglia mark his festival on Oct. 24. See Ballett, Oct. 24.

Aretas, bishop of Capadocia, composed A Commentary on the Apocalypse, which was printed in Greek at Venice in 1582 and 1568, for which Grammata afterwards published it in Greek and Latin at Paris (1631). See Cave, Historia Literaria, i, 520.

Aretas (or Aretas), a Greek priest and theologian of Cesarea, lived in the early half of the 10th century. He left a work upon the Translation of St. Euthymius, patriarch of Constantinople. Aretas the priest must not be confounded with the bishop of Cesarea. See Hoefer, Nouv. Biog. Générale, s. v.

Aretino, Francesco, a Franciscan of the strict observance, in the 16th century, wrote, Espositio in Regulam FF. Minorum (Florence, 1594); Interpretatio Commentariorum Chrysostomi in Evang. S. Johannis (Paris, 1418).

Aretino, Guido, of Arezzo, so called because he was born in that city, was a Benedictine monk, and, according to some, abbot of the Monastery of Pompodis, near Ravenna. He discovered six notes in music, in chanting the hymn of St. John, thus:

In the time of pope John XIX, Guido went to Rome, and was favorably received by the pontiff. Baronius, in his Annales, gives a letter written by him to a monk of Pompodis, in which he describes his journey. This monk had assisted him in compiling his Antiphonarium, which he presented to the monastery upon his return. He also wrote a musical work, called Micrologus, and another on the Measure of the Monochord.

Aretino, Leonardo Bruno, an Italian writer of the fifteenth century, was born at Arezzo. At the solicitation of Poggius, his intimate friend, he was made secretary of pope Innocent VII, and afterwards, in 1418, of John XXIII, with whom he attended the Council of Constance. Poggius addressed to him his celebrated letter upon the punishment of Jerome of Prague. After the council he was made chancellor of the republic of Florence, which office held till his death, in 1448. He was buried in the Church of Santa Croce, where a full epitaph adorns his splendid tomb. He was guilty of the dishonesty of translating the (Gothic) History of Procopius into Latin, and publishing it as his own; but the deceit was discovered shortly after his death. He wrote also the Historia del Popolo Liberi (Terra di Roma), Epistolae VIII (Ibid. 1521; Baele, 1585, 8vo), etc. See Cave, Hist. Lit., ii, App. p. 122.

Aretino, Pietro, an Italian writer, was born at Venice, and died in 1556. His boldness in criticising public men obtained for him the sobriquet of the "Phil of That Time." He composed the following works:--

-- The Penitential Psalms:--The Life of the Blessed Virgin; of St. Thomas Aquinas; St. Catherine of Siena, etc.

Aretual, Cesare, an Italian painter, was born at Modena, and lived about 1590. He imitated the works of Bagnacavallo, and surpassed all artists then living as a copyist of the works of great masters. He could assume the style of almost any painter, and pass off many of his copies as genuine. He was so successful in imitating the works of Correggio that he was employed to restore the painting executed by that artist for the tribune of the Church of San Giovanni at Parma, where it still remains. In the Church of San Giovanni del Monte, in Parma, is a fine altar-piece by this master, representing the Virgin and Infant, with two female figures embracing each other.

Arey, St. See Areugius, St.

Ares, in Persian mythology, is one of the six mighty fish spirits (agathodemos) in fish forms) which Ormuzd created as protecting spirits of the tree of life, Gurgad, which stands in the sea, Fere, king of the sea, and another monster which Ahriman created. The latter has the appearance of a frightfully large turtle. It seeks to gnaw at the tree and to swallow the fish. Ares is the life-giving principle of the water, therefore figuratively father of the aquatic beings. Ares is also called king of all things in heaven.

Aresco, Francesco da, an Italian friar of the Franciscan Order, was born in 1553. He filled various positions, particularly that of confessor of Ferdinand I, grand-duke of Tuscany. His sermons were eloquent, and he wrote several theological works. He died in 1616. The following works have reached several editions: Summa Theologiae Speculativa et Moralis, ae Commentarii Scholasticae in Tertium et Quaternum Sententiarum Librum Joannis Duns Scoti (Venice, 1681, 1615, 1616, 1619);--Criminale Canonicum (Ibid. 1617; Perugia, 1669). See Hoefer, Nouv. Biog. Générale, s. v.

Arezco, Scipione Burali da, an Italian cardinal, was born at Altı, near Gaeta, in 1511. He studied law, received the degree of doctor at Bologna, and met with so great success as advocate at Naples that Charles V appointed him in 1550, member of the collaterall council of the kingdom of Naples. In 1557 he retired to a monastery of the Order of the Theatines, where he took the name of Brother Paul. His talents and services were not, however, overlooked, for in 1562 Philip II appointed him to the archiepiscopal see of Brindisi, which honor he declined. Several bishoprics were suc-
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cessarily offered him, but he persisted in his refusal of them. Two years after, delegated by the city of Na-

ple, he undertook a difficult mission to him; he went to protest against an attempt of Philip II to introduce the Spanish Inquisition into Italy. His success great-

ly augmented his popularity among the Neapolitans. He was immediately called to Rome, where he occu-

pied successively different ecclesiastical positions until 1568, when his health made bishop of Palermi. In 1570 he was made cardinal, and in 1576 the pope made him archbishop of Naples, where he died in 1578, and was interred in the Theatine Church of St. Paul. His test-

tament and a letter in Latin upon the motives which prompted him to refuse the see of Brindisi are found in his biography published by Bagatta, a brother of his order (Verona, 1698). See Hoefer, Nouv. Biog. Géné-

rale, s. v.

Arezzo, Tommaso, an Italian cardinal, was born at Orbietto, Tuscany, Dec. 17, 1756. He was the young-

er son of Claudio Maria Arezzo, says Aretius, the histor-

iographer of Charles V. He was placed in the College of Nazareno at Rome, which at that time had illustri-

ous professors. He studied rhetoric under Francesco Tas-

so, philosophy under the celebrated Beccaria, and the-

ology under Molinelli. In 1777 he entered an ecclesi-

astical college in order to study civil and canonical law. Among his ecclesiastical honors, he was charged with the duties of chancellor. Pius VI sent him as vice-

legate to Bologna, and appointed him successively gov-

ernor of Ferrara, of Pernigo, and of Macerata. In 1798 Arezzo abandoned this position and retired into Sicily, where his family originated. Two years after, he re-

turned to Rome and was appointed archbishop in parti-

bus of Seleucia, in Syria, and in 1781 ambassador ex-
traordinary to the court of Russia, in order to co-oper-

ate in the union of the Greek Church. The death of Paul I caused him to leave St. Petersburg, and he went as legate to Dresden. Upon the invitation of Na-

poleon, he presented himself before the emperor at Berlin (1807), who sent him to Rome to arrange the difficul-
ties which existed between France and the Holy See. Not having succeeded in this mission, his conduct was taxed with perfidy, the more so as he was appointed governor of Rome in place of the prelate Cavallini. He was arrested in September, 1808, but finally obtained his liberty and retired to Florence. He escaped sentence of death by fleeing to Sardinia in the guise of a Jesuit priest. He was appointed Bishop of Torres-Mon-
cardinal of St. Peter's, and on Sept. 29 of the same year he went as legate to Ferrara. He refused the bishop-

ric of Novara and the archbishopric of Palermo, which the king of the Two Sicilies offered him. In 1830 he was called to the vice-chancellorship of the Church and appointed bishop of Sakin. He died at Ferrara, Feb. 5, 1832, and was interred in the Church of St. Lawrence. The memoirs of Arezzo, so valuable concerning the ec-

clesiastical history of his time, were never published. Cardinal Arezzo was the founder of the academy called "Degli Arriati" at Ferrara, and he re-established the Confraternity of the Holy Name, which was founded in that place by St. Ignatius. See Hoefer, Nouv. Biog. Générale, s. v.

Arfelia, in Roman mythology, was the name of the water which was sprinkled about at death-sacrifices as a libation for the subterranean gods.

Argaz, Gregorio, was a Spanish Benedictine of the 17th century. In a monastery of Old Castile he wrote a history of the Spanish Church, entitled Población Eclesiástica de España, y Noticia de sus Primeras Nuevas Hallazgos en los Escritos de San Gregorio, Obispo de Cremona y en el Canto de la Virgen de San Benito. The first volume of this work was publish-

ed at Madrid in 1667. the second in 1668, and two oth-

ers in 1669. Argaz was convicted of having forged the documents from which he had written this work; but this was one of the frauds considered justifiable by the ecclesiastics. He published in 1670 a defence of his work entitled Instrucción Histórica apologética para Religiosos, Eclesiásticos, y Siglares (Madrid). Besides several other collections, he also published Obispado de España, which was never published. See Hoefer, Nouv. Biog. Générale, s. v.

Argull, John, an English clergyman and writer, was born in London, and educated at Christ Church, Oxford, where he graduated A.M. in 1655. He after-

wards studied divinity, took holy orders, and obtained the living of Hatfield, in the county of Suffolk. He died at Chelbi-

ton, near Halesworth, in October, 1660. He published, De Vera Prolinnitus (1640);—and Introduccio ad Artem Dialeticam (1650). See Chalmers, Biog. Dict. s. v.; Wood, Athenae Oxonienses; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Argelli, Cesare (also called Poltroni, after his moth-
er), an Italian canonist, archbishop of Avignon, was 

born at Bologna in 1677. He studied jurisprudence, was made LL.D., became judge of the Court of Appeals at Rome, and archbishop of Avignon the year before his death, which occurred in 1648. He wrote, De Lege-


Adrian. tollend. (Venice, 1611);—De Acquirenda Pos-

sessione, etc. (ibid. 1655). See Hoefer, Nouv. Biog. Géné-

rale, s. v.


Argimir, Sr., of Cabra, in Andalusia, was marty-

rised by the Saracens June 28, 856, for abusing the false prophet Mohammed. See Baillet, June 28.

Argivio, a name of June, from Argi, among the Greek sacrifices called Heraia were celebrated in her honor. They made her image in gold and ivory, holding a pomegranate in one hand, and in the other a scepter, upon the top of which stood a cock, be-

cause Jupiter changed himself into that bird when he fell in love with her.

Argonauts of St. Nicolas and the Chileans was a military order instituted by Charles III of Spain to go to the end of the 14th century. The patron of the order was St. Nicolas, and the knights wore a collar formed of shells and silver hooks, from which hung a ship, with the motto Non credo tempori. Their name of "Argonauts of St. Nicolas and the Hermit" arises from this collar. They were of the order of St. Benedict, and wore on days of ceremony a large cape or mantle of white silk, over which they hung the collar.

Argonne, Noël, a Carthusian who was born at Paris in 1634, and died at Gaillon in 1704, published in 1668 a work entitled Traité de la Lecture des Pâtes de l'Église. The second edition was published in 1697, and is divided into twelve parts. Part i treat of the au-

thority of the holy fathers, by whom he intends the doctors of the first twelve centuries. He remarks that Protestants are agreed neither as to who are to be con-

sidered as the fathers of the Church, nor as to the de-

gree of deference to be paid to their writings. In pt. ii he treat of the necessity of scholastic theology; in pt. iii he delivers a scheme for reaching the fathers with advantage; and in pt. iv he speaks of the use to be made of these writers.

Argota, Hieronimo Contador D', a learned Portuguese Theatine monk, was born at Collares, in Estremadura, July 8, 1676, and was one of the first members of the Portuguese section of the Pontifical Institute. He contributed various historical papers to their Memorias. His chief works are, De Antiquitatis Conventus Brasilior-Augus-

tiani (lib. iv, 1728, 4to, and 1738, an improved edition):—Memorias para a Historia Eclesiástica de Braga (Lisbon, 1732-44, 3 vols. 4to). His other works were sermons and lives of saints. He died at Lisbon in 1749.
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Argue, James, a preacher among the English Methodists, was an Irishman, from Crossford, County Cavan, born in 1805. He was brought under the influence of religion in early life with the New Connection; became a missionary to his brethren in 1828, and for thirty years he labored with much success in Irish circuits. In 1861 he was removed to England, and travelled in seven circuits, enjoying good health for more than seventy years. He died in his work, at Clay Cross, County Derby, May 12, 1875. See Baggaly’s Digest.

Argyle, Jeremiah, an English Congregational minister, was born at Dorchester in 1782, and brought up to the trade of a white-smith. At the age of eighteen he enlisted as a soldier, and served two years, when he again resumed his trade; was converted, joined the Wesleyans, and went to preaching. In 1830 Mr. Argyle became a Congregational minister, and was ordained at Poole, where he labored till his death, Nov. 5, 1868. See (Lond.) Cong. Year-book, 1869, p. 190.

Arias, Francisco, a Spanish Jesuit, was born at Seville in 1533, and died May 23, 1605. He left some religious works, translated into French by Belon (Lyons, 1740). St. Francis of Sales commends them. See Hoefer, Nouv. Biog. Générale, s. v.

Aribo, fourth bishop of Freisingen, in the 8th century, was a German Benedictine and abbot of the Monastery of Scheleldorf, in Bavaria, founded in 738. In 760 he was made bishop of Freisingen, and died in 783, leaving two works—Vita S. Corbiniani, the first bishop of Freisingen; and Vita S. Emmerani. Maillon has given the first in his Acts, vol. iii; the second will be found in Surius, Sept. 22. See Cave, Hist. Lit. i, 631.

Aribo, archbishop of Mayence, after Erkenbach had held many councils, made a voyage to Rome, and was very zealous in all that related to ecclesiastical discipline. He died in 1031. He wrote a Commentarius in XV Paulinos Graduum, dedicated to Berno, abbot of Reichenau. See Cave, Hist. Lit., i, 631.

Aridius (Aredius, or Areadius; vulgarly called Arige, or Aricide), St., bishop of Lyons, succeeded Secundinus about 608, and died in 613. What possible title this bishop has to be enrolled among the saints of the Church it is hard to conceive. Procopius, in his Chronicle (p. 605, 609, Ruinart’s ed.), plainly attributes to him not only the deposition and banishment of St. Desiderius, bishop of Vienne, in the Synod of Chalon-sur-Saône in 603, but his treacherous murder on his return home in 607; and Aimonius corroborates this accusation. Le Cointe tries hard (tom. ii, upon this year) to exculpate Aridius. However, the Church of Lyons commemorates him on Aug. 12.

Arillaga, Basilio Manuel, D.D., superior of the Jesuits in Mexico, and rector of the College of San Idefonso, of whose early life we have no record, died in the prison of San Idefonso, Aug. 25, 1867, of the privations to which he was subjected. Dr. Arillaga was over eighty years of age, and was arrested by the Liberal authorities, together with bishop Ormaclaza of Vera Cruz. He was probably the most erudite scholar that Mexico ever produced; and had, at one time or another, under his tutorship the most prominent and eminent men of his country. In 1865 the abbe Testory, head-chaplain of the French forces, wrote a pamphlet in defence of the nationalization of Church property, characterizing the Mexican clergy as ignorant and corrupt; to which Dr. Arillaga replied in three pamphlets, a masterpiece of learning, statistics, wit, and sarcasm, bringing upon the abbe Testory the indignation of all uninterested foreigners then in Mexico, and contributing more to the estrangement between the native Imperialists and foreign interventionists, and to the downfall of the empire, than any other power. The memory of Dr. Arillaga will ever be revered by Mexicans, without distinction of party. See Appleton’s Annual Cyclop., 1867, p. 597.

Arimathaea. The only suggestion of a modern site for this place, except Ramleh, which has been offered, is that of Rentish, “a miserable hamlet on an isolated ledge of rock which protrudes in the midst of the plain” not far south of Ludd; but Dr. Robinson, who suggests the possible identity, gives urgent reasons against it (Later Researches, p. 141). In the absence of any other plausible site, we may as well acquiesce in that of Ramleh. For a further description of this place see Porter, Handbook for Syria, p. 112; Bädeker, Palest., p. 133 sq.; Conder, Tent Work, i, 6 sq. See Ramah.

General View of Ramleh from the North-west. (From a photograph by the Editor.)

Ariminum, Council of (Concilium Ariminense), held in 359 by order of the emperor Constantius, at Rimini, or Rimino, in Italy. All the bishops of the West were summoned, the emperor promising to supply them with the means of travelling and subsistence. The whole number present was about four hundred; collected from Italy, Illyria, Africa, Spain, Gaul, and England. Of this number eighty were Arians, headed by Ursacius and Valens. The Catholic bishops wished to anathematize the Arian and all other heresies; but were op-
posed by Ursaces and Valens, who objected to the use of the word "consubstantial," maintaining that it was far better to use the expression "like the Father in all things." The orthodox bishops then declared the formulay of Valens and Ursaces to be utterly at variance with the true faith, and confirmed the acts of Nicæa, which both bishops had already subscribed to. As Valens and his party refused to acquiesce in this decision, the council proceeded to declare them heretics, and excommunicated and deposed them. This decree was signed by three hundred and twenty bishops; and the doctrine of Arians, as well as that of Photinus and Sabellius, was condemned. Both councils were addressed to the emperor, whose mind had been so prejudiced by the Arians that when the Catholic deputies arrived at Constantinople they were refused an audience, and were for a long time, upon one pretext or other, kept without any answer; the emperor delaying matters with the hope that the bishops, wearied out and separated from their churches, would at last yield to his wishes and give up the terms "substance" and "consubstantial." Further, the Arians having compelled the ten deputies of the council, in spite of themselves, to come to Nice, in Thrace, and having intimidated them by threats and worn them out by violence and ill-usage, obliged them at last to consent to abandon the two obnoxious expressions, and to receive a confession conformable to that drawn up at Sirmium two years before. The emperor sent orders to the prefect Taurus not to suffer the council to separate until this confession, which entirely suppressed the words  οὐσία and ἐποίουσα, had been subscribed by all the bishops. With the exception of twenty they all gave way, and signed this confession of faith, known as the formulary of Nice or Ariminum. This triumph being won, a deputation, headed by Valens and Ursaces, was sent to Constantius; and the formulary was circulated throughout the eastern empire. Tens of orders were written by all who should refuse to sign it. St. Hilary says that the acts of the Council of Ariminum were annulled throughout the world; and pope Liberius assured the whole East that those who had been deceived or overcome at Ariminum had since returned to the truth; had anathematized the confession agreed to in that council; and had subscribed the Nicene Creed. See Labbe, Concil. Sacr., ii, 794 sq.

Arindodi, in Hindī mythology, is a highly honored half-goddess of the Tamul inhabitants of India. She was an example of virtue and of household ruling; and even now she is placed over the heavenly household deities.

Aringhi, Paolo, an Italian theologian and writer, died in 1576. He published Roma Subteramcina Norisima (Rome, 1651). This is a translation of an Italian work, in which Bosio gave interesting observations upon the Catacombs, published after his death by Severano. Aringhi has added his own discoveries to the original—Monumenta Infelicislat, sive Mortes Pecatorum Passionis (Rome, 1654):—Triumphus Pessimorum, sive Saeche Paniandium Mortes (ibid. 1670). See Hoeffer, Noue. Biog. Générale, s. v.

Arin, Bernard. See Arentius.

Aripol. See Arepol.

Aristes, Epistile of. In spite of the many editions and translations which exist of this famous epistle, furnishing us with the history of the origin of the Septuagint (q. v.), no critical Greek text has as yet been given to the public. That it could have been done alone may be seen from Hody's remark in his De Bibliorum Textibus, etc. (Lond. 1683): "Non me furic servari in Bibliotheca Regia Parisiana, alisque quibudam, exemplaria iatius MS. Sed de tal opusculo, quod tantum fustum postossicium penitus relictus, amicos sollicitare et in particularia legere, opere pretius existimavit. Eas curas delineu illis, quibus tanti esse videbatur." But such a disparaging opinion is ill becoming any scholar, and the world at large will never be served by such measures. Perhaps others have been of the same opinion as Hody. At any rate, whatever has been written on this subject will needs be sifted, since we now possess the first critical edition, published with great acumen, from two Parisian MSS., by Prof. Schmidt, in Mera's Ägyptische, vol. iv., etc., 1842. It is entitled Alix Taunamen (Halle, 1869), i, 242 sq. Schmidt is inclined to the opinion that the author of this sūraya, as Epiphanius calls it, was neither a Greek nor one sufficiently acquainted with the Greek language. On the contrary, he thinks that the author was a Jew who lived at the court of Ptolemy. Here, Diacrocricus su- per Aristea de LXX Interpretibus (Amsterd. 1705), and especially the most recent work by Kurz, Arista Epistula Ad Philocretam (Bern, 1872). See Aristes.

(A. P.)

Aristian, one of the elders from whom Papias professed to have derived traditional information (Eusebius, Hist. Eccles. iii, 39), and described by him as a personal follower of our Lord. Beyond this, however, there is no trustworthy information about him. The Roman martyrology (p. 102) states, on the authority of Papias, that he was one of the seventy-two disciples of Christ. It commemorates his martyrdom at Salamin on Feb. 22. Cotelerius thinks that he may be identical with the Aristos who is given as the first bishop of Smyrna (Apost. Conc. vii, 45).

Aristo is mentioned by Lucianus (Cyp. Ep. 22) as the last of the group of Christian martyrs imprisoned with him (A.D. 250) at Carthage; and already dead of hunger, thirst, heat, and crowding into two cells. They seem to be the same commemorated in Africa as saints on April 17.

Aristo, St., and his companions, martyred in Campania about 286, having been originally converted to the faith by St. Sebastian. They were all who should refuse to sign a treaty, drawn up at Sirmium two years before. The emperor sent orders to the prefect Taurus not to suffer the council to separate until this confession, which entirely suppressed the words  οὐσία and ἐποίουσα, had been subscribed by all the bishops. With the exception of twenty they all gave way, and signed this confession of faith, known as the formulary of Nice or Ariminum. This triumph being won, a deputation, headed by Valens and Ursaces, was sent to Constantius; and the formulary was circulated throughout the eastern empire. Tens of orders were written by all who should refuse to sign it. St. Hilary says that the acts of the Council of Ariminum were annulled throughout the world; and pope Liberius assured the whole East that those who had been deceived or overcome at Ariminum had since returned to the truth; had anathematized the confession agreed to in that council; and had subscribed the Nicene Creed. See Labbe, Concil. Sacr., ii, 794 sq.

Aristo of Pella, in Palestine, by birth a Jew, but converted to the true faith, flourished about 186. Mention is made by the author of the Chronicle of Alexander of Apelles and Aristo, who presented apologies to Hadrian, and whom he, says Eusebius praises in his Ecclesiastical History; but nothing of the kind is to be found in Eusebius, and Cave thinks it likely that he has confounded the names of Aristides and Aristo. However this may be, Aristo of Pella wrote a book, entitled A Disputation between Jason and Papiasus, so, at least, St. Maximus says. Whether this Jason was the same Jason of Thessalonica (Acts xvii, 5; Rom. xvi, 21) is very doubtful. Papiasus was an Alexandrian Jew, who, as he appears to have been convinced and baptized, this Disputation for a long time existed in Greek; and Origen entirely refuted the arguments of Celsus, who endeavored to bring it into contempt. It is now entirely lost, although some writers (upon the strength of an expression used by Eusebius, by which he appeared to them to quote from Nicolas Fabrus, when, in reality, he quotes from Jerome) have imagined that it is still in existence. It was translated into Latin by another Celsus, who lived before the time of Constantine. See Cave, Hist. Lit. i, 39.

Aristoctitus, a Manichæan author, of whom nothing is known except that he wrote a book entitled Thesophrus: His name is only mentioned in the Greek form of abjuration (ap. Coteler, Patres Apost. i, 544), which states that he endeavored in this work to prove that Judaism, Paganism, Christianity, and Manichæism were one and the same religion; and that, to deceive Christian readers, he occasionally attacked Manes with vehemence. See Bezaubere, Hist. du Mach.-, ii, 454.

Aristotle (called also Floravum): his family name was Alberi), a celebrated Italian architect of the 15th century, was a native of Bologna. He went to
Russia at the entreaty of the czar Ivan III, and, with the permission of the Senate of Venice, to Moscow, where he repaired the Kremlin, which threatened to fall into ruins, owing to the poor quality of cement which had been used. He then taught the Russians the use of metal pieces and found them a considerate and efficient cement. Among the churches we notice a very beautiful bridge; the Church of the Assumption, a magnificent work of Greek-Roman architecture, dedicated in 1479; the Cathedral of St. Michael; the Belvedere Palace; and the walls of the Kremlin. He was given, it is said, as an honorary distinction, the right to stamp his likeness upon coins; and in certain cabinets of medals pieces are found bearing the name Aristotelis. He wished to return to his native country, but the czar would not allow him to do so. Aristotle then summoned the engravers and founders from Italy, among the latter Bossio, who made in 1488 the famous cannon known under the name of our poukhnik. See Hoefer, Nouv. Biog. Générale, s. v.

Arius, in the Glossic book Pietas Sophis (367 sq.), was a female archon presiding over the second place of punishment; in form an Ethiopian negro.

Ariurdia (children of the sun) were a sect found in Asia, and particularly in Armenia and the adjacent countries, where they had maintained themselves from the olden times; having sprung from a mixture of Zoroastrianism and heresies. They derived their name from their worship of the sun. Between 833 and 854 this sect took a new form and a new impulse from a person named Sambat, who settled at Thondracus, whence his sect received the name of Thondracian (q. v.).

Arje, Judah Jacob, a Spanish rabbi of the 17th century, who exercised his functions at Hamburg, then at Amsterdam. He wrote, Tabitha Hechal (in Spanish, Middelburg, 1642; translated into French in 1643 under the title Portrait du Temple de Solomon)--Tractatus de Chershesis (Amsterdam, 1647), in Latin: a Spanish version of the Psalms, with the text (ibid. 1671), and other works. See Hoefer, Nouv. Biog. Générale, s. v.


Arkhate was an Etruscan divinity who was represented as an old bald- headered man in a cloak, who warns Parnass against the blandishments of the goddess Alpaca.

Aradi, Alessandro, an Italian historical painter, was born at Parma about 1470. He studied at Venice under Giovanni Bellini. In the Church of the Carmelites at Parma is a picture by this master, representing the Anunciation, which is highly praised by the critics. He died in 1528.

Arleri, Pietro, an Italian architect, was born at Bologna in 1338. His family were of German origin (named Arlet). In 1356 he was employed in the construction of the Cathedral of St. Vitus at Prague, commenced in 1348 under the direction of Matthias of Arras. Arleri continued this work until 1386. He also constructed the Church of the Saints at Prague; that of Kolin upon the Elbe; and the bridge of Moldau. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Arlies, Councils of (Concilium Arelatense). Arles (Arlate) is an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from ara elata, a high altar raised here in pagan times. Several councils were held here.

I. The first was a general council of the West, held in 314, by the emperor Constantine, upon the subject of the Donatists. The emperor, in order to get rid of the importunities of these schismatics, who were dissatisfied with the Council of Rome in the preceding year, granted them a fresh hearing, which gave rise to this council.

The number of bishops present was very large—from Africa, Italy, Sicily, Sardinia, and, above all, from Gaul. Among the names subscribed we find those of the bishops of Arles, Lyons, Vienne, Marseilles, Autun, Rheims, Cologne, Rouen, and Bordeaux. Pope Sylvester sent two priests and two deacons. It appears that the matter was examined with even greater care than at Rome in the preceding year. Caelestinus was acquitted, and his accusers condemned. It was also ruled by this council, in opposition to the general practice before this time in the African Church, that persons who have received the form of baptism at the hand of heretics ought not to be rebaptized; and that if it shall appear from their answer that they have been baptized in the name of the Father and of the Son, and of the Holy Ghost, it shall be enough that they be confirmed in order to receive the Holy Ghost. There were also composed the twenty-two celebrated canons of discipline which bear the name of this council. See Labbe, Concil., 1, 1421.

II. Held in 385, by Constantius. The emperor, happening to be at Arles, lent himself to everything that the Eusebians suggested to him. Already they had invited pope Liberus to attend the council, who, however, sent Vincentius, the aged bishop of Capua, and Marcellus, a Campanian bishop, to demand of Constantius that the place of rendezvous should be Aquileia instead of Arles. Many other bishops were present, but their names are not noted. To request the same thing; but, reasonable as the request was, Constantius took offence at it. In the council the first thing which the Arians required was the condemnation of Sta. Athanasius. Vincentius, on his part, insisted that the true faith should be set forth and defended; but Valens, on account of the empress, persisted in requiring that before anything else was done, the legislates should renounce communion with Athanasius; which they, carried away by the example of others, and, it may be, induced by threats, did, promising no more to communicate with him. When, however, the council had gained this point, they refused to condemn Arius. Photinus of Sirmium, Marcus of Ancyra, and St. Athanasius were condemned here.

III. This numerous council of French bishops was held in 428 (or 429) at Arles or Troyes, at which deputies from the English Church were present, seeking help against the heresy of Pelagius. Germanus, bishop of Auxerre, who was a bachelor of Troyes, who was sent to proceed to England, in order that, having confounded the heretics, they might lead back the Britons to the Catholic faith.

IV. Held about 442, and seems to have been gathered from several ecclesiastical provinces, since it speaks of the obligation of the metropolitans to submit to its decree, and gives itself the title of the great council. It was assembled by Hilary of Arles, and drew up fifty-six canons. One forbade the elevation to the rank of subdeacon of any one who had married a widow. According to Fagi, this council opposed St. Leo against Hilary, who assumed the right of assembling councils in Gaul.

V. Held about the year 458. The subscriptions of the bishops are lost. Fifty-six canons were published, many of which are taken from the councils of Nicæa, Constantinople, and Orange.

10 and 11. Relate to the penance of those who rebelled in time of this council.

15. Forbids a dean to administer the communion when a priest is present.

16. Permits a dean to grant the chiroom to heretics at the point of death who wish to become Catholics.

See Labbe, iv, 1010.

VI. Held in 455, under Ravennus, bishop of Arles, owing to a dispute between Faustus, abbot of the monastery of Lerins, and Theodore, bishop of Fréjus, concerning the jurisdiction of the latter over the monastery.
still practiced in the Church. The fifth canon orders that in all parish churches belonging to the religious, curates taken from the community, or perpetual vicars, shall be placed, without the permission of the minister without the license of the bishop. Theodore, on his part, leaving the care of the lay portion of the monastery in the hands of the abbot. See Labbe, iv, 1023.

VII. A provincial council, convened in 468 by Leon- tius, archbishop of Arles, to oppose Mamertinus, archbishop of Vienna, who had encroached upon the province of Arles. The council of 1267 held about A. D. 705, to con- sider the errors of Lucidius, and was composed of thirty bishops. According to Faustus, they spoke strongly upon the subject of predestination; condemned the opinions of Lucidius upon the subject; and insisted that he should condemn him himself. Lucidius obeyed, and in a letter to the council retracted his errors.

X. Held in 524, under Cassarius, bishop of Arles. Sixteen bishops were present, and four canons were drawn up relating to ordinations, one of which enacts that no man be made deacon under twenty-five years of age. See Mansi, iv, 1622.

XI. Held in 554, under Saporus, archbishop of Arles. Here seven canons were drawn up, the second and fifth of which are to the effect that monasteries, whether for men or women, should be placed under the jurisdiction of the bishop of the diocese. See Mansi, vi, 779.

XII. Held in 595, under a vicar-general at Ferrara, and later the auditor of cardinal Alexander of Este. The canons of Arlotti have been printed in Scajoli, Parnaso dei Poeti Inegnti, and in the collection of Guasco. See Hoefer, Neue Biographie, Generale, s. v.

Armagnac. See Fitz-Ralph.

Armagh, Council of (Concilium Armachianum), was held in 1171, and ordered that all the English who had been kept in a state of slavery in Ireland should be set free. The council acknowledged that the Irish were subject to the authority of England. This appears to be the same with the Council of Waterford in 1158, in Labbe, Conciliarii, x, 1183. See ibid., x, 1452; Wilkins, Conciliarii, i, 471.

Armagni, one of the potent names said by Jerome (Ep. lxxxv, 8) to have been current among the "Bastidians" of Spain in the 4th century. Probably identical with Armagon.

Armandus of Bellevue was a native of France, who entered the Order of St. Dominic, and was made master of the sacred palace. He flourished about the year 1226, and died before the year 1334. He wrote, "Sermon on the Psalms" (Paris, 1519): — Meditations and Prayers (Menfia, 1508): — An Essay on the Difficult Terms used in Philosophy and Theology (Venice, 1596).

Armani, Piermartino, an Italian historical painter, was born at Reggio, in the Modenesian, in the year 1613. He studied under Lionello Spada, with whom, according to Landi, he painted some works in the Church of Santa Maria at Reggio. He died in the year 1699.

Armarius, in monastic establishments, is the pre- centor and keeper of the church books. Armarius is continually used by Bernard for canon and magister ceremoniam.

Armellini, Geronimo (called also Armenini and Jerome of Faenza), a native of Faenza, was general in- quisitor of the Catholic faith at Mantua about 1516. He is supposed to have filled the same position in sev- eral other cities of Lombardy. He wrote a treatise on the sery of heretics according to Sextius Senensis, he wrote against a Calabrian astrologer named Tiberio Rossaliano, who believed that one could easily foretell the deluge by the aid of astronomical calculations, based upon the conjunction of the planets. Echard affirms that the MS. of this work is preserved in the Library of
the Vatican; but Mazzucelli states that he was unable to find it either printed or in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Armellini, Mariano, a Benedictine monk and voluminous historian of his order, was born at Ancona, and became a canon in the church of Monza in 1758. He died in the Monastery of Foligno, May 4, 1787. His works are, Bibliotheca Benedictina-Casinaenonis; Bibliotheca Sympothica Ordinis Sancti Benedicti.

Armenia, Council of (Concilium Armenium). A council was held in Armenia, simultaneously with another at Antioch, in 438, condemning the works of Theodorus of Mopsuestia and Diodorus of Tarsus, lately translated into the language of Armenia and Diodorus there.

Armenian Versions. At present there exist three Armenian versions—viz. the Ancient, the Ararat, and the Modern Armenian versions.

I. Ancient Armenian.—Part of the history of this version has already been given under ARMENIAN VERSION (q. v.), and we add here the following: In 1775 a body of learned men at Paris undertook a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation. One of the savants was the abbé Villefroy, for many years a resident among the Armenians. This edition is said to have been the prophet Habakkuk alone appears to have been published. In 1789 the New Test. was printed at Venice, under the editorship of Zobrah, a learned Armenian divine, from MS. authorities, and it was reprinted in 1806. The same scholar prepared and published in 1805 a critical edition of the entire Bible at Venice, at the expense of the monks of the Armenian convent of the island of St. Lazarus, in the lagoons of Venice. This edition was printed chiefly from a Cilician MS. of the 14th century (A.D. 1319); but the editor collated it with eight MSS. of the whole Bible and twenty of the New Test., the various readings of which are subjoined in the lower margin. From this edition the Psalms were published very often; the last edition in 1856. The New Test. was published repeatedly, lastly in 1868; the gospels alone in 1869. A new critical edition of the entire Scriptures was published again in 1869. Besides the Venetian editions, the Armenian Bible was published at St. Petersburg in 1817, and at Moscow in 1843. Some years ago a colony of the Mechitarists established a printing-office at Vienna, and published the New Test. in 1864.

II. Ararat Armenian.—This idiom is spoken in the whole of Armenia, except in the pashalik of Erzerum, and near an inhabited village in the province of Erzerum. Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf. The first edition of the New Test. in this dialect, as translated by the German missionary A. H. Dittrich at Shushi, was completed in 1815, and printed at Moscow. A second edition was soon found necessary, and was ordered by the British and Foreign Bible Society. In the meantime the German missionaries had been preceding (encouraged by the Basle Missionary Society) in the translation of the Psalter from the Hebrew, which was not published till the year 1816. Of a revision of the text was undertaken by Mr. Amirchanjanz, in behalf of the British and Foreign Bible Society. The Psalms and the New Test. were published in 1879, after having been revised by the Rev. Dr. Riggs of the American Bible Society. As for the Old Test., Mr. Amirchanjanz is now proceeding with the same, and it is to be hoped that a final form of it is now finished.

III. Modern Armenian.—This dialect, which has adopted many Turkish words, has Constantinople for its centre, and is spoken in the neighboring territories, in Asia Minor, and in the pashalik of Erzerum. From its centre it is also called the dialect of Constantinople. Into this dialect the New Test. was translated by the learned Armenian Dr. Zobrah, of Constantinople. In the year 1892 he completed his work, which he had commenced in 1821. In the year following an edition of one thousand copies of this version was printed at Paris, at the expense of the British and Foreign Bible Society. A new and revised edition was printed at Smyrna, which was followed by another edition, in parallel columns with the ancient version, in 1856. In 1886, in the interest of the American Bible Society, the missionaries in Smyrna proceeded with the translation of the Old Test. into modern Armenian, and completed the work in 1857, which was printed by the American mission at Constantinople for the British and Foreign Bible Society. From time to time this version has been revised and new editions printed. See Bible of Every Land, p. 79 sq.

For linguistic purposes we add, besides the works mentioned in the art. ARMENIAN LANGUAGE in this Cyclopædia, Riggs, A Grammar of the Modern Armenian Language as Spoken in Constantinople (Constant, 1856); id., A Vocabulary of Words Used in Modern Armenia, but not Found in the Ancient Armenian Lexicon (Smyrna, 1847); Lauber, Grammatik der klassischen armenischen Sprache (Vienna, 1869); Müller, Beiträge zur Lautlehre der armenischen Sprache (ibid. 1862–63). (B. P.)

Armenini, See ARMILLINI.

Armott, Thomas, an English Wesleyan minister, was born in Staffordshire, Dec. 29, 1877. He entered the ministry in 1818; became a superintendent in 1844; and died Oct. 22, 1864. He was happy and useful. See Minutes of British Conference, 1865, p. 13.

Armillum (armil), an embroidered band of cloth of gold, jewelled; sometimes, but not invariably, used at the coronation of English sovereigns. In the form for the coronation of George II, the following direction occurs: "Then the king arising, the dean of Westminster taking the armil from the master of the great wardrobe, putteh it about his majesty's neck," etc. Its symbolism was the divine mercy of the Great Ruler of all things encompassing the sovereign crowned.

Arminius, Fulgentius, bishop of Neso in 1669, voluntarily renounced the episcopacy in 1689 in order to live in retirement. He wrote, Gli Immortali Cipressi: Descrizione de' Funerali d'Ant. Carrafa, duca d'Andria (Zerani, 1645);—Panegirici Sacri, Discorsi, etc. (Bologna, 1631; 1689); —L'Amabissac a Ubbida resita fatta alla Santità di Clemente X, in Nome di Carlo II, Re della Spagna, etc. (Bologna, 1671)—IL Triomfo del Dottore, Funerale per Donna Giusa di Sangro (Naples, 1674). See Hoefer, Nouv. Biog. Générale, s. v.

Armitage, John, an English Independent minister, was born at Chester in 1728. He was educated with a view to commercial pursuits, apprenticed at Liverpool, and converted when sixteen years of age. About 1808 he went to reside in London, but did not unite with the Church of England until 1815. In 1816 he removed to Newport, Monmouthshire, and soon afterwards began to preach in different places as he had opportunity. In 1822 he, with others, established in Newport a Seaman's Society; and afterwards succeeded in obtaining the erection of the Marine's Church. He was also engaged in the establishment of workmen's Tract Society, and was an active supporter of the British and Foreign Bible Society and other institutions of a similar character. In 1831 he gave up business, and retired to the village of Bassaleg. Here, through his efforts, a chapel was obtained, a Church was formed, and a Sunday-school was established; and in 1836 he was appointed pastor of the Church which he had thus gathered. In the following year he became pastor of the Independent Church at Horningsham, Wilts; and having served it a little more than three years he returned to the business which he had forsaken. In 1842 he again retired from commercial pursuits and took up his abode at Carleton; and while resident here he commenced raising a
congregation at Pillgwenly, near Newport, and succeed-
and in providing a chapel and forming a Church, which
he soon handed over to a suitable successor. In 1849 he
was rector of the parish of The Holy Trinity Church
at Oakhill, Somerset, where he remained till his death.
Oct. 9, 1848. Mr. Armitage was pious, amiable, and in
the discharge of all his duties, prompt and conscienti-
ous. See the (Lond.) Evangelical Magazine, 1850, p. 567.

Armitage, William Edmond, S.T.D., a bishop of the
Protestant Episcopal Church, was born in New
York City Sept. 4, 1814, at Columbia College in 1849, and
at the (Episcopal) General Theologi-
ocal Seminary in 1852. He was assistant minister
in 1853, at Portsmouth, N. H.; and was missionary in
Augusta, Me., during the following year. Subsequent-
ly, until 1859, he was rector there; in that year he be-
came rector of St. John's Church, Detroit, Mich., and
continued to serve this parish until 1866, when he was
consecrated in that place as assistant bishop of Wiscon-
sin, Dec. 6. His episcopal residence was in Milwaukee.
He died in New York City, Dec. 6, 1873. See Prot. Episcopal
Almanac, 1875, p. 144.

Armogaustus, Sr., suffered martyrdom in Africa
about A.D. 465, under the heretic king of the Vandals.
He was a Bishop. He lived with a maiden to which, says the legend,
snapped like spider's web at the prayer of the saint,
who was then condemned to the mines. He is com-
memorated March 29. See Landon, Eccles. Dict. s. v.

Armogen is, in the system of the Barbelo-
te (Ophiites) as expounded by Irenaeus (108 ed. Massuet),
the second "szygyy," consisting of "Christ" (the Pri-
mal Light) and "Incorruption." It thus brings into
existence four luminaries or derivative lights to
attend upon "Autogenes," the product of the first
"szygyy." Of these the "first and great" luminary
was "Soter" (Saviour), who was called Armogen.
The name is variously written Armogones, Armoge,
and Armogenes, and the same. See Vallarsi's note on Jerome, Ep. lixxv. 3. No satisfactory inter-
ation is known; for conjectures, see Harvey, On Iren-
eus, loc. cit.

Armoric, Council in (Concilium Americanum),
was held A.D. 555 to excommunicate Macion, bish-
op of Vannes, who had renounced tenure and celi-
bacy on the death of his brother, Chnano, count of Brit-
tany.

Armoricana Version. See BURTON VERSION.

Armouria is an ancient term, sometimes applied
to a shrine or temporary receptacle for the eucharis-
tic elements. It is in the form of an architectural
recess or niche without doors, and is not to be con-
founded with the tabernacle or sambury. See SACRA-
RIUM.

Armour, John, an English Congregational minis-
ter, was born at Great Waltham, Essex. In youth he was of
a trifling disposition, but at the age of eighteen he was
converted, and became very active in Christian labor
and in visiting the sick. Mr. Armour received his ed-
ucation at the University of Glasgow, maintaining him-
self by the labor of his own hands. In 1820 he was licentiate,
preacher, and after a time became co-pastor of the
Independent Church. In 1842 he went to Cana-
da, organized a Church in Stewarton, Halton, and af-
later was pastor at Warwick, Pytchon, Sarnia,
New Durham, and Kelvin, which last he resigned in
1868. He died Dec. 16, 1869. See (Lond.) Cong. Year-
book, 1871, p. 301.

Arms. In the early Church it was generally for-
bidding to wear arms within the Church, even when seeking an asylum. The clergy were also
particularly forbidden to wear arms. The Council of
Macon, A.D. 581, inflicted on offenders the penalty of thirty days' imprisonment, with fasting on bread
and water. The Synod of Winchester, A.D. 1070,
also forbade it. Clement V allowed the clergy to
carry arms when necessary for self-defense, as did also
St. Charles Borromeo. See WAR, CHRISTIAN VIEWS OF.

Arms, Clifford S., a Presbyterian minister, was
born at Canaan, Columbia Co., N. Y., June 4, 1796.
He graduated at Union College, Schenectady, in 1824, and
at Princeton Theological Seminary in 1827. He was
pastor of the Presbyterian Church in Madison, Morris
Co., N. J., from 1822 to 1851, and Ridgeway, Orange
Co., N. Y. from 1851 to 1863. He died Nov. 25, 1863.

Arms, Selah Root, a Congregationalist,
was born at Deerfield, Mass., Feb. 21, 1789. His pre-
paratory studies were with the Rev. W. B. Stow, of
Wilmingtom, Vt., and at Williamstown (Mass.) Acade-
my. He graduated at Williams College in 1818, and
at Andover Theological Seminary in 1821. For two
years he preached at Windham and Cavendish, Vt.,
and for eight years at Graham and Windham, over which
two churches he was ordained in 1825. In 1834 he re-
moved to Livingstonville, N. Y., returning in a year
and a half to Windham again. In 1849 Mr. Arms re-
moved to Springfield, Vt., hoping to find the climate
more congenial; but after a year and a half, however,
as he was pleased to do. He died suddenly, Nov. 9, 1866.
Mr. Arms was a well-read theologian of the old school, an instructive preacher, and faithful pastor. See Cong. Quarterly, 1867, p. 206.

Armson, Thomas, an English Wesleyan minister,
was born in Shropshire, Jan. 16, 1799. He was con-
verted among the Methodists in youth, was a Congre-
gational minister at thirty-two years of age. He had on account of inquiries into theology, was received into the Meth-
dist ministry in 1824, and died Aug. 3, 1863. Ar-
smo was a man of devout spirit; his ministrations were
 evangelical, and he combined sterling integrity with
much kindness and generosity of disposition. See Min-
tes of British Conference, 1866, p. 120.

Armsley. These unauthorized additions in a
church were made before 1555, when we find the
taunt made to Cranmer, "Down with Christ's arms" (the
roof), "and up with a lion and dog" (the Tudor grey-
hound). Wolsey first changed the arms of York into
their present form—the keys of Peter with the crown,
instead of gulles, a pall, and crozier or.

Armstrong, Amzi D., a Presbyterian minis-
ter, was born at Hoosac, Columbia Co., N. Y., Dec. 13,
1811. He was never connected as a student with any college;
was licensed to preach by the New York Presbytery in
1794; and in 1796 was appointed pastor of the
Presbyterian Church at Mendum, Morris Co., N. J. He

Armstrong, Francis, an Irish Wesleyan minis-
ter, was born in the County of Limerick, probably in
1756. He was converted in youth under the Meth-
dist ministry; was called into the work in 1877, and
continued therein until his settlement as a supernumer-
ary at Rathamun in 1832. Yet he was still active in
furthering the work of God in the mission on which he was settled. He died June 30, aged eighty. His ser-
mons were plain, his pieties sincere, and his friendship
steadfast. See Minutes of British Conference, 1856.

Armstrong, George R., a Presbyterian minister,
was born in Woodford County, Ky., in 1810. He was
educated at Hanover College, Ind., and studied theolo-
ogy in Hanover Seminary. He was ordained by the
Madison Presbytery in 1845, and labored as a mission-
ary in Crittenden, later in Lincoln, and there died.
He died May 18, 1865. Energy and fidelity marked the
whole course of his ministry. See Wilson, Prob. Hist.
Almanac, 1866, p. 91.

Armstrong, Gustavus, an Irish Wesleyan minister,
was born probably in 1758. He entered the con-
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nection in 1792, labored long and successfully, and died March 25, 1832, aged seventy-four years. "He was a sincere and unalterable friend." See Minutes of British

Armstrong, J. S., a Methodist Episcopal minister, was born at Hillsborough, O., about 1825. He studied and practiced law during his young manhood; emigrated to Illinois in 1854, and, after laboring several years as local preacher, in 1869 entered the Southern Illinois Conference. He died June 10, 1874. Mr. Armstrong possessed a brilliant intellect, and was a thorough

courageous student, a discursive, a popular preacher, and an excellent disciplinarian. See Minutes of Annual Conferences, 1874, p. 126.

Armstrong, James (1), a Methodist Episcopal minister, was born in the County of Leitrim, Ireland, Dec. 25, 1803, and emigrated to the United States when about twelve years old. In 1827 he entered the Ohio Conference; became a member of the Cincinnati Conference on its organization, and in 1871 superannuated, which relation he sustained until his death, July 1, 1874. Mr. Armstrong was eminently social and cheerful in disposition, extremely modest, fervent in piety, sound and practical in mind, and a success as a pastor. See Minutes of Annual Conferences, 1874, p. 100; Simpson, Cyclopaedia of Methodist, s. v.

Armstrong, James (2), a Methodist Episcopal minister, was born in 1823. His early life is unrecorded. He entered the Maine Conference in 1854, served efficiently fifteen years, and afterwards sustained a superannuated and superannuated relation until his death, in Cambridge, Mass., Nov. 22, 1877. As a preacher, Mr. Armstrong was original, able, and eloquent. See Minutes of Annual Conferences, 1878, p. 65.

Armstrong, James Francis, a Presbyterian minister, was of Irish extraction. He was born at West Nottingham, Md., April 3, 1790. He graduated at Princeton College in 1773; was licensed by the New
castle Presbytery in 1777, and in 1782 was settled at Elizabethtown, N. J. He died Jan. 19, 1816. He was an able preacher and a good pastor. See Sprague, Annals of the Amer. Pulpit, iii, 390.

Armstrong, John (1), an Irish Wesleyan minister, was born near Newton-Butler, Fermanagh, in November, 1778. He was converted in youth, and with Arthur Noble was appointed to the Derry and Antrim Mission in 1816. He spent forty-four years of active service in the province of Ulster, and fifteen years in retirement. He died at Lurgan, Aug. 1, 1875. His mind was naturally vigorous, and his sermons were quiet, original, and delivered with dramatic power. He was one of the most popular and useful preachers of his day in the north of Ireland, and an indefatigable pastor. See Minutes of British Conference, 1876, p. 53.

Armstrong, John (2), D.D., a bishop of the Church of England, was born at Bishop Wearmouth, Aug. 25, 1818. He was educated at Charterhouse School; became a curate at Lincoln College, Oxford; took his degree of A.B. in 1836; was soon after ordained deacon and priest, and served a curacy in Somersetshire; was afterwards curate of Clifton; was elected in 1841 priest-vicar of Exeter Cathedral, and subsequently became Saint's-day preacher in that cathedral; was presiding bishop of the diocese of St. Paul's, Exeter, in 1848; and about this time began writing for the press. In October, 1845, he exchanged livings with the Rev. J. H. S. Barr, vicar of Tidenham, Gloucestershire, to which he then removed. Soon after he commenced the reform of the female-penitentiary system, begun by an article in the Guardian, which resulted in a new system in the establishing of several new institutions, and, the distinguishing feature of which is, that the penitents are under the care of unpaid gentlewomen instead of paid matrons. The Tracts for the Christian Seasons, edited by him and published at Oxford, began in 1849, and met with great success. These were fol

lowed by a second series; and then he began the Parochial Tracts, during the issue of which he published the Sermons for the Christian Seasons, all of which were successful. He died at Oxford, on the 28th of October, 1858; and was buried in South Africa, and consecrated at Lambeth in 1838. He died May 16, 1856. During his short episcopate bishop Armstrong had established a grammar-school and begun a diocesan college for the training on the spot of a ministry for his diocese. He also wrote, "Pastor in His Childern" (2d ed. 1857); "Remarks on Church Penitentiaries" (1858); and other works. His Life has been written by Rev. T. T. Carter (1857). See Amer. Quar. Church Rev. 1856, p. 468.

Armstrong, John (3), D.D., a Presbyterian minister, was born at Oxford, Pa., March 11, 1825. He received his preparatory education at New London Academy. He passed through his sophomore year at La

fayette College, Pa., and then went to Washington College, Lexington, Va., where he graduated in 1850. The same year he entered Princeton Seminary, and graduated in 1853. He was licensed by the Newcastle Presbytery and ordained an evangelist. After serving as a missionary at Clinton City, Mo., he became a stated supply at Hazelton, Beaver Mountain, and Weatherly, Pa., where he remained ten years. He then preached as stated supply at Muscatine, Iowa; and after remaining a year was installed pastor. After laboring with great zeal and success ten years, he was released. In 1874 he was appointed, by the Synod of Iowa, South, as financial agent for Iowa College; as the result of his labors and self-sacrificing devotion, Parsons College was founded and located at Fairfield, Iowa. He was elected professor of history and moral philosophy, and subsequently its president. He died at Fairfield, Aug. 13, 1879. See Necrology of Presbyterian Alumni, 1890, p. 173.

Armstrong, John W., D.D., a Methodist Episcopal minister, was born at Wollishow, England, Sept. 20, 1812. He emigrated with his parents to Quebec, Canada, in 1824; received an early religious training; experienced religion at the age of sixteen; entered Cazenovia Seminary in 1855; became principal of the Nichols Academy, Tioga Co., in 1859; of Red Creek Academy, Wayne Co., N. Y., in 1841; and in 1842 was admitted into the Black River Conference. In 1850 he was elected to the chair of natural sciences in Cazenovia Seminary; and later, principal of the Gouverneur Seminary. In 1854 he became principal of Fidley Seminary, Fulton; in 1856 he returned to pastoral work; in 1857 he accepted the principality of Aminita Seminary; and in 1859 again resumed pastoral work. From 1865 to 1869 he was head-master of the State Normal School at Oswego; and then became principal of the Normal and Training School at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was a man of rare intellectual endowments, and by habit and desire a student in the highest sense of the term; and by his own, personal efforts attained great eminence as a linguist, scientist, physiologist, mathematician, and artist. Yet he stood highest in his character as a cultivated Chris
tian man and minister. Meek, sympathetic, edifying, and zealous in the relations he bore to humanity, he everywhere won the highest esteem. See Minutes of Annual Conference, 1878, p. 25; Simpson, Cyclopaedia of Methodism, s. v.

Armstrong, Joseph, an English Wesleyan minister, was born near Carlisle in 1777. He was converted at the age of twenty-three, and entered the ministry in 1808, preaching the first five years in Wales. Some of his first literature work was The Head of a new society, The Tracts for the Christian Seasons, edited by him and published at Oxford, began in 1849, and met with great success. These were fol

lowed by a second series; and then he began the Parochial Tracts, during the issue of which he published the Sermons for the Christian Seasons, all of which were successful. He died at Oxford on the 28th of October, 1858; and was buried in South Africa, and consecrated at Lambeth in 1838. He died May 16, 1856. During his short episcopate bishop Armstrong had established a grammar-school and begun a diocesan college for the training on the spot of a ministry for his diocese. He also wrote, "Pastor in His Childern" (2d ed. 1857); "Remarks on Church Penitentiaries" (1858); and other works. His Life has been written by Rev. T. T. Carter (1857). See Amer. Quar. Church Rev. 1856, p. 468.

Armstrong, Richard (1), a Methodist Episcopal minister, was born in Ireland Dec. 25, 1775. He expe
revised conversion in his twenty-fifth year, and united with the Wesleyan Methodist Church. Soon after he was licensed to preach. In 1812 he emigrated to America, and was for four years imprisoned, consistent, and unyielding under the suspicion of the British Church Conference. In 1817 he became connected with the Baltimore Conference; and when the Pittsburgh Conference was formed he was made one of its members. In 1842 he became a superannuate, which relation he continued to sustain until his death, Aug. 16, 1855. As a Christian Mr. Armstrong's piety was profound, consistent, and uniform, absorbing all his affections, and employing all his energies. See Minutes of Annual Conferences, 1860, p. 70.

Armstrong, Richard (2), D.D., a missionary to the Sandwich Islands, was born in Northumberland County, Pa., in 1805. He graduated at Dickinson College in 1827, and studied theology at Princeton. In 1832 he went as a missionary to the Sandwich Islands, where he served as minister of instruction, prince-counselor, and president of the Board of Education. He died Sept. 23, 1860, from the effects of injuries received by a fall from his horse.

Armstrong, Robert, an Associate minister, was a native of Midholm, Roxburghshire, Scotland; but the date of his birth is not known. He was educated at the University of Edinburgh, and studied theology at Whitburn, under the Rev. Archibald Bruce. He was ordained to the ministry June 15, 1797; and shortly afterwards sent to the United States in answer to a call from Lexington, Ky., where he arrived in 1798. He was installed as pastor of certain churches in that vicinity April 28, 1799. Here he remained until 1804, when he removed with his entire congregation to Greene County, 0. They organized into two congregations—Massie's Creek and Sugar Creek. Here he labored for seventeen years, when the charge was divided, and he labored only at Massie's Creek until Jan. 9, 1821. From this time onward he had no pastoral charge, and died Oct. 14 of the same year. See Sprague, Annuals of the Amer. Jap. x, iii, 58.

Armstrong, Robert Leslie, a Congregational minister, was born at Carlisle, Cumberland, England, Nov. 9, 1803. He was religiously educated, but his aversion to religion was very great; he therefore engaged in most of the follies and sins of his time. Removing from Carlisle to America, he lived for many years in a manner of life somewhat changed. He here became greatly concerned for his soul's welfare when about fourteen years of age. He was converted, and at the age of fifteen he joined the Wesleyan Society, and became at once a class-leader and local preacher. On account of his pertinacity in excited youth, a change of place was resorted to with great advantage, as well as his preaching and addressing his immediate audiences, he became extremely popular in that district. These efforts proved too great for his strength, his health gave way, causing him to retire from active life for a time. Upon his recovery he joined the Independent Church at Wigtown, and for a time labored at Brompton, Birkenhead, and other villages. He now entered the academy at Isle, in 1822, and left in 1826. Having been invited to Worlsey, he accepted the call on leaving school. He entered on his duties with courage and hope; and during his ministry of twenty-five years he paid off the debt, enlarged the chapel, built a new schoolroom capable of accommodating three hundred children, and increased the membership to one hundred and thirty-five. He was seized with apoplexy, and died July 4, 1856. See (Lond.) Cong. Year-book, 1857, p. 165.

Armstrong, Sylvester, a Methodist Episcopal minister, was born in the State of New York in 1826. No record of his early life is accessible. In 1852 he entered the Troy Conference, and soon afterwards discontinued ministerial work and engaged in secular business. In 1856 he joined the New Jersey Conference. When the Newark Conference was formed, he became a member of it. He died at Plainfield, N. J., Jan. 7, 1863. Mr. Armstrong's ministerial career was brief; but there have lived few men who concentrated more vitality and zeal into so short a space of time. It was his habit to completely exhaust himself in the delivery of his sermons. He was original, had a ready command of language, was very pointed in discourse, and thrillingly eloquent. See Minutes of Annual Conferences, 1863, p. 38.

Armstrong, William (1), an Irish Wesleyan minister, was born at Glaslough, County of Monaghan, probably in 1724. He was converted in 1749, and entered the itinerancy in 1791. After a ministry of eight years he was obliged, by an injury received from his horse, to retire from the work. He died Feb. 20, 1837. He was a man of sincere piety, and manifested much patience during a long affliction. See Minutes of British Conference, 1837.

Armstrong, William (2), an Irish Wesleyan minister, was born at Sydare, County Fermanagh. He early sought the Lord. In 1803 he entered the ministry; became a superannuated at Dungannon in 1841; removed to Lisburn in 1844; and died at Armagh, Feb. 4, 1855, in the seventy-first year of his age. He was a zealous preacher. See Minutes of British Conference, 1855.

Armstrong, William (3), a Protestant Episcopal clergyman. His ordination occurred in 1819; and his first parish was St. Matthew's, Wheeling, Va., having succeeded his father, Rev. John Armstrong, who was the first rector of the parish. After serving twenty-two years in Wheeling, he resigned his charge, and became rector of Zion parish, Urbanna, Frederick Co., Md., where he died June 15, 1860, aged fifty-eight, beloved and regretted by all who knew him. See Arch. Quart. Church Rev. 1857, p. 309.

Arnaia, Nicolas, of Segovia, in Spain, became a Jesuit in 1577, and passed the remainder of his life in South America, where he was superior for thirty years. He died at Mexico in 1622, leaving some works of piety.

Arnaldo, Pietro Antonio, an Italian theologian, was born at Villafranca, near Nice, in 1638. He studied theology at the College of Brescia, and performed the duties of apostolic prothonotary after having received the degree of doctor. He died near the close of the 17th century. He wrote, Il Tribuglio Celeste in Lode de Nomi Sant di Gesù, di Maria, e di di Giuseppe (Milan, 1638), and published it at the age of fifteen—Elogia in Laudem Episcopi Niemienne—; Sanctum Optatam Pacia Augu- stianum ex Emblematibus, ut et Inventio Ex Bello Paz, Dissertatio Paromonica (ibid. 1658) — Honorable II, Principi Monaco, Valentino Duc, etc., Poetico Gratulatio (ibid.) — Il Giardini del Pienamente Oggi Visite nell' Anno 1673, Diviso in Principi, Dame, Prelati, Abati, Cavalleri, Ministri, etc. (Turin, 1688). This is a collection of odes and sonnets in praise of the more important personages of the court of Turin at that time:—Le Grandezza e le Glorie della R. Casa di Savoia, Oda Li- rica, etc., con Lettere al Duca di Savoia Carlo Emanu- ele II. This is preserved in the Royal Library of Turin. See Hoefer, Nunt. Biog. Générale, s. v.

Arnason, John Magnus, a Danish theologian, was born in 1665, at Dyrafjord, Iceland. He was appointed bishop of Skalholt shortly after having received his master's degree. He reorganized the religious orders, and engaged in religious controversies with the clergy. He died Feb. 8, 1743. He wrote, The Life of Einar Thorsteinson, bishop of Holm (Copenhagen, 1700) — A Perpetual Calendar (Holm, 1707) — Translation of the Catechism of Luther, with a commentary (ibid. end.) — Donatus, Formulario et Loci Latinianidum (Copenhagen, 1734). See Hoefer, Nunt. Biog. Générale, s. v.

Arnau, Juan, a Spanish historical painter, was born at Barcelona in 1595. He studied under Eugenio Caxes, and was chiefly employed in works for the churches and
convents of Barcelona. In the Church of Santa de la Mar is a picture of St. Peter, to whom angels are presenting the keys; and in the Augustine Monastery, several pictures are preserved from the life of St. Augustine. He died in the year 1692.

Arnault (or Ernaud) was abbot of Bonneval, in the diocese of Chartres, about 1144. He was twice driven by the persecutions which he endured in that office to Rome, where popes Lucius II and Adrian IV received him honorably. From the latter he begged permission to resign and retire into his first monastery of Marmoutier, which he did, and died there. He was the friend of St. Bernard, and, at the request of the monks of Clairvaux, continued the History of the Life of St. Bernard, which had been commenced by William de St. Thierry. Another work of Arnault's, entitled Tractatus de Cardinalibus Christi Operibus (Paris, 1600, 1726; Oxford ed. of Cyprian, 1692), has sometimes been erroneously printed among the works of St. Cyprian. It is proved not to be the work of the latter—(1) because in a MS. of it in the library at Clairvaux it is plainly attributed to Arnault; (2) because the work itself declares the validity of baptism, by whomsoever administered, which is contrary to the well-known opinion of Cyprian; and it also alludes to many ecclesiastical rites which are subsequent to the time of Cyprian. Arnault also wrote, Tractatus de VII Fidei Domino in Oraculo Propoli (Antwerp, 1592)—Sermo de Laudibus S. Maria Virginis (in Bibl. Patr. xxii., 1280)—Tractatus de Operibus VI Dierum (Auxerre, 1609)—Meditaciones Variae; all the above are contained in the Oxford edition of Cyprian in 1862, at the end—Commentariolus in Psalmum CXXXII, et Opusculum de VII Donis S. Spiritus, discovered by Mabillon at Citaux (published by Casimir Oudin, Leyden, 1692). See Cave, Historia Literaria, ii., 236.

Arnautides, disciples of Arnulf of Villeneuve, a celebrated physician, who died in 1313 and was buried at Genoa. See ARNOLD OF VILLENEUVE.

Arnold. See Amalric.

Arnold of Brescia. See ARNOLD OF BRESCIA.

Arnault, Jacques-Louis Marie Angélique de Saint Madeleine, elder sister of Antoine Arnault, was born Sept. 8, 1591; became a nun at the age of eight, and, contrary to the usual order, abbes of Port-Royal-des-Champs at eleven years of age; the age of seventeen; she assumed the rule of Citaux into her abbey, and also revived the discipline of St. Bernard. She died Aug. 6, 1661.

Her sister, Jeanne Catherine Agnes de St. Paul, who died Feb. 13, 1671, published two books, one entitled L'image d'une Religieuse Purifiée et d'une Imparfaite (Paris, 1660)—the other, Le Chaplet Secret du Saint Sacrement (1663)—also Constitutions of Port-Royal (1721).

Arnauv, Francois, a French theologian, was born at Ile, a little city upon the Sorgue, near the Fountain of Vacluses, about 1740. A bachelor in the Sorbonne, he was appointed canon of the collegiate church of Ile, and prior-curate of Vacluses. In 1790 Arnauv was sent to Rome by the assembly convened at Carpentras. He was to arrange with Pius VI the interests of the part of the County of Venaissin which was under the dominion of the Holy See. After the compact of 1802, he was appointed titular canon of the metropolitan see of Paris, with the title of dean. He also had the honor of being the first general of the monastery of Corfu. He died Nov. 25, 1824. He wrote, Discours Apologétique de la Religion Chrétienne au Sujet de plusieurs-assertions du Contrat Social et contre les Paradoxes des Faux Politiques du Siecle (1778)—also a description of the Fountain of Vacluses and its surroundings. See Hoefer, Nouv. Biog. Générale, s. v.

Arndt, Ernst Moritz, a German historian, was born Dec. 28, 1769, at Schoritz, in the Island of Rugen. In 1806 he became professor of philosophy at Greifswald, where his political writings so aroused the national spirit against the hated dominion of Napoleon that they may be regarded as having mainly influenced the combination which eventually restored the independence of Germany. After the restoration, he was appointed professor of history at Bonn in 1816, where he died Jan. 30, 1860. Arndt was one of the noblest German patriots, and, at the same time, a sincere, childlike Christian, whose spiritual poems belong to the finest gems of German hymnology, and for which cause he deserves to be mentioned here. He composed, Ich weiss an wen ich glaub' (Eng. transl. in Lyra Germ., ii, 216, "I know in whom I put my trust");—Geht nun hin und gehet mein Grabe (ibid. i, 241, "Go and dig my grave to-day"). See Koch, Geschichte des deutschen Kirchenlebens, vii, 20, 25, 140 sq.

Arndt, Friedrich, a Protestant doctor of theology, and one of the most prominent German pulpit orators of the 19th century, was born May 24, 1802. From 1833 he was preacher at the Parochial Church at Berlin, where he died, May 8, 1881. Zachold, in his Bibliotheca Theologica, containing the literature from 1830 to 1862, fills almost five printed pages with the publications of this learned divine. There is hardly anything in the homiletic literature of his time upon which he had not deeply impressed himself. He published sermons on the life of Christ, his sermon on the mount, parables, passion, etc. His lectures on the Bible, which were also reprinted by the American Tract Society, belong to the best productions of ascetical literature; and so likewise his Morgend- und Abendklänge, being prayers and meditations for the worshipper of the morning and evening. He was a very warm friend of the Berlin Bible Society and the Home Mission. For almost half a century this servant of the Master bore witness to the truth of the Gospel in the capital of the German empire; and Dr. Schaff, in his Germany: its Universities, Theology, and Religion, while speaking of the preaching of the Berlin, mentions Arndt as belonging to those "most fearless, pungent, heart-piercing preachers of the age, who attract the largest crowds of devout hearers, often bathed in tears of repentance and gratitude for the infinite mercy of God in Christ." (B. F.)

Arnee, Frank, a minister of the Society of Friends, was born in Bristol, England, Sept. 22, 1766. In 1787, after having spent several years as an apprentice at Milverton, he returned to Bristol, his native city, and entered into business as a wool-stapler. He was received as a minister in 1811. He visited many of the societies of England and Scotland, and by his influence contributed much to the cause of Christ. He died June 10, 1856. (See (Lon.) Annual Monitor, 1859, p. 31.

Arnett, William, an English Wesleyan minister, was born at Hasley, near York, in 1785. He was converted in 1805, entered the itinerancy in 1811, became a supernumerary after twenty-seven years' labor, and died at Haslam Moor, near Bolton, Dec. 13, 1858. "He was a man of deep and ardent piety, of indefatigable diligence and inflexible integrity." See Minutes of British Conference, 1859.

Arnett, William W., D.D., a Protestant Episcopal clergyman, was born at North Conway, N.
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April 14, 1815. In early life he studied medicine, and afterwards was a Methodist preacher, but became an Episcopalian, and was ordained in 1832. Having received a dispensation for Episcopal ordination, he left the Church of England, and in 1839, he became rector of the Church of the Mediator, Philadelphia; and in November, 1852, he accepted the rectorship of St. Paul's parish, Milwaukee, Wis. His health failing in September, 1856, he resigned, and in the summer of 1857 became rector of Emanuel parish, Cumberland, Md., where he remained until his death, which occurred April 21, 1859. See Amer. Church Quar. Church 9 41 (1859).

Arnheim, Chajim, a Jewish teacher, who died Sept. 22, 1874, at Glogau, is the author of, Leitfaden beim Unterricht in der mos. Religion (Glogau, 1880):—Das Buch Job übersetzt, und kommentirt (ibid. 1886). Besides the translation of Job, he also contributed to the German translation of the Old Test. which was edited by Zums (Berlin, 1888); translated and edited the Jewish ritual, and is the author of a Hebrew Grammar, edited by D. Cassel (ibid. 1872). See Fürst, Bibl. Jud. i. 54; Steinhschneider, Hebraische Bibliographie, 1874, p. 28; id. Bibliograph. Handbuch, p. 15. (B. P.)

Arnkiel (or Arnkiel), Trogillus, a German historian and theologian, studied at Leipsic, Dorpat, and Kiel, and became minister of the Church of Apenrade. In 1595 he became a Christian Aliut of Holstein gave him to the superintendent of the Church which he was already pastor, but Arnkiel lost this position in 1684 by refusing to render homage to Christian V, king of Denmark, who had invaded a part of Holstein and Sleswick. In compensation for this sacrifice, the duke gave him in 1686 the administration of the church of the duchy. The peace of 1689 led to his return to Apenrade, when he resumed his ministerial functions, holding them until his death, which occurred in 1715. He wrote, Disputatio de Officio Redemptoris Christi (Kiel, 1686);—Disputatio de Paradoxi Territori (ibid, ed.);—Tractatus de Philosophia et Schola Epicurii (ibid. 1671);—Theologische Betrachtung des grossen geschlachten Cometen der A. 1680 und 1818 gesehen ist (Sleswick, 1861). See Hoefer, Nouv. Biog. Générale, s. v.

Arno. See ARNON.

Arnold Bosters (or Boschius), a German Carmelite of Ghent who flourished in 1489, was the intimate friend of Trithemius, Gagginus, and other learned men of his day. He died at Ghent in 1493, leaving two books which are an illustrous monument of the art of painting at Cologne, 1609, 8vo). He is said to have written a third volume, and other works which remain in MS. See Cave, Hist. Lit. ii. App. p. 211.—Landon, Ecles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Arnold (Arnould) of Buderich, a German theologian, was born at Buderich, on the Lower Rhine, in the second half of the 12th century. He was prior of the Augustines in the vicinity of Oulenuarde. He wrote, Odarium de Laude Dei, Libr. XII, contra Destructores Monasteriorum:—De Modo Servandis Ordinis Canonicorum Regularum et Diatirum. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold (Arnoul, or Arnulf) of Corbie, a German theologian, lived probably in the last half of the 11th century. Not much is known of this person. He is supposed to be the author of a translation or paraphrase of the Proverbs of Solomon in hexameter verse. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold (Arnoldus) of Freiburg, a German friar of the Order of St. Dominicus, was an astronomer, a native of Freiburg, in Brisgau, and lived in the 14th century. He left a MS. in the library of the monastery entitled Acohbitione Libelli Inangocius Judiciarum Astrorum, in MS. in the Library of Vienna. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold ab Ischa (or Icsa), a German monk and theologian, was persecuted and imprisoned for his opinions at the time of the religious wars of the Low Countries, near the close of the 16th century, and was obliged to take refuge in Louvain. He sojourned here several years, and finally returned to Colmenz, where he died, in 1618. He wrote, Sermones V gnomodo solemni in Christum sii Credendum:—Officiwm B. Mariae, in Flemish. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold, a Scottish bishop, was abbot of Kirklo, and became bishop of St. Andrews in 1158. The consecration was performed within the Church of St. Andrews by William, bishop of Moray, the pope's legate, in the presence of king Malcolm IV, and of the bishops, abbots, and princes of the land. He founded the Cathedral of St. Andrews, but died before the work was scarcely begun, in September, 1160. See Keith, Scottish Bishops, p. 10.

Arnold of Leyden (also called Arnold de Tongres), a Flemish theologian, studied theology at Cologne, and attached himself to Evrard, bishop of Liege. He afterwards took the direction of the Laurentine Gymnium of Cologne, and became canon of the metropolitan chapter of the same place. He was a lively opponent of John Reuchlin. Arnold died in 1466. He wrote, Articulorum seu Propositionum XI et IIII male Sommonium ex libello Johannis Cogmnius sive Recchiuni ei Titulus: Tractatus Propositionum Alphabeticarum et Bibliographicarum si Episcopi Vaticani Testament (Cologne, 1512);—Commentary on Juvenal, in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold of Lizio, a German theologian and friar who lived at Liege in the 14th century, wrote, Narratio et Liber de Mirabilibus Mundi, in alphabetical order. It is supposed that he is the same person as Arnold of Liege. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold of Lubex, first provost of Hildesheim, and then abbot of Lubex, died in 1212. He continued the Slovenian Chronicle of Helmoldus from 1171 to 1209, which is very important for the history of Denmark and the introduction of Christianity into Livonia. It was printed at Frankfort in 1556, more fully at Lubek in 1659, and with the last four chapters in 1660 by Mabnus, Opuscul. Hist. Lappen. It was edited in the Mem. Germ. Sts. xxvi; Laurent translated it into German (Berl. 1888). See Samus, Die Stufenchronik Arnold (Lubex, 1872); Schrödl, in Wetzr. u. Weitere Kirchenk. s. v. (B. P.)

Arnold of Meldorf, a German theologian, who lived in the 12th century, wrote, Liber Meditationum et Ahortationum ad Fratres in Varias Icias Sacrarum Scripturam, printed at Staphorh's Historia Ecclesiastica Hamburgen, vol. iii.

Arnold, archbishop of Mentz, was chosen prince elector of the empire in 1158. According to certain historians, he assisted greatly in the deposition of the emperor Henry I by the pope. During a revolt of the inhabitants of Mentz, he was massacred by the people in the cloister of St. James, in 1209, and his body interred without honor. Three years after, the emperor Frederic I destroyed the convent and the ramparts of the city. See Hoefer, Nouv. Biog. Générale, s. v.

Arnoldus Olorus (or Cynanus), a German theologian, was a butt of persecution during the religious wars which desolated the Low Countries; and was not secure until he retired to Bois-le-Duc. He died in 1622. He wrote, Theor(ius Solvatius Septentrioni Astrorum (1611);—Explectio Missae et Canoni (1611);—Summa Virtutum et Virtuor (1615);—Doctrina Consolatoria contra Scrupulos et Pastimplinatrum (1612), written in Flemish, the title only being in Latin. All these works were printed at Bois-le-Duc. See Hoefer, Nouv. Biog. Générale, s. v.

Arnold of Rotterdam (or of Holland), a Dutch theologian, was also called Gerleknor. He studied at Bologna and Padua, and became doctor of canonical law. He died Aug. 31, 1442. He wrote, Igne est seruor, or Speculum Conscolentiae, in two books—the first entitled De Legibus et Statutis; de Deccas Mortalibus, written
in 1413:—the other, *De Excommunicatione et aliis Consuris*, written in 1424. This book is still known under the odd title of Gnotobosco, and was published at Tresse in 1809 by Hoefer, * Nouv. Biog. Générale*, s. v.

Arnold (or Arnold) of Verdal, bishop of Maguelone, in Languedoc, was also a historian. He applied himself with ardor to the study of civil and canonical law, and afterwards had charge of repressing the Albigenses, who troubled the southern part of France. Pope Benedict XII conferred upon him on this occasion, in July 1342, his pallium, blessing, and the title of *rex per passionem reformator* for the province of Narbonne. He also went in behalf of the same pontiff as ambassador to the emperor Louis IV of Bavaria, which mission he honorably fulfilled. He died in 1351. He wrote, *Episcoporum Magaloniae Insulae Series*, from 770 to 1353. This work appeared for the first time in the first vol. of Labbe, *Noua Bibliotheca MSS.*, p. 756. See Hoefer, * Nouv. Biog. Générale*, s. v.


Arnold, André, a German theologian, was born at Nuremberg, Nov. 24, 1656. He first applied himself to the study of languages and theology at the University of Altdorf; then from 1680 to 1685 he travelled over the different countries of Europe. In 1687 he became professor of eloquence and the Greek language at Nuremberg, and was in 1694 appointed *Professor of Theology and Doctrina of Athanasius, and De Unione et Incornatione of Theodore Abacara* (Paris, 1885). See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, Christian, a Methodist Episcopal minister, was born in Chester County, Pa., Feb. 21, 1815. He was converted in his seventeenth year, and in 1848 joined the Illinois Conference. In 1869 he became a superintendents and held much relation until his death, April 19, 1872. See *Minutes of Annual Conferences*, 1873, p. 133.

Arnold, Daniel Heinrich, a Lutheran theologian of Germany, was born Dec. 7, 1706, at Königsberg, where he studied, and where, in 1729, he was appointed professor of practical philosophy. In 1732 he was made member of consistory and doctor of theology; in the following year he was appointed professor of theology; and in 1734 he was made second court preacher. In 1763 he was appointed director of the Collegium Fredericianum and superintendent of the Lithuanian and Polish theological seminaries. In 1772 he was made first court preacher and first professor of theology; and died July 80, 1775. His publications are: *Diss. de Proprietatibus et Operis, Regionum* (1762) — *Progr. de Acquinesis Dei in hominibus ex Luc. vi, 14* (ibid. 1785) — *Progr. de Alma, Primo Resurrectionis Christi Vate, ex Genes. viii, 20* (ibid. 1786) — *Progr. Celts, Orobri et Woodstoni Capitata de eo, quod Christus Redivivus Hostias suas non aseparari, expressa* (ibid. 1741) — *Progr. de eo, quod et cur Christus Redivivus Hostias suas non aseparari*, *Spinosa ollique opposition* (ibid. 1742) — *Progr. de Juddus Christi Defectum Eruditionis male Objectivum ad Joh. vii, 15* (ibid. 1750). See Döring, *Die gelehren Theologen Deutschlands*, i. 14 sq. ; Winer, *Handbuch der theolog. Lit., i, 808, 809.* (B. P.)

Arnold, David W., a Methodist Episcopal minister, was born in Frederick County, Va., March 16, 1816. He experienced religion at the age of sixteen; filled with marked efficiency the offices of class-leader, exhorter, and bishop; and from his superintendency, he crated the rerum personarum reformator for the province of Narbonne. He also went in behalf of the same pontiff as ambassador to the emperor Louis IV of Bavaria, which mission he honorably fulfilled. He died in 1351. He wrote, *Episcoporum Magaloniae Insulae Series*, from 770 to 1353. This work appeared for the first time in the first vol. of Labbe, *Noua Bibliotheca MSS.*, p. 756. See Hoefer, * Nouv. Biog. Générale*, s. v.

Arnold, Ephraim, a Methodist Episcopal minister, of whose birth or early life no record is accessible. About 1835 he was a class-leader in the Methodist Episcopal Church, South. In 1856 he joined the Arkansas Conference, and labored devotedly till his death, July 2, 1845. He was a young man of great promise. See *Minutes of Annual Conferences*, 1859, p. 21.

Arnold, Franz, a German theologian, native of Cologne, lived in the early part of the 16th century. He was one of the most distinguished adversaries of Luther. He wrote, *Antwort auf das Büchlein Lutheri oder den katolischen Abschied* (Dresden, 1531) — *Der Unpartheisiche Laien* (without the name of the author). This was a violent attack against Luther, who replied in the pamphlet entitled *Wider des Meschler zu Dresden*, which called forth from Arnold, *Auf das Schmachbüchlein Luthers* (Dresden, 1531). See Hoefer, * Nouv. Biog. Générale*, s. v.

Arnold, Friedrich August, a German linguist, was professor of Oriental languages and literature at Halle, where he was born, Nov. 16, 1812. He commenced his Oriental studies in his native city under Gesenius and Rödiger, and continued the same at Berlin under Benary, Bopp, and Wilken. He belonged to the German Oriental Society from its origin till his death, which occurred Aug. 18, 1869. He wrote, *Septem Moalakht, Carmina Antiquissima Arabum* (1850), an admirable work on the talmathia Arabica (1850) — *Abriß der hebr. Formenlehre zum Gebrauche auf Gymnasien u. Universitäten* (1867) — *Sammlung und Beleuchtung aller Stellen der Bibel und des Josephus, welche auf die Topographie Jerusalems Bezug haben* (1865, 1866). He also contributed to the first edition of Herzog's *Real-Encyclopädie*, and the quarterly of the German Oriental Society, for which see *Der wissenschaftliche Jahresbericht über das Jahr 1853.* (B. F.)

Arnold, George Adam, a German painter, native of Bamberg, in Bavaria, lived in the last half of the 17th century. He was a skilful painter of historical scenes. His *Passage of the Red Sea by the Israelites* was reproduced by the engraver Weygand in 1690. See Hoefer, *Nouv. Biog. Générale*, s. v.

Arnold, George Cavitt, a Presbyterian minister, was born Feb. 19, 1825, in Allegheny County, Pa. In 1845 he entered Duquesne College, Pittsburgh, and two and a half years later the junior class of Jefferson College. In 1850 he entered the Reformed Theological Seminary of Allegheny; in 1853 he was licensed by the Monongahela Presbytery; and in 1855 he was sent as a missionary by the General Synod of the German Reformed Church. He was for many years one of the editors of the *Christian Instructor*. He wrote with great facility, and had a special fondness for the study of languages. He died Nov. 30, 1865. See Wilson, *Prob. Hist. Almanac*, 1865 p. 193.
Arnold, Isaac M., a minister in the Methodist Episcopal Church, South, was born in Brunswick County, Va., June 15, 1804. His literary and religious education was greatly neglected in early life, but he was naturally affable and winning. In 1825 he entered the Virginia Conference and labored diligently nearly forty years. He died June 23, 1870. Mr. Arnold was remarkable for his uniform, cheerful Christian experience. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 408.

Arnold, Joel Ranney, A.M., a Congregational minister, was born at Westminster, Vt., April 25, 1794. His father was a soldier in the Revolutionary War, made a profession of religion at the age of eighty-nine, and lived to be nearly a hundred and two years old. Joel was fitted for college at the academies in Pawlet, Vt., and Walpole, N. H., and entered Middlebury College in 1811. Subsequently he studied medicine and practiced about a year; then studied theology with his brother, Rev. Seth S. Arnold, and was ordained pastor of the Church in Chester, N. H., in 1820, remaining there for ten years. He was afterwards pastor successively at Waterbury, Conn.; Colchester and Westminster, Vt.; Middlebury, Conn.; Coventry and Vassalborough, Me. He died at Chester, Vt., Oct. 26, 1855. Mr. Arnold published two sermons and two articles in the New-Englander. See Cong. Quarterly, 1866, p. 45.

Arnold, John, a Methodist Episcopal minister, was born at Great Barrington, Mass., in 1780. He was converted in 1796, and in 1815 joined the Genesee Conference. In 1830, on the division of the conference, he became a member of the Oneida Conference. In 1831 he was retired and subsequently, and so remained till his death, April 23, 1872. See Minutes of Annual Conferences, 1872, p. 131.

Arnold, Ralph, an English Wesleyan missionary, was born at Maclesfield. He was converted when eighteen; was accepted by the conference for mission work in 1857; sailed for the West Indies, and died at Panama, D. C., Aug. 11, 1865, aged thirty-five years. Of humble, unassuming spirit, he was in all things exact and honorable; in pastoral work he was assiduous, and his piety was both seen and felt. See Minutes of British Conference, 1866, p. 46.

Arnold, Samuel, Mus. Doc., a celebrated composer of music, son of Baron Arnold, was born in London, Aug. 10, 1740. He became composer to the Covent Garden Theatre about 1762, and was appointed organist to the king in 1785. He died Oct. 22, 1802. His publications covering a wide range of scholarship, eight odes, three serenatas, forty-seven operas, three burlettas, and other pieces. His most famous oratorio was that of the Prodigal Son. His Cathedical Music (4 vols.) is still popular. At the particular request of George III, he superintended the publication of a magnificent edition of all the sacred music of Handel, in score, of which he completed thirty-six folio volumes. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Arnold, Seth Shaler, a Congregational minister, was born at Westminster, Vt., Feb. 22, 1788. Mostly under the instruction of his pastor, Rev. Sylvester Sage, he prepared for Middlebury College, from which he graduated in 1812. He began the study of theology with his father and with Breckenridge, of Washington, D. C. Returning to Westminster in 1814, he continued his studies, and was licensed to preach in September of that year. During the winter, he was engaged in preaching in Massachusetts; and in June, 1816, was ordained pastor of the Church in Alstead, N. H., after having served them from May, 1815, as a supply. Here he remained in active service for twenty years, expending great and beneficent energies in the revival of religion in the years 1816, 1818, and 1826. During this period, he was one of the directors of the Home Missionary Society, and interested in all the benevolent and religious movements in the state. Having spent two years as a supply for the Church in Gilson, N. H. In 1836 he removed to Westminster, partly to relieve his aged father of the care of the farm, and partly on account of impaired health. For two years he supplied the Church in Walpole, N. H., and also, about the same length of time, the Church in Westminster. He was employed as a minister in Halifax, Vt., from October, 1832, to March, 1856; in Roxbury, N. H., for two years; and in West Townsend, for six years. In 1864 he retired from the ministry and resided in Amherst, N. H., where he was still active in the Sabbath-school, etc. He died there, April 3, 1871. He was erect and dignified in his carriage, and of a noble presence. As a preacher, he was instructive rather than sensational. See Cong. Quarterly, 1872, p. 93.

Arnold, Thomas Kerchever, an English clergyman and author, was born in 1806. He was educated at Trinity College, Cambridge, and in 1838 began the publication of a series of introductory textbooks for the study of Greek, Latin, Hebrew, German, French, and Italian, which have been extensively used both in England and America. He prepared next a series of Greek and Latin texts for the use of schools covering a wide range of scholarship. He also published some papers on ecclesiastical subjects and a volume of Sermons.

Arnold, Wesley P., a minister in the Methodist Episcopal Church, South. No mention is recorded of his birth and early life. He united with the South Carolina Conference in 1827, and served the various appointments assigned him with zeal and fidelity until his death, by apoplexy, Dec. 25, 1869. Mr. Arnold was a devoted and an able, diligent, and patient minister. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 425; Simpson, Cyclop. of Methodism, s. v.

Arnold, William, a minister in the Methodist Episcopal Church, South, was born at Ashborough, N. C., March 4, 1876. He joined the Church at the age of sixteen; was licensed to preach in his twentieth year, and in his twenty-second year united with the South Carolina Conference. During the following twenty-two years he was an active worker; twice he was elected to the General Conference, and sixteen years he served as presiding elder. He died of pneumonia at Eatonton, Ga., Jan. 12, 1860. Mr. Arnold ranked among the first of the preachers in the state. He was an earnest and skillful preacher, gentle and amiably, and was beloved by all. See Minutes of Annual Conferences of the M. E. Church, South, 1860, p. 257.

Arnoldi or Arnold, Albert Jakob, a Reformed theologian and Oriental scholar of Germany, was born Oct. 1, 1750, at Herborn. He studied at Gromingen and Leyden, in the latter place under his uncle, the famous J. J. Schultens. In 1778 he was called to Hanau as professor of sacred philology and church history, and in 1789 he accepted a call to Marburg, which he retained until his death. Here Wilmber, Hufeld, and others were his pupils, who were always loud in praising his learning, piety, and theological moderation. He died Sept. 4, 1835. He wrote, Anmerkungen über Stellen der Sprache der Palomos (Frankfort, 1810); Chronicae des Pontificum adscripta (Frankfort, 1810); and Scripturis Graece Illustrati Specimen (Marburg, 1805): Observant ad gudam Justian Loca (ibid. 1796). See Rehm, Marburger Programm vom 13. Sept. 1853; Hufeld and Bickell, Marburger Gratulationsschrift, zum 28. Juli, 1871; Wilmber, in Gerland's Fortsetzung von Striedel's Euchologen, Part III; Allgemeine deutsche Biographie, s. v.; Winer, Handbuch der theolog. Lit. i, 212, 218, 277, 305. (B. F.)

Arnoldi (or di Arnoldo), Alberto, a Florentine sculptor of the 14th century, executed the colossal group in marble of the Madonna and Child, with two angels, in the Church of Santa Maria del Bigallo at
Florence, which, until lately, has been ascribed to Andrea Pisano through the error of Vasari.

Arnoldi, Daniel Heinrich. See Arnold, Daniel II.

Arnoldi (or Arnold), Valentin, a Protestant theologian of Germany, was born at Dillenburg, Jan. 26, 1712. He studied theology and the Oriental languages at Herborn. In 1739 he went to the Netherlands and spent seven years at Utrecht, Leyden, and the Hague in continuing his studies. In 1745 he was called as professor of philosophy and first preacher to Herborn. He lectured on almost all departments of theology. In 1755 he was made member of consistory; and in 1757 he took charge of the Academic Library. In 1764 all churches of the duchy of Nassau were committed to his care; and six years later, in 1770, he was made first professor of the theological faculty. Arnolfo died April 16, 1796. With all his vast learning, he wrote hardly anything.—Allgemeine deutsche Biographie, s. v. (B. P.)

Arnolfo (or Arnoul), archbishop of Milan, was raised to the archiepiscopacy in 1093, and was almost immediately deposed by the apostolic legate. He resumed his functions in 1095, after having made a reconciliation with Rome; accompanied Urban II to the meeting at Clermont; and preached in favor of the Crusade in the provinces of Lombardy. He was sent as an ambassador to the emperor Henry IV. In Argellati we find mention of a volume of Arnolfo, or Arnoul, entitled Conciones ad Populum, ut Crucem sucipiant. See Hoefer, Nouv. Biog. Générale, s. v.

Arnon. This stream, the modern Wady Mœgh, is still the boundary between the Arab clans of the Beni Šâker on the north and the Kerak on the south. The southern bank is about 2180 feet deep and very precipitous, the northern about 200 feet less in height. The valley between is a tremendous chasm, about two miles wide at the top, which has been worn by the action of the stream in reaching the deep basin of the Dead Sea. See Porter, Handbook for Syria, p. 296; Bädeker, Palest, p. 302. The descent is graphically described by Tristram (Land of Moab, p. 140 sq.).

Arnon (or Arno) was a regular canon, who followed the rule of his order at Reicherspergh, in Bavaria, where he was dean of that community. He died in 1175, having written against Folmarus, provost of Trierfenstein, in Franconia, on the subject of the holy eucharist. His work is in the Bibl. Palatin. (Cologne ed.), tom. xiii, and in the Acta trium of Le Mire. He also wrote, Scutum Comuniciorum, in the Miscellanea of Duelli (Augsburg, 1728), vol. i, the design of which was to bring back the brethren of his order to live in its true spirit. This work is interesting, as showing the manner of life, customs, and observances of the regular canons at that period.—Landon, Eccles. Dict. s. v.

Arnot, David, a Scottish bishop, was elected to the see of Galloway in 1509. He was a native of Carnbee, and abbott of Cambuskenneth in 1503, which abbey he possessed until his election to the see of Galloway in 1509, where he sat until his death, in 1526. See Keith, Scottish Bishops, p. 277.

Arnot, William, D.D., a Presbyterian minister, was born in Scotland in 1808, being the son of a farmer. After having passed through the University of Glasgow, he was licensed to preach in connection with the Church of Scotland. In 1843 he went out with the Free Churchmen, and became pastor of Free St. Peter's Church, Glasgow. For twenty years he stood in this pulpit, and gave to that people and the city of Glasgow the best days of his life. He then succeeded Prof. Rainey in the pastorate of the Free High Church, Edinburgh; and in that prominent position he spent the remaining years of his ministry. His excessive labors, in the prosecution of his duties as a pastor and in literary work, impaired his health; and a few days prior to the meeting of the Free Church General Assembly he left Edinburgh to try the effect of a change of scene and climate. But no permanent effect was experienced, and he realized that his work was done. Dr. Arnot was well known in America. He was twice in the United States—first as a deputy to the General Assembly which met in Philadelphia in 1870, and then as a member of the Evangelical Alliance which met in New York in the fall of 1878. He died in Edinburgh, June 3, 1875. He was the author of a number of popular works; among others we mention his Illustrations of the Book of Proverbs:—Parables of Our Lord:—The Church in the House. His first publication bears the quaint title, Race for Riches, and Some of the Fias into which the Runners Fall. But the book, bearing his
name on the title-page, which has been read with more interest than any other is his Life of Dr. James Hamilton. He also wrote a "Memoir of James Halley," who, with Hamilton and himself, were college classmates. See "Proceedings," June 26, 1875. (W. P. S.)

Arnoul of Milan. See Arnoul.

Arnoul of Orleans. See Arnoul.

Arnoul (or Arnulf), bishop of Rhodes, patriarch of Jerusalem, became chaplain to Robert II, duke of Normandy, whom he accompanied on the First Crusade; and was charged in 1199, by the Christian princes, with the administering of the revenues of the Church of Jerusalem. He plotted afterwards to obtain the patriarchate of the Holy City, and he attacked it in 1191, and was divinatisa, according to the strong expression of an historian. He died in 1118. See Hoefer, Nouv. Biog. Générale, s. v.

Arnoul (Arnulph, or Barnulph), of Rochester (hence called Roffensis), who died March 15, 1124, was at first a monk at Beaulieu, afterwards prior of Canterbury, then abbot of Peterborough, and in 1114 or 1115 bishop of Rochester. He wrote Teutus Roffensis, a history of his bishopric (in Warbton, Anglica Sacra, i. 329-334, and ed. Harnius, Oxon. 1720): — Epist. ad Walchelinum, &c. (D'Achery, Spicil. iii. 464-471) : — Responses ad Lamberti Quaeciones, &c. (Ibid. iii. 471-474). The De Opere sec. Dierum et De septem Verbis Domini belong to Arnoul of Beuvray (q. v.). See Weitz, u. Weisse's Kirchenlexicon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Arnoul of Rotterdam. See Arnoul of Rotterdam.

Arnoux, Jean, a French theologian and preacher, was born at Rom near the middle of the 16th century. He entered the Jesuit Order at the age of seventeen, and taught successively philosophy and theology. He preached at the court with success; became in 1617 confessor to Louis XIII, and at the death of the celebrated Cotton. He attempted the reconciliation of the king with his mother, Mary de Medicis. He engaged with the four ministers of Charenton—Montigny, Dumoulin, Durand, and Mestrezat—in a lively contest, which arrayed against him all the anger of the Protestant party. Already acknowledged a good preacher, he also proved himself not less able in controversy. He plotted more or less to maintain himself in his position, from which he was removed in 1621 by the jealousy of the constable De Laumes; and he was constrained to retire to Toulouse. The duke of Montmorency, who was decapitated Oct. 30, 1632, chose Arnoux to prepare him to meet death. Arnoux at Lyons in 1636. He was prior of the house of Henri IV prononce & Tournon le 29 Juillet, 1610, which appears to have served as a model for the eulogy of Marcus Aurelius by Thomas. See Hoefer, Nouv. Biog. Générale, s. v.

Arensburger, Johann Christopher, a Lutheran theologian of Germany, was born at Nuremberg, Dec. 28, 1635. He studied at Jena, Altdorf, and Leipzig. In 1651 he received his first pastorate in appointment in his native city, where he also died, Dec. 10, 1696. He is the author of many hymns, which were published in Neue geistliche Lieder (Nuremberg, 1659: 2d ed. 1711): Anweisung zur Gottliebigkeit (Ibid. 1663): — Heilige Pfusen und christliche Pfusen (Ibid. 1680): — Heiliger epistolischer Bericht und Lieder, Gesel und Freud (Ibid. 1683). See Koch, Geschichte des deutschen Kirchenlieds, iii. 517 sq.; Wezel, Hymnographia, i. 86-91; Anal. Hymnol. i, ii. 13-19; Winterfeld, Der evang. Kirchengesang, ii. 456-462. (B. P.)

Arnu, Nicholas, a French Roman Catholic theologian, was born Sept. 11, 1629, at Meranourt, near Valenciennes, in 1644 he joined the Dominicans at Perpignan, and after completing his studies, he lectured on theology at Tarragona and Perpignan with such success that the first theological chair was given to him. The general of his order, John Thomas de Raccaberti, appointed him in 1675 professor of theology at Rome; but in 1679 he went to Padua as professor of metaphysics. He died there Aug. 8, 1692. He wrote, Clavis Theologiæ Thomisticae, in 4to. Paris. 1665; and Abel M. Doctrina manitu contra nos impugnatores (Bézier, 1672, 6 vols.; enlarged edition, Padua, 1686, 8 vols.). — Doctor angelicæ d. Thomas Ag. Divinae Voluntatis in "Summa Theologiae" interpers. (Romæ et Lugd. 1673, 1686, 4 vols.). Several other works of his still remain in MS. See Weitz, Scriptores, ii. 701; Wetzer, u. Welte's Kirchenlexicon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Arnulf (or Arnulf), a learned prelate of the 10th century, was elected bishop of Orleans in 986. On Jan. 1, 988, he crowned Robert, son of Hugh Capet; he rebuilt the Cathedral of Orleans; and took charge of the council in June, 991, in the church of the Abbey of St. Basil, in order to depose Arnulf, archbishop of Rheims. Some years later he assisted at another council, held at the Abbey of St. Denis, near Paris. There it was proposed to take away the tithes from the monks and laymen and give them to the bishops. Abbo of Fleury, supported by the people, opposed this proposition violently. The writings of Arnulf are, for the most part, unpublished. One of the works he delivered to the council of St. Basil,—another, De Cartilagine, in the Library of the Vatican. See Hoefer, Nouv. Biog. Générale, s. v.

Arnulf, archbishop of Rheims, natural son of king Lothaire, was first priest, then canon of Laon; and was elected archbishop of Rheims in 988. But as he had taken the part of prince Charles, his uncle, and had delivered to him the city of Rheims, the king, Hugh Capet, deposed him in 991, and placed upon the archepiscopal see the celebrated Gerbert (Sylvester II). Imprisoned at Orleans, Arnulf did not recover his liberty until the death of Hugh and the accession of Gerbert to the pontifical throne. He died about the year 1023. Certain letters of his are found in the Spicilegium of D'Achery. See Hoefer, Nouv. Biog. Générale, s. v.

Arnulf of Rhodes. See Arnoul of Rhodes.

Arnulph of Rochester. See Arnoul of Rochester.

Arnulpf (St.), bishop of Soissons, son of Fulbertus, a gentleman of Brabant, was born in the 11th century. After his father's death he entered the Monastery of St. Medard at Soissons, where he lived three years in the practice of the greatest virtue (Sylvester II). At the end of that time he was made abbot, and in 1089 bishop of Soissons. He did great good in his diocese—reforming abuses, exterminating superstitions, and re-establishing religion in its purity. Gregory VII sent him into Flanders to restore peace to that province, torn by the dimensions of the nobles. While there he founded the Monastery of Oudenbourg, near Osten, where he retired after resigning the bishopric of Soissons, and where he died, Aug. 15, 1087. See Baillot, Aug. 15.

Arway, John, D.D., an English clergyman, was born in 1691, and educated at St. Edmund's Hall, Oxford. He received holy orders in 1618. Soon after he obtained the rectories of Holnet and Islington, which he enjoyed until the Civil War. In 1640 he returned to Oxford to serve the king, and was made archdeacon of Coventry. After the political troubles were over he went to Holland. While at the Hague, in 1650, he published two little pieces: — The Tablet and The Moderation of Charles I, the Martyr. Failing in his supplies from England, and his hopes having been frustrated, he was compelled to accept an offer to go to Virginia, where he died in 1653.

Asoer of Judah. The only noticeable relics of the ancient city at Wady Arrarh are a few wells in the valley, two or three of them built up with rude masonry, and some of them containing water. The valley is, in
part, well watered and fertile, but contains no inhabitants at present.

Aronaise. See Arnulph.

Arondeau, Peter, a French martyr of the 16th century, was born in Paris. In 1559 he went to the town of Rochelle with a little parcel of wares to sell, and there joined the Church of Christ. When asked by certain popish priests why he did not attend mass, he said "he had been there too much already." They immediately imprisoned him, and he was condemned to death. He was faithful to the truth, and died Nov. 18, 1559. See Fox's Acts and Monuments, iv, 445.

Arondeus, Johannes, one of the Holland ministers of the Dutch Reformed Church in America, came hither in 1742, and was chiefly known as a violent opposer of all efforts to secure a ministry independent of the mother Church in the old country. He was settled over the churches in Kings County, L. I. (1742-47); and afterwards in New Jersey in Somerset and Middlesex counties, Easton, Kirtland, Harlingen, Six Mile Run, and Three Mile Run (1747-54). His name frequently occurs in the civil and ecclesiastical records; but he was always "a troublemaker in Israel." He was finally suspended by the Cocalus, or American Classis. His death probably occurred in 1754. Full accounts of his movements are found in the Millstone Centennial, by Rev. E. T. Corwin, and New Brunswick Historical Discourse, by E. H. Steele, D.D. (W. J. R. T.)

Arot and Marot are two angels who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

Arppana, among the Buddhists, is one form of entire self-control, or samadhi, which is "like a man who rises from his seat and walks steadily for the space of a whole day; as when it is received the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary for a man to be careful in seven matters—viz. his residence, the road he traverses, his conversation, his company, his food, the season, and the position of the body.

Arrabo. See Arrile.

Arraes (or Arraiz), Amador, a Portuguese theologian, bishop of Portalegre, was born in 1530. He studied philosophy and theology, gave his attention to preaching, and became chaplain of king Sebastian. Philip II made him bishop of Portalegre. He performed the episcopal functions until 1596, when he resigned them and retired to the University of Coimbra. Arraes died in 1600. He wrote, Dialogos Morais (Coimbra, 1589)——Dialogi decem de Divina Provindencia (1604). See Hoefer, Nouv. Biog. Générale, s. v.

Arrafa is the name of the female diviners of the ancient Arabians of the North Peninsula. They belonged to a distinct tribe, and held their office by hereditary succession; and they possessed the guardianship and right of service of various local temples. The male diviners were called Kahin.

Arrebo (or Arreboe), Andersen Christensen, a.
Danish theologian and poet, was born in 1587. He studied at Copenhagen, and became master of arts, then preacher under the patronage of the court of Denmark. In 1618 he was elected bishop of Trondhjem, at the advice of king Christian IV. Accused of witchcraft, he fled to Sweden in 1619, and retired to Sweden. In 1622 he was to move to Stockholm, where he lived until his death in 1637. He was one of the most distinguished prelates of Denmark. He wrote, Relatio i Vera om Chris- tian IV, des Kongen af Danmark (Copenhagen, 1611) — Danes Psalter sans regne (ibid. 1618, 1622). See Hoefer, Nou. Biog. Generale, s. v.

Arreniús, Claudius (Clas Arrehn), a learned Swedish historian, was born at Linköping in 1627, being the son of Arvid Claessen, a London merchant who had gone to Sweden. The son, after having studied at Linköping and Upsala, became (in 1657) a travelling companion of young Okenstener; afterwards professor of logic, etc., in the University of Upsala (1667-68); and eventually librarian (1689) and royal secretary (1693). He was en- nobled in 1664, and died at Stockholm in 1695. Among other works he left, Vida S. Aangsemire sic Aneuraxi Ge- mina (Stockholm, 1677, 4to), the one by Rembertus, the other by Okenstener; — Historia Christianarum Quas N sincere Ecclesiastica, Libri 4 Priorres, etc. (ibid. 1689, 4to); this is only a part of the entire work, the remainder of which is yet in MS. (in 13 vols.) — Hasiojologicus Sueo-Gothi- curn. — Historia Episcoporum et Sacerdotum Sueciae, Gothie, et Finlandiae. — Historia Episcoporum Lingo- sensium. — Historia Regum Romano-Latinorum.— Inde, ius Ballarium quas Pontifici Romani jubescunci nec Caemur Misranti in Sueciae. — Historia Monasteriorum Sueciae. See Scheffer, Suecia Lit. p. 255.; — Landom, Eccles. Diet. s. v.; Hoefer, Nou. Biog. Generale, s. v.

Arephoria was a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honor of whom it was celebrated at Athens. Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the peplus to Athena, while the other two were employed to carry the mysterious and sacred vessels of the goddess. At the close of the ceremony, the girls were dismissed and others chosen in their place.

Arbus or Arro Sponsalitis (also Arrohale). The custom of giving such pledges of espousal, of which traces are to be found in all parts of the world, has its root evidently in the view, common yet to many savage ages, of marriage as the mere sale of a wife, to which betrothal stands in the relation of contract to delivery. Among the Jews, betrothal was strictly a contract of purchase for money or money's worth (although two other forms were also admitted), the coin used being, however, the smallest that could be had. The earnest was given either to the wife herself or to her parents. It could not be of forbidden things or things common to a priestly use, nor was it customarily powerfully owned, unless such as might have been taken from the woman herself; but a lawfully given earnest was sufficient to constitute betrothal without words spoken.

The first legal reference among the Romans to the arrha on betrothal, and the only one in the Digest, belongs to the 3d century, i.e. to a period when the Roman world was already to a great extent permanently divided by foreign influences, at this time chiefly Oriental. About eighty years later, however, at a time when the Northern barbarians had already given emperors to Rome, the arrha appears in full development. Julius Capitolinus, who wrote under Constantine, in his Life of Max- iminus the Younger (killed 313), says that he had been betrothed to Junia Fadella, who was afterwards married to Toxotius, "but there remained with her royal arrha, which were these, as Junius Cordius relates from the testimony of those who are said to have examined into these things: a necklace of nine pearls, a net of eleven emeralds, a bracelet with a clasp of four jacinths, besides golden and all regal vestments, and other insignia of betrothai." Ambrose, indeed (A.D. 346-397), speaks only of the symbolic ring in relating the story of St. Agnes, whom he represents as replying to the governor of Rome, who wished to marry her to his son, that she stands engaged to another lover, who has offered her far better dowrym, and given her for ear- nest the ring of his alliance. To a contemporary of Ambrose, pope Julius I (336-352), is ascribed a decree that if any shall have espoused a wife or given her earnest, his brother or other near kinsman may not marry her. About a century later, the word arrha is used figuratively in reference to the Annunciation considered as a betrothai by Peter Chrysologus, archbishop of Ravenna in 433. In the days of Justinian we see from the Code that the earnest-money was a regular element in Byzantine betrothal. The reason of this development of the arrha within the Roman or Byzantine world of the 6th century is to be sought in some foreign influence. Among the barbarian races which overran the empire from the end of the 4th century, we find almost everywhere the prevalence of the custom of total payment for the marriage, or the prevailed of the custom of total payment for the marriage, which is the foundation of the betrothal earnest. In the earlier writers there is nothing to connect the betrothal earnest with a religious ceremony; and, indeed, the opinion has been strongly held that church betrothals did not obtain before the 9th century. What Honorius, Nicolaus Sallius, and other early authors recognize as the regular practice of betrothal by arrha, symbolized through the ring, yet the only benediction which he expressly mentions is the nuptial, not the sponsal. See BETROTHAL; SPONSALITY.

Arriaga, Gonzalo de, a Spanish theologian of the 17th century, was born at Burgos, in Castile. He belonged to the congregation of St. Dominic, and was appointed canon of the cathedral by Pope Urban VIII. He died Nov. 27, 1662. He wrote a great many good works, among them a Life of St. Francis and a Treatise on Vocal and Mental Prayer. See Chalmers, Biog. Diet. s. v.; Hoefer, Nou. Biog. Generale, s. v.

Arrighetti, Filippo, an Italian clergyman, was born in Florence in 1682. He studied at Fissa and Padua, and was appointed canon of the cathedral by Pope Urban VIII. He died Nov. 27, 1662. He wrote a great many good works, among them a Life of St. Francis and a Treatise on Vocal and Mental Prayer. See Chalmers, Biog. Diet. s. v.; Hoefer, Nou. Biog. Generale, s. v.

Arrighetti, Nicolò, a learned Italian Jesuit, was born at Florence in 1709. He taught natural science in the University of Sienna, and wrote several interesting treatises on fire and light. He died in 1767. See Hoefer, Nou. Biog. Generale, s. v.


Arrighi, Lorenzo, a monk of Bologna, in the Order of Santa-Croce, lived in the former half of the 17th century. After the suppression of the order he became a secular priest. He left, besides several Latin and Italian poems, Vita post. Urbani VII (Bologna, 1614, 1624, 4to). See Hoefer, Nou. Biog. Generale, s. v.

Arrighi, Paolo, an Italian theologian and publicist, was born in Florence in 1549, and died Dec. 16, 1587. He wrote On the Supremacy of the Princes (Florence, 1577). See Hoefer, Nou. Biog. Generale, s. v.

Arrigoni, Pompeo, an Italian cardinal, was born in Rome in 1552. At the close of his course of studies at Bologna and Padua he was made doctor of laws, and a little later the king of Spain chose him for his repre-
sentative at Rome. He was appointed consistorial ad-
voeate by Gregory XIII, and auditor of the suits of the
apostolic court by Gregory XIV. At last, in the seventh
month of the same year, he was created cardinal. He died at Naples, April 4, 1616.
We have from him a Latin discourse delivered at
Rome, in the consistory, upon the Canonisation of St.
Diego of Alcala (Rome, 1588). Other works are at-
tributed to him which have been contested by Mazzuchelli.

Arrington, Jona, a Methodist Episcopal minister, was born in Indiana in 1848, date unknown. He experienced conversion when about twenty-
two, soon began to exhort, and in 1807 entered the Vir-
ginia Conference, wherein he labored with zeal and fidelity until sickness, in 1815, obliged him to retire. He died in 1816. Mr. Arrington was correct and dis-
criminant in mind, sound in doctrine, vigilant in duty, pious in example. See Minutes of Annual Conferences, 1816, p. 276.

Artoy, Béstan, a French theologian, lived at Ly-
ons near the middle of the 17th century. He wrote, Quoetions Décidées sur la Justice des Armes des Rois de France et l'Alliance avec les Hérétiques et les Infidèles (1654).—Apologie pour l'Église de Lyon, contre les Nota-

Arsacius (vulg. Uracius), Sr., was a solitary of Bithynia, by nation a Persian, who suffered much for the faith under Licius, A.D. 320, after which he shut himself up in a tower in Nicomedia, where he was dis-
tinguished by the gifts of miracles and prophecy, ac-
cording to Sozomen (iv, 16). He is said to have been
divinely forewarned of the coming destruction of the
city of Nicomedia by an earthquake, which happened
Aug. 24, 358; before which, according to his own de-
sire, he is said to have died in his tower, and while on
his knees at prayer. The Roman martyrology marks his festival on Aug. 16. See Ruinart, p. 522; Baillit, Aug. 16.

Arsacius was the intruding archbishop of Con-
stantinople, after the violent expulsion of Chrysos-
tom, A.D. 404, under whom he had served as arch-
brother. Eudoxia and Theophilius, having succeeded
in their designs against Chrysostom, found in Arsa-
cius, who had passed his eightieth year, a facile tool.
He was consecrated June 27, 404. Notwithstanding
the influence of the court party, it was soon shown
that the diocese considered him an intruder. The
people of Constantinople refused to worship with him,
but gathered in the outskirts of the city. The
whole Western episcopate refused to acknowledge him,
and pope Innocent strongly condemned his intrusion.
His episcopal see was, for he died November 11,
405.

Arsenian, a party which arose in the Greek
Church in the 15th century, deriving their name from
Antorianus Arsenius (q. v.).

Arsenius, a monk of the Greek Church, lived in
the middle of the 17th century, during the reign of
Michael Fedorovitch. His most cherished desire was
to introduce a reform into the old Church of Slavonia.
He was finally regarded as a heretic, and banished by the

Arsenius, Sr., See Ater, Sr.

Arsenius, Aristobulus, archbishop of Monemba-
sia, or Malvasia, in the Mores, was born near the middle
of the 15th century. He was the son of Michael Apos-
tolius, and was a distinguished scholar and philologist.
Excommunicated by the patriarch of Constantinople
for his alliance with Rome, he sought refuge in Venice,
where he died in 1355. We are indebted to him for a
very rare book, entitled Preclura Dicta Philosophorum,
Artemius, or Arthemiaus, saint and martyr, was a commander of the troops in Egypt, and was beheaded by Julian the Apostate in 362 for breaking idols and destroying the temples of false deities. He is commemorated by Greek and Latins on Oct. 90. See Athanasius, Ep. ad Solitarios.

Arter, Richard, an English Wesleyan minister, was converted in early life, entered the work in 1809, but in three months sank under his labors, and died in 1810, aged twenty-four. See Minutes of British Conference, 1810.

Arthur, Archibald, a Scottish clergyman, was born at Abbots-Inch, Renfrewshire, Sept. 6, 1744, and was instructed in his youth in the Grammar-school at Paisley. He afterwards finished his education at the University of Glasgow, where he became professor of moral philosophy; took a course in theology in the same institution; was licensed to preach in 1767, and soon after was appointed chaplain to the university and assistant to the Rev. Dr. Craig of Glasgow. In 1780 he was appointed assistant and successor to the learned Dr. Reid, professor of moral philosophy, and he continued to deliver lectures for fifteen years. He died June 14, 1797. One of his best works was Discourses on Theological and Literary Subjects.

Arthur, James Hope, a Baptist missionary to Japan, was born at Hartford, Conn., May 27, 1842, his family being emigrants from Scotland. He graduated at Brown University in the class of 1870, and took the course of study at the Newton Theological Institution. In July, 1873, he was ordained at Hartford, having been previously appointed as a missionary by the American Baptist Missionary Union to enter the Japan field. He spent a year at Yokohama in learning the language, at the end of which time he removed to Tokio, the capital of the empire, where he gave himself to the study and preaching of the gospel work as a missionary. Four years were devoted to this laborious service, and he had gathered a Church of twenty members, when disease compelled him to retire from his labors. He crossed the Pacific in May, 1877, with the hope that in California he might recover his health, but died at Oakland, Cal., Dec. 9, 1877. (J. C. S.)

Arthur, John W., a Methodist Episcopal minister, was born near Badmin, Pa., May 4, 1818. He received a careful religious training; experienced conversion at the age of sixteen, and, after spending several years as exhorter and local preacher, he, in 1840, entered the Philadelphia Conference. In 1868 he became superannuated, and remained so till his death, Oct. 21, 1871. Mr. Arthur was amiable, frank, generous, confiding, sincere, uniform, and uncompromising. See Minutes of Annual Conferences, 1872, p. 24.

Arthur, Thomas, a Presbyterian minister, graduated at Yale College in the class of 1748, and on being licensed he was employed as a supply at Stratfield, Conn. He was ordained and installed, by the New York Presbytery, pastor at New Brunswick in 1746, and died Feb. 2, 1750. "He was a good scholar, a graceful orator, a finished preacher, an excellent Christian, steadfast, without a tincture of bigotry, cheerful in conversation, without the appearance of levity, of an amiable and engaging behavior, the darling of his people." He was one of the original trustees of New Jersey College. Two of his Sermons were printed. (W. F. S.)

Arthur, William, a Presbyterian minister, was born at Peebles, Scotland, in April, 1769. He received a classical education at Edinburgh, and was ordained to the work of the ministry at Paisley. In 1793 he came to America, and having preached for some time in New York and Albany, he was installed pastor of the Presbyterian Church at Pequea, Pa., which position he held for more than twenty years. He died in 1827. See Sprague, Annals of the Amer. Pulpit, iii, 208.

Artigui, Antoine Gachat d', a French clergyman, was born in Vienne, Nov. 8, 1706. He was canon of the Church in his native place, and spent his life in literary research, the result of which was the composition of several important works (1749-56). He died at Vienne, May 6, 1778. See Chalmers, Biog. Hist. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Artis, Gabriel d', a French Protestant theologian, was born about 1660 at Milhau, in Rouergue. He is known by his works of controversy, directed especially against the Socinians. He died in London in 1732. Some of his works, though incomplete, are found in the Biographie Universelle of Michaud, according to the references given by Barbier. See Hoefer, Nouv. Biog. Générale, s. v.

Artom, Benjamin, chief rabbi of the Spanish and Portuguese Jews of Great Britain, was born at Asti, in Piedmont, in 1834. He received his theological education at Padua, and became minister of the Naples Jewish community. While Miss A. M. Goldsmith was travelling through Italy, she heard him preach at Naples, and was so charmed by his grace and eloquence that she immediately wrote to London, where the position of Hacham of the Sephardim had been vacant since the death of rabbI Molda, in 1828. After a brief correspondence, Dr. Artom was invited to London, and was elected chief rabbi for life, to the position of Hacham. For the first year he lectured in French, but soon mastered the English language; his sermons, a volume of which appeared in print a few years ago (1874), being models of pulpit eloquence. Dr. Artom's ministrations have been blessed with much success. The establishment of a Portuguese congregation at Manchester and of a branch synagogue in London are proofs of his activity. Personally popular on account of his gifts of mind and person, he was energetic in his efforts to rive the Sephardim of England, who for decades, satisfied with their reputation for respectability, had allowed their German-English brethren entirely to advance in communal eminence. This reproach Dr. Artom had rolled away, and in his decade in office he had commanded the esteem of the entire community. He died at Brighton, Jan. 6, 1879. At the funeral, which took place on the 8th inst., chief rabbi Dr. Adler and Rev. Prof. Marx were in the pulpit, while almost every Jewish notability in England was present. See Morris, Modern Israelites of the Nineteenth Century (Philadelphia, 1880), p. 15 sq. (B. F.)

Artontius (originally Kreitschkeb), i.e., "Cut-bread", Peter, a Polish ecclesiastical poet, was born at Groziski (Great Poland), July 26, 1552. After having studied at Wittenberg, he returned to Poland, where he displayed great zeal in behalf of Lutheranism, and was for twenty-three years Protestant minister at Thorn, where he died, Aug. 2, 1609. He wrote, Kamesotol, to test Fiesni Chreziasniebik (Thor, 1758), a collection of sacred songs;—Thanatomaichia cygbi Bogs Smierciea (ibid. 1600)—Dietia Duszna (ibid. 1601), a reply to an attack against the preceding work;—Nomenclator Rerum, Appellationes Tribus Linguis, Latina, Germanscia, Polonius, Explicata Judiciae (ibid. 1597; reprinted 1684). The hymns of Artontius are very highly esteemed, and they are still used in the Protestant churches of Poland. See Hoefer, Nouv. Biog. Générale, s. v.

Artopæus (originally Becker), Johann Christoph, a German historian, was born in 1626 at Strasburg. He devoted himself entirely to study, and was canon of the cathedral chapter of St. George, Strasburg. He died at his native place, June 21, 1726. He published a great number of theses and dissertations, both theological and historical, of which Audifferd has given a list in his Bibliotheca. He also wrote Serîa Disquisitio de
Arundel, John, an English Congregational minister, was born at Selby, Yorkshire, Dec. 10, 1778. He was introduced to business at the age of eleven, and converted at sixteen. In 1799 he began to study for the ministry, and entered Rotherham College. His first charge was at Whitley, where he was ordained July 12, 1804, and in which he remained fifteen years. In 1819 he became the home secretary of the London Missionary Society; and in 1822 he accepted the pastorate of the Congregational Church in Union Street, Dublin, for which he held joint-appointment. In this Church he ministered with great efficiency for more than twenty years, when he was compelled, through protracted indisposition, to resign his charge; and in 1845 he retired from his office in the Mission-house. He died March 5, 1848. Mr. Arundel was an humble Christian, a faithful friend, a practical preacher, a devoted pastor, and a zealous officer of the society with which he was so long identified. See the (Lond.) Evangelical Magazine, 1848, p. 212, 561.

Arupa, in Hindu mythology, are the bodiless pure spirits, one of the three classes of living beings. They are subdivided into four classes, each of which has a separate dwelling; and the lowest is so high above the earth that it is not possible to take from that point to the earth. The souls of the dead are born again as Arupa, and do not need a transmigration through various stages in order to reach the heavenly bliss. They immediately step into heaven after their new birth as blessed spirits.

Aruspices (Lat. ab oris inspicendi, from inspecting the altars), soothsayers or diviners among the ancient Romans, who were supposed to have been originally from Etruria to Rome; and their chief duty was understood to be that of ascertaining the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were accustomed to examine all kinds of prodigies. See DIVINATION.

Arvahur (early awake), in Norse mythology, is a coursier, which, with another horse, Alswidur, is harnessed to the wagon of the sun.

Arvales, Frares (Lat. field brothers), a college of priests, among the ancient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original constitution to M. Porcius Cato. A gold badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a year they celebrated a three-days' festival in honor of Ceres, towards the end of May. See ARVARIA.

Arvanel, in Zendic mythology, was the sacred river from which the first created human beings drank.

Arvine, Kazlutz, a Baptist minister, was born in 1826, and was a graduate of Wayland University, in the class of 1841. He pursued his theological studies at the Newton Theological Institution, and graduated in the class of 1845. His ordination took place Nov. 6 of the same year, and he became pastor of the Church in Woosnocket, R. I. His other pastorate were with the Providence Church, New York city, and with the Church in West Boylston, Mass. He died at East Brookfield, July, 1851. As an author, Mr. Arvine is known as the compiler of Cyclopaedia of Moral and Religious Anecdotes and Cyclopaedia of Literary Anecdotes. See Newton General Catalogue, p. 29. (J. C. S.)

Arya is one of the four paths which, in the religion of the Buddhists, when entered upon, leads either immediately or more remotely to the attainment of nirvana, or cessation of existence. He who enters upon the Arya, or Aryahut, has overcome or destroyed all evil desires and the craving to existence. He is understood to know the thoughts of any one in any situation whatever. See Annihilation; Buddhism.
Asaph, Sr., is said to have been the disciple of St. Kentigern, who followed him in all of his excellences. Kentigern committed to his charge, at first, the care of his monastery; and when on his first charge, the consent of the people, consecrated him his successor in the bishopric. Asaph wrote the Ordinances of his Church:—A Life of St. Kentigern:—and some other works. How long he filled the see, and when he died, is altogether unknown, as also are the name and place. We are told of a bishop of St. Asaph in a general British council in 943, but his name does not appear.

Asas, in Norse mythology, was the general name of the Scandinavian gods. A crew to the origin of the name is found in Suetonius, Life of Augustus, where the author says, "Among some of the preoccupations of Augustus's death, is the circumstance that on one of his statues the lightning struck off the letter C from his title (name), so that instead of Caesar Augustus only Caesar remained, which, in the Etruscan language, signifies the gods; and it was considered as a sign that Augustus within C (one hundred) days would be placed among the gods. Although it cannot be certain whether the Etruscan Eatar and the Icelandic Eir are very remarkable, still this example stands so isolated here that we would not be justified in building upon it, especially as further evidences of linguistic and religious connection are missing. Three hundred years later we find the word Asa in the West, who says, "Arou sausa tsujja" (the Asas, gods of the Tyrrhenians). Three hundred years later still, A.D. 500, we hear from Jornandes that the Goths, after a brilliant victory over the army of Dominian, held their general as gods and called them Asas. It is remarkable that in many languages the word Asa is used as the designation of a sovereign deity. Still more remarkable is it, if philologists are to be trusted, that Mithras, the supreme god of the Persians, signifies nothing less than "the glorious, the great Asa." One of the oldest historians of Northern Scandinavia, Snorri-Sturluson, maintains that this divine name designated an ancient people of the North. He says:

"The great river Tanaqueli (Tama, Don) divides the world into three parts: the east is called Asia, the west Europe. The country in the east has been called Asaisheim, and the capital city Asasburg. In this latter city the celebrated child Odin was born. There was a place assigned for sacrifices in this city, with twelve priests. The latter were called Diar, or Drottin gods, or masters, and in Turkey Odin possessed great tracts of land and other property. At the same time the Romans, as the war became the rulers of the world. As Odin was a prophet and knew that his nation was destined to possess the northern country, he planned to become the ruler over his kingdom, and with the twelve priests he went to Gar-dariki (Russel), where many traces of a former kingdom of Northmen remain. Odin left his sons in this country; he himself, however, took his residence on an island, which is now called Odene-Atlanta (Odessa). Now they sent Gefon (one of the four supreme goddesses of the Asa) out in quest of new land; she came to Gyffe, who gave her as much land as she might plough with her steed! In the town where she was mother of four sons by a giant in Jutland, she changed them into steeds; and she grew so fond of them that she wished to build a large temple which she cut off from the country of Gyffe and brought into the sea, wherefrom it was called Sealand. Here she lived and married Odin's son, Skild. Odin, later, hearing of the riches of the country, selected a place of residence, and built there a great temple of Asa, and gave each of the twelve priests a dwelling. Thus sacrifices were brought to Odin as well as to his twelve companions, both in the north and south, and they were worshipped just as many gods."

Thus, according to the oldest Northern historian, the Asas were a foreign people, civilized, educated, spreading arts and sciences, thus winning the divine respect of the people. The male Asas were: Odin, the chief; Thor, the most powerful of gods and men; Freyr, the most gracious; Vidar, the silent; Baldur, the best, of shining form; Ali, or Vati, the archer; Heimdal, the
watchman at the door of heaven; Uller, the warrior; Tyr, the courageous; Braga, the poet; Hoder, the blind. The female Aesir were: Frigg, Odin's wife; Íðunna, goddess of immortality; Freya, goddess of love; Gerda, Lada, Rinda, Geðiona, Fulla, etc. But all these gods and goddesses, notwithstanding their power and greatness, will perish at the destruction of the world. Alfalfa, the cow, is not conserved with time or space, lives forever: he is not mortal Aesir, but an immortal, eternal god. See Norse Mythology.

Ascelin (or Anselm), Nicholas, a missionary sent by Innocent IV to a Mongol chief in 1247. A description of his voyage, though incomplete, is found in the Miroir Historique of Vincent of Beauvais, which gives Simon of St. Quentin as companion of Ascelin. This was translated into French by Berge-
non. The tradition according to the treatise Yehu-
morth (Talm. Bab.), fol. 49, col. 2, runs thus: "It is related that rabbi Simeon ben-Azai found in Jerusalem a gene-
alogy wherein it was written that Manasseh had killed Isaiah. Manasseh said to Isaiah, 'Moses, thy master, said, There shall no man see God and live (Ezkod, xxxiii, 20). But thou hast said, I saw the Lord sat upon his throne (Isa. vi. 1). Moses said, Wicked information is there so great that hath God so nigh unto them (Deut. iv. 7)? But thou hast said, Seek ye the Lord while he may be found' (Isa. iv. 6). Isaiah thought, 'If I excuse myself, I shall only increase his guilt and not save myself;' so he answered not a word, but pronounced the incommunicable name, and a cedar-tree opened and he disappeared within it. Then Manas-
seh ordered, and they took the cedar and saw it lengthways; and when the saw reached his mouth he died." In Tertullian (De Patrtinat., c. 14) we read: "His patiente viribus secatur Eneas et de Domino non possumis dominaretur; supra enim tegitur; totius Aet patrionum toto forto fereat k. r. a. Epiphanius, when speaking of the árionovos Χριστου, says their hereby was partly taken from the ἡμείας τοῦ Χριστοῦ. Until the 5th century the work was known, then it disappeared. In 1819 Richard Laurence, of Oxford, discovered an Ethiopic MS. in the Bodleian Library, which he published, with translations into Latin and English, under the title Er-
gata Isaiai Nabi. Laurence's book has of late been superseded by the excellent work of Dillmann, Ascensione Isaia Ethisphile et Latine. Cum Prologenit, Adnotationum Críticas et Exegeticis, Additis Versionum Lati-
num, etc. But the text is not very accurate: 94, 18, 2, 14 are Jewish, not showing the least trace of Chris-
tian influence; (2) vi, i and xi, 1, 29-40, the proper As-

cension, is the work of a Christian. That this once circu-
culated as a separate book is probable from the fact that the translation, published by Angelo-
Mai (in Scripturum Veterum Nova Collectio, 1824), ii, 11, 298 sq., contains this part only. (3) These two parts were united by a Christian editor, who added ch. 1 (except ver. 3, 4a) and xi, 42, 48. (4) This was again revised by another Christian hand, which added ii, 15-18, and xii, 2-22, together with i, 3, 4a; v, 13, 16; xi, 41. That the whole work as such was also ex-
tant in the Western Church is seen from the second Latin translation, found by Gieseler (Vetus Translatio-
Lat. Visions Isaei [Göttingen, 1832]), where different parts of the whole work are quoted.

Ascesisone (or Ascensam), Abraham, a Por-

Ascetria is a name frequently applied to conse-

crated virgins in the ancient Church. See Nuns.

Aschaffenburg, Council of (Concilium Aschaf-

fensbergense). This is a town of Germany, lately in the territory of Meiz, but now a principal town of the Bavaria. Gerard of Epperstein assembled a council here in 1292, after the death of pope Nicholas IV, while the papal chair was vacant. Some salu-
tary constitutions for the good of the Church were

drawn up.

Aschiari (or Archari), a Mussulman doctor, and chief of the Ascharians, maintained that the Supreme Being acts by general laws. He also held absolute pre-
destinatin. He died at Bagdad in 940. See Chalmer, Biog. Dict. s. v.

Ascharians, a Mohammedan sect, the disciples of Archari (q. v.). They hold that God acts only by general laws, and upon this they ground the liberty of man and the merit of good works; but being the Creator, he must concur in all the actions of men ac-
counting to their view of the subject. See Mor-

Aschem, Council of (Concilium Aschenuense). A council was held here, A.D. 763, under Tassilo II, duke of Bavaria, that passed fifteen decrees on Disci-

plin.

Aschrenbrenner, Beda, a Roman Catholic theo-

degian of Germany, was born March 6, 1756, at Viel-

reich, in Lower Bavaria. At a very early age he joined the order of the Benedictines; from 1778 to 1780, studied dogmatics and church history; was appointed in 1781 professor of philosophy at Neuburg, on the Dan-

ube; and in 1786 professor of canon law and church history in the monastery of his order at Oeralieuth. Three years later he was called to Ingolstadt, where he died July 24, 1817. He wrote, Elementa Proteoctio-

num Canonarium (Ratisbon, 1788, 3 pts.):—Brevarium Historis Ecclesiasticum (ibid. 1789).—Commentarius de...
Obligatione, quae Nationi Germanicae Incumbit, Concordia Aschenfelden Beneficia seu Vindobonensis etiamnam Tribute Serendi, etc. (Ingolstadt, 1796). See Doring, Die geklärten Theologen Deutschlands, i, 28 sq. (B. P.)

Aschenfeldt, Christoph Carl Julius, a Lutheran theologian of Germany, was born March 5, 1792, at Kiel. He studied at Göttingen and became pastor at Windbergen, in Holstein; in 1824 he moved to Flensburg, and in 1829 pastor primarius there; in 1850 he was appointed provost at Flensburg, where he died, Sept. 1, 1856. He is the author of some hymns, as Aus tridentinum Getaney (Eng. trans. in Schaff, Christ in Song, p. 553, "Amid life's wild commotion"). See Koch, Gesch. d. deutschen Kirchenleidet, v, 156 sq. (B. P.)

Aschkenasi (1782-1834), a general name for German Jews. See also ASHKENAZI.

Ascelpas (or Aesculapius), bishop of Gaza, warmly advocated the Nicene faith in the Council of Tyre in 335, and was deposed by the Arian majority in the charge of having overturned an altar. He joined Athanasius and Marcellus in their appeal to Julius, bishop of Rome; and was, with them, restored to his see by Julius in 341. In 343 he appeared at the Council of Sardis; and it is stated in the Synodical Letter drawn up by the orthodox bishops that he there produced a report of what had taken place at Antioch, where he had been acquainted by the verdict of the assembled bishops. His name appears among the seventy bishops to whom Alexander addressed an encyclical letter against those who had received Arius (Epiphanius, Her. lxxiv, 4).

Asclepiades, ninth bishop of Antioch and confessor, succeeded Serapion as bishop in 293. Eusebius (Hist. Eccles. vi, 11) mentions him as "having become conspicuous in the confessions during the time of the persecution" (of Severus). He was succeeded by Philetus in 218 (Nicephorus, Hist. Eccles. iii, 19; v, 26). See Baronius, sub ann. 203, 218.

Asclepiades, bishop of Tralles, is the reputed author of a letter to Peter Fuller against the silly fashions adopted by the latter to the Presbyter, about A.D. 483. The letter is contained in the collections of the councils; but both its authenticity and the existence of Asclepiades are disputed.

Asclepieia were festivals celebrated among the ancient Greeks wherever temples existed in honor of Aesculapius (q. v.); god of medicine. The most celebrated of these festivals was that which was held at Epidaurus, celebrated on the 20th of Thargelion, and at which a sacrifice was made of the piastre, which was dedicated by that of Sts. Paula and Eustochia. Asella remained alone at Rome, where Palladius testifies to have seen her, in 404, in a monastery, where she presided over several virgins. She died about 405, and is commemorated in the Roman martyrology on Dec. 8 (Jerome, Ep. 15, 90, 140).

Asenath, History of, "The Life and Confession of Asenath, daughter of Pentheus of Heliopolis; a Narrative (of what happened) when the beautiful Joseph took her to wife." Such is the full title of a short religious romance published by Fabricius. He gave it at first a Latin text; afterwards a much fuller Greek original of eight out of the nineteen chapters from an imperfect MS. The British Museum possesses a version, made from the Greek by Moses of Agi, about 550. The story is very simple. Asenath, a proud beauty, disdained all suitors excepting Pharaoh's eldest son, and treated with scorn her father's wish that she should marry Joseph. But when she saw him she declared that he was the man and that by his counsels she had learned to despise the bitter words she had spoken about his imprisonment and the occasion of it. She came to him with the greeting, "Hail, my lord, blessed of the Most High God." Joseph, however, repelled her; but, see-
ing her tears, laid his hand on her head, and prayed God to bless her. A few days later an angel appeared to Pharaoh's wife and told her he should consult her spouse. On his departure Joseph arrived, and the next day asked her of Pharaoh, and Pharaoh celebrated the marriage with great pomp. The book ends with a strange story: Pharaoh's son, being enamoured of Asenath, endeavored to procure the marriage in a secret manner; but was unsuccessful. This history is not very evident; the signs of Christian origin are not to be mistaken, though Jewish legend may have supplied materials. There is no evidence to show in what country the book was written.

Asenheim. See Asaheim.

Asera is the title of an Etruscan goddess who is armed with a hatchet. *Aseria* occurs in Etruscan inscriptions, and is thought to mean "a god." See also Asherah.

Asgard, in Norse mythology, is sometimes called the capital city of the fabulous country Asaheim; sometimes, again, the residence of the Asa deities. As the latter, it is a city, or a beautiful extended palace, which the Assas built in the centre of the earth. Around this palace, which covered the greatest part of the woods, in which, after their meals, the deities roamed about, this will continue until Ragnarok, the great night, shall break in upon them, when the deities will disappear. One of the palaces in Asgard is Walhalla (q. v.). There is still another palace in Asgard, Walaskifal, the residence of Odin, in which there is a high tower, from which he can view the whole world. Wotan is the friendly residence of the goddesses, and Glaadscheim the greatest place in Asgard, on which each of the twelve gods has an honorary residence. Over all these abodes, however, Odin's residence may be seen. There they hold judgment upon men and deities.

Ash, Benjamin, an English Congregational minister, was born at Malmsbury, Wilts, Sept. 26, 1797, of Moravian parents. He received his early education at the Fulneck Moravian Seminary. He entered the ministry in 1820 as pastor of several country districts, supporting himself by teaching school and farming. About 1836 he removed to Laxton, Nottinghamshire, where he continued until 1871. In later years he lived at Linton, and afterwards at Ripon, where he died, March 17, 1873. Mr. Ash was earnestly devoted to the Bible and Missionary societies and to evangelistic work in the country, and travelled many thousands of miles in his own conveyance to preach the Gospel. See (Lond.) Cong. Year-book, 1874, p. 310.

Ash, Edward, a minister of the denomination of Friends, was born at Bristol, England, in 1776. He was converted when only ten years old, while attending a boarding-school at Melksham, Wiltshire. In his twenty-fourth year he entered upon a course of medical study in London and Edinburgh, taking the degree of M.D. in 1825. In 1836 he removed to Norwich and began practicing as a physician. In 1892 he was led to address the call, which he had long felt, to the public ministry. In 1837 he retired from medical practice and returned to Bristol, his native city, where he died in 1873. Dr. Ash made a diligent and careful study of the original Greek. In 1849 he published a work in three volumes, consisting of *Explanatory Notes and Comments on the New Testament*. While on his death-bed he wrote several tracts, to be circulated after his death—viz. *A Christian Believer in the Near Prospect of Death:—An Invitation*. See *Annual Monitor*, 1875, p. 198.

Ash, James (1), an English Wesleyan minister, was born, probably in 1789. He was received into the work in 1813; preached on the Bricham, Axminster, Dunster, Hungerford, Tavistock, etc., circuits; became a supernumerary in 1824; was reduced by disease to great weakness, both of body and mind; and died, probably at Ax-

Ashby, George, F.S.A., an English divine and antiquary, was born in Red Lion Street, Clerkenwell, Dec. 5, 1734, and was admitted to the Chichester schools. He was admitted to St. John's College, Cam-

minister, May 14, 1840. See *Minutes of British Conference*, 1840.

Ashby, James (2), a Methodist Episcopal minister, was a native of Ireland. His early life is unrecorded. At the age of twenty he embraced religion; served as a class-leader several years in Montreal, Canada; in 1838 removed to Milwaukee, Wis., where he received license to preach; and in 1840 entered the Rock River Conference. In 1844 he became superannuated. He held that station until his death, by consumption, in 1849. Mr. Ash was a plain, practical, and useful preacher, a faithful pastor, and a deeply pious Christian. See *Minutes of Annual Conferences*, 1849, p. 352.

Ash, William, an English Wesleyan minister, was born near Castleton, Yorkshire, in 1785. The greater part of his youth was spent at Farndale. He was moral from boyhood. He entered the ministry in 1811; retired from its active duties in 1829; settled at Whitby; and died in that city Oct. 8, 1863. Ash brought forth in open-air preaching, and he frequently addressed crowds in this way. He was a diligent student of the Bible; and he read it through, consecutively, once hundred and twenty times. He was open and confiding, simple and frank, with no small fund of humor; and sometimes illuminated with quiet satire. See *Minutes of British Conference*, 1864, p. 14; *West. Meth. Mag.*, April, 1869, art. 1.

Ashamnu (אֲשָׁמַנְנְו), we have transgressed] is the beginning of a penitential confession, written in Hebrew characters, and offered on the Day of Atonement. It runs thus:

"We have trespassed; we have dealt treacherously; we have stolen; we have spoken slanders; we have committed iniquity; and have done wickedly; we have acted presumptuously; we have committed violence; we have followed falsehood; we have counselled evil; we have uttered lies; we have scorned; we have rebelled; we have blasphemed; we have reviled; we have acted perversely; we have swindled; we have been stiff-necked; we have acted wickedly; we have corrupted; we have done abominably; we have grown estranged and have caused others to err; we have turned aside from thy excellent precepts and institutions, and which hath not profited us: but thou art just concerning all that is come upon us; for thou hast dealt most truly, but we have done wickedly."

(1 P.)

Ashan. Lieut. Conder suggests (Tent Work, ii, 324) as sites for the two cities of this name Aseliek and Hezekiel, with no small fund of humor, whose remains are about twenty years old. He was then a local preacher. In 1823 he entered the Missouri Conference. Between 1830 and 1884 he sustained a superannuated relation. He then located; and in 1845 he was readmitted into the active ranks, and thus remained until 1857, when declining strength obliged him again to become a superannuate. He died of epilepsy at the close of his last pulpit effort, Aug. 29, 1896. Mr. Asby was a man of prayer, and a zealous, faithful preacher. See *Minutes of Annual Conferences of the M. E. Church*, South, 1890, p. 201.
ASHBY

bridge, in October, 1740, and graduated in 1744. He was presented to the rectory of Hungerton, and in 1759 to that of Twyford, both in Leicestershire. In 1774 he accepted the college rectory of Barrow, Suffolk, where he resided constantly for thirty-four years. In October, 1780, he was inducted into the living of Stansfield, Suffolk. He died June 12, 1808. He was a valuable contributor to several important works. Bishop Percy, Mr. Grainger, Richard Gough, Thomas Harmer, James Harrington, and others acknowledge his intelligent aid. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ashby, John, an English Congregational minister, was born at Kettering, June 29, 1805. In 1823 he united in fellowship with the Church, and engaged in village preaching. He entered the Newport Pagnel Institution in 1830 for better ministerial preparation. In 1835 he was ordained pastor at Thetford, Norfolk, where he labored until the close of 1847, when he accepted the pastorate at Stony Stratford, Bucks, where he died, June 1, 1863. See (Lond.) Cong. Year-book, 1864, p. 198.

Ashby, John Eyre, LL.D., F.R.A.S., an English Congregational minister, was born in London in 1829. From an early age he earnestly desired to enter the Christian ministry. In 1840 he took the degree of A.B. in the London University; in 1842 he entered Homerton College; on leaving it, in 1845, he became pastor of the Congregational Church at Arundel, and in the following year was ordained. In 1848 he accepted, in addition to his pastoral duties, a professorship at Brighton School; in 1852 he resigned his charge at Arundel, and took the oversight of the Church at Wor- dour. Subsequently he retired to Enfield, where he died, in January, 1864. See (Lond.) Cong. Year-book, 1865, p. 219.

Ashby, Mary, a minister of the denomination of Friends for nearly twenty years, was born in Middlesex County, England, in 1773. She was naturally of a timid disposition. Her convictions of duty were so strong that she could not desist from preaching, though her communications were short and infrequent. She made a constant study of the Holy Scriptures, especially those of the New Test. She lived an exemplary Christian life, and died in the triumphs of Christian faith, July 6, 1835. See Annual Monitor, 1837, p. 1

Ashby, Thomas, a minister of the denomination of Friends, was born near London, Jan. 10, 1762. Perhaps there were few, if any, of his brethren who had a deeper sense of ministerial responsibility than he had. After fifty years of ministerial labor, his life was terminated very suddenly, Dec. 20, 1841, by an affection of the heart. See Annual Monitor, 1843, p. 1.

Ashcolius, Sr. See ASCOLIUS.

Ashdod. The modern "Ashdud" is a moderate-sized village of mud houses, situated on the eastern declivity of a little flatish hill. On approaching it from the south, we have in the foreground a lake, 400 or 500 yards in circumference; beyond it a large ruinous khan and modern wely; beyond these the hill, its southern face covered by a multitude of diminutive gardens with stone fences that look like sheep-pens in the distance. Leaving the pond and khan on the left, we advance to the village over a naked slope of threshing-floors and brick-fields. The site is beautiful and commanding. Groves of olives, figs, and palms adjoin it on the east and north, covering the sides of the hill, and stretching along the undulating ground at its base. The plain, too, unfolds itself before us till it meets the dark mountains of Judea. The village is entirely modern, and does not contain a vestige of antiquity; but in the old khan to the south-west there is a granite column, and beside the little wely, near the khan, is a sculptured sarcophagus, with some fragments of small marble shafts. The southern side of the hill appears also, as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences. The khan is comparatively modern, certainly not older than that at Ramleh" (Porter, Handb. for Syria, p. 279). Ancient masonry and fragments of columns are also detected in the walls of the houses and mosques. See also Conder, Test Work, ii, 166.

Ashdoth-Pisgah. This expressive term is now well ascertained to designate the springs known as Aqiq M'ass (Fountains of Moses) in the valley leading to the foot of Sinai, or Jebel Neha on the north, they are thus described by Tristram (Land of Moab, p. 348 sq.). See PISGAH.

"There are two fountains, or rather two groups of springs, birthing from the foot of a tall line of cliffs. The first group run for a short distance over a shelf of rock, shaded by some old fig-trees. A few yards farther on several smaller springs issue from fissures in the cliffs, soon uniting to form a broad sheet of rock, and then form a pretty cascade about twenty-five feet high.

"... The second of the twin 'Springs of Moses' bursts from a deep horizontal tunnel in the rock, about fifteen inches in diameter. The volume of water is greater than that of the other spring; and both fountains and streams are clear as crystal. This stream joins the other, after the cascade, by a series of smaller leaps." (See following page.)

Asho, Robert Hoadly, D.D., an English divine was born about 1751, and was educated at Pembroke College, Oxford. In 1775 he was presented to the perpetual curacy of Crewkerne-cum-Misterton, Somerset, which he held till his death, May 3, 1826. He published, for the benefit of an ingenious pupil, some Poetical Translations from Various Authors, by Master John Browne, of Crewkerne, a Boy of Twelve Years (1777; 4to); —also A Letter to the Rev. John Milner, D.D., F.S.A., Author of the Civil and Ecclesiastical History of Winchester; Occasioned by his False and Libellous Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester. See the (Lond.) Annual Register, 1826, p. 249.

Asher (the city of Manassah). Lieut. Conder (Test Work, ii, 334) and Tristram (Bible Places, p. 196) identify this with Asirah or Aserah, which is laid down on the Ordnance Map under the name Tazeer, one and three fourth miles north-east of Tubas (Thebez), as a village in a valley (395 feet above the sea), with ancient cisterns, tombs, milestones, and wine-presses adjacent; being the same place indicated by Yau de Velde (Memoir, p. 289) and Porter (Handbok, p. 345).

Distant View of Esdlo (Ashdod) from the West. (From a photograph by the Editor.)
Asher, WRIGHT, a Presbyterian minister, was a member of the Presbytery of Buffalo, and a missionary among the Seneca Indians for more than forty years, being very successful in his labors. He died at Cattaraugus, N. Y., April 13, 1875. See Presbyterian, May 1, 1875.

Asher Manuscript. This Hebrew codex is called after its author, Rabbi Aaron ben-Mose ben-Asher, who flourished about A.D. 900 at Tiberias. Asher was the most accomplished scholar and representative of the Tiberian system of vocalization and accentuation, and his model codex of the Bible (םינש תב תב), furnished with the points and according to the Western school, became the standard text of our present Hebrew Bibles. Of this codex Moses Maimonides (q.v.), who lived in the 12th century, writes thus: "The copy which we have followed is the famous codex of Egypt which contains the twenty-four books, and which has been at Jerusalem for many years, in order that other codices might be corrected by its text; and all followed it because ben-Asher had minutely revised it for many years and corrected it many times" (Yad ha- Chazakah, Seph. Theres, viii, 4). This codex, which for centuries had not been seen, is said to be still preserved at Aleppo. See Strack, Prolegomena Critica, p. 44 sq.; Bar and Strack, Dikduke ha-Tamim, p. 14 sq. (B. P.)

Ashkelon. The present site, called Ashulan, is thus described by Porter (Handbook for Syria, p. 276; comp. Conder, Tent Work, ii, 164 sq.): "The ruins of this ancient city occupy a splendid site facing the Mediterranean. Along the shore runs a line of cliffs nearly a mile in length, and varying from fifty to eighty feet in height. The ends of the cliffs are connected by a ridge of rock which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ashkelon, and along the top of the ridge ran its walls. The ground sinks gradually for some two hundred or three hundred yards towards the centre, and then rises again as gradually into a broad mound, calcining at the top. The mound is triangular, and one wonders what mighty agency has been employed in their destruction. Huge masses of solid masonry, ten, fifteen, twenty feet in diameter, are thrown from their places and lie on the sides and at the base of the rocky bank. The cement that binds the stones together seems as firm as the stones themselves; and the old battlements, instead of having crumbled to pieces as most buildings do, rest in immense disjuncted fragments, which, had we power enough to move them, we might almost arrange in their places again. On the eastern side of the semicircle, at its apex, was the principal gate; and here is still the most convenient entrance. The path winds up through heaps of stones and rubbish, among which are great numbers of marble and granite columns; on the left are the shattered walls of a large tower, still of considerable height, and affording from the top the best general view of the ruins. Climbing up the broken battlements, we have Ashkelon spread out before us—no! not Ashkelon, only the place where it once stood. The northern and larger section of the site is now covered with gardens, divided by rough stone fences, and filled with vines, pomegranates, figs, and apricots, in addition to innumerable beds of olives and melons. Scarcely a fragment of a ruin can be seen from this spot except the broken wall. As I sat here one morning I counted five yokes of oxen plunging, two drawing water for irrigation, and twenty-eight men and women engaged in agricultural work! Such is one section of Ashkelon. The remaining portion is even more terribly desolate. The white sand has drifted over its southern wall, almost covering its highest fragments, and now lies in deep wreaths upon the ground within. The scene presents such an aspect of utter desolation that it is painful to look upon it—old foundations of houses, palaces perhaps, and the little vines that men still living had planted over them being alike swallowed up by sand. And the sand is fast advancing; so that probably in a century it will have passed the very site of Ashkelon will have disappeared. How true are the words of Zephaniah spoken twenty-five centuries ago. 'Ashkelon shall be desolate for ever (5, 9); and the woman Ashkelon too, 'Ashkelon shall not be inhabited' (5, 10)." "A wall is built with stones, and an garden is made by the men of judgement that cover the site still shows us something of the former magnificence of the city. Proceeding from the gate towards the top of the central mound, now crowned with a monstrous wely, we observe traces of a street once lined with columns. At about two hundred yards we have on the left a low area partially excavated, round which are from twenty to thirty large granite shafts and several smaller ones of marble, some of them nearly covered with soil and stones. Not a solitary column stands upright, and not a building can be traced even in outline, though a few stones of a wall are here and there seen in their places. Deep wells are frequently met with, with curbstones of marble or granite; columns, mostly of granite, exist in vast numbers—stones of them may be seen projecting from the ruinous wall along the cliff over the sea, and some lie half buried in the sands below. Hewn stones are not so plentiful as one would expect. But this is explained by the fact that Ashkelon formed the chief quarry from which the materials were taken to build the ramparts and adorn the mosques of Acre. The houses and walls of Yafa have also made large draughts on this place. And poor Lady Hester Stanhope, strangely enough, contributed to the wealth of ruin. Having heard or dreamt of some vast treasure buried beneath the old city, she got a firman from the sultan, assembled a band of workmen, and made extensive excavations; but the only treasure discovered was a portion of a theatre. Thus a variety of agencies have combined to render Ashkelon 'a desolation.' There is a little village beside it, but not a human habitation within its walls."
last was called by the Romans caesarea, whence the French ashkelon and our asherat are derived."

For further details, see the Zeitschr. d. Paläst.-Verins, 1879, p. 164 sq., where a plan is given, of which the one here exhibited is a reduction.

Ashkenazi is a name common to many Jewish writers, of whom we mention the following:
1. BIZALEL BEN-ABRAM, rabbi in Egypt, is the author of glosses and novellae on the Talmud, known in Talmudic literature under the title of בְּזֵלָא (Lemberg, 1861-71, 4 vols.). See Fürst, Bibl. Jud. i, 60 sq.
2. ELIEZER BEN-ELIA ROFFE lived in Egypt till 1561, when he went to Famagusta, in Cyprus. In 1576 he stood at the head of the Jewish congregation at Cremona, where he completed his הַזְּכָה, or commentary on Esther (Cremona, 1576). In 1580 he completed at Gnesen his commentary on the historical parts of the Pentateuch, entitled שְׁכִּינַת הַזְּכָה (Venice, 1588). About this time he was rabbi at Posen. He died at Cracow in 1586. See Fürst, Bibl. Jud. i, 62; De Rossi, Dizionario storico (Ger., transl.), p. 48; Perles, in Frankel’s Monatschrift, 1864, p. 371 sq.
3. ZEHI BEN-JACOB, of Woina, a famous Talmudist, went to Buda in 1666, where he remained till 1678. He then went to Adrianople, Sarajevo in Bosnia, Lemberg, Amsterdam, Altona, Hamburg, etc. He is also called Chabam Zebi. He is the author of a great many "decisions" touching the most varied topics. See Fürst, Bibl. Jud. i, 64; Frankel, Hirsch ben-Jacob Ashkenazi: eine Biographie, reprinted in Literaturblatt des Orients, 1846, No. 47. (S. P.)

Plan of the Remains of Ashkelon.

The following additional particulars are from Budeker’s Palestine, p. 316 sq.:

"On the hill, in the Wely Mohammad, which is shaded by sycamores (the sycamore fig. which flourishes here), are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in the sand. The outlet to the road is closed by a thorn hedge. The north side of the rampart is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among the orchards are found remains of Christian churches, and other relics of uncertain date. The orchards, enclosed by prickly-cactus hedges and thorn-bushes, belong to the people of Jora, a village of three hundred inhabitants, situated to the east of the ancient Ashkelon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion thrive in this favored district. This died at Cracow in 1586. See Fürst, Bibl. Jud. i, 62; De’ Rossi, Dizionario storico (Ger., transl.), p. 48; Perles, in Frankel’s Monatschrift, 1864, p. 371 sq.

3. ZEHI BEN-JACOB, of Woina, a famous Talmudist, went to Buda in 1666, where he remained till 1678. He then went to Adrianople, Sarajevo in Bosnia, Lemberg, Amsterdam, Altona, Hamburg, etc. He is also called Chabam Zebi (חַבְּאוֹ מֶזְּבַי). He is the author of a great many “decisions” touching the most varied topics. See Fürst, Bibl. Jud. i, 64; Frankel, Hirsch ben-Jacob Ashkenazi: eine Biographie, reprinted in Literaturblatt des Orients, 1846, No. 47. (S. P.)

Ashlar (Achelor, or Ashler), hewn or squared

Ruins of Ashkelon, as seen from the South. (From a photograph by the Editor.)
ston to use in building, as distinguished from that which is unhewn, or rough as it comes from the quarry. It is called by different names at the present day, according to the way in which it is worked, and is used for the facings of walls. "Cleave hewn" or finely worked ashlar is frequently specified in ancient contracts for building, in contradistinction to that which is roughly worked.

Ashley, George Herod, a Congregational minister, was born at Ashbourn, Derbyshire, England, Sept. 19, 1844. He graduated from Olivet College in 1872, remaining there as tutor until 1873. From 1873 to 1877 he was professor of Greek and Hebrew in Drury College, Missouri, being the first professor of that college. He was ordained as an evangelist at Carthage, Mo., Dec. 28, 1874, and remained as such until his death, which occurred at Springfield, Mo., July 20, 1877.

Ashley, Jonathan, a Congregational minister, was a native of Westfield, Mass. He graduated from Yale College in 1720, and was ordained pastor of the Church at Deerfield, Mass., in 1738. He died in 1789, aged sixty-seven years. He possessed a vigorous mind, and was an earnest, pungent preacher. See Sprague, *Annals of the Amer. Pulpit*, i, 207.

Ashley, William, a Baptist minister, was born at Hillsborough, N.C., in 1798. In early life he removed with his parents to Claiborne County, Tenn. While pursuing his studies at Anderson Seminary, he enlisted, in November, 1814, in a company of volunteers to serve in the war against Great Britain, and was in service at Mobile when the battle of New Orleans was fought. His conversion, in connection with that of his brother, occurred in the autumn of 1815, and he united with a Free Will Baptist Church. In 1817, having decided to give himself to the work of the ministry, he was an itinerant preacher in several of the Southern and Southwestern States. Coming east, he spent a winter in St. Catherine's, Canada, and in 1820 and 1821 was engaged in abundant and successful evangelistic labors in the Eastern States and Nova Scotia. In the town of Liverpol it is said that an extensive revival broke out, and such was the general interest that business was for the time partially suspended, and great numbers were converted. He was settled in several places for brief periods as a Free Will Baptist minister. Later in life he united with the Calvinistic Baptists, and was pastor of several churches under that denomination. He died in South Gardiner, Mass., June 6, 1860. See Watchman and Reflector, July 19, 1860. (J. C. S.)

Ashley, William H., a Congregational minister, was born in 1713, and graduated at Yale College in the class of 1730. He was ordained in 1738, and became pastor of the Church in Deerfield, Mass. He died in 1780. He is said to have possessed a strong and discerning mind and a lively imagination, and was a pungent and energetic preacher. He published a few discourses, among which was a sermon at the ordination of John Norton, Deerfield, in 1741. See Allen, *Amer. Biog., s. v.* (J. C. S.)

Ashman, William, an early Methodist preacher, was born at Conford, Somersetshire, England, in 1754. He was converted as a result of Wesley's visit to the parish acting as an itinerant; he was about thirty of thirty to thirty he was a class-leader and steward; a local preacher at thirty-one; and, at the age of thirty-four, he left a lucrative business to preach, at Wesley's request, in the east of Cornwall. He desisted from the work in 1798, and thereafter was a class-leader in his native place. He died at Halcomb, Somersetshire, Feb. 9, 1818. See Jackson, *Early Meth. Preachers*, v, 296; *West. Meth. Mag., 1818; Minutes of the British Conference, 1818.*

Ashnah. Tristan identifies one of the cities thus named (Josh. xv, 36) with the modern Asotia (Bible *Places*, p. 48), which is laid down on the Ordnance Map under the name of Aslin, one mile north-east of Surah (Zorrah), as a ruined village with a cistern adjoining. The other Ashnah (Josh. xx, 48) he regards (Bible *Places*, p. 48) as the present Asch, six miles south-east of Beir-Jebir; but this is certainly the Jedna of Eusebius and Jerome, who both speak of Asma as a separate place. Lieut. Conder merely gives (Tent Work, ii, 334) *Ghasheina* as the site of one of the two towns called Ashnah, without indicating its locality or distinguishing which.

Ashor is the general name of the four months which, among the Mohammedans, as well as among the ancient Arabs, was regarded as the rainy season. These months were Moharram, Rejeb, Dulkadha, and Hal-hagga. No war could be lawfully begun or carried on in these months; and most of the Arabian tribes observed this so punctually that even the murderer of a father or brother was not to be punished or any violeace committed before that time. These months are sacred in the Koran, and their careful observance enforced, except in the case of war against infidels.

Ashon, Charles, D.D., an English clergyman, was born in 1665. He became chaplain to Patrick, bishop of Ely, who presented him to the living of Retenden, in Essex. He was also, for a time, chaplain of Chelsea Hospital. He died in 1701, and his obituary notice is in the Collegium, Cambridge. He died in March, 1752, leaving an edition of Justin Martyr, published after his death by Mr. Kellet. See *New General Biographical Dictionary*, s. v.

Ashon, James, a Bible Christian minister, was born at Bedfor, in the County of Devon, England, Jan. 20, 1819. His conversion took place at a prayer-meeting in 1836. He commenced his itinerant ministry on the Falmouth Circuit in 1841. After laboring sixteen years in England, in 1857, at the earnest request of the Missionary Committee, he left the home work for the distant field of Australia. He and his family landed at Adelaide, Feb. 15, 1858. After filling, acceptably, several appointments in the early part of the year 1874, he died on Dec. 14 of the same year. See Minutes of Conferences, 1875.

Ashton, Robert, an English Congregational minister, was born at Hull, March 1, 1798. He joined the Church in early life; entered Hoxton College in 1819; settled at Dedham in 1824, at Warmminster in 1832, and at Putney in 1834. Mr. Ashton relinquished the regular pastorate in 1846, and became secretary of a Society, probably of the Wycliffe Society, of the Christian Instruction Society, of the Surrey Mission, and of the Christian Witness Fund. In 1847 he became joint secretary of the Congregational Board of London Ministers; in 1849 editor of the *Congregational Year-book*; and in 1852 joint secretary of the Congregational Union of England and Wales. He died July 21, 1878. Mr. Ashton published, by subscription, an edition of the works of John Robinson, with a memoir and annotations, in 3 vols. 1851. See *London, Cong. Year-book, 1875*, p. 297.

Ashton, Thomas (1), an English clergyman, was born at Tenedly, Lancashire, in 1631, and was educated at Oxford, where he took his degree of A.B. Feb. 7, 1650. He was the son of two of the leaders of the holy orders. He was appointed to preach at St. Mary's July 25, 1654; and his sermon proved so very inadecent that he came very near being expelled. He was finally obliged to quit his fellowship. In 1656 he was intrusted with a commission from the protector to be chaplain to the English forces in the island of Jersey. He died soon after. His publications were not very important.

Ashton, Thomas (2), an English divine, was born in 1716, and educated at Eton and at King's College, Cambridge. He was tutor to the earl of Plymouth in
1740. Soon after this date he was presented to the rectory of Aldingham, in Lancashire, which he resigned early in 1749. On May 3 of that year he was presented to the rectory of Sturminster-Marshall, in Dorsetshire. In 1761 he was presented to the living of St. Botolph, Bishopsgate; and in May, 1762, was elected preacher at Lincoln's Inn, which he resigned in 1764. He died March 1, 1775. He published a number of single Sermons (1745-70);—some Letters and Pamphlets on the question of elective aliens into the vacant places in Eton College, 1752; and Chalmers, "Desc. Brit. and Amer. Authors, s. v.; Allibone, "Dict. of Brit. and Amer. Authors, s. v."

Ashton, Thomas (3), an English Wesleyan minister, was born in London in 1768. He feared God from his youth, and received his first ticket of membership from Wesley. He entered the ministry in 1801; continued therein until 1827, when he settled in Bath, where he died, May 18, 1804. See Minutes of British Conferences, 1854.

Ashtur is the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word also signifies ten days or ten nights. In ch. lxxix of the Koran, God is introduced swearing by the ten nights. The Mohammedans generally fast on this day for three reasons: (1) because the ancient Arabsians observed it as a fast-day before the time of Mohammed; (2) because on this day Noah left the ark; and (3) because on this day God pardoned the Ninavites.

Ashwell, Thomas, an English Congregational minister, was born at Faversham, Kent, about 1804. In due time he joined the Wesleyans, and began his first ministerial labors among them. Ultimately he joined the Independents, and did his first ministerial work for them at High Wymose, Bromsgrove next enjoyed the benefit of his labors, from 1803 to 1847. His health failing, he resigned his charge, returned to his native county, and, when sufficiently restored, accepted a light charge at Pembury. In 1833 he took the oversight of the Church at Redditch, which he held until his death, Aug. 23, 1860. See (Lond.) Cong. Year-book, 1861, p. 198.

Ashworth, Caleb, an English Dissenting minister, was born in Northamptonshire in 1709. He served an apprenticeship to a carpenter; but having a taste for learning he was sent to the academy kept by Dr. Doddridge. He was afterwards ordained minister of a Dissenting congregation at Daventry; and succeeded Dr. Doddridge as president of the college of which he held with eminent success for twenty-three years. He died at Daventry in 1774. He published three Funeral Sermons on the deaths of Dr. Watts, Mr. Floyd, and Mr. Clark:—also a Collection of Tunes and Anthems:—a Hebrew Grammar:—and an Introduction to Plane Trigonometry.

Ashworth, Richard, an English Baptist minister, was born at Cloughfold, in the Forest of Rosendale, Lancashire, Oct. 4, 1799. He lost both his parents when a child, and, until his twenty-fourth year, he had no fixed dwelling-place. In 1823 he united with the Baptist Church in Goodshaw; and in 1827 was invited by the Church to engage in the work of the ministry. In the fall of 1829 a Church was formed at Lumb; and March 24, 1831, a new meeting-house, capable of seating six or seven hundred persons, was dedicated, the lot of ground on which it was built being given by a benevolent gentleman who was a member of the Established Church. In this place he labored until death removed him, Aug. 19, 1837. See English Baptist Magazine, 1837, p. 207, 208. (J. C. S.)

Asia, Council of (Concilium Asiaticum). A council was held A.D. 245 in Asia Minor, against Nestus; but at what place is uncertain.

Asiatic. Nymphs thus named attended Diana.

Asiah, according to Mohammedan legend, was the daughter of Mozeahem and wife of Pharaoh, who lived at the time of Moses. As she was willing to give ear to Moses, Pharaoh tortured her; but the angels mitigated the hardness of his heart, and took the child up into Paradise. The Mohammedans worship her as divine, as she was one of the four women who reached perfection.

Asinaria, a term of reproach against the early Christians. That the Jews worshipped an ass, or the head of an ass, was a current belief in many parts of the Gentile world. Tacitus says that there was a consecrated image of an ass in the Temple; the reason for this special honor being that a herd of wild asses had been the means of guiding the Jews, when they were in the desert, to springs of water. Plutarch tells virtually the same story. Diodorus Siculus says that Antiochus Epiphanes found in the Temple a stone image representing a man sitting upon an ass; but, on the other hand, Josephus adduces the fact that no such image had been found in the Temple by any conqueror as an argument for the groundlessness of the calumny. The same belief appears to have prevailed in reference to the early Christians. It is mentioned by both Tertullian and Minucius Felix; but, though referred to in later times, appears to have died out in the course of the 3d century. A somewhat similar reproach made by the Jews against the Christians in Africa is probably to be connected with the mediæval "Festival of the Ass" rather than with the earlier calumny.

The origin of the reproach has been a subject of various speculations: (1) It has been considered to have arisen somewhere in the Gentile world, and to have been applied to the Jews before the Christian era. (2) It has been considered to have arisen in Egypt, and on this hypothesis two explanations have been given. Tanaquil Faber thought that it was a corruption from the name of Onias, who built a Jewish temple at Heliopolis; and Baron Alexander von Humboldt thought that the Egyptians wholly perverted the expression "Pi iao (= mouth of God)" into "Pleo," which, in an Egyptian vocabulary edited by Kircher, signifies "ass." (3) It has been viewed as a calumny of the Jews against the Christians, which was reflected back upon the Jews themselves. (4) It has been regarded as having originated from the use of the ass as a symbol by some Gnostic sects. That the ass was thus used is clear from the statement of Epiphanius. Between these various hypotheses the question must be left undecided.

A slight additional interest has been given to it by the discovery at Rome, in 1866, on a wall under the western terrace of the Pantheon, of a graffito which forcibly recalls the story mentioned by Tertullian. The graffito in question represents a caricature, evidently directed against some Christian convert of the 2d century. Upon a cross is a figure with a human body wearing an inchus, but with an ass's head. On one side is another figure raising up his head, possibly in the attitude of prayer. Underneath is written "Alexame- nos is worshipping God." The form of the letters points to the graffito having been written towards the end of the 2d century, about the very time at which Tertullian wrote. This graffito is now preserved in the Library of the Collegio Romano in Rome. See Ass.-worp.

Ask, in Norse mythology, is the first created man. The three mighty Ass-Odin, Wile, and We—once assembled together on the sea-shore. There they found two trees, an ash and an alder. Odin gave them breath and life; Wile (or Hônir), spirit and power of motion; We (or Lodar), blood, speech, beauty, and the sense of hearing. The godforefathers of the Asas called the ash tree Ask (Ash), and the other Elbla (Alder). Thus originated the first man and the first woman.

Askew, Josiah F., a minister in the Methodist Episcopal Church, South, was born in Burke County, N. C., in 1814. He experienced religion at the age of 239
fourteen; received license to preach while a student at Randolph Macon College, Va., in 1887; and in 1840 entered the Virginia Conference. During the few years that his health permitted, his services were highly acceptable and exemplary. A pulmonary disability obliged him to locate, and he retired to Georgia. He died Nov. 7, 1848. Mr. Askew was characterized by whole-heartedness, piety, zeal. See Minutes of Annual Conferences of the M. E. Church, South, 1843, p. 202.

Askin, George, a Methodist Episcopal minister, was a native of Ireland. His early life is wrapped in obscurity. Arriving in America he, in 1801, entered the Virginia Conference, and in it served the Church with more than usual zeal and acceptability until his death, Feb. 28, 1816. See Minutes of Annual Conferences, 1816, p. 277.

Askin, Thomas, a Christian martyr, was burned at Newbury, with Julius Palmer, July 25, 1556, because he would persist in reading the Scriptures and saying his prayers, contrary to the papist orders. See Fox, Acts and Monuments, viii, 201.

Askins, William H., a Methodist Episcopal minister, was born in Virginia July 8, 1803. He experienced religion in 1820; and in 1823 joined the Kentucky Conference. In 1830 he was transferred to the Illinois Conference, and labored faithfully until poor health compelled him to cease. He died at his home on the Scioto, Ohio, Oct. 6 in that year. Mr. Askins was a popular and successful preacher. See Minutes of Annual Conferences, 1833, p. 214.

Aslin, John, an English Wesleyan minister, was born at Gedling, near Nottingham, in 1785. He entered the ministry in 1804, and labored with fidelity, acceptance, and usefulness for forty-two years. He retired from the active work in 1846; and died suddenly, May 27, 1849. Aslin was a faithful minister and diligent student, especially of the Scriptures. See Minutes of British Conference, 1849.

Asman, in Persian mythology, was an Ized, the director of the twenty-seventh day of each sun-month: heaven, also, and the genius of the same, carry this name.

Asmouq (or Asemq), the name of a demon which, according to the Magi, or Zoroastrians, is one of the principal emisaries of Ahriman, who is their prince, and author of all the evil in the world. Asmouq's function is to sow discord in families, lawsuits among neighbors, and wars between princes.

Asnekoth, Saadia ben-Levi, a Jewish writer of Morocco, who lived in the 17th century, is the author of an Arabic version of Genesis, Psalms, and Daniel, which is preserved in the British Museum at London, MS. No. 5556. That he is the author of this version may be seen from the superscription given at the beginning of the book of Genesis:

As this version is of recent date, its value cannot be great. See Döderlein, in Eichhorn's Repertorium für bibl. und morgenländische Literatur, ii, 153 sq.; Wolf, Bibl. Hebr. iii, 863; De Rossi, Dizionario Storico (Germ. transl.), p. 49; Bauer, Critica Sacra, p. 324. (F. E.)

Asor, in Hindu mythology, are evil spirits. As their teacher and leader they have Shukra, the planet Venus; and exemplary. A pulmonary difficulty obliged him to locate, and he retired to Georgia. He died Nov. 7, 1848. Mr. Askew was characterized by whole-heartedness, piety, zeal. See Minutes of Annual Conferences of the M. E. Church, South, 1843, p. 202.

Ascorah, in Chaldaean philosophy, is the first uncreated substance which arose out of chaos; which, with Kisra, likewise an uncreated substance, produced the three fundamental principles—Anos, Illinos, and Aos.

Asovahistos (the pure better one), in Zendic mythology, is the second of the heavenly Amshaspands.

Asp, Matthias, a Swedish theologian and philologist, was born May 14, 1696. He studied at Lund and at Upsal, and was made master of arts in 1716. After having travelled in Holland, England, France, and Germany, he obtained, on his return to Upsal, the chair of Greek and Hebrew, which he exchanged in 1737 for that of theology. He died July 8, 1763. He wrote, Deputatio deb Homero (Upsal, 1714);—De Ordine et Praecepta Facultatem Munita (1715);—De Templo Cathedrall Linncensi (1752);—De Usu Archeologian Romanam in Sacris (1785);—De Suderkopia (1786). See Hoefer, Nouv. Biog. Générale, s. v.

Asplekki, in Slavonic mythology, was one of the household goddesses who inhabited the dwellings of men. It was said that they dwelt in dark corners.

Asperges, Thuc, is a short service introductory to the mass in the Roman Catholic Church, consisting of portions of the fifty-first Psalm, certain verses and responses, and a collect, during which the congregation is sprinkled with holy water by the priest-officiant.

Aspersorium. The stone stoup or holy-water basin commonly found at the right-hand entrance of ancient churches, from which the faithful, taking holy water on entering, blessed themselves, making the sign of the cross. Many of these stoupes, however, were destroyed, both by the Reformers and the Puritans. In the accounts of All-Souls' College, Oxford, in 1548, there is a charge pro lapidibus ad aspersorium in introtu ecclesie, the remains of which may still be seen. 2. The term is sometimes applied in Church inventories to the aspergill, or holy-water brush. See ASPERGILLUM.

Aspertino, Guido, a Bolognese painter, was born about 1460; studied under Ercole di Ferrara, and became a distinguished historical painter. His chief work was The Crucifixion, in the cathedral at Bologna, in 1491. He died in the prime of life.

Aspertus (or Ansbertus), a German ecclesiastical writer, was born about 850. It is an error that he was successively secretary, andguard of the seals of King Arnulf. In 891 he became bishop of Ratisbon. He is regarded as the author of a part of the Annales Fuldenenses. See Hoefer, Nouv. Biog. Générale, s. v.

Aspetti, Tiziano, an Italian nobleman and sculptor, was born at Padua in 1565, and was the nephew of Titian. He studied under Jacopo Sansovino at Venice, and did excellent work there in marble and in bronze. There are a number of his works in the Church of Sant' Antonio at Padua.

Asphalonus, a presbyter of Antioch and a zealous adherent of the heretic Aetius, was deputed by Eudoxius, after he had taken forcible possession of the see of Antioch, A.D. 358, to proceed to Constantinople and obtain the recognition of his position in the see. Eudoxius had obtained his object, and was just about to start for Antioch with the emperor's letters of authorization when the deputies from the Council of Anzala arrived, and by their representations induced the weak Constantius to declare himself against the Anomoeans and recall his letters. A document of a very different kind was substituted, denouncing the intrusion of Eudoxius, speaking of him in the most violent terms, and forbidding him to appear in the Christian assemblies (Sozomen, Hist. Eccles. 1314).
Asplund, John, an early Baptist minister, was born in Sweden not far from the year 1750. About 1775 he visited England for the purpose of obtaining employment, and for a short time was a clerk in a merchant house. Subsequently he entered the British navy, and came in an English man-of-war to America. While his ship was on the coast of New Jersey, he landed in North Carolina. In 1782 he united with Ballard’s Bridge Church, Chowan Co., N. C. Subsequently he removed to Southampton, Va., where he was set apart to the work of the ministry. He returned to Europe in 1785, and visited England, Denmark, Finland, Lapland, and Germany. Returning to America, he spent much time travelling through the states for the purpose of collecting statistics concerning the Baptist denomination. The results of his labors he published in a small folio-volume in 1791. In the prosecution of his work, he travelled about seven thousand miles in about eighteen months, chiefly on foot, and gathered up a vast fund of information. In order to enlarge his Register and to make it as perfect as possible, he again set forth on his extended tours, travelling this time ten thousand miles, and forming the acquaintance of seven hundred Baptist ministers. He published the second edition of his Register in 1798. His was a quiet spirit, but having been brought up with a view to carrying on mercantile, I have been accustomed to keeping accounts; and I now prefer accounts of souls with their faces set Zonian to those which only respect money or trade.” His death occurred in Maryland, whither he had removed, and where he was drowned in 1807. See Lives of Virginia Baptists, p. 315; Vol. I. (J. L. S.)

Aspiril, Joseph, a Methodist Episcopal minister, was born near Delaware City, Del., Nov. 12, 1817. He embraced religion in his fifteenth year; received license to preach in 1837, and in 1840 united with the Philadelphia Conference, in which he labored zealously until his death, May 28, 1876. Mr. Aspiril was an exemplary Christian, a dear friend of the Word of God, a devoted husband and father, and a pure and true friend. See Minutes of Annual Conferences, 1877, p. 32.

Asrael is an angel to whom the Mohammedans believe the souls of the dead are intrusted.

Ass is a name for the mysteries of the Koran, which, according to some of the Mohammedan doctors, are so profound that those who have obtained a knowledge of them are unable to explain them to others, either by word or pen.

Asw. We give the following additional particulars on this animal:

I. This is the rendering in the A. V. of several Hebrew and Greek words.

1. Ασσαρίων, from the redskin color; Sept. βοσκότος, βοσκεῖν, to feed in 1 Sam. xxvi, 20; Vulg. dominus; A. V. “ass,” “he-ass”) denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass, whether male or female. The ass is frequently mentioned in the Bible; it was used (a) for carrying burdens (1 Sam. xxvii, 8; Gen. xxxii, 19; I Kings. xxiv, 3; 2 Sam. xvi, 2; 1 Chron. xxii, 17); (b) for riding (Gen. xxii, 3, etc.); (c) for ploughing (Deut. xxii, 10; Isa. xxxii, 20); (d) for gathering at the mill (Matt. xvii, 6; Luke xxii, 3); (e) for war baggage (2 Kings vii, 7, 10); (f) for breeding mules (Gen. xxxvi, 24; I Kings iv, 29; Esth. viii, 10, etc.).

Although the flesh of the wild ass was deemed a luxury among the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as “not dividing the hoof and chewing the cud.” In extreme cases, however, as in the great famine of Samaresa, when “an ass’s head was sold for an eighth piece of silver” (2 Kings vi, 25), the flesh of the ass was eaten.

Many commentators on this passage, following the Sept., have understood a measure (a chomer of bread)
by the Hebrew word. Dr. Harris says, "no kind of extremity could compel the Jews to eat any part of this animal for food," but it must be remembered that in cases of extreme need parents ate their own offspring (ver. 29; Ezek. v. 10). This argument, therefore, fails to the ground; nor is there sufficient reason for abandoning the common acceptation of these passages (1 Sam. xvi. 20; xxv. 19), and for understanding a measure and not the animal. For an example to illustrate 2 Kings loc. cit., comp. Plutarch, Artax., i, 1029, "an ass's head could hardly be bought for sixty drachmas." The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (Levysohn, Zool. des Talm. § 105). The Jews were accused of worshipping the head of an ass. Josephus (Condr. Apion. ii. 7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarians assented Antiochus Epiphanes discovered when he spoiled the Temple. Plutarch (Sympos. iv, 5) and Tacitus (Hist. v, 3, 4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no scriptural bearing; but the reader may find much curious matter relating to this subject in Bochart (Hieroz. iii, 199 sq.). See ASS-Worship.

2. Αἴθων (ἁθών) of uncertain etymology; Sept. ἄιθος; ἄιθος ἄθλεις ἡμιονος; ἄιθος ἀθλεον τοις Vulg. astra (astra) ("she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that aithōn indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (Phys. Hist. Pat. p. 383) and Dr. Harrius (Nat. Hist. of the Bible, art. "Ass") have supposed. Aithōn in Gen. xi. 16; xli. 23, is clearly contrasted with camōn. Balaam rode on a she-ass (aithōn). The asses of Kish which Saul sought were she-asses. The Shunammite (2 Kings iv. 22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the especial care of one of David's officers (1 Chron. xxvii. 30). On the other hand, Abraham (Gen. xxii. 3, etc.), Achan (Josh. xv. 18), Abigail (1 Sam. xxx. 20), and the disobedient prophet (1 Kings xiii. 23) rode on a chamōn.

3. 'Ayir (אייר), from its heet; Sept. πωλος, πολος νιος, νος, βοις [in Isa. xxx. 24]; Vulg. pullus assina, pullus onager, jumentum, pullus asini; A. V. "foal," "ass colt," "young ass," "colt"); the name of a young ass, which occurs Gen. lix. 21; xxiii. 16; Judg. x. 11; xii. 14; Job xi, 12; Isa. xxx. 6, 24; Zech. ix. 9. In the passages of the books of Judges and Zechariah the 'ayir is spoken of as being old enough for riding upon; in Isa. xxx. 6 for carrying burdens, and in ver. 24 for tilling the ground. Perhaps the word 'ayir is intended to denote an ass rather older than the age we now understand by the term foal or colt; the derivation "to be spirited" or "impetuous" would then be peculiarly appropriate.

4. Pére (퍼레); Sept. ὄνος ἄγριος, ὄνος ἐν ἄγρῳ, ὄναγος, ὄνος ἰπτηος, ἀγρος ἐκτηος: Vulg. ferus homo: A. V. "wild man," in Gen. xvi. 12; elsewhere onager, "wild ass"); the name of a species of wild ass mentioned in Gen. xvi. 12; Job vi. 5; xi. 12; xxiv. 5; xxxii. 5; Psa. civ. 11; Isa. xxxii. 14; Jer. ii. 24; Hos. vii. 9. It is a "wild ass," in Job xxi. 23, 24; 33, 5; 39, 5; and its domesticated form is called the "asian ass" to distinguish it from the "african ass.

5. 'Arôd (אַרוֹד), perhaps from its flight; omitted by the Sept. and Vulg., which versions probably supposed 'arôd and pére to be synonymous; A. V. "wild ass"). The Hebrew word occurs only in Job xxxix. 5: "Who l复印 out the pére free, or who hath loosed the band of the 'arôd?" The Chaldee plural 'arodếsh (אַרוֹדֶש) occurs in Dan. v. 21; Nebuchadnezzar's "dwelling was with the wild asses." Bochart (Hieroz. ii. 218), Rosenm. (Sichel, in T. 7, loc. cit.), Lucas (Commer. in Job, loc. cit.), and Gesenius (Thesaur. s. v.) suppose 'arôd and pére to be identical in meaning. The last-named writer says that pére is the Hebrew and 'arôd the Ara- man; but it is not improbable that the two names stand for different animals.

II. The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe, in a paper contributed to the Journal of the Asiatic Society of Bengal, 1859, a reprint of which appears in the October number of The Annals and Magazine of Natural History, 1860. This writer enumerates seven species of the division Asinus. In all probability the species known to the ancient Jews are Asinus hemippus, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and


Asinus vulgarius of North-east Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably, also, the Asinus onager, the koulan, or ghorkour, which is found in Western Asia from 45° north latitude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these

Ghorkour, or Koulan (Asinus onager). Specimen in British Museum.

The Asinus hemippus, or jiggat, which was separated from Asinus hemippus (with which it had long been confounded) by Is. Saint-Hilaire could hardly have been known to the Jews, as this animal, which is, perhaps, only a variety of Asinus onager, inhabits Thibet, Mongolia, and Southern Siberia—countries with which the Jews were not familiar. We may therefore safely conclude that the Aithōn and Pére of the sacred writings stand for the different species now discriminated under the names of Asinus hemippus, the Assyrian wild ass; Asinus vulgarius, the true onager; and
ASS-WORSHIP

Perhaps, *Asinus ounger*, the koulan, or ghokhurn, of Persia and Western India. See **Wild Ass**.

**Asa-worship** was attributed to the Jews by the Gentiles, according to Josephus and Tacitus, and afterwards to the Christians, owing to the mention of the animal in the history of Balaam, the victory of Samson, the stable of Bethlehem, the flight into Egypt, and the entry on Palm-Sunday into Jerusalem. At Beauvais, on Jan. 14, the Feast of the Ass was observed yearly. An ass bearing the image of the Madonna was led in procession to St. Stephen's Church, where an absurd prose was sung, with the refrain "Hez, Sire Asse," during the mass. At Chalons-sur-Marne the bishop of fools rode mounted on an ass. At Autun the principal canons held the four corners of the golden housings of the ass; and at Cambray a picture of the ass was placed behind the high-altar from Palm-Sunday to Maundy-Thursday. Naugorgue says that on Palm-Sunday a wooden ass with a rider was drawn upon wheels through the streets to the church door, where the priest blessed the palms as talismans against storm and lightning, and then laid down before it and was beaten with a rod by another priest. Two "hublores" then alighted to the entry of our Lord into Jerusalem, and the ass, anointed with branches, was drawn into the church. In some places the ass was hired out and led through a town, while boys collected bread, eggs, and money, half of which was given to the hirer. See *Asiarch; Onolatry*.

**Asaf**, an idol of the Korishite Arabians. Every tribe and every family, as well as that of Koreish, had a particular idol, which they worshipped.

**Assarotti**, Ottavio Giovanni Battista, an Italian philanthropist, founder of the Institution of the Deaf-mutes at Genoa, was born at Genoa, Oct. 25, 1753. At the age of eighteen he entered the Order of the Pi

**Asshidon, William**, an English clergyman, was born at Middleton, Lancashire, in 1641, and educated at Brasenose College, Oxford. He took orders, and published at Oxford, in 1670, *A Treatise against Toleration*, which reached a second edition in the following year. Four years after he appeared his work *Of Scandal and of Persecution*, which obtained for him the living of Beckham, in Kent, in 1675. At this period he was a warm advocate of the divine right of kings, and published the *Royal Apology*, in favor of king James II, in which he upheld the scriptural doctrine of obedience to the kingly authority (Lond. 1685). But in the course of three years his opinions changed, and he put himself forward as the champion of the prince of Orange and his wife, in a work called *An Apology for the Reigning Sovereign* (ibid. 1688). He also wrote many works against the Dissenters, especially the Anabaptists and Socinians. In 1701 he published the first part of his Explication of the Church Catechism; and in the year following, Directions for Prayer, as well as *A Project for Establishing in each Diocese a Fund for the Relief of Poor Clergymen*. In 1703 he published his *Defence of the Immortality of the Soul*; and in 1706 his chief devotional work
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—viz. A Praxis of Devotion for the Sick and Dying. He also gave to the public, in that year, A Treatise on the Possibility of Apparitions; and subsequently, A Collection of Prayers for all Occasions, taken from Taylor, Cozin, Ken, and others; and a Defence of the Clergy, in reply to a work entitled The Rights of the Christian Church. The above are but a few of the many writings which he left. He died at Beckenham, Sept. 17, 1711. See Wood, Athen. Oxoniens.

ASSIGNIES. JEAN D', a French monk of Citeaux, and a Brabantine theologian, was born in 1592. He became subprior of the Monastery of Cambon; then, in 1618, priest of the Monastery of Nizelle, in Brabant. He died in 1642. He wrote, Vies des Personnes Illustres en Sar- tasie de l'Ordre de Citeaux (Douay and Mons, 1598, 1606): —Allomettes Vies pour embrazer l'âme à la Haine du Péché et à l'Amour de la Vertu, par la Consideration de la Passion de Jésus-Christ (Douay, 1629). He also wrote several other works. See Hoefer, Nouv. Biog. Générale, s. v.

ASCARI (אֶסָרָי), a city of Maanasseh, mentioned in the Talmud (Josephitha Miv'avoah, iv), and, according to Rabbi Schwarz (Palest, p. 160), identical with Azirah, a village five miles (one hour) north of Nabhlis (Van de Velde, Memoir, p. 291), meaning, probably, the Asirat el-Habab laid down on the Ordnance Map two miles north of Nabhlis.

Assumption, Charles de l', a Flemish theologian of the Order of Carmelites, was born in 1625. He was son of the count of Briac, governor of Marienburg, and became professor of theology, then prior, then pro-


Assumption, Juste de l’ (called also Alexander Roger), a French theologian, was born at Touraine in 1612, and died Oct. 6, 1679. Among other works, he wrote, Memos Communicantes, Piissimas Medications continens, per Modum Colloquiii Melliquis Christum inter et Aminum, Nomine Diosipuli ad Sacras Epulæ et Pre- parantæ (Douay, 1660): —Tractatus de Frequenti Con- fessione et Communione, adversus Neotericos: —Spirituali- cistæ decem Dierum Exercitii, translat. into French by father Pierre de la Mère de Dieu. See Hoefer, Nouv. Biog. Générale, s. v.

ASSON. See SUNNA.

ASSOROS, in Greco-Babylonian mythology, is the brother and husband of Iskare, and father of the first divine triad—Anos, Illinos, and Aos. His analogue was the Assur of the Assyrians, with his wife Sera.

ASSOS. The present condition of this town, although in ruins, fully illustrates the language of Luke in speaking of Paul's journey, being about half-way between Troas (q. v.) and Mitylene (q. v.), and therefore a convenient resting-place in the track of the coasting-trade (see Lewin, Life and Letters of St. Paul, ii, 88). (See also illustration on following page.)

Plan of Assos.
ASSUMPTIO MOSIS

field makes the date A.D. 44-45, and Schmidt and Merx A.D. 50-64. Schürer rather prefers the date as given by Ewald or Wieseler.

III. Author of the Work.—From the attitude taken by the author towards the leading Jewish sects in ch. vii and x, some regarded him as a Pharisee, others as a Sadducee; but since he does not appear to coincide fully with either of these parties, Schürer agrees with Wieseler that the author belonged to the so-called Zealots.

IV. Place of Composition.—It is hardly doubtful that the book was written in Palestine; and, with this supposition, it was originally written in Hebrew or Aramaean. With certainty it cannot be asserted, although there is no doubt that the present Latin translation was made from the Greek.

For the literature, see Schürer, Handbuch der neutestamentlichen Zeitgeschichte, p. 586 sq. (B. P.)

ASSUNTO, ONORIO DELL', an Italian monk of the Order of Carmelites, and theologian, was born in 1639. When he entered this order, he gave up the name Giallo Carlo Guidetti, and took the name of Onorio, and theologian and disputant in several Italian cities. He was admitted to all the degrees of the hierarchy, and became provost-general of the order. He died at Rome Jan 15, 1716. He wrote, among other works, L'Anima Divotta in Spirito e Virtù verso il Bambino Iddio (Milan, 1677, 1680); — La Vita Ispirata del Dottore dell' Assunzione della Vergine (Venice, 1678) ; — Breve Istruzione per Ispedire bene il Tempo della Presente Vita (Venice, 1685); — La Prudenza dello Spirito che conduce alla Vita Eterna (Rome, 1707). See Hoefer, Nouv. Biog. Générale, s. v.

ASSURANCE, Tit., is a name for a test fixed by the Parliament in 1680, when it repealed the Act of Supremacy in Scotland and established Free-bylery, by which all the clergy would be elected to fill the vacancy that should happen in Parliament were obliged to declare before God that they believed William and Mary to be king and queen of judæ as well as de facto, and engaged to defend their title as such. The same, together with the Oath of Allegiance, was required to be signed by all in any public trust or office, civil, military, or ecclesiastical.

ASSURIANS (or Assuritans) were a Christian sect which sprung up in the middle of the 4th century, being an offshoot of the African Donatists. They held that the Son is inferior to the Father, and the Holy Ghost to the Son. See DONATISTS.

ASSYRIA. The recent explorations in that country, especially those of Massa, Smith and Rassam, have been so intimately connected with those relating to Babylonia that some of them will be more appropriately considered under that head; but in many respects both countries can conveniently be considered together. Indeed, the two powers were nearly coextensive as to territory, the one merely being the sequel of the other. The separate history of the Assyrian empire is, in fact, but that of Nineveh, its capital, in the treatment of which, in connection with that of the several kings mentioned in Scripture, especially Pul, Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib, details of special Biblical interest are given. We here gather up some additional particulars under general heads.

I. Origin.—The name Assyria itself primarily denoted the small territory immediately surrounding the primitive city, "the city of Assur" (thought to be the Ellasar of Genesis), which was built, like the other chief cities of the country, by Turanian tribes, in whose language the word signifies "to water marsh." It stood, according to the latest Assyriologists, on the right bank of the Tigris, midway between the Greater and the Lesser Zab, being represented by the modern Kalâh Shergât. It appears to have remained the capital city...
long after the Assyrians had become the dominant power in Western Asia, but was finally supplanted by Chaldean power. The Ninevites offered a brave resistance, under Nino, the king of Nineveh (now Nebbi Yunus and Kuyunjik), and Dur-Sargina (now Khorsabad), some sixty miles farther north. See NINEVEH. The city of Babylon itself, however, was of earlier origin, and formed the centre of a province or monarchy at times more or less prominent, until it lost its independence on the foundation of its rival Nineveh. See BABYLON.

II. Assyrian Monarchy.—Under this head we present a historical abstract in the words of an acknowledged expert (Prof. Sayce, in the last ed. of the Encyclopædia Britannica, s. v. "Babylonia"), although we dissent from many of its synchronisms.

"We possess an almost continuous list of Assyrian kings. It is, however, a somewhat inexact list; the names are corrupt, and the dates are defective. The period of which we give the chief events of Assyrian history is that of the formation of Nineveh and the rise of the Assyrian empire. The first event of any great importance is the invasion of the Eastern provinces by Tiglath-pileser I, in the 11th century B.C. The date of this invasion is not certain, but it is about 800 B.C. that Assyria, under Tigrash-pileser, advanced into Mesopotamia and destroyed the Babylonian empire. The chief events of this period are the invasion of the city of Babylon, the destruction of the Babylonian kingdom, and the establishment of the Assyrian empire in the land of Babylonia. The Babylonian empire was destroyed by the Assyrians, and the Assyrians extended their dominions over the country of Babylonia, until they became the rulers of the entire region. See BABYLON.
ASSYRIA

106. Sennacherib is a typical representative of the great warriors and builders of the second Assyrian empire, and is thus placed in the front rank of the conquerors of the world. His invasion of Judah, the founder of which he was, was a campaign of Egyptian religious wars, of which he had to escape from the Babylonian king; but, however, before his towns had been ravaged, a heavy treaty was imposed on him, and his ailing and demented son was solemnly punished. At the commencement of this campaign, Sennacherib had reduced Tyre and Arpad; and, indeed, the commerce of that commercial centre caused a transfer of trade to Carcme-

bishi. Babylon had shaken off the yoke of Assyria at this time, but there was a second Babylon, who had escaped from his captivity at Nineveh, but was soon re-

duced to obedience again and placed under the govern-

ment of his native town. However, the year after the Judean war, Babylon rebelled once more under the indomitable Merodoch-lu,Nahri, son of A-Ba-

lu. The interregnum, however, which marks the last eight years of Sennacherib's rule, cannot be said to have cen-

tered to give trouble and settle the Assyrian yoke.

"Meanwhile, Sennacherib had been constructing canals and annexing the territory of the Turish, and building him-

self a palace at Nineveh on a grander scale than had ever been attempted before. His wars were interrupted by his husband's taxation of his subjects. Soon after he found himself to be confronted by the veteran army of Ears-

lu, his father's youngest son, and his favorite son. Ears-

lu's army, however, was driven out of Armenia; but in Jan-

uary, 660, he defeated them at Khantarbat and was pro-

claimed king. Soon afterwards he established his court at

Babylon, where he governed in person during the whole of his reign. After the affairs of Chaldea, he turned his attention to the countries of the east, which were directly under his control; and, where Ears-

lu had destroyed and its inhabitants removed to As-

syria, an event which exercised a profound influence upon Assyrian history. A more complete amalgamation of the re-

igions was into the heart of Arabia to the kingdom of Huz and Buz, 560 miles distant from Nineveh, 280 miles of the march being through arid desert. The Assyrian army accomplished a feat never since exceeded. In the north, also, it penetrated equally far, subjugating the Cappadocians, receiving the submission of Tsin-

pates the Cimmerian, and taking possession of the copper-

mines on the most remote frontiers of Media. All this part of the country was now in the hands of Aryan set-

ters, and each small town had its independent chief, like the chieftains of the eastern desert. In the south and west, the Assyrian empire was in contact with an Aryan population, and among the twenty-two kings who served under the Assyrian standard, the Cappadocian and Aram-Ayrian were in touch with the Cyprian princes with Greek names. The most im-

portant work of Ears-lu's reign was the establishment of Ears-

lu's power on the ancient throne of the Medes, the rule of a single power for some twenty years, and, by fusing the nations of Western Asia into a common empire, to their dif-

ferences, they spread an equalized civilization, and first struck on the idea of universal empire. In B.C. 672 the land of Assyria was divided into twenty governments. Valiant efforts to shake off the Assyrian supremacy were made from time to time, but, just as Babylon had, so to the foreign Chaldai for the chris-
pionship of its independence, so Egypt found its leaders in the century now passing away. In 663, 662, and on the 14th day of Tayar in the following year he associated his son, Assur-bani-pal, with him in the kingdom. On his death, however, in 665, he left sole king. One of his first acts was to appoint his brother

Sullu-sun-yas (Sunnunghe) governor of Syria, and the 'grand marquise' of ancient Assyria. The empire on his accession was the richest by sea and land of its age. The treasures and products of the world flowed into Nineveh, and its name was feared from the frontiers of Egypt to the Caspian. Whatever power there was as-

serted the superiority of the Assyrian troops, though they drained the empire of money and men; and the luxury with which they lived was the foundation of the national strength. Assur-bani-pal, in spite of his victories, his buildings, and his patronage of arts, was a man of stern character, and the military expeditions formerly conducted by the king in person were now intrusted to his son, Assur-bani-pal. He was the first to send an expedition to the southward advance of the Cim-

merians, those who were thus driven upon Asia Minor, and to

quell a revolt which had broken out in Egypt. Two campaigns were necessary to effect this, of which the incursions of Lydia had sent tribute to the formidable Assyrian

monarch. War had also broken out with Elam, which was subdued, after a hard struggle, and his army on the capital made a general incursion into the country and Elam. A general insurrection then sud-

denly broke out, headed by Assur-bani-pal's own broth-

er, who had been summoned from Babylon and Assyria, not with standing his independence; the wandering tribes of Northern Arabia—Kedar, Zabam, Nebatites, etc.—were labelled, and sum and plunder taken on Babylonians and Elamites. Babylon and Cuthah were reduced by famine (649), Senn-

nachar-bani-pal, the iron sword was carried through Elam. After a prolonged

war, in which Assur-bani-pal was aided by internal dis-

sensions, Shushan was plundered and razed, and the

whole of Susiana reduced to a wilderness. This happen-

ed in 648. Assur-bani-pal's buildings were unrivalled for

and grandeur, and his palaces glittered with the pre-

cious metals and were adorned with the richest sculptu-

re. The library which he formed at Nineveh far sur-

passed any that had ever existed before; literary works were collected from all sides; the study of the dead la-

guages of Accad was encouraged, grammars and diction-

aries were compiled, and learned men of all nations were

attracted to his court. The Assyrian art was at its best, and Assur-

bani-pal's character was stained by cruelty and sen-

sibility. Under his second name of Sin-haddina-pal, he appeared even less so. He was succeeded in 625 by his son Assur-chilii. His death was the signal for a general revolt. Nabopolassar, the viceroy of Babylon, made himself independent; and Assyria, shorn of its empire, was left to struggle for bare

existence. In the same year, Nineveh was taken and burned by the Babylonians and Medes."
and yet became quite considerable from her position as an entrepôt; but the commerce of Babylon was considerably extensive and lucrative. Both nations imported as well as exported; and the shipping upon the Tigris and Euphrates must have been enormous. See Cost-

merce.

V. Arts and Sciences.—These included both useful and ornamental branches. Architecture was highly developed; but, from the nature of the two regions, the buildings of the Babylonians were of brick and painted paneled. Architectural ornament was carried up to the imposing height with terraced stories, while those of the Assyrians were of stone (at least for facing), especially the soft alabaster of the adjoining mountains, carved with elaborate figures, and usually of two stories only. See Architecture. For similar reasons imposing tombs were common among the Assyrians, while the Babylonians chiefly buried the dead in terra-cotta cas-
kets. See BURIAL. The progress of luxury is easily traced in both nations, in the effeminacy of personal ornaments, in the later period. The massive limbs of kings, soldiers, and even private persons are seen on the monuments loaded with jewelry, decked with embroidery; and the hair is always elaborately curled, even to the beard. See Ornament. Sculpture and painting were highly cultivated; but there is a total lack of perspective in the productions of both. Intaglio was the favorite method of engraving, and bas-relief in cases of considerable magnitude, as indicated on the monuments show; but under what system remains unknown. The decorative arts were proportionately well developed. Pottery was of an elegant form, and glass was known. Among the metals, gold and copper were highly wrought, but iron appears to have been scarce.

Astronomy was the chief science, and for this Baby-
lon became famous. Observatories were erected in Ur, and the Tower of Belus probably had some such use. The stars were designated, and a calendar was adopted, with an intercalation as often as required. The year, however, was the isagog or defective one. Eclipses were calculated, cycles were used, and the night was divided into watches. The lunar changes were noted, and some traces of meteorological observations are found. Arithmetic was systematized, the unit being 60, and squares and cubes were calculated. The sundial, the clepsydra, the lever, and the pulley were known; and the use of the cuneiform inscriptions argues the use of the lens.

VI. Language and Literature.—The speech of the original inhabitants of the Mesopotamian valley is a question of great difficulty and dispute, as is, indeed, their ethnological relation. The extant records, how-
ever, are characterized by cuneiform characters, so far as the region in question is concerned, may conveniently be divided into two branches—the Assyrian and the Babylonian dialects—the latter being characterized by a preference for the softer forms and a fuller use of the vowels. Both belong to the Semitic class of languages, and thus are strongly related to the Hebrew and the Arabic. With the aid of the texts, grammars, and lexi-

cons now readily accessible, scholars have no difficulty in mastering the elements of the written language of either nation, and in satisfactorily determining the meaning of the literature remaining. (Classes are regularly formed in London for instruction of beginners in cuneiform philology.) Much of this has been translated into European languages, and convenient abstracts may be found in Baxter's series of little volumes entitled Records of the Past, and in the Transactions of the (London) Society of Biblical Archæology. More elaborate works, giving the original texts, have been published by the learned Assyriologists Rawlinson, Oppert, Lenormant, Menaut, Schrader, and others. See Sayce, Assyrian Grammar (Lond. 1872), p. 18 sq.

The literature of Assyria and Babylonia, so far as it hitherto discovered, is almost entirely buried in th

mounds of those ruined cities of that region, and consists of arrow-headed inscriptions on clay tablets, sculptured walls and figures, or engraved gems and cylinders. The late Mr. George Smith succeeded in deciphering the cuneiform inscriptions of ancient Babylonia and brought a whole new picture of ancient civilization to light, thus helping to establish the reputation of that branch of learning as the Library of Sargon at Nineveh. Manuscripts on papyrus or other materials of a frail character, if they existed among these people, have utterly perished. The works thus far recovered, besides the sculptured inscriptions (which chiefly relate to regal annals), are largely religious, consisting of hymns and mythological poems. Two whole epics have been restored from pieces of different copies—one on the Deluge, and the other on the descent of Ishtar into Hades; while the fragment of a third describes the war of the seven spirits against the moon. See the recent volumes of Mr. Smith and the other works above cited. Other treatises exhaust contain fables, and a few exhibit legal documents and chronological treatises of later date and little interest. See Sayce, Babylonian Literature (Lond. 1878).

VII. Religious Beliefs.—The basis of these appears to have been a polytheistic conception of daemonological pow-
ers residing in natural objects; and this led to superstition practices for the purpose of appeasing the supposed spirits. Prominent among these supernatural influences was a sort of triad, consisting of Na or Anna (the sky), Ea (the earth), and Mulge (the underworld). This reveals an astronomical element, which was eventually developed into a complicated system under various new deities allied to the other Oriental forms of idolatry. Thus in Babylon especially, where the mythology was more elaborately refined, Bel as the sun-god was the principal deity; and his female counterpart (under whatever title) was associated with him in power. Subordinate deities innumerable crowd the Pantheon. From the distinction of sex thus introduced, naturally sprang a licentious worship, notices of which abound in all ancient authorities, and traces of which clearly appear in the legend of Ishtar (the Assyrian Venus) above mentioned. The whole system, at length, was characterized by the grossest features of sensuous image-worship. At the same time the superstitions were accompanied by great indulgent devotees were wont upon by the sprites and goblins of the nature-defilement, and sorcery and magic were the ruling arts of professional experts. See Divina-

tion.

Aska, Andrea della, a Neapolitan painter, was born in 1673, and studied in the school of Solime-

no. He afterwards went to Rome, and introduced something of an imitation of Raphael into the Nea-

politan style. He died at Naples in 1721. His works, especially the Nativity and the Adoration of the Magi, in the Church of Sant' Agostino, were greatly admired.

Asatians were heretics of the 9th century who followed a certain Sergius. He renewed the Manichaeist errors, and the emperor Michael Cephalas exacted a severe judgment against these sectarians. See Baroni-

us, Annales, A.D. 818.

Asato, Francesco Maria della, an Italian prelate, archbishop of Noto, was born Aug. 23, 1654, at Na-

ples, and died at Otranto in 1719. His principal works are, Prima Diocesana Synoda Sancta Tusculana Ecclesie, a Card, Vincentio Marra Thesino celebrata, Am. 1708 (Rome, 1708), ed. A. Salustio della Santa Visita Apostolica (Otranto, 1700);—Martyrologium diocesanae Apulianae, etc.;— adjectis Martyrolo-

gias Ordinis S. Benedicti, Dominici, Francisci, Augustini, Carmeli, etc. (Benevento, 1716). See Hoefer, Nurn. Biog. Générale, s. v.
Asten is a name of the ibis-headed deity Thoth, by which he was venerated in the Temple of Denderah.

Aster (or Asterisk) is an instrument used by the Greeks in the liturgy—resembling a star of precious metal, surmounted by a cross, which is placed on the patent to cover the host, and support a veil from contact with the eucharist. It recalls the mystic star of the magi, which is commemorated as the priest censes the aster. In modern times the arches are riveted together at the point of intersection, but so loosely as to admit of one arch being turned within the other for convenience of carriages. See Neal, Eastern Church, Introdi. p. 350; Daniel, Codex Liturgicus, iv, 336, 390.

Asterisk.

Asterius (1) (or Asturius), St., was a Roman senator who undertook the care of burying St. Marinus, martyred at Cesarea, in Palestine, in 261 or 262. The Latinus honor St. Asterius on March 3 as a martyr, together with Marinus; but Eusebius says nothing of this story, which appears to depend upon Rufinus (Hist. vii. 13). The Greeks also honor him as a martyr, separately, Aug. 7. See Ruinart, Acta Sincora, p. 264.

Asterius (2) was the teacher of Acacius, bishop of Berza, whom he accompanied in 372 to Edessa, to summon thence the famous solitary St. Julianus Sabas, whose pupil he had been, to support the orthodox faith at Antioch during the persecution of the Catholics by Valens (Theodoret, Vet. Patr. p. 380).

Asterius (3) (Comes Orientis), in 398, carried out with prudence and tact the orders of the emperor Arcadius for the secret removal of Chrysostom from Antioch when elected to the see of Constantinople (Pallad. 43). See CHRYSTOSOTON.

Asterius (4) was a presbyter belonging to the Arius party at Antioch without a head. By compelling Dorotheus to leave his see, Asterius took the lead, in conjunction with some neighboring bishops, in an application to the Eunomians to be received into communion with them. This negotiation broke down in consequence of the demands of the Eunomians that the condemnation of Eutis should be recalled and all abuses reformed (Philastorius, Eccles. Hist. xi. 1).

Asterius, Turcius Rufus, was a patrician who, in 494, enjoyed the consular dignity together with Flavius Priscianus. He is plainly different from Flavius Asterius, who was consul in 449, although sometimes confounded with him. When out of office he edited some poems of Suidas, and among them a Collection of the Old and New Testaments, in elegiac verse, which has sometimes appeared under the name of Asterius himself, as in the Bibl. Patr. ix. 464, and which some writers maintain to be the actual work of Asterius. See Cave, Hist. Lit. i. 446.

Asterius, Urbanus, was a writer in the Montanist controversy of the 2d century. He is only known by a reference to a Λόγος κατά Αστερίου Ομοπλανίνον, which occurs in an anonymous work against Montanism, fragments of which are preserved by Eusebius (Hist. Eccles. xvi. 17). On the supposition that this reference was a note by Eusebius or by some ancient scholiast, Valerius, Tillemont, Cave, and others have ascribed to Asterius the authorship of the work in question. Since, according to the most obvious interpretation, the reference to Asterius forms part of the quotation, Asterius was probably a Montanist replied to by the writer.

Asteano, an Italian theologian, native of Asti, in Piedmont, gained a certain celebrity as a cassian. He died in 1830. He published a Summa de Belco, or Summa Asteeana, published for the first time in 1469, and reprinted several times down to the 16th century. See Hoefer, Nouv. Biogr. Générale, s. v.

Aston, D. W., an English Congregational minister, was born at Kenilworth in 1778. In 1797 he became a scholar in the free grammar-school of his native town. He was entirely ignorant of evangelical truth till he was sixteen years old, when he heard a local preacher in a cottage. This resulted in his conversion, when he also became an occasional preacher among the Wesleyans, though never formally connected with that body. He studied for two years under a Mr. Moody, of Warwick, his friend and guide; after which, under the same man's direction, he settled at Stratfordon-Avon, where he was the means of converting his own mother and also the lady who afterwards became his wife, as well as many others. In 1803 he removed to Buckingham, where he toiled excessively for forty-seven years. It was his privilege, during his life here, to see quite a transformation of this till now "unenlightened" district. He was for six years the secretary of the North Bucks Association. Increasing infirmities caused him to resign his charge in 1850, and he retired to Hull to pass his remaining days. He died Jan. 9, 1852. See (Lond.) Cong. Year-book, 1853, p. 205, 266.

Aston, Thomas, an English Congregational minister, son of a farmer, was born at Kenilworth in 1785. When about ten years of age his family moved to Hill-Morton, Leicester. In early manhood he forsook the Established Church and became an Independent. In 1814 Mr. Aston was admitted to the Academy at Hackney. His first pastorate was at Crepton, Northamptonshire, where he was ordained in 1817, and preached in a bold and heart-searching style. In 1825 he removed to Wingrave, and for thirty-three years labored with great success. He was regarded as "the father of his people." To him the anxious and distressed carried their sorrows and joys, their burdens, and the remnants of their deliverances. He died at Birmingham, Feb. 5, 1861. See (Lond.) Cong. Year-book, 1862, p. 349.

Astorga, Emanuell d., Baron, an eminent musical composer, was born in Sicily, Dec. 11, 1681. He was patronized by the emperor Leopold I, at whose court he passed some years. After the death of that sovereign, in 1705, he travelled considerably throughout Europe. He died Aug. 21, 1786. His chief work is a Stabat Mater, which is much admired. He also composed operas and cantatas.

Astor, Giovanni Antonio, a learned Italian clergyman and antiquary, was born at Venice, Jan. 16, 1672, and soon made extraordinary proficiency in classical and polite literature. In 1688 he entered the Church. He became a member and secretary of the Academy of the Animosi at Venice, and was also a member of that of Arcadia at Rome, under the name of Demade Olimpio. In his latter days he was master of the choir and canon of the ducal Church of St. Mark. He died at Venice, June 28, 1743. He carried on an extensive correspondence with the most eminent scholars of his age. His writings are few in number.

Astorini, Elia, an Italian theologian, was born at Calabria in 1653. He took holy orders at the age of sixteen years, and devoted himself with ardor to the study of philosophy; and with so much zeal did he propagate the new doctrine throughout the kingdom of Naples that he was accused of magic. Fortunately for him, the Inquisition decided to spare him on account.
Astraea, in Greek mythology, was a goddess whose descent is given differently. She was either a daughter of Jupiter and Themis, or of Astraeus and Hemera (goddess of the day), or of Apollo and Chrysothemis, and she is also often declared one and the same with Ceres, Isis, Fortuna, and Themis. In the Golden Age she caused justice and equity among men. When this age ceased, she left the earth, and was placed in the heavens as the constellation of Virgo.

Astragal (the knuckle-bone), a small semicircular moulding or bead either encircling a column or in other situations.

Astragalomancy is a species of divination anciently practised in a temple of Hercules in Achaea. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. See Divination.

Astrae. Paul Thérése David d', a French prelate, was born at Tours (Var), Oct. 15, 1772. The son of piety which he manifested from early youth were never abandoned in his ecclesiastical career, though beset by vicissitudes and painful tests. He bore the evils of the Revolution with a grand Christian resignation. Secured by the mock declination of M. de Turgot, he was appointed, several years after, vicar-general of the metropolis. In 1807 he delivered a discourse at Notre Dame on the re-establishment of religion in France. At the death of the cardinal of Bellay, archbishop of Paris, he managed the vacant see until the coming of cardinal Maury. Charged by the pope, in 1809, to send to this prelate a brief enjoining him to return to his bishopric in Montfiascone, it appears that he received at the same time the bull of excommunication hurled against Napoleon. On March 16, 1850, he succeeded the cardinal of Clermont-Tonnerre as archbishop of Tours and Nantes. Liberty of instruction, reclaimed by the French clergy at first as a right, then as a promise of the charter of 1830, had in Astras an intrepid defender. He protested on this occasion against the doctrines of M. Gatin Arnoult, professor of philosophy of Tours. An attempt was made to reform the liturgies, but he opposed it. It is said that these difficulties at Tours prevented him from being made cardinal for a time, but this honor was finally accorded to him Sept. 29, 1850. He died Sept. 29, 1851. He wrote, Discours sur le Rétablissement de la Religion en France (1807)—Des Appels comme d'Ans en Milliere de Religion (Paris, 1814); Picot does not believe him to be the author of this work—La Vérité Catholique Démontrée, ou Lettres de Monseigneur l'Évêque de Bayonne, actuellement Archevêque de Toulon, a l'Évêque d'Orlées (Toulouse, 1838). See Hoefer, Nouv. Biog. Générale, s. v.

Asturias, St. See ASTERIUS.

Asulai, a name common to several Jewish writers, viz.: —

1. Abraham, who died in 1644, had devoted his life to the study of the Cabala, and published a commentary on the Zohar to Genesis (Venice, 1655) — אֱלֶמוֹן צֹהָר — ה' יבִּירוֹ בֵּי מִשְׁכְּבֵי, a Cabalistic exposition of the leading articles of that science (latest ed. Lemberg, 1860). His grandson was

2. Chajim Joseph David, born at Jerusalem in 1726, and died at Leghorn in 1807. He is the author of about fifty works in many branches of Jewish learning, but is best known by his ה' יבִּירוֹ בֵּי מִשְׁכְּבֵי, a bibliographical history of Hebrew literature (pt. i, Leghorn, 1774; pt. ii, Leghorn, 1784; pt. iii, Leghorn, 1784; best ed. Wilna, 1864, 2 vols.) — ה' יבִּירוֹ בֵּי מִשְׁכְּבֵי, a continuation of the above (Leghorn, 1796; pt. ii, 1798; further appendices in 1796 and 1801). An entire edition of these several portions was published (Wilna, 1852, 2 vols.) by J. Ben-Jakob, preceded by a biography of Asulai by Carmoly. He wrote also, דִּבְרֵי דָּבְרֵי דָּבְרֵי, derashas, or homilies, on the Pentateuch (Leghorn, 1799): — אֱלֶמוֹן צֹהָר — ה' יבִּירוֹ בֵּי מִשְׁכְּבֵי, a commentary on the same part of Scripture (ibid. 1800): — אֱלֶמוֹן צֹהָר — ה' יבִּירוֹ בֵּי מִשְׁכְּבֵי, a commentary on the five Megiloth (ibid. eod.), on the Psalms (ibid. 1801; Vienna, 1859). Besides, he wrote commentaries on the Zohar: — יבִּירוֹ בֵּי מִשְׁכְּבֵי, an introduction to the Talmud, in 2 pts. (Leghorn, 1790–93). His Iggaroth, or correspondence with contemporaries, was first published in 1867. See Fürst, Bibl. Jud., 66–70; De Rossi, Dizionario Storico (German transl.), p. 50; Etheridge, Introd. to Heb. Literature, p. 481; Zwaan, Zur Gesch. u. Literatur, p. 240 sq. (B. P.)

Asuman, in Persian mythology, was one of the good genii, whose protection, however, is only vouchsafed for on the twenty-seventh day of each month, which day also carries his name. The affirmation of the Magi that he is the angel of death is contradictory, for the latter is not bound to certain days.

Asynia, in Norse mythology, was the general name of the goddesses in the family of the Asas, and also of the maiden descendants of the former.

Atachon, in the mythology of the North American Indians, was the name of the supreme god, the god of the creation among the Algonquins.

Ate-entik, in the mythology of the North American Indians, was the female ancestor (foremother) of human beings; but because she allowed herself to be enticed by Hogouaho she was thrown into the sea. A turtle carried her on its back, and the fishes built for her an island of clay, the earth. She is now the god of death, an enemy to all living beings, and lives solely on snakes and blood. As queen of souls she lives in the kingdom of the spirits, and receives that which is buried with the dead as a tribute.

Atahokan (the great rabbit), in the mythology of the North American Indians, is a curious surname of the creator of the earth among the Iroquois. He is generally called Michiho. The aborigines of the banks of the St. Lawrence River believe he created the great lakes—Ontario, Huron, Erie, and Superior— for
catching beavers; therefore after a successful fishing expedition thank-offerings are brought to Atahokan. The great lake Ontario is a sacred body of water with them, and the large pieces of copper which are found on the banks are held and prayed for by priests of this god, yet without using them. According to some, Atahokan brooded on the face of the waters and thus produced animals of various kinds; next he went down into the deep and brought forth a grain of sand, and out of this he created the earth, and then placed his animals on this planet and populated it with human beings.

Atarbius, bishop of Neocesarea, was apparently a relative of St. Basil (Ep. 210); but there had been a long estrangement between them, and Basil writes to him to resume friendly relations for the sake of the Church (Ep. 61). He does not appear to have responded. Betrayed into Sabellianism, he avoided Basil, who endeavored to hold a personal interview with him upon the subject at Nicopolis. At the Council of Constantinople (A.D. 381) we find him subscribing through Cyril the reader. Although Tillemont makes him an Armenian bishop, there can be but little doubt that his see was Neocesarea; for (1) he is so designated in some MSS. of Basil's letters; (2) his character, etc., entirely agree with the description of an unnamed bishop of Neocesarea (Ep. 204, 207, 210); (3) he represents the province of Pontus Palatinum. Of which Neocesarea was the metropolis.

Ataroth-Addar. This place, if the same as Ataroth simply in the same enumeration of cities on the boundary between Benjamin and Ephraim, cannot have been situated between Janoah and Naarath, and at the same time between Archi and Japhlet; therefore Josh. xvi, 7 means that the line went from Janoah in opposite directions to Ataroth and Naarath respectively. See Taanith. Lieut. Conder appears to regard this as a different place from that called simply Ataroth, which he locates at Tel el-Trum, without defining its position (Temp. Work, ii, 384); while he identifies (ibid. p. 105) Ataroth-Addar with Ed-Dârîeh, a small ruined lay down on the Ordnance Map as Kharbet Darâih, one mile and an eighth south of west from Beit-ur el-Talha. Dr. Tristram makes this Ataroth to be the same with Ataroth-Addar, but fluctuates as to its position, in one place (Bible Places, p. 116) identifying it with modern Kharbet Mullah, and a half north of Ramah (two widely different places; he evidently means Attara), while in another (ibid. p. 176) he calls it the "village of Tirsh," which the Ordnance Map lays down as Er-Tireh, one mile and an eighth south east of Beit-ur el-Thoika. The true modern position of which the Ordnance Map lays down on the thoroughfare half-way (a mile and three fourths) between Bireh (Beeroh) and Er-Râm (Ramah), with ruins and a pool and tombs adjacent.

Atavanti. See Atavanti.

Atef Crown is the crown generally worn by the Egyptian deity Amen-Ra. It consisted chiefly of two uplifted ostrich feathers besides a tall white cap, with the ram's horns, uraei, and solar disk in front. It was supposed to represent the kingship of Egypt, the uraei cap signifying light, the two feathers truth, the uraei serpents royalty, the ram's horns generative power, and the solar disk divinity. It is repeatedly mentioned in the Ritual of the Dead, and represented on the bas-reliefs, coffins, and statuettes.

Atef-nefru (the most lovely disk) was the name under which the special worship of the solar deity Aten-Ra was introduced into the Egyptians by Amenhotep III at the instigation of his queen, Taia.

Aten-Ra was the name of the deity of the solar disk, who was originally one of the minor deities of the Egyptian mythology. He was represented as a solar disk giving forth rays, each of which terminated in a hand holding the cross of life. In the time of Amenhotep IV, the wife of that monarch, queen Taia, attempted to make absolute and universal the worship of Aten-Ra, whom she maintained to be the same as the Syrian deity Adonai, and the worship of this god, yet without using them. According to some, Atahokan brooded on the face of the waters and thus produced animals of various kinds; next he went down into the deep and brought forth a grain of sand, and out of this he created the earth, and then placed his animals on this planet and populated it with human beings.

Atef (or Atarbius), Sr., was an Alexandrian martyr, burned alive with Heron and Isidora during the Decian persecution in 250. See Ruinart, Acta Sinc. p. 127.

Atash, in Persian mythology, is the holy fire which breaks forth from the naphtha-springs; and, lighted by Ormuzd himself, is worshipped as divine. As a consequence of this high honor, various other words are joined to Atash—as, for instance, Atehashbram, the prayer, which is said five times a day, when the observance is the fire, building a fire; Atehsesh is a metallic vessel formed like a vase, with a great cover, to preserve the holy fire; Atehashgh is the small chapel in the temple where the Ateeshian was with the fire in it; Ateeshkanah, the fire temple itself.

Athe bu-Harem (or Al-bakem Im-Ata), surname Medamudan (the veiled), a Moselem impostor, was born at Merv, Khurasan, in the 9th century. He was by trade a fuller, and pretended to be the embodiment of the living spirit of God. By his knowledge of philosophy and chemistry he was enabled to perform wonders and draw about him a large number of followers. Having lost sight of God, he cut off his hand and set himself up as a preacher; and, in his ignorance, he always wore a veil, declaring that no one could behold his face and live. The caliph Mahdi sent an army against him, which besieged him in the castle of Keb, and caused him to put an end to his own life in 780. Some say that he set fire to his castle and threw himself into the flames, followed by many of his disciples; others say he poisoned himself. He was a very learned and still others, that he threw himself into a caldron of acid, which he hoped might consume his body and create the impression that he had been removed by divine agency. He is the hero of The Veiled Prophet of Khurasan, in Moore's Lalla Rookh.

Athenasia, Síst, and widow, was abbess of Tymia, in Greece; and was born in the island of Egiurn at the beginning of the 9th century, of noble and pious parents. She was first married, against her will, to an officer of the imperial army, who was soon killed; and the emperor Michael, having by an edict commanded all the marriageable virgins and widows to marry, she was compelled to receive a second husband, with whom she lived in the practice of every kind of charitable work, and whom she finally induced to renounce the world; upon which she converted her house
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ATHANASIUS, Saint and martyr, was a deacon of the Church of Jerusalem. He was scourged and put to death by order of Theodosius, an impious and wicked monk and zealous upholder of Eutyches, who had intruded himself into the see of Jerusalem, during the pontificate of the patriarch about the year 452. During the twenty months which Theodosius held possession of the see, he perpetrated the most unheard-of cruelties against the Catholics. St. Athanasius is commemorated on July 5. See Baillet, July 5.

Athanasius, bishop of Anagastus, in Cilicia Secunda, and metropolitan, was a disciple of St. Lucas of Anioch, reckoned by Arius, in his letter to Eusebius of Nicomedia, among the bishops who coincided with him in doctrine. The great Athanasius accuses him of having, previous to the Council of Nicea, written blasphemies equal to those of Arius, of which he gives a specimen. He is said by Le Quien, on the authority of the Lib. Sacrum, which he so aptly supported before the Council of Nicea. Philostorgius tells us that when Aetius was expelled from his master's house, after his unlucky victory in argument, Athanasius received him and read the Gospels with him.

Athanasius, bishop of Anchiala, was raised to that see by the Arian Acacius of Caesarea in 360. Notwithstanding this inauspicious beginning, he gave unquestionable proofs of his orthodoxy by taking an active part in the Synod of Tyana, in 367, at which the Nicene symbol was accepted. By St. Basil he is commended as a bulwark of orthodoxy; and Gregory Nyssen praises him as valuing the truth above everything.

At his death, in 368 (or 369), Basil wrote a letter of condolence to the Church of Ancyra, on the loss of one who was truly a pillar and foundation of the Church. See Smith, Dict. Christ. Biog. v.; Hoefer, Nouv. Biog. Générale, s. v.

Athanasius, patriarch of Constantinople, lived in the latter half of the 13th century. He succeeded George, or Gregory of Cyprus, in 1289. Four years afterwards he abdicated and John was put in his place. His successor's nephew was put in his place two years later; but he was again deposed. Some treaties attributed to him are found in the Library of the Fathers. See Hoefer, Nouv. Biog. Générale, s. v.

Athanasius, bishop of Naples in 877, through the influence of his brother Sergius, duke of Naples, against whom he conspired the following year. Sergius was deposed, made prisoner, and delivered to pope John VIII. Athanasius became duke in place of his brother; but he did not long enjoy the fruits of his crime. He was excommunicated in 887. Athanasius joined the Saracens, took part in their enterprises, and shared theirbooty. He seems to have failed neither in courage nor military talent. See Hoefer, Nouv. Biog. Générale, s. v.

Athanasius, bishop of Perrha, known to us in connection with Domnus II, bishop of Antioch, in the middle of the 5th century. He was present at the first Council of Ephesus, supported Cyril of Alexandria, and signed with him. Having had grave charges brought against him by his clergy, he refused to meet them when summoned by his metropolitan Pamphilus of Hierapolis, and voluntarily resigned his see. Domnus summoned a council to consider the matter; but Athanasius refused to appear, on the ground that Domnus was his personal enemy, and he was unanimously condemned by default and deposed from his bishopric. See Cave Hist. Lit. i, 479; Labbé, Concil. iv, 717-754.

ATHANASIUS, an Arian bishop who succeeded Philip in the see of Sycthopolis about 372. He is charged by Epiphanius with pushing his Arian tenets to the most absurd and extravagant extremes that the Holy Spirit were creatures, and had nothing in common with the divine nature (Harr. Ixxiii, 37, p. 885).

Athar, Chajim Ihn, a Jew of Sala, in Barbary, went to Jerusalem in 1742, where he became the teacher of Chajim Asulai. He died there in 1748. He is the author of Zemon ha-Nah, a commentary on the Pentateuch (Venice, and others). He also wrote novellies on some treatises of the Talmud. See Fürst, Bibl. Jud. i, 70; De' Rossi, Dizionario Storico (German transl.), p. 49 sq. (B. P.)

Atharvan (or Atharveda), in Hindu mythology, is the fourth part of the Veda, formerly lost, and reconstructed from tradition. It contains prayers for the pacification of the gods, and malevolent on enemies.

Athierland. See Adelard.

Athelm, archbishop of Canterbury, was first heard of as a monk of Glastonbury, and then as bishop of Wells. He was translated to Canterbury in 914, and occupied the metropolitan see for nine years. During this period nothing memorable occurred in the Church. Athelm appears to have had the happiness of reaping the fruits which result from the seed wisely sown by his immediate predecessors, under the direction of Alfred. He died Jan. 8, 923. See Hook, Lives of the Archbishops of Canterbury, i, 334 sq.

Athena, a name given Minerva by the Greeks, because she was never nursed as other children, but was brought forth from her father's head in full strength. Plato, however, thinks she was so named because of her skill in divine things, while others say because she was never enslaved.

Athenensia, a festival held in honor of Athena (q. v.) among the ancient Greeks.

Athenæum is a general name for the temples of Athena; a temple at Athens, dedicated to Athena, in which poets and orators assembled to recite their works and instruct the young. From this the name was applied to a school founded at Rome, on the Capitoline Hill, by the emperor Hadrian, which long continued an institution of great influence. In the reign of Theodosius I it became the seat of government and residence of the government, five of dialectics, one of philosophy, and two of jurisprudence. In modern times the term is applied to literary institutions, public reading-rooms, lyceums, etc.

Athenogōnes was a martyr who lived at the same time with Clement of Alexandria, and who is said by St. Basil to have been burned to death. Before his death he composed a morning and an evening hymn, which he left as a memorial of him to his disciples (St. Basil, De Spiritu S. cap. 29). See Fabricius, Bibl. Græc. v. i.

Atheron, John, a minister of the Methodist New Connection, was born at Liverpool near the close of the 18th century; was converted in 1809, and devoted all his time to acquiring religious knowledge and to useful Christian labor. He entered the ministry in 1814, and for six years earnestly preached the Gospel in five circuits. In December, 1818, he took cold, which led to his death, at Chester, Aug. 3, 1819. He was a sincere Christian, and zealous in the service of God. See Minutes of the Conference.

Atheron, William, an English Wesleyan minister, was born at Lambeth-Green, Lancashire, in 1775. He entered the ministry in 1797, and occupied some of the most important charges, such as Aberdeenshire, Edinburgh, Glasgow, Durham, Liverpool, Bath, London, etc.; was elected president of the conference in 1846,
and was actively engaged in the ministry until within a fortnight of his death, which took place after a most painful illness, Sept. 26, 1830. Mr. Atherton had a clear, precise, and independent thought and purpose, together with an ability on pulpit and platform which made his influence widely felt throughout the Methodist Connection in England. He wrote a Life of Lady Maxwell, with an Introduction by Rev. J. Gilchrist Wilson (Lond., 1800). Atherton is the subject of one of rev. J. Gilchrist Wilson’s many elegant and beautifully written literary portraits—not greatly to the advantage of the former—in the Wesleyan Centenary Tavking (3d ed. Lond. 1811), No. VII., i, 147–171. "But," says the artist, "take him as a whole, rather than in detail, and we have at once a rarity—a man of much more exalted powers than many who are more generally held in respect; a man whose laudable vice, in every discourse, is made to withe, and error is compelled to shelter itself in darkness," etc. (p. 170). He published also an Address on Wesleyan Methodism (1809). See Minutes of the British Conference, 1851, p. 562; also Hill, Alphabetical Arrangement of the Wesleyan Ministers (Lond. 1817).

Athey, Walter, a Methodist Episcopal minister, was born in Virginia, Sept. 14, 1798. Little is known of his early life. In 1827 he was admitted into the Pittsburgh Conference; in 1828 he was smitten with paralysis, and remained in a helpless condition until his death, Oct. 24, 1874. Mr. Athey was a plain, earnest preacher, thoroughly versed in Methodism and one of her most powerful defenders. See Minutes of Annual Conferences, 1875, p. 34.

Athias is a name common to several Jews who excelled as typographers and writers, of whom we mention the following:

1. Isaac was of Spanish descent, and flourished at Amsterdam in the beginning of the 17th century. He wrote a translation of the first four books of the Psalms into Spanish, with thirteen precepts, Tesoro de Preceptos (Venice, 1627; Amsterdam, 1649). He also translated the book יפתנשא of A. Troki into Spanish, Fortificacién de la Fé, which is in MS. See Frey; Bibl. Jud. i, 71; De' Rossi, Dizionario Storico (Germ. transl.), p. 60.

2. Joseph, the printer, contributed largely to the cause of Biblical learning by his correct editions of the Greek Testament, which he published in 1651 and 1657 and which were followed by a second edition in 1661, 1667, and 1680. The States-General of Holland decreed him a gold chain and medal as a mark of their appreciation of his merit. But the correctness of these editions was tested by Samuel Maresius of Groningen, who published an epistle in 1669 against both editor and printer. In reply to this epistle Athias wrote Causa de Odricus (Leyden, 1670). Atpk kut. Justo Defensor. In 1671 he published Apokaliptam, Aburandam, et Judocum Rephraseionem Viri Celeb. D. Sum. Maresii, reprinted in Crenius, Annales Christianos-Historico-philologische, i, 121 sq. He also edited the Biblia Hispanica, published at Ferrara in 1538 (Amst. 1601), and the Bible in Judeo-German, by Joseph mitzenhausen (ibid. 1679). See Frey, Bibl. Jud. i, 71; Basnage, History of the Jews, p. 741.

3. Solomon of Jerusalem. In 1549 his Commentary on the Psalms, הרוחות שים, based on Rashi, Kimchi, and others, was published together with the Hebrew text of the Psalms at Venice. See Frey, Bibl. Jud. i, 71; De' Rossi, Dizionario Storico (Germ. transl.), p. 60. (B. P.)

Athingani. See Paulicians.

Athonas is a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaabah, or Black Stone, in the Beit-Allah, or Temple of Mecca, during the feast of Ramadán (q. v.).

Athy or Athyry, in Egyptian mythology, was a goddess of night, who, as such, was the hidden cause of all things. She was principally worshipped at Athribis, in the Delta, which city is said to have received its name from her. Upon certain coins of Athribis she appears as a womanly figure, with a spear in her left and a bird in her right hand. The Egyptians declared their Athor to be the Aphrodite of the Greeks and the Venus of the Romans, who identifies with the dove sacred to Venus as a symbol of fruitful brooding. Later Egyptologists, however, doubt her identification. Her name signifies "the abode of Hor," and she is closely associated with Isis (q. v.). She probably represented the lower hemisphere, into which the sun sinks at night, and so came to be regarded as the goddess of the under-world. She appears on the monuments in various forms, such as a female, a cow, or a hawk, with the characteristic emblem of the disk and the horns. See Rawlinson, Hist. of Egypt, i, 364 sq.

Atkin, Daniel, an English Congregational minister, was born at Kendal, Jan. 10, 1770. In 1788 he was removed to Warrington, and became united in Christian fellowship with the Independent Church. In 1820 he became pastor at Tidswell, near Buxton, thence he removed to Hilton Lane, Worsley, near Manchester, and from there to Tideswell, Derbyshire. In 1834 he became pastor of Bethesda Chapel, Leigh. He died Oct. 12, 1858. Mr. Atkin was mighty in the Scriptures. See (Lond.) Cong. Year-book, 1859, p. 191.

Atkin, George, a Methodist Episcopal minister, was born in High Hall, Lincolshire, England, April 16, 1726. He emigrated to New York state with his parents at the age of seven; experienced conversion in his twelfth year; removed to Kentucky in his twenty-first year, spent four years in school-teaching, and in 1818 entered the itinerancy in the Kentucky Conference. In 1819 he located and retired to Knoxville, where for seven years he taught school. In 1826 he re-entered the travelling connection, and died Jan. 29, 1827. Mr. Atkin was argumentative, agreeable, benevolent, zealous. See Methodist Magazine, xi, 172.

Atkin, Thomas, an English Congregational minister, was born at Warrington in 1806. He received his collegiate training at Rutherford College and the University of Glasgow. He began his ministry in 1832 at St. Paul's, Wigan, where he labored six years, and then became pastor at Glossop, remaining there till his death, Jan. 30, 1876. Mr. Atkin was clear in discernment, forcible in expression, and fearless in everything. His thorough devotedness, genial, unassuming kindness, faithfulness, and zeal gave him great influence. See (Lond.) Cong. Year-book, 1877, p. 341.

Atkin, Elieisha, a Congregational minister, was born at Middletown, Conn., Oct. 28, 1756. He graduated at Yale College, in 1773, and was a chaplain in the Revolutionary Army. He was ordained pastor of the Church in Killingly in 1774, where he remained until his death, June 14, 1839. "He was esteemed a good scholar and a handsome writer, and did much in education, especially in training pupils for college." He published three sermons. See Cong. Quarterly, 1861, p. 16.

Atkins (or Etkins), James (1), D.D., a Scotch prelate, was born in the town of Kirkwall, in the stewartry of Orkney, and was educated at Edinburgh; from there he went to Oxford in 1638 to finish his theological studies under Dr. Prideaux. On his return to England, he obtained from the king the Church of Birse, in the stewartry of Orkney. He was excommunicated for heretical opinions, and returned to Scotland. In 1652 he was a chaplain to the Duke of Argyll, and in the restoration of 1660, was made Bishop of Echternach, a see in the Duchy of Luxembourg. He was no present to the British government under Charles II., and in 1677 he was removed to the bishopric of Argyll, with a年薪 of 1,000 pounds. He died in Echternach, Dec. 14, 1703. He wrote several epistles and a treatise against the Bishop of London. He left a large number of manuscripts, which, however, have not been published. Atkinson, Thomas, a Scotch gentleman, was a young officer in the English army, and was captured by the French in 1652, and sold into slavery in the West Indies. He was restored to his liberty in 1654, and returned to England, where he became an active member of the Society of Friends. He was imprisoned in the Fleet for a time, and was finally allowed to go abroad. He settled in New York, and was one of the founders of the city of Amsterdam. He was a member of the Assembly of the State of New York, and was a prominent man in the society of Friends. He was the author of several pamphlets and essays, and was known for his radical opinions on religious and political questions. He died in 1690.
ATKINS 254 ATLANIDES

nicated for drawing up a declaration in behalf of the
Presbytery of Orkney expressing their loyalty and al-
legiance. He returned to Scotland in 1853, settled in Edinburgh,
and remained there until 1860. In 1867 he was elected and consecrated bishop of
Murray, Scotland, and in 1880 was translated to the see of Galloway. He died at Edinburgh, Oct. 28, 1887.

Atkins, James (2), an English Wesleyan mis-
sionary, was born at Salisbury, Wilts, in 1808, and
became a member of the Church at the age of seven-
teen, under Isaac Bradrack. In 1820 he received an
appointment to Pembroke, and afterwards to Tenterden
and to Ipswich. In 1834 he went to Jamaica, W. I.,
where he labored energetically and successfully until his
death at Kingston, Jan. 24, 1845. See Minutes of the British Conference, 1845.

Atkins, John W., a Methodist Episcopal minis-
ter, was born at Mount Vernon, Me., Dec. 17, 1807. He
experienced conversion in 1824, and in 1827 received
license to preach and entered the Maine Conference.
In 1852 he retired from the active ranks and settled at
Sac, where he remained until his death, May 27, 1868. See Minutes of the New England Conference, 1850; Minutes of the Methodist Episcopal Church, South Conference, 1851; Minutes of the Wesleyan Methodist Conference, 1852.

Atkins, Richard, a Christian martyr, was born in
Hertfordshire, England. He was often known to
rebuke the popish priests, and to advise the young of
the Romish Church not to worship idols, but to pray to
the true God. On one occasion, at the celebration of
mass in a church, he threw down the chalice with the
wine and snatched the cake from the priest's hand, for
which some worshippers rose and beat him sorely.
He was taken and sent to prison; while there, he was
often visited by many Englishmen, who tried to per-
suade him to recant; but he told them they were in
the wrong way, and not he, and he wished that they
would, instead of trying to get him to forsake his
faith, pray for it. He was again brought before their
commander, and while on his way to the place of execution, being almost naked, he
was often burned with torches by four men who
walked on either side of him. When he reached the
place, they burned his legs off first. Although his suf-
fferings were great, he did not cease to exhort the peo-
ple to come to Christ. He was burned at Rome in
1591. See Fox, Acts and Monuments, viii, 742.

Atkins, Samuel G., a Methodist Episcopal minis-
ter, was born at Salem, Mass., about 1798. He expe-
rienced religion early in life, and in 1822 united with
the New England Conference, in which he served the
Church faithfully until his death at Dorchester, Mass.,
Feb. 27, 1826. See Minutes of Annual Conferences, 1826, p. 52; Minutes of Annual Conferences, 1825, p. 75.

Atkins, Thomas, a Protestant Episcopal clergy-
man, began his ministry in 1864 as rector of Christ
Church, Dresden, Me. In 1866 he removed to Gardi-
ner, Me., where he resided without regular work until
his death, which occurred Jan. 22, 1868. See Prot.

Atkinson, Christopher, an English Methodist
preacher, was born at Sheffield, Dec. 14, 1782. He
was brought up in the Church of England, but was con-
verted at a Methodist revival when quite young. He
joined the New Connection soon after it was formed, and
became a useful local preacher. He entered their
ministry in 1807, and continued his labors with accept-
ance and success for forty-nine years. Age and weak-
ness made him an supernumerary in 1859, when he
settled his home at Leeds, and for eleven years labored as
he had strength. He was pious, humorous, earnest,
useful, and died in peace, May 15, 1866. See Minutes of the Conference; Tyerman, Oxford Methodist, p. 371.

Atkinson, Miles, an English divine, of whose
birth, early life, or entrance on the ministry we have
no record, officiated in the parish church of Leeds near-
ly fifty years. The congregation which he succeed

tended his preaching was one of the largest in the
kingdom, and he is supposed to have converted several
thousand persons. He died in February, 1811. As
a minister he declared the whole counsel of God, as a pas-
tor was most diligent, and as a Christian humble and
faithful. See (Lond.) Christian Observer, April, 1811, p. 271.

Atkinson, Thomas (1), a Canadian Wesleyan
Methodist minister, was a native of Ireland, and emi-
nigrated to Canada when very young. In 1847 he
united with the Wesleyan Methodist Church at New-
burg, Ont., and was received into the ministry in 1855.
He spent the greater portion of his life west of the city
of London, and died at Maitland, Ont., Dec. 29, 1874.
Atkinson was a man of glowing zeal for the salvation
of men. With one exception, he held a camp-meeting
in every county he traveled. The work of his con-
gressed all his time and energies, and he was only hap-
ny when actively engaged in it. See Carroll, Case and
his Contemporaries (Toronto, 1867-77, vols. 12mo, v.
249; Minutes of the Canada Conference (Toronto, 1875.

Atkinson, Thomas (2), D.D., LL.D., a Protest-
ant Episcopal bishop, was born about 1808; and con-
secrated bishop of the Diocese of Western Canada in
1853. He died at his residence in Washington, D. C., Jan. 4, 1881.

Atkinson, Timothy, a Congregational minister,
sen of Rev. Charles Atkinson, was born at Ipswich,
England, July 4, 1806. After engaging in business in
London, he turned to the ministry, and was educated at
Homerton College. In 1852 he was ordained pastor at
Hounslow; two years after was pastor at Halstead;
in 1857 he went to Canada. In 1858 he commenced his
labors in the work of the Colonial Missionary Society and organized a Congrega-
tional Church in Quebec. On account of the severity of the climate, he removed to Lowell, Mass., in 1845, and in the following year organized the High Street Church, of which he was installed pastor, where he re-
mained ten years. In 1858 he succeeded Dr. Gridley in
the presidency of Amherst College. In 1865 he returned to Quebec; in 1866 to acting pastor of Bridge Street Church, Brooklyn, N. Y.; from 1853 to 1855 was secretary of the American Congregational Union; in 1856 was in-
stalled pastor of the Church at Westminster, Conn., from which he retired in 1864; from 1864 to 1867 he was acting pastor of an Independent Church at Nahant,
Mass.; and from 1867 to 1870 occupied the same rela-
tion to the Second Church, Orange Valley, N. J. At
Norton, Mass., he officiated from 1872 until the date of
his death, June 29, 1875. See Cong. Quarterly, 1876,
p. 419.

Atkinson, William Mayo, D.D., a Presbyte-
rian minister, was born at Powhatan, Va., April 22,
1796. He graduated at the College of New Jersey in
1814, and returned to Virginia and began the practice
of law. He was licensed in 1833, served for several
years as agent of the Virginia Bible Society, became
pastor of the Presbyterian Church in Winchester in
1839, and agent of the Education Board of the Presby-

Atla, in Norse mythology, was a giant maiden who,
with her eight sisters, sleeping on the sea-coast, was
surprised by Odin. By him the sisters became the
joint mother of the god Heimdal.

Atlaibos, in Slavonic mythology, was a domestic
god of the heathen Poles.

Atlanides were the seven daughters of Atlas by
his wife Pleione, after whom they were also styled Ple-
idae ("sailing"), because they were supposed to
able to navigation. Their respective names were Stero-
pe, Celena, Electra, Alecyone, Maia, Merope, and Tetygete.
They were each in great reputation for wisdom and jus-
tice, and on this account were adored as goddesses.
With their mother they were pursued five years by
Orio, till Jupiter, prevailed on by their prayers, took
them into the heavens, where they form the constella-
Atma, in Hindu mythology, was the surname of Brahma, the all-penetrating spirit of the world. All souls come from Atma; they occupy the heart in the body, and are the cause of all sensual and voluntary functions, and therefore are rewarded or punished for the good or evil which the being did during life.

Atocha, our Lady of, a name given to the Virgin Mary, under which she has a chapel dedicated to her at Madrid. She is represented in the dress of a widow, with a chaplet in her hands; and on festival days she is conveyed, in the sun, decked out with the finest garments, and adorned with the richest jewels. See MARIOLATRY.

Atochians were heretics of the 13th century who held that the soul died with the body, and that all sins were equal. See Cent. Magd. 13th cent. cap. v.—Lan- dón, Eccles. Dict. s. v.

Atonists, a sect of philosophers in ancient Greece, usually ranked as atheists. The system seems to have originated with Leucippus, and to have been carried to a more systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms in infinite space. See DEMOCRITUS; Epicurus; Leucippus.

Atonement. Theory of. The moral grounds or explanations of Christ's death on behalf of sinful man usually assigned are two—namely, the demands of justice, which could only have been satisfied, and the claims of authority, which could only thus be adequately maintained. Both of these essentially resolve themselves into one—namely, the requirements of the divine government, which, it is supposed, would be endangered by pardoning the sinner without the infliction of the punishment which he has merited. This proposition, plausible as it seems, is, however, based entirely upon the human point of view, and regards the atonement as a transaction in which the Almighty is affected by exterior considerations altogether such as apply to earthly rulers and mundane affairs. It may reasonably be doubted whether we have a right to assume that the Divine Being is thus hammer-struck, or whether we present the atonement in its most favorable and impressive aspect by this course of reasoning. Such statements may be profitable by way of illustration of the divine method of procedure; but they are hardly satisfactory as a logical exposition of the reasons operative in the divine mind. We should, of course, speak cautiously in all such premises; but if we speculate at all upon the subject, we should do so in such a manner as to justify adequately the ways of God.

We apprehend that the final cause of this central feature of the redemptive scheme is to be found not so much in any consideration of vindictive or governmental policy or necessity as in its remedial power. Scripture gives the true key to its economy in the words of Christ himself: "God so loved the world that he gave his Son," etc. It was suggested by divine love in the person of the Father, and it was carried out by the same self-sacrificing, uncalculating love in the person of the Son. That impulse to make other beings happy beyond the godhead, which prompted the original creation, likewise induced the yearning to restore man to happiness after he had fallen. This is the only Biblical and tenable view of the subject in its ultimate theology.

If now it be further asked, Why was the particular method of substitutional redemption adopted? we reply, in like manner, Because divine love chose to suffer itself rather than see the object of that love suffer. Such is the nature of all true love. It rushes spontaneously to the rescue, and interposes itself between the danger and the victim. There is no cool balancing of probabilities, risks, or advantages. It was not simply nor properly because there would be a gain in the suffering of one another, nor in the increase of one's own, but because the Sufferer was more able to endure than the finite race. Such a quantitative analysis of the transaction belittles it to a mere commercial affair. Nor does disinterested love stop to inquire whether its devotion will be altogether successful. It freely offers itself if there be the least hope or opportunity of thereby averting the doom of the beloved. It begets the privilege, and will only be restrained by insurmountable obstacles. The only real difficulties in this case would be the refusal of the judge or that of the culprit himself. The former is obviated by the fact of the unity between the persons of the Trinity, which makes them necessarily conscious of the purpose and consequences; the latter by the conscious guilt and helplessness of the penitent sinner, who accepts this as his only possible mode of escape. See VICARIOUS SUFFERING. The final cause of Christ's atonement thus appears in its moral effect upon the will of the subject of redemption, by awakening any susceptibility of condemnation and gratitude left in his nature. The spectacle of the Divine Sufferer on the cross was the last resort for winning back the erring (John xii, 32). Dying love alone has power to constrain to penitence and faith.

On the other hand, the strictly governmental view of the atonement falls short as an ultimate vindication of its morale in at least three essential respects. First, as such it is a signal failure in point of fact. Christ's atonement has not, as a rule, restrained mankind at large from sin, either prophylactically or-punitively; but, on the contrary, has rather led to the extension of crime, particularly sacerdotal, partly by making the person of the victim conspicuous and partly by inducing a general sense of direct impunity. Secondly, and more conclusively, as a purely governmental device, the atonement violates the most fundamental principle of all jurisprudence by proposing to excuse the guilty and punish the innocent. Thirdly, as a magisterial act it exalts offenses of such magnitude as the person of the victim, and again in that of the finally impenitent. All that we can justly say in behalf of the so-called governmental theory of atonement is, that as a secondary or subordinate design its most important advantages are indirectly subserved by the remedial economy. But we cannot consistently regard God as shutting up his abhorrence by the exigencies or results of his own sovereignty.

Once more, should it be inquired, If the love of God be of such an all-constraining character, why might it not have been more fully indulged by refraining from all punishment whatever? we answer, This is substantially the fact, when the word punishment is properly defined and understood in the case. Christ was not "punished" at all: he suffered indeed, but his anguish was not penal; it was voluntarily undergone for the sake of its effect upon others. Nor is the final and eternal sentence upon the impenitent sinner so much a positive and direct infliction as a deprivation of privilege...
him incapable of either sin or misery; but he chose to confer upon him this tremendous capability because (as we reverently conceive) the virtue of impiety is necessary greater than that of impiety, and the glory of redemption transcends even Edenic innocence. In a word, confirmed (because voluntary and tested) conformity to the divine will is, in truth, the only perfect happiness in the universe—and by reason of God's own nature this must be the case; and this means only that supreme love to God is the sole unalloyed bliss. All who fall short of this, therefore, whether in this world or the next, are proportionately miserable by the very constitution of their being. The atonement sprang from the pure love of God, and is calculated to restore a reciprocity of it in the human breast. Its eventual failure in any man is the final perdition.

God, we repeat, doubtless could have obviated the consequences of man's fall by some less costly means, or he might, we presume, have arbitrarily prevented man's sin altogether; but we see no way by which he could so effectually have exhibited his infinite and ceaseless love for the race as by sending his Son to die for its salvation. At all events, this is the method of redemption which he has actually chosen, and we feel compelled to believe that he selected this in order to manifest the full extent of his interest in his fallen creatures. The catastrophe, we suppose, was permitted in order that the remedy might be possible; and both illustrate the magnitude of the divine nature in the highest conceivable degree.

We are not deterred from this explanation of the atonement by the Socinian abuse of it, which represents Christ as dying, like a mere hero, for the sake of example to his fellows. Nothing short of self-sacrifice of any part of God will satisfy the conditions of our view. The offended and injured parent must himself intervene for the rescue and recovery of the contumacious and ruined child. The undying love of the Creator only can save the lost creature. It is this sublime devotion alone that can conquer the rebel and reform the depraved. The God-man is essential no less as a crowning attraction upon the cross than as a model in the pathways of life. The atonement extends from the manger to the sepulchre; and it is divinity that lends it all its commanding lustre.

Not in the above view of God's fatherly feelings towards the sinner do we overlook his hatred of sin. But this latter we regard as rather an emotion of grief and regret (humanly speaking) than of resentment or indignation, as directed towards the person of the offender. We can only arrive at a just notion of the divine sentiments by comparing them with those of an earthly parent towards his repentant child. The soul of the latter is hateful, but the sinner is still loved with pity and benevolence. The temper and bearing of Jesus in his entire earthly career must beautifully illustrate this combination.

Additional Literature.—Bushnell, God in Christ, and other works (proceeds upon the purely speculative theory); Knapp, Christian Theology (reviews the leading opinions, and concludes that "God chose this extraordinary means from the impulse of his own benevolence"); Van Oosterzee, Christian Dogmatics (treats of its external relations only); Martensen, Christian Dogmatics (clearly contrasts Anselm's and Abelard's views, which respectively represent the severe and the benignant theories of all later discussions); Steinmeyer, Passion of our Lord (from the German, Edinb. 1879, p. 6 sqq; contains the latest positions and inclines to the satisfaction theory); Milley, The Atonement in Christ (adopts the governmental theory). See also the works cited by Duns, Vershmühlen, W. V. Payne, Malcolm, Theology, Index, s. v.; Darling, Cyclop. Bibliog., Index, s. v.; Low's English Catalogue, Index, s. v.; Poole, Index, s. v.; and other bibliographical works.

ATONEMENT, THE DAY OF, Modern Observance of. In the treatise Hilchoth Taharah, c. 1, 2, we read, "At this time, when there is no temple and we have no altar, there is no atonement but repentance. Repentance atones for all sins; yea, though a man be wicked all his life and repent at last, none of his wickedness is mentioned to him (Ezek. xxxiii, 12). The Day of Atonement itself also atones for them that repent (Lev. xvi, 30)."

Without considering the contradiction contained in this statement, we will mention the fact that the rabbi, in spite of repentance and the Day of Atonement, have felt the need of something more, which would a little better resemble real sacrifice than atonement; and hence has arisen the custom of sacrificing a cock on the eve of that solemn day. The following account of this custom is given in the Pentateuch: "Order of the Atonements. On the eve of the Day of Atonement the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also a cock, on account of the child. The father of the family first makes the atonement for himself—for the high-priest first atoned for himself—then for his family, and afterwards for all Israel." The order is as follows: He takes the cock in his hand and says these words:

"The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of the shadow of death and led them out of their bands asunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of goodness, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble; he saveth them out of their distresses. He sendeth his word and healeth them, and delivereth them from their destructions. Oh, that men would praise the Lord for his wonderful works to the children of men (Psalm xvii) ! If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness the he is gracious unto him, and saith Deliver him from going down to the pit; I have found a ransom" (Job xxx, 28).

While moving the atonement round his head, he says,

"This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and peace into peace."

He then begins again at the words, "The children of men," and so he does three times. Then follow the various alterations that are to be made, when the atonement is for a woman or another person, etc., and there is added "as soon as one has performed the order of the atonement, he should lay his hands on it, as the hands of the high-priest discharges the duties of his office before the destruction of the second Temple is read and heard, and the ceremonies of the day close with the words "Next year we shall be in Jerusalem." (B. P.)

Atri, in Hindo mythology, were certain deities emanating from Brahma, whom he invested with the power of creation.

Atrapos, in Greek mythology, was one of the Parcae, or Fates; and it is she who cuts the thread spun by the other two, Clotho and Lachesis, who is the bringer of death. She is generally represented as a woman with a pair of scissors. See PARCA.

Attbeira, in the mythology of the Antilles tribes, was worshipped by the ancient inhabitants of Hayti as the mother of the omnipotent, unseen Being. Her servants were protecting spirits of the seasons, of hunting, of health, of fisheries, etc.
ATTACANTI

Attacanti (or Atavanti), Giacomo, an Italian ecclesiastic, was a Servite and of a noble family in Florence, and distinguished for his genius and acquirements. Cosimo de’ Medici made him professor of theology at Pisa, and the pope appointed him general of his order. He collected a library of more than three thousand volumes in his convent at Pisa, and died at the age of eighty-one (in 1607), leaving many works still in MS., both in Italian and Latin; among them an immense work in twenty-five volumes, called Ager Domini, containing the treasures of wisdom and divine knowledge.

Attacanti (or Atavanti), Paolo, an Italian writer, was a monk of the Order of the Servites, born of a noble family of Florence, who entered the order in 1427. He acquired early a high reputation, and taught theology at Sienna; was made provincial of the province of Tuscany; and was charged by Pius II with the direction of the Hospital of the Holy Spirit at Rome. He quitted this employment and retired to Florence, where he died in 1499, aged eighty. His works are, Dialogus ad Petrum Medicum, de Origeni Ordinis Servorum (1471); —Vita B. Joachimi et Francisci, Servatorum, Ord. Serv., MSS.; —Breviarium Decr. Decret., Setti, etc.; —Thesaurus Concessoriorum (Milan, 1479); Letters; Sermones; Comment. in XII Prophetae Minores, et in Apocalypse, S. Johan. (1583); —Sermones de Sanctoribus; —Breviarium Tomis Juris Canonici (Milan, 1479); —Quadragesimale de Reditu Pecatorum ad Deum (ibid. ed.); —Expositio in Paulinos Pontificiales (ibid. ed.). He wrote many other works, none of which have been printed. —See Mag. Biblioth. Ecclesi. p. 694; Hofer, Nover. Diop. Generale, &c. v.

Attachment. Letters of Attachment are letters, added to others, to put the latter in execution. Sometimes they were called letters-potent, and were required in France and elsewhere before the papal bulls, etc., could take effect within the kingdom. See De Ferreri, Dict. de Droit et de Pratique.—Landau, Ecclesi. Dict. s. v.

Attah chonen (i. e. thou favorer). See SHEMOKONER ESHKIH.

Attah gibber (i. e. thou art powerfull). See SHEMOKONER ESHKIH.

Attah kadoah (i. e. thou art holy). See SHEMOKONER ESHKIH.

Attala (or Attallas), Sr., second abbot of Bobbio (Bobbiam), was born in Burgundy. He first entered the Monastery of Lerins, and afterwards that of Luxeuil, where his friend St. Columbanus presided, whose fortunes he followed. In the year 612 Columbanus founded the Monastery of Bobbio, in the Milanese, and became the first abbott; and, upon his death, Attala was elected to succeed him. Many of his monks, finding the strictness of his rule to bear heavily upon them, withdrew; but several were induced to return by the miserable death which had overtaken some of their fellow-relatives. He died March 10, 627. See Baillet, March 10.

Attalia. The situation of this place made it a natural port of the adjacent region, and hence Paul readily found here a vessel coasting to Antioch, in Syria. See Lewin, Life and Letters of St. Paul, i, 155.

Attalus, Sr., one of the martyrs of Lyons in 577.

Attardi, Bonaventura, an Augustine monk, was born at St. Philip of Agire, in Sicily, and became professor of Church history in the University of Catania. In 1578 he was made provincial of his order in Sicily and Malta.

Attardi, Pietro, a learned priest of the Oratory, was born at Girgenti, in Sicily, in 1645. He XI.—9

was a man of intense application to study, taking no other sleep than he could get with his head resting on his books. His vast abilities and learning, and extraordinary memory, caused him to be much employed by his bishop in difficult matters. He died in 1714, leaving, among other works, Lecture et Antiphons SS. Gregorii et Gerlandi, Episcop. Apgreg. Agrippinorum, a S. C. Ritual approbatus et laudatu.

Attavanti. See ATTACANTI.

Atttenborough, Thomas Beardsley, an English Congregational minister, was born at Ilkestone in March, 1810. He had not the advantages of Christian nurture, and underwent many trials in his attempts to serve God. Against the wishes of every relative he had, in his seventeenth year he openly professed Christ, connected himself with the Wesleyan Church, and began to preach. In 1840 he adopted Congregational views, and did his first pastoral work at Hope Chapel, Wigan. He first settled at Sedbergh, and removed to Brampton, where he was ordained. In 1849 Mr. Attenborough accepted the pastorate of the Church at Winslow, Bucks, where he labored nine years, and then removed to Newark-on-Trent. Here he devoted his best powers to the Church until stricken down by paralysis. Mr. Attenborough died Sept. 25, 1874. He was a man of catholic spirit; a special friend of the humber classes. See (Lond.) Cong. Year-book, 1875, p. 210.

Attakahā is the title of a commentary on the sacred books of the Buddhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B.C. 104 to B.C. 76, when it was committed to writing in the Island of Ceylon. The commentary was written by Budhagaha, at the ancient city of Anuradhapura, in Ceylon, A.D. 420. See Hardy, Eastern Monachism, p. 1, 157, 171, 187.

Attigny, Councils of (Concilium Attignacensium), held at Attigny, a town of France, on the river Aisne, north-east of Rheims.

I. A.D. 765, provincial, under Pepin.
II. A.D. 822, at which the emperor Louis did public penance, especially for his cruelty to his nephew Bernard.
III. A.D. 834, November, under Ludovicus Pius, a synod of "the whole empire," passed some canons on behalf of the Church, and referred a criminal case, brought before them by the emperor, to the State tribunal.

Plan of the City and Port of Attalia (Attalos).
ATTILLY

COUNCIL OF (Concilium Attillense), was held at Attilly, a village near Narbonne, A.D. 902, in which it was declared that the Church of the Holy Virgin (called Quadraginta) did not depend on the Church of Crazy (Gallia Christi, vi, 192).

ATTINGIANA, a Christian sect which originated in the 8th century. They solemnized baptism, not with the words of institution, but with the words "I am the living water;" and in the Lord's supper they added to the words "Drink ye all of it" the word "Take."

ATTIICIANESIUM, CONCILII. See ATTIGNAC, CONCILII.

ATTIRET, JEAN DEXIS, a French Jesuit and painter, was born at Dale, July 7, 1702. He studied at Rome, and had already produced some good pictures when he entered the Society of the Jesuits at Avignon. In 1737 he went to Peking, China, at the solicitation of the French Jesuit missionaries stationed there, and was employed by the emperor Kien Lung. He died at Peking, Dec. 8, 1756.

ATTIS (or ATYS), a beautiful Phrygian shepherd and priest of the goddess Cybele, who was deified after his death and worshipped as the sun. Julian calls him the great god Attis, and Lucian mentions a golden statue of Attis placed among those of Bendis, Anubis, and Mithras, who were all adored as the sun. He is often represented with Cybele in ancient monuments, and is sometimes pictured alone, holding a pastoral pipe in his right hand and a crook in his left.

ATTO, THE BLESSED, was a native of Badajoz, Spain, according to some, or of Florence, according to other writers, general of the Order of Vallombrosa, and raised to the see of Pistoia in 1133. After governing the Church for twenty years, he died in 1158. He wrote, Life of F. Gaudentius, the founder of his order (Madrid, 1612 (?)—Life of St. Bernard, Abbot of St. Sernus, Bishop of Parma and Card. —Qua S. Bernardus, etiam Cardinalis Existent, pro sua Religioni generis:—Letters:—On the Transition of the Relics and of the Miracles of St. James the Apostle. See Antonio, Bibl. Hosp. ii, 16; Negri, De Script. Florent. p. 72.

ATTOR (or Hatton), an Italian prelate, who was made in 915 bishop of Vercelli, in Piedmont, and died about the year 900, is the author of Statuta Ecclesie Vercellensis; Collectio Coronarum; De Pressuris Ecclesiasticis; Polypticus (polipticos, so called from its various contents)—A Commentary on Paulus's Epistles; Lais Arcanum. Some of these writings were published by D'Achery in his Spicilegium; a complete edition was published by count Buont di Signore (Vercelli, 1768, 2 vols. fol.). See Herzog, Real-Encyclop. s. v.; Natalis, Hist. Eccles. vi, 192; Oudin, Suppl. Script. Eccles. p. 805; Dupin, Nouvelle Bibl. vii, 37. (B. F.)

Attributes of God are the several qualities or perfections of the divine nature. Some distinguish them into the negative, and positive or affirmative. The negative are such as remove from God whatever is imperfect in creatures; such are infinity, immutability, immortality, etc. The positive are such as assert some perfection in God which is in and of himself, and which in the creatures in any measure is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative; absolute ones are such as agree with the essence of God—as Jehovah, Jah, etc.; relative ones are such as agree with him in time, with some respect to his creatures—as Creator, Governor, Preserver, Redeemer, etc. But the more commonly received distinction of the attributes of God is into communicable and incommunicable ones. The communicable ones are those of which there is some resemblance in men—as goodness, holiness, wisdom, etc.; the incommunicable ones are such as there is no appearance or shadow of in men—as independent, immutability, immensity, and eternity.—Buck. See those different articles in this work.

ATTWATER, HENRY S., a Protestant Episcopal clergyman of the diocese of Kansas, was born at Blanford, Mass., in 1714. He was ordained by bishop Hobart in 1829; labored faithfully and acceptably in the churches at Malone, Little Falls, and Mount Morris, N. Y., and in those at New Preston, Bethany, Kent, and Poquetannock, Conn. He died at Cedar Vale, Dec. 28, 1879. See Whittaker's Almanac and Directory, 1881.

ATTWOOD, THOMAS, a musical composer, was born in London in 1677. After receiving some elementary instruction, he was sent abroad to study at the expense of the prince of Wales, in 1788. He studied two years at Naples, and then proceeded to Vienna, where he became a favorite pupil of Mozart. On his return to Lon- don he became one of the chamber musicians to the prince of Wales. In 1790 he was chosen organist of St. Paul's, and the year following he became composer to the chapels royal. His court connection was further confirmed by his appointment as musical instructor to the duchess of York and afterwards to the princess of Wales. For the coronation of George IV he composed the anthem The King shall rejoice. In 1821 king George appointed him organist to the chapel of the prince of Wales at Brighton. Soon after the establishment of the Royal Academy of Music, Attwood was chosen one of its professors. He wrote the anthem O Lord, Grant the King a Long Life, which was performed at the coronation of William IV; and he was composing a similar work for the coronation of queen Victoria when he died, March 24, 1838. His services and anthems were published in a collected form, after his death, by his pupil Walmesley, and are frequently used in cathedral worship. See Encyclop. Brit. (9th ed.) s. v.

ATUM (or ATMU) was the Egyptian deity of the setting sun, or darkness. He was called the "Sun who reclines himself," and was represented as an erect human figure wearing a crown composed of an expanded lotus, surmounted with four upright feathers, like those on the crown of Amen-Ra. He was specially adored at Heliopolis in Lower Egypt. He is also called Tum (q. v.).

ATWATER, HORACE COWLES, a Presbyterian minister, was born at Homer, Cortland Co., N. Y., March 14, 1819. He studied for three years in the Yale Divinity School, and during these three years, being a licensed preacher of the Methodist Episcopal Church, preached in the villages of New York, New Jersey, and Pennsylvania. He then spent twelve years in ministerial work in connection with the Methodist denomination in southern New England, being ordained at Fall River, Mass., April 3, 1847. In 1857 he went to the West, and was employed for some years in evangelistic work under the auspices of the Congregational churches. His longest settlement was in Alexandria, O., from 1861 to 1867. He labored chiefly in North Carolina and Tennessee under the direction of the Presbyterian Church, and in 1870 settled in Elizabethtown, Tenn., as state supply of the Church there, but, after the presidential election of 1876, was dismissed from this relation as a penalty for his vote for president Hayes. He died at Elizabethtown, Feb. 7, 1879. See Obituary Record of Yale College, 1879.

ATWATER, JASON, a Congregational minister, was born in Mount Carmel Society, Hamden, Conn. He studied theology in the seminary of Yale College, and was ordained as pastor in Middlebury, Conn., Oct. 20, 1830. In November, 1834, he was dismissed from this charge. After the he resided for several years in New-town and Southbury, Conn., preaching to the Congregational churches in those towns. The latter days of his life were spent in West Haven, in the town of Orange, Conn. He died April 1, 1880. See Obituary Rec- ord of Yale College, 1880.
Atwater, Noah, a Congregational minister, was born at New Haven, Conn. He graduated at Yale College in 1774, where he was a tutor from 1778 to 1781. He was ordained pastor of the Church in Westfield, Mass., Nov. 21, 1781. His last sermon was preached on the twentieth anniversary of his ordination, and was published. See Sprague, Annals of the Am. Pulp., i, 587.

Atwater, William W., a Methodist Episcopal minister, was born at Burlington, Vt., Feb. 15, 1814. He experienced conversion in 1832, received license to exhort and preach in 1841, and in 1842 united with the Troy Conference. In 1850 he located in his native town, and for six years followed printing. He published a Vermont Directory and the Vermont Courier, a newspaper. In 1856 he was again admitted into the Conference, and continued to serve in the parsonate until 1871, when, being appointed secretary of the Vermont State Temperance Society, he retired to Burlington and commenced the publication of the Vermont Witness. He died Aug. 8, 1878. Mr. Atwater was a man of unceasing activity; he had a passion for work; was honest, fearless, pronounced, persistent, and a champion in the temperance reform. See Minutes of Annual Conferences, 1879, p. 44.

Atwell, James, a Methodist Episcopal minister, was born at Montville, Conn., June 11, 1737. He experienced religion early in life, and in 1762 entered the travelling connexion of the Oneida Conference. In this relation he labored until a few years before his death. Mr. Atwell excelled as a pastor; visiting the lowly, warning the ungodly, comforting the poor and distressed, and enlightening the doubting. He was a man of warm affections, sound common-sense, and well versed in theology. See Minutes of Annual Conferences, 1860, p. 167.

Atwell, John, a Methodist Episcopal minister, was born at Grafton, N. H., March 26, 1788. He experienced conversion in early life, and in 1810 entered the East Maine Conference, in which he labored faithfully until 1859, when he became superannuated, and retired to Orono, Me., where he died, May 30, 1868. Mr. Atwell was a practical, diligent, devout, fluent, accepted minister. See Minutes of Annual Conferences, 1869, p. 142.

Atwell, Paul P., M. D., a Methodist Episcopal minister, was born at Haverhill, N. H., March 28, 1801. He experienced religion at the age of twenty-three while pursuing a medical education; received license to preach in his twenty-eighth year; and in 1833 entered the Troy Conference, which he served faithfully for fourteen years, and then, on account of infirmity, resumed the practice of medicine. In 1850 he retired to Schuylerville, where he died, June 13, 1873. Mr. Atwell was a good man, true to God and his Church. He was an able minister, and much beloved. See Minutes of Annual Conferences, 1874, p. 65.

Atwill, William, a Protestant Episcopal clergyman of the diocese of Western New York, was born in Elmira, N. Y., and was ordained as a priest in the Diocese of Long Island. He was rector of St. John's Church, Bath, N. Y., from 1866 to 1887, and was later a rector of St. Andrew's Church, Bath, N. Y., from 1887 to 1897. He died in 1897. He was known for his eloquence and his dedication to the Church.

Atwood, Anson S., a Congregational minister of Connecticut, was born at Woodbury, Aug. 1, 1790, and graduated at Yale in 1814. After spending some time in home missionary labor, he accepted a call from the Church at South Mansfield, where he was ordained in 1819. This was his only pastorate—one of almost forty-three years. During this period, he had seven revivals, and received into the Church four hundred and twenty-one persons. He died at East Hartford, July 22, 1866. Mr. Atwood was firm in his convictions of duty and in his opinions, a faithful preacher and laborious pastor, with a slight dash of eccentricity in his manner. See Cong. Quarterly, 1866, p. 389.

Atwood, John, a Baptist minister, was born at Hudson, N. H., Oct. 8, 1736. He was a graduate in the theological class connected with Waterville College in 1822. For two or three years subsequent to his graduation he preached as a supply in Readfield, Me., and in New London and Pittsfield, N. H. His ordination took place in New Boston, N. H., May 18, 1825. Here he was at one time a selectman, and subsequently became pastor of the Church in Fanchester, and held the office one year; then removed to Hillsborough, where his ministry covered a period of seven years. About the year 1847 he was elected State treasurer, and was in office six years, during a part of which time he served as chaplain of the State–prison. The Democratic party in New Hampshire, in 1851, nominated him as their candidate for governor of the State. Having given offence to the party by the utterance of his free-soil sentiments, he was abandoned by them. For about twenty years he lived on his farm in New Boston, occasionally preaching, as opportunity presented, until his death, which occurred April 29, 1873. Mr. Atwood was highly respected for character and talent. See Supplement No. 1 to the Colby University Hist. Record, p. 6. (J. C. S.)

Atwood, Thomas, a Baptist minister, was born at Plymouth, Mass., not far from the year 1810. In early life he followed the sea, and became first officer of several merchant-ships. Soon after the excitement connected with mining in California commenced, he went, in 1849, to the Pacific Coast, with a company made up of persons residing in the Old Colony, and there he remained for ten years. While there he was ordained to the work of the ministry, and spent several years in this capacity at Stockton, and labored as an evangelist among the miners. In 1859 he came back to the East, and for nearly twenty-five years he devoted himself, with but little cessation, to his ministerial work. His settlements, during this period, were in each of the New England states, Vermont and Maine excepted, and in the State of New York. He met with abundant success as a preacher of the Gospel, and witnessed repeated revivals of religion. He died at Marshfield, Mass., in the summer of 1880. See The Watchman, Sept. 16, 1880. (J. C. S.)

Aubemont, Jean Antoine, was a Dominican of the Low Countries, who took the habit at twenty years of age, in 1632, at Ghent. He studied at Cologne, and taught philosophy at Louvain, where he took his doctor's degree in 1632. Afterwards he was made apostolic missionary in Holland. He died suddenly in 1666, leaving many works, among them, Orationum Per. Tomam de Aquino (Louvain, 1639, 4to).—Druidibus quaeris de Primatu, Authoritate, et Infallibilitate R. Pont. Tridentatur, Lovainenses, etc. (Liege, 1652, 4to).—Praemissae Historiae Apud Hieronymum et Etiam de Hostieitate Ecclesiast. Declarationem Parisiis, 1652, facsim. (Cologne, 1683, 8vo).—A new edition of the Life of St. Rose of Lima, by P. Leo (Louvain, 1688, 12mo), etc.

Aubert, St. See Audebertus.

Aubert, bishop of Avranches, lived in the early half of the 8th century. He founded Mont St. Michel, with which according to the custom of the time of leg- end is connected. Here he at first established a monastery; then the Benedectines. The body of St. Aubert was interred at Mont St. Michel. Being discovered more than three hundred years later, these remains attracted numerous pilgrims, among others Louis XI, who established on this occasion the Order of St. Michel. See Hoefer, Nouv. Dict. Générale, s. v.
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Aubert, Augustin, a French portrait, historical, and landscape painter, was born at Marseilles in the year 1781. His principal subjects are from sacred history, and are held in considerable estimation in France.


Aubert, Michel, a Parisian painter and historical engraver, was born in 1700. He died in 1757. Some of his principal plates are, The Circumcision, after Ciro Ferri.—St. Francis, after Guido.—The Reconciliation of the Exiles, after C. Leblanc.—Portraits: Edmund, Queen of England; Charles Emmanuel, Duke of Savoy; Charles Stuart.

Aubery, Antoine, a celebrated French parliamentary advocate, died in February, 1655. He published, a General History of the Cardinals (vol. i, 1642). In the following years he published four other volumes, and dedicated all to cardinal Mazarin, who, in return, granted him a pension. In 1649 he published a work on the pre-eminence of the kings of France over the emperor and the king of Spain—a Life of Cardinal Joyeuse (1634)—a Life of Cardinal Richelieu (1660)—a Treatise on the Dignity of Cardinal (1678)—a Treatise on the Pope (cit. 1678)—and a Life of Cardinal Mazarin (1695). See Biog. Universelle, iii, 5; Dupin. 17th Cent.

Aubespine, Gabriel de l’, a French prelate, was born in Paris, Jan. 26, 1759. He was the son of Guillaume d’Aubespine, baron of Châteaueneuf. In 1604 he succeeded his kinsman, Jean d’Aubespine, in the bishopric of Orleans. He inherited a talent for negotiation, and a spirit so successful that many affairs were intrusted to him. He assisted at the assembly of the bishops of the province of Sena in 1612, and there signed, with regret, the condemnation of the famous book of Richer. He died at Grenoble, Aug. 15, 1630. He wrote, De Veteribus Ecclesie Ritus (1623):—De L’ancienne Police de l’Eglise sur l’Administration de l’Eglise;—Notes upon the canon of the several councils collected by Labbe:—also Notes upon Tertullian and upon Ophthalmia of Milevia. See Hoefer, Nouv. Biog. Generale, s. v.

Aubin, St., bishop of Angers, was born at Vannes, Brittany, in 469. He retired to the Monastery of Cincilias, since called Tintillant, of which he afterwards became abbot, and held that office for about five years. In 528 the people of Angers almost forcibly compelled him to become their bishop, in which capacity he attended several councils; and signalized himself by his zeal against incestuous marriages, especially at the third Council of Orleans. He died in 550, and was buried first in the Church of St. Peter, but was afterwards translated to the Church of St. Stephen, and then forward called St. Aubin’s. He is commemorated March 1, the day of his death, and June 30, the day of his translation. See Baillet, March 1.

Aubin, Gabriel Jacques, a Parisian historical painter and engraver, brother of Augustin, was born in 1724. He engraved some plates from his own designs, the principal of which are, Six Statues of the Christian Virtues.—View of the Louvre Exhibition of Paintings in 1758.

Aubin, N., a French writer and Protestant minister, was born at Loudun near the middle of the 17th century. He took refuge in Holland after the Revocation of the Edict of Nantes; and published a translation of the Life of Michael Roger, by Brandt, in 1698:—Dictionnaire de Marine (Amsterdam, 1702):—Histoire des Dribbes de Loudun; ou, De la Possession des Religieuses Ursulines, et de la Condemnation et du Supplice d’Urbain Grenier, Curé de la même Ville (ibid. 1658). This author is said to have met with a great deal of success, was afterwards published under the titles of Crues Effets de la Vengeance du Cardinal de Richelieu (ibid. Roger, 1716), and Histoire d’Urbain Grandier (ibid. 1730). See Hoefer, Nouv. Biog. Generale, s. v.

Aubrey, Thomas, a Welsh Wesleyan minister, was born at Cefn-coed-y-emer, near Merthyr-Tydvild, May 13, 1868. He was received into the ministry in 1826; soon took a prominent place among the most popular preachers of his native land; was appointed chairman of the North Wales District in 1854; continued in that capacity for eleven years; devised the North Wales Chapel Loan Fund for the relief of encumbered Church property; became a superintendent in 1865; and died at Ely, Nov. 15, 1877. "He was truly a great man, a mighty preacher, a faithful, wise, and loving pastor. His mental faculties were vigorous, penetrating, inductive, and logical. His application to study was intense, and of theology and philosophy he had a clear and comprehensive knowledge. God had endowed him with a remarkable eloquence—an eloquence calm and subdued, at other times vehemence and elevated. His native language he studied, its genius he admired; he discovered much of its neglected wealth, and wielded its oratorical force with ability and energy."—See Minutes of British Conference, 1868, p. 11.

Aubriot, Jean, a French prelate, belonged to the family of the provost of Paris, Hugh Aubriot, and was raised to the bishopric of Châlon-sur-Saône at the commencement of the year 1386. He gained great favor with the duke Eudes of Burgundy, who greatly approved of this prelate. He died in 1401, and in 1439, had made Aubriot the executor of his will. Aubriot died about 1357. See Hoefer, Nouv. Biog. Generale, s. v.

Aubry, Jean Baptiste, a French Benedictine of the Congregation of St. Vannes, was born at Deyvillier, near Epinal, in 1836, and became prior of the house of Commercy. He died about 1895. His works are, Questions Philosophiques sur la Religion Naturelle:—L’Histoire des Auteurs Stoques et Eclectiques:—Questions Metaphysiques sur l’Existence et la Nature de Dieu.

Auburn Theological Seminary. See Seminaries, THEOLOGICAL.

Auch, Council of (Concilium Aureum), was a council of the province called by Hugo the White, legate. It was ordered that all the churches of Gascony should pay a quarter of the tithe to the cathedral, St. Orens and a few others being exempted. See Labbe, Concil. ix, 1195.

Auchmuty, Samuel, D.D., a missionary of the Church of England, was born in Boston, Mass., in 1721. His father, Robert Auchmuty, a Scotchman, was a lawyer, and for several years a judge in the Court of Admiralty. Samuel received his education at Harvard College, graduating in 1742. Five years after he was ordained deacon by the bishop of London, and received an appointment as missionary from the Society for the Propagation of the Gospel in Foreign Parts. He became assistant to Dr. Barclay, rector of Trinity Church, New York city; and, also, was catechist to the colored population, entering upon his duties March 8, 1748. St. George’s Chapel in Beckman Street being opened in 1752, Mr. Auchmuty and the rector supplied the two churches, and both in 1764, he succeeded the late Dr. Barclay, deceased; and shortly after his induction St. Paul’s Chapel was opened for public worship. When the Revolution opened, he espoused the cause of the royal government. The American army having taken possession of the city of New York, April 14, 1776, he removed with his family to New Brunswick, N. J., where he remained until the British army, under general
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H owe, regained possession of New York, in September following. Being anxious to reach the city, on account of loss of property by fire, he vainly sought to pass the American lines. Compelled to escape by night, his health suffered from the exposure; and this was eventually the cause of his death, which occurred in New York city, March 4, 1777. See Sprague, Annales of the Amer. Pulpit, vol. 1, p. 127.

Auctor, a bishop, of whom nothing further is known, is remembered as a saint in Bede's Martyrology on Aug. 9.


Audactus. See ADACTUS.

Audard, St. See THODARUS.

Audax (saint and martyr) was originally a magician, but is said to have been converted by St. Anthoni, a Ro- man virgin, and suffered for the faith by order of Faustianus, governor of the country of the Sabines, who had wished to employ him against that saint. See Bail- let, July 9.

Audebert, Ann, a martyr, was taken, on her way to Geneva, and brought to Paris; and there, by the council, adjudged to be burnt at Orleans, in 1849. When the rope was put around her neck, she called it the wedding girdle wherewith she was to be married to Christ. See Fox, Acts and Monuments, iv, 405.

Audebertus (Aubertus, Aubertus, Aub- ort, or Hauert, probably the same originally as Alber), St., bishop of Camrât and Annas in 668, is said to have been very charitable and religious. He founded many churches, and died in 668. He is comemo- ratored on Dec. 16.

Audenaerd (or Oudenaarde), Robert Van, a Flemish painter and engraver, was born at Ghent in 1663, and died there in 1745. He studied first under Francis Van Mierop, and subsequently with John Cleer. When quite young, he visited Rome, and studied with Carlo Maratti, under whose instruction he became a reputable historical painter. He painted several pic- tures for the churches of Ghent, among which is the great altar-piece in the Church of the Carthusians, representing St. Peter appearing to the monks of that order, considered his best work. In the Church of St. Januarius in a picture of St. Catherine Refusing to Worship the False Gods. The following are some of his principal plates: Portraits — Cardinal Sacripinti (1693); Cardinal Taruri; Cardinal Ottoboni. Subjects after different Italian masters — Hagar in the Desert; The Sacrifice of Abraham; Rebecca and the Servant of Abraham; David with the Head of Goliath.

Audentius, a Spanish bishop and theologian, probably lived in the second half of the third century. According to Gennadius, he wrote a treatise De Fide aedius Hereticos, in which he vindicated the Trin- ity against the Manicheans, Sabellians, Arians, and Photinians. See Hoefer, Nouvelle Biographie Géné- rale, v.

Audhumbia. See AUDHUMLA.

Audience, a court formerly held by the archbishops of either province of England; that of Canterbury was removed from the palace to the Consistory Place of St. Paul's. All cases, whether contentious or voluntary, which were reserved for the archbishop's hearing were tried here; and the evidence was prepared by officers called auditors. When the court was no longer held in the palace, the jurisdiction was exercised by the mas- ter and official of the Audiencia. He is now represented by the vice-general, official of the Archbs and Audiencia, whose court was held in the hall of Doctors' Com- mons.

Audifax (saint and martyr), was the son of St. Marius and Martha, also martyrs. He is commemorated on Jan. 20.

Auditor, in ecclesiastical phrase, is (1) a judge of the tribunal of the Rota at Rome; (2) of the Apostolic Chamber at Rome (Auditor Caerum Apostolicam); (3) of the court at Rome.

Auditory. (1) A parlor. (2) The alley of the cloister in which the Cluniacs and Cistercians kept the school of novices.

Audley, Edmund, an English prelate, was educated at Lincoln College, Oxford, and in 1463 took the degree of A.B. In 1471 he became prebendary of Faren- don in the Church of Lincoln, and in October, 1475, attained a like prebendary in the Church of Wells. In the same year, on Christmas-day, he was made archdeacon of the East Riding of Yorkshire; in 1480 he was promoted to the bishopric of Rochester, and in 1492 was translated to Hereford; thence to Salisbury in 1502. About this time he was made chancellor of the Most Noble Order of the Garter. In 1518 he gave four hundred pounds to Lincoln College, and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salisbury. He contributed also to St. Mary's Church in Oxford. He died Aug. 23, 1524, at Ramsbury, in the County of Wilts.

Aud nominal. See OUEN, St.

Audomar. See Osma, St.

Audradius Modicus, chorosignis of Sens, lived in the 9th century, and is chiefly celebrated for the visi- ons which he claimed to have had relating to the sus- pension of the intestine hostile then prevailing in France. He visited Rome on that errand in 849. He was deposed, together with the other Gallican chorosignis, by a Council of Paris. His prophecies, or visions, were committed to writing, and will be found in Duchesne's Collection of French Historians, and in the Collection of Dom Bouquet, viii, 389. See New General Biographi- cal Dictionary, p. 338; Hoefer, Nouvelle Biographie Générale, v.

Audran, Benoît, a French engraver, was born at Lyons in 1661, and was the second son of Germain Au- dran, from whom he at first received instruction. He afterwards studied under his uncle, the celebrated Gérard Audran. He was a member of the Academy of Painting, and was appointed engraver of the Mint. He died in 1721. The following are some of his principal religious subjects after various masters: The Baptism of Jesus Christ; The Rope of Dejounia; Moses and the Brazen Serpent; The Saviour with Martha and Mary; St. Paul Preaching at Ephesus; The Elevation of the Cross.

Audran, Charles, a Parisian engraver, brother of the elder Claude, was born in 1594. He visited Rome, when quite young, for improvement. He after- wards returned to France and settled in Paris, where he had wonderful success. He died in 1674. The following are a few of his principal sacred subjects after different masters: The Baptism of Christ; The Stoning of Stephen; The Conception of the Virgin Mary; The Virgin Mary and Infant Jesus Treading on the Serpent.

Audran, Claude, a French painter, third son of Claude, Sr., was born at Lyons in 1644, and died at Paris in 1684. He was employed by Lebrun in sev- eral sketches. His principal sacred pictures are, The Beheading of John the Baptist, and The Miracle of the Five Loaves. See Hoefer, Nouve. Biog. Générale, v.
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Auderan, Gérard (or Gérard), a celebrated French engraver, the son of Claude the elder and the nephew of Charles, was born at Lyons in 1640. He probably studied under Carlo Maratti. He resided in Paris three years, and executed a portrait of Clement IX, which gained him so much reputation that the great Colbert, himself a liberal patron of the arts, invited Audran to return to Paris. After his return, he was seen carousing with the engraver to the king. He may be said to have carried the art to its highest perfection, especially in his large historical plates. He died in 1703. The following are a few only of his principal plates: Portraits and subjects from his own designs—Pope Clement IX, of the family of Raspeigulli; Andrea Ar- gol, Marchese di Torcelli; St. Paul Walking on the Sea; The Woman Taken in Adul- ter y; The Descent of the Holy Ghost. See Spooner, Bibi. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Bibl. Générale, s. v.

Auderan, Jean, a French engraver, was born at Lyons in 1667. He was the brother of Benoît, and the second son of Germain Audran. In 1707 he was appointed engraver to the king, with apartments in the Gobelin. He gained a high reputation, and died in 1756. He engraved some of the chief sacred works after various masters: Our Saviour in the Dark Preaching; The Infant Saviour Regarding the Cross Presented by Angels; The Miracle of the Loaves; The Resurrection of Lazarus; The Resurrection of Christ; The Descent from the Cross; The Disciples at Emmaus. See Spooner, Bibi. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Bibl. Générale, s. v.

Auderan, Louis, a French engraver, third son of Jermaine, was born at Lyons in 1670. He first studied under his father, but finally under his uncle Gérard. He died at Paris in 1712. His chief sacred work is The Massacre of the Innocents. See Hoefer, Nouv. Bibl. Générale, s. v.

AUDRY. See ALDRICUS.

Audry (or Etheldreda), saint and virgin, queen of Northumberland and abbess of Ely, was the daughter of Anna, king of the East Angles, who was slain in battle by the pagans in 634. Although twice married—first to Tumbert, a king of the East Angles, and secondly to Egfrid, king of Northumberland—she preserved, as has been said, her virgin state, and obtained leave of her second husband to retire into the monastery of Beltingham. She afterwards built a monastery on the Isle of Ely, in the river Ouse, which had been granted to her by Tumbert. Thomas of Ely, in his Historia Elenisii, says that this took place in the year 673, and that St. Audry collected both monks and nuns, and was made first abbess by St. Wilfrid of York. She died June 29, 679, and was honored by the Church of England as a saint within a short period of her death. See Bailliet, June 23; Anglia Sacra, 1, 594; Godwin, De Prax. Angl. p. 247.

AUDRY (St.) OF SENS. See ALDRICUS.

Audumla (or Audhumbla), in Norse mythology, was a cow which arose when the ice in Ginnung-ga, the Northern Chaos, thawed. This cow licked the salt icebergs and thus created the first god, Buri, the latter produced Börr, who was the father of Odin. The giant Ymir was nourished by her milk.

Audur, in Norse mythology, was the son of the dark Nuit (night) and of Naglari (air or ether). It is unknown in what relation his name, Audur (matter), stands to the doctrine of the creation.

Aufer, John Gottlieb, S.T.D., a missionary bishop of the Protestant Episcopal Church for Cape Palmas, Africa, and parts adjacent, resided, in 1865, in Gambier, O, and the year following removed to Philadelphia. In 1867 he was appointed missionarv to Cape Palmas; in 1870 he was also appointed to St. Carol's, and in this station was elected, in 1872, bishop of the African Mission. He was consecrated in St. John's Church, Georgetown, D. C., April 17, 1870. He died Feb. 16, 1874, aged forty-one years. See Prof. Episc. Almame, 1875, p. 144.

Auerbach, David, a Lutheran theologian of Germany, was born at Limburg, Sept. 2, 1668. He studied at Leipsic and Wittneben, was in 1624 bachelor of theology, and in 1639 professor extraordinary. In 1640, when he was called as superintendent to Borna, he received the degree of doctor of divinity, and he died April 14, 1647. He wrote, Dissertatio Theolog. de Regi- lione Coegendi (Lipsiae); De Tractationibus Scripta Pontificiorum (ibid.); —De Vitis Christianorum Oppositis Votis Monastici (ibid. 1624); —De Dicto Hab- dice, ii, 3 (ibid. 1635); —Requiesci Tractatus Calculini quem M. Hever. Jungerhöfer, Apostata, de Janua Clau- sisa ex Joh. xx edidit (ibid. 1637). See Witte, Dic- trium Biographicum. (B. P.)

Auerbach, Isaac Levin, a Jewish rabbi of Germany, was born at Inowraczlaw, in the duchy of Posen, about the year 1785. His primary education he received, according to the custom of the time, in the Talmudic schools of his country. At an early age he went to Berlin in order to acquire a more liberal education. For a long time he stood at the head of a Jewish girls' school in Berlin and for one forty years he was the leader of the Btder Society. He was one of the first to introduce regular preaching into the German synagogues, and for over a quarter of a century he acted as preacher of the synagogue at Leipsic. He died at Dessau, July 6, 1858. He published, Sinus dei sollicitio, a very fine work on Hebrew and cabalistic language for which he received the diocese of Berlin, the order of a doctor of the reverend father in Berlin, and the order of an honorary officer in the imperial service. He died at Dessau, July 6, 1858. He published, Sinus dei sollicitio, a very fine work on Hebrew and cabalistic language, 1833, etc. See Fürst, Bibl. Jud. i, 72; Kayserring, Bibliothek jüdischer Kanonlehrer, i, 19 sq.; Philippus, Bibl. ed. A, p. 189; Allgemeine Zei- tung des Judenthums, 1833, p. 571; Zunz, Monatsage, p. 38. (B. P.)

Augendus, a Carthaginian (Cyprian, Ep. 41) who joined against Cyprian in the faction of Felici- nunus. In Epist. 42 he is excommunicated by bishop Caldonius, along with Repostus, Irene, Paulus, So- phonius, and Solissius. Possibly the same Augendus (id. Ep. 44) reappears as a deacon of Novatians sent to Come by the bishop of Sutri under the name of Mutius. In his case he would, after his excommunication, accompany Novatus to Rome and join Novatian, and return, as Novatus did, to push the Novatianist cause against Cyprian.

Auger, Edmond, a French Jesuit, was born in 1530 at Allemann, in the province of Tuyeres. He became a Jesuit at Rome under St. Ignatius. He taught classical studies in Italy, and went to France in order to devote himself to the conversion of the Protestants. He was arrested at Valencia by the baron Des Adrets, and condemned to be executed, but was finally saved on account of his eloquence and power. One can but admire his zeal at Lyons in the midst of the pestilence. He became confessor and preacher of King Henry III, after whose death his superiors sent him to Italy. He was very fierce against the Huguenots, whom he tried to convert by all means. That he converted 40,000 Huguenots near Lyons is more than exaggeration. He died at Como, June 17, 1591. He wrote, Le Pédagogue d'Armés au service de l'Arme divine par lequel il propose de réveiller et achever heureusement une bonne guerre victorieuse de tous les ennemis de son État et de l'Église (Lyons, 1658): —Des Souvenans de L'Eglise Catholique (Paris, 1657): —Catechismus Parvus, h.e. Summa Doctrine Catholique, Oracle et Loitine (Lyons, 1832): —Metaphysique sur le sujet des Pénitents (Paris, 1844): —Dictionnaire Roma-
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num cum Rubria Gallicis (ibid. 1588). See Bailly, Histoire de la Vie d'Edm. Auger (Paris, 1632); Dorigny, Vie de P. Edm. Auger (Lyons, 1716); De Backer, Bibl. de la Comp. de Jésus (1868-70); Lichtenberger, Ency.
dep. des Savants, s. v.; Hoefer, Nouv. Biogr. Générale, s. v. (B. P.)

Augmentation is a term in Scotch ecclesiastical law denoting a portion of the ancient tithes placed under the superintendence of the Court of Session, and granted by them to an incumbent, as they shall see cause. The ordinary way of obtaining it is to raise a process before the courts.

While the appropriations were in the hands of monks and other ecclesiastical persons or bodies, the bishop had power to augment the endowment given by such proprietors to the vicarages of churches where they held the tithes and profits; nor is there any reason to doubt that the bishops in the present day possess the same power over appropriations, both lay and clerical. Such was the opinion of the law officers given to Morton, bishop of Durham. See Watson, p. 140, 305; Johnson, Clergyman's Vade-mecum, p. 82; Kenney, On Improprations, p. 145.

Augsburg, COUNCILS OF (Concilium Augustanum), Augsburg (Augusta Vindelicorum) is a city of Swabia, and capital of a principality belonging to Bavaria, situated on the left bank of the Wertach river, thirty miles north-west of Munich. Two councils were held there.

I. Held on Aug. 7, 952. Twenty-four bishops from Germany and Lombardy were present at it, among whom Ulrich, bishop of Augsburg, was the most illustrious. The council passed eleven canons. It was forbidden to all the clergy, from the bishop to the subdeacon, to marry, or to have women in their houses, or to keep dogs or birds for sporting, or to play at any game of chance. The sixth canon orders that all monks shall submit to the bishop of the diocese and receive his correction. See Labbe, Concil. ix, 635.

II. Held Nov. 12, 1548, by cardinal Orth, bishop of Augsburg, at Dillingen, on the Danube. Thirty-three regulations were drawn up relating to discipline and morality. Among other things, it was ordered that open sinners should be proceeded against canonically, and that those who were found incorrigible should be handed over to the grand-vicar; that the deans of chapters should watch over the conduct of the canons, and be careful to punish those who were guilty of drunkenness, gaming, debauchery, fornication, etc.; that those who were possessed of many benefices should resign all but one within a year; that those of the monks who neglected their rule and covered their drunkenness or immodest conduct, or who were suspected of heresy, should be corrected; that nuns and other female religious should not leave their nunneries, nor suffer any man to enter them unless for some absolute necessity; that preachers should not advance untruth or doubtful; that they should accommodate their sermons to the capacity of their hearers; that they should avoid all obscure and perplexing subjects; that one uniform order should be observed in the administration of the sacraments, and no money be taken for the same, according to the apostolical tradition at the council of Trent, ancient canons, laws, and usages; that none but serious tones should be played upon organs; that everything profane should be entirely done away with in all solemn processions. See Labbe, Concil. xiv, 567.

AUGELUS (Augerius, or Augustus), an alleged martyr in Britain, bishop of Augusta or London, under Diocletian (Mart. prol. Feb. 8).

AUGUR, an officer, among the ancient Romans, who performed duties of a priestly kind in their state. According to Roman law, one of the Roman patricians was said to have appointed a college of augurs, three in number. To these Numia afterwards added two. The Oulquinian law, passed B.C. 300, increased the number to nine, of them being chosen from the plebeians. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited except by the authority of the emperor. One of them devoted his office during life, and was distinguished by wearing a long purple robe reaching to the feet and thrown over the left shoulder. On solemn occasions a garland was worn upon the head. The chief duties of augurs were to observe and report supernatural signs. The auguries were also the repositories of the supranatural law, and had to advise on the expiation of prodigies and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the augurala libros, books of the augurs, which were extant even in Seneca's time; thirdly, the commentaria augurum, commentaries of the augurs, such as those of Messala and of Appius Claudius Pulcher, which seem to have been distinguished from the former as the treatises of learned men from received writings. The college of augurs was finally abolished in the time of the emperor Theodosius. See DIVINATION.

AUGURIUS, Sr. See AUGUSTUS.

Augustales, an order of priests instituted by the Roman emperor Augustus, whose duty it was to preside over the worship paid to the Lares Augustales. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. They were chosen by lot from the principal persons of Rome, and were twenty-one in number. Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. The management of the worship was committed to the Sodales Augustales, while the sacrifices and other parts of the worship were performed by the Flaminia Augustales.

AUGUSTI, FRIEDRICH ALBRECHT (originally Joshua ben-Abraham Eschel), a Lutheran minister of Germany, was born June 30, 1691, at Frankfort-on-the-Oder. His Jewish parents educated him according to their own. While yet a boy, he expressed a desire to go to Jerusalem. At that time a man by the name of Jechuel had come to Frankfort with a view of collecting money for his coreligionists in the Holy Land, who urged the boy's parents not to oppose his wishes. Permission having been obtained, he both stayed for some time in the Holy Land, but on the way our young traveller was attacked by a gang of Tartar robbers and made a slave. A coreligionist from Podolia redeemed him and set him free. From Smyrna he went to Poland, and continued his studies at Cracow and Prague. He returned to Frankfort before he undertook a journey to Italy; but arrived in Sandershausen, on the night of Nov. 25, 1729, he was maltreated by a gang of robbers who had broken into the house in which he resided. On the following morning he was found, to all appearance, lifeless. He recovered, however, and during his continued stay at Sandershausen, he became acquainted with the superintendent of that place, the Rev. Dr. Reinhard, who finally became the instrument of leading Joshua to Christ. On Christmas-day, 1732, he was baptized under his new Christian name, his sponsors being the reigning princess and the prince Augustus of Schwartzburg-Sondershausen, the duke of Saxe-Gotha, the duchess of Brunswick-Wolfenbüttel, and the princess-palatine Charlotte Christina. After his baptism, he decided on the study of divinity. He entered the gymnasium at Gotha, and in 1727 he commenced his theological studies at Jena and Leipzig. In 1729 he was appointed lecturer at the gymnasium in Gotha, and in 1734 minister of the parishes of the duchy of Saxe-Gotha, where he preached until his death, May 13, 1782. Augusti wrote Disa de Avventos Christi Necessitate (Lips. 1794) — Atporiosi de Studii Judeo-
Augustin, Michael of Saint, a Carmelite, was born at Breslau in 1621. He took the habit in 1638, and was the master of the novices, prior, and three times provincial of his order. He wrote, Introductio in Terram Carmeli, etc. (Brussels, 1652; also in Dutch): Institutionum Mysticae Libri IV (Antwerp, 1671, 4to):—The Life of the Venerable Fr. Arnold: and other works.

Augustine of Pavia (Ticinensis), a regular canon of the Congregation of Lateran in that city, died about 1520, leaving Vita B. Monisce, the mother of St. Augustine:—Eucharistia Christianarum Religionem:—Regula Sanctissimi Patris Augustini (all at Brescia, 1511). He is also said to have written Compendium Speculii Cruici, a commentary on the Psalm Deus in nomine Domino, and a Treatise on Learned Ignorance (Milan, 1606). His Chronicon Augusti remains unpublished. See Cave, Historia Literaria, ii, app. p. 224.

Augustine of the Virgin Mary, a Carmelite, was born at Léon, in Brittany, and took the vows at Rennes in 1640. He wrote, among other works, Theologia Thomistica Cursus (Paris, 1660, 6 vols. 12mo):—Privilegia omnium Religiosarum (Lyons, 1661, 8vo).

Augustine's Oak, CONFERENCES AT, BETWEEN Augustine of Canterbury and the British bishops.

I. In A.D. 602 or 608, and probably at Aust on the Severn, or some spot near to it, with a view to induce the British bishops to give up their Easter Rule and to co-operate with Augustine in preaching to the Saxons. The first conference was only preliminary (Augustine, however, working a miracle at it, according to Bede) and led to

II. A more formal conference, shortly after, in the same year, at the same place, at which seven British bishops were present, with "many learned men," especially from Bangor monastery (near Chester), then under Dudo as its abbot. On this occasion Augustine limited his demands to three, conformity in keeping Easter and in the baptismal rite, and co-operation in preaching to the Saxons; suppressing, if Bede's account is complete, all claim to the jurisdiction which Gregory the Great had bestowed upon him over the British bishops and saying nothing of the tonsure, but disgusting the Britons by refusing to stand up at their approach—a token, according to the words of a certain anchorite whom they had consulted, that he was not a man of God, and therefore was not to be followed. The conference accordingly broke up without any other results, and when Augustine returned to Canterbury he wrote some angry words, which unfortunately came true a dozen years afterwards, when he was dead, in the slaughter of the Bangor monks at Chester. The baptismal differences have been supposed to relate to trine immersion; by others to have referred to the washing of the feet, which the Britons are supposed to have attached to baptism; but both are conjectures only.

Augustinians (Augustiniani, Augustinians), (1) the name given to those schools and divines who profess to follow the doctrine of St. Augustine on the subject of grace and predestination. They were divided into Rigid and Mitigated. See Augustinian Monks. (2) Heretics of the 16th century, followers of the teaching of one Augustine, a premonstratian. (3) Disciples of Augustine Marlorat (q. v.), an apostate monk of the Order of Augustines.

Augustino (properly Augustin), Antonio, a Spanish prelate, was born at Saragossa, Feb. 25, 1516, of noble parents. He studied at various universities both in Spain and Italy, and acquired a high reputation in the civil and canon law, in languages, ecclesiastical history, etc. In 1547 he was made bishop of the Rota, and in 1564 Julius III sent him as his
nuncio into England. Paul IV made him bishop of Alifa, and in 1558 he became bishop of Lerida, in Spain. He attended the Council of Trent in 1562 and 1574, and in this last year was made archbishop of Tarra- gona, in which he governed till his death, in 1586. He is considered one of the greatest men that Spain has produced, and his piety and wisdom were equal to his learning. The following is a list of such of his works as relate to ecclesiastical subjects: *III Anquet Collectionum Decretalium, cum Notis* (Paris, 1610, 1631, fol.); *Constitutiones Processuallae et Synodales Tarra- gonianum* (Tarragona, 1589, 4to.); *Causes Notas Prostatiuallae, cum Notis* (ibid. 1582; Paris, 1641); this edition contains also the following work: *Epitome Juris Pontificii, in 3 pts. (Rome, 1611, 1614; Paris, 1641, 2 vols. fol.); *De quibusdam Vocatium Canonum Ecclesiatricum Consistoriorum Judicature et Censura, contained in pt. ii of the preceding work: *De Emendatione Gratiani* (Tarragona, 1586; Paris, 1672, 8vo, with the notes of Stephen Baluze); *Bibliothea Ant. Augustini Librorum M.S.S. Graec. et Latina. Index* (Tarragona, 1586, 4to.); *Epistola ad Hieron. de Caesur. Augustanum Communiam Patris Episcopid atque Consiliatum, in cardinal Aguirre's work on the councils of Spain: *Note in Canones 72 ad Hacrdum Popa I, etc., in the collection of Binarius: *De Pontifici Maximo, Patriarchia, et Primatus, etc. (Rome, 1617, fol.); *De Perfecto Juris Consulito et Episcopo* (Paris, 1607, 4to.); *Breviarium Horarum et Oratorium Eccles. Hereditas: Institutionum Juris Canonici: A History of the Greek and Latin Churches. See Antonio, Biblioth. Hist.; Necaron, vol. ix; Magna Bibl. Ecc. (Geneva, 1734), s. v.; Dupin, Hist. Ecd. Writers, iii, 743; Collier, Hist. Dictionary, vol. iv.

Augustino (or Agostino), Giuseppe, a Jesuit of Palerno, born in 1573, left *Nucleus Canumi Consistencii, etc.* (Palerno, 1638, 1640), and two volumes of *Commentaries on the Summa of St. Thomas.*

Augustino (Agostino), Ottavio d', a priest of Palermo, doctor in theology and apostolic prothonotary, was born in 1615. He refused the bishoprics of Lipari, Massa, and Ischia, but held, among other appointments, that of consoler of the Congregation of the Index at Rome. He died in 1682, leaving works in Italian and Latin of no great importance.


Augustinus Patricius (1), of the family of Ficcolomini, bishop of Pienza in the 15th century, wrote the *Life of Fabianus Buxminus* and an *Account of the Reception of the Emperor Frederick I* by Paul II at Rome, both of which are given by Mabillon in his *Museum Italicum*, i, 251. He also wrote a work on the ceremonies of the Church of Rome, entitled *Ceremonia, in Sacerdotum, in which Marcellus, archbishop of Cons, afterwards attributed to himself. Mabillon gives this book also. See Cave, *Hist. Lit. ii, app. p. 193; Dupin, Hist. Eccles. Writers, iii, 76.*

Augustinus Patricius (2), Caves makes to be the same with the last, but Dupin expressly says is different from him, and that he was secretary of cardinal Ficcolomini. He flourished about 1490, and wrote a *History of the Assembly of Rome* till his death, when he was present with the cardinal whom Paul II sent to disobey the command of the German against the Turks. He also wrote, at the desire of his master, a *History of the Councils of Basle and Florence*, which is given in Labbe, xiii, 1498. See Cave, *Historia Literaria, XI.—9*
Ault, Horatio, an English Congregational minister, was born at Uttoxeter, Nov. 9, 1806. When about the age of ten he joined the Independent Church at Lichfield, and began preaching in the neighboring villages. A few years later Mr. Ault removed to Derby, where he devoted himself earnestly to Christ's service. In 1835 he removed to Repton, and in the following year was ordained. Here he labored twenty years. In 1854 he was invited to Killarney, where he remained fourteen years, only leaving it when his health failed. His death occurred on June 4, 1871, at Scaldwell, near Northampton, where he had gone in 1868 for rest and recuperation. See (Lond.) Cong. Year-book, 1872, p. 304.

Ault, William, an English Wesleyan missionary, was converted in early life, entered the ministry in 1809, and in 1815 sailed as one of six missionaries who were to introduce Methodism into Ceylon. On the passage Ault's wife died, and her remains were committed to the deep. Mr. Ault was sent to Batticaloa, a small island on the east coast of Ceylon. His sufferings and privations on this passage hitchhiker severely tried him. He had to remove, of eight months, when he sank under disease (April 1, 1815), "Possessing rare qualifications for the work he had undertaken, his success in raising a respect for and an observance of at least the external form of religion was truly remarkable. . . . By the establishment of eight schools for the education of Hindu children, and by his overtures to the prejudices of the Brahmins, he contributed to succeed in introducing the New Test, as the only school-book of the more advanced scholars, he has laid the foundation for the propagation of our faith" (Ceylon Govt. Gazette). See Harvey, Cyclop. of Missions, 1854, p. 234 sq.; Minutes of British Conference, 1816.

Ambry. See ALKEMY.

Annacharius (or Annarius), St., bishop of Auxerre, was of a rich and noble family of Orleans. After living some time in the court of Burgundy, he placed himself under the discipline of Syagrius, bishop of Autun. He made such advances in knowledge and piety that in 571 or 572 he was chosen to succeed St. Eucherius, bishop of Auxerre. In 578 he convened a synod of the abbots and priests of his diocese, in which fifty-two canons of discipline were drawn up. He died Sept. 25, 605, on which day his festival is marked in the martyrologies. His remains were buried at Auxerre; but were afterwards disinterred and enclosed in a golden chest, which was plundered by the Hungarians in 1567. The relics, partially dispersed, are said to have been preserved in a hollow pillar in the crypt. See Baillet, Sept. 25.

Aundlang. The cosmogony of the ancient Norse people speaks of a threefold heaven. The lowest, in which the deities and heroes dwell until the destruction of the world, is called Asgard; the second is Aundlang, in which the Assass, as many as survive the great and frightful battle with the sons of Muspelheim after the great night Ragnarok, will dwell; and Gimbol is the third and real heaven.

Aupert. See ANSERBAT.

Aurae (the airs), a sort of aerial beings resembling the sylphs of modern poetry. Their chief discrimination is the veil they either hold in their hands or else wave over their heads. They usually occur on the painted ceilings of the ancients.

Aurand, Henry, a Presbyterian and Reformed minister, was born at Reading, Pa., Dec. 4, 1805. He entered Princeton Seminary in 1824, and remained there a little more than one year; he then left and took a collegiate course at Dickinson College, Carlisle, Pa., where he graduated in 1830. He next studied theology with Dr. George Duffield, of Carlisle. During the years 1831 and 1832 he taught in the Deaf and Dumb Asylum in Philadelphia. He prepared to labor in the German Reformed Church, and was licensed and ordained by the council of Zunkau. In 1834 he accepted a call to become pastor of the German Reformed Church at Carlisle, where he was installed, and labored fifteen years; in 1849 became pastor of what was termed the Benders and Bender'sville charge, in Adams Co., Pa., consisting of no less than seven churches, scattered around so as to be about eight miles distant from each other. His usual Sabbath work for nearly seven years was a ride of about twenty miles and three sermons. In 1856 he removed to New Berlin, Pa., and for nearly two years had charge of the German Reformed Church at that place. About 1858 he began to preach in the New Galistown Church in New Galistown, Pa. After preaching here nearly two years, he removed to Columbus, N. Y., and took charge of the Reformed Dutch Church, which he served until the spring of 1863, and then removed to Illinois. Here he had no regular field of labor, but filled vacancies here and there for a short time. In 1865, he went to Fulton County to supply several destitute places with the Gospel, expecting to be gone three months. He was soon taken ill, and returned to his home at the end of four weeks, and died Oct. 8, 1876. He was a true and faithful minister of Christ, and was never so happy as when preaching the Gospel. See Necrology of Princeton Theological Seminary, 1877, p. 29; Corwin, Manual of the Ref. Church in America, p. 168.

Aurbode, in Norse mythology, was a giantess, the wife of the giant Gymer, and mother of the most beautiful giant maiden Gerda, whom Freir chose as his wife.

Aurea (1), saint, virgin, and martyr, was a Spanish nun in a monastery near Cordova. Her parents, who were Saracens, themselves, in 596, carried her before the judgment seat and accused her of being a Christian. For a moment she was frightened, but she promised everything, but quickly repented, and evinced the firmest determination to abide in the true faith; whereupon she was beheaded, July 19, 586. See Baillet, July 19.

Aurea (2), St., abbess of St. Martial at Paris in the time of Dagobert I and Clovis II. St. Eligius in 633 founded a nunnery at Paris in honor of St. Martial of Limoges, where he gathered together three hundred nuns and placed them under the conduct of St. Aurea, who governed them until the year 666, when, together with one hundred and sixty of the sisters, she died of the plague. Her body is preserved in the Church of St. Martial, which afterwards was dedicated in part under the name of St. Eligius, and given to the hospital.

Aurelia, saint and virgin, was a relative of St. Adrians, martyred at Rome in the year 257, who, having come from Greece, passed some time in watching and praying, day and night, at his tomb, at the end of which time she died, and was buried with him. She is commemorated Dec. 2. See Baillet, Dec. 2.

Aurelian, Sr., bishop of Arles, was born in that city in 499, and succeeded Auxanus in that see in 546. Pope Vigilius esteemed him so highly that he at once sent the pallium without waiting for the request, and made him his vicar and legate in the kingdom of Chiliebert. Aurelian, with the king's aid, restored and maintained discipline in the Church, and built two monasteries at Arles, besides other religious houses. In 549 he attended the Council of Orleans, and died June 16, 551. He wrote two rules for the
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convents he had founded, which are found in the collection of Holstein and in the Annals of Le Cointe. A letter to king Theodbert is found in Frevre and in the collection of Duchesne. Some writers erroneously credit him with Aurelius of Lyons, who lived at the end of the 9th century. See Baillet, June 16.

Aurelio, Ludovico, an Italian ecclesiastical, was a native of Pergaia and canon of St. John of Lateran. He was considered by pope Urban VIII one of the most learned historians of his age. He published an abridgment of Vincent's Universal History in 1623, another one of Baronius's Annals, and another of Bovon's great work on ecclesiastical history (9 vols. fol.). He died at Rome in 1637.

Aurelius, saint and martyr, a Spaniard, was the companion of St. George the Deacon, and was martyred by the Saracens in the 9th century.

Aurelius, St., bishop of Carthage, was born in Italy or Gaul, and retired to Italy in order to give himself up more completely to the service of God. About the beginning of the year 892 he was elected to succeed Genethlius. He was the intimate friend of St. Augustine, to whom he wrote immediately after his election to demand his prayers and counsels, and composed various homilies and labored much for the conversion of the Donatists and Pelagians. His death occurred in the year 425 or 426, and he is commemorated in the ancient calendar of the Church of Carthage on July 20. See Baillet, July 20.

Auremon, a French hagiographer, abbot of Maires, native of Channay (Poitou), lived at the close of the 6th and beginning of the 7th century. It is said that St. Junien, first abbot of Maires, predicted his birth and destiny, regarded him as his son, and instructed him in religion and literature. Auremon was ordained priest, and in 587 succeeded St. Junien as abbot of the Monastery of Maires, and followed the example of his predecessor. He wrote the Life of St. Maires, the portion of which still extant is published with that written by Boitius. See Hoefer, Nouv. Biog. Générale, s. v.

Aureus Codex, a Greek MS. of the Gospels. The royal library at Stockholm has for a long time possessed this splendid codex, whose contents were not known until 1835. J. D. Böhler betook himself to the examination of the same, the results of which he published under the title Codex Aureus, sine quattuor Evangelia ante Hieronymum Latine Translatato. E Codice Mennauceo partim Purpureo ac Litteris Aureis inter extremon quinatimus et ulterius septemuncus sacram, ut videmus scripto, qui in nova Bibliotheca Voloniani acsercat. Nunc primum exanavint alque ad verbam transscripti et editi (Christiania, 1878). This codex, as the title indicates, contains four gospels (Luke xxii, 9-30 excepted) in a Latin translation before the time of Jerome. This is Mr. Belchem's opinion. Mr. Gebhardt, however, in a review of this publication in Schütter's Literaturzeitung, 1878, p. 359 sq., is rather inclined to think that this codex belongs to a later date than Jerome's Vulgate; and, to make his assertion good, he quotes a number of passages in which the Codex Aureus agrees with the Vulgate. When and where the index was written is yet an open question. After all, this publication is a valuable contribution to the text of the New Test.; and Mr. Belchem's Prolegomena, comprising fifty-six pages, contain a great deal of valuable information. See Manuskripts, Biblical, (B. P.)

Aurifex (Germ. Goldschmied) is a name common to a number of German theologians and scholars of the Reformaion period.

1. Andreas, elder brother of Johannes (1), was born in 1512 at Breslau. He studied at Wittenberg, where he enjoyed the friendship of Melanchthon. Having com- pleted his philological studies, he betook himself to the study of medicine at Padua, and after his return was appointed in 1546 court-physician to duke Albrecht of Prussia, and professor of physical sciences and medicine at the Königsberg University, who reigned the duke was very great, and he strongly influenced his lord and master in the Orientarian controversy; and this the more so since he was the son-in-law of Andreas Osiander. When he was rector of the university in 1554, the professors were appointed from the rank of Osianarians, and Andreas Osiander was deposed, even Melan- chthon's son-in-law, Salinus, having to leave. Aurifex was attacked by Flacius in 1555 in his Christliche Warnung und Vermuthung an die Kirche Christi in Preussen, who called him a dog's physician who treated the ministers of the church at his pleasure. The more he was attacked, the higher he rose in the favor of his master; and when he suddenly died, Dec. 12, 1559, the Osianarian party had lost its strongest supporter in Prussia. See Herzog, Reall-Encyklop., s. v.; Hartknoch, Preuss. Kirchengeschichte, p. 321 sq.; Baczko, in Ersch und Gruber, vi, 417.

2. Johannes (1) was born at Breslau, Jan. 30, 1517. He studied at Wittenberg, where he became greatly attached to Melanchthon. Having taken the degree of master, he commenced lecturing in the philosophical faculty, and was appointed its dean in 1548. In 1550, at the recommendation of Melanchthon, Aurifex was called to Rostock as professor of theology and pastor of St. Nicholas' Church. He delivered the first degree of doctor of theology, having presented for his thesis Disputatio de Ecolonia. In 1554 he was called to Königsberg, a time when the Orientarian controversy was in vogue. His position was a trying one. He strove to mediate between both parties, but in vain. At last he left Königsberg for his native city, in 1555, where he soon was appointed pastor of St. Elizabeth's and inspector of the churches and schools. He died Oct. 19, 1568. Aurifex was a man of great practical talent. See Baczko, in Ersch und Gruber, iv, 417; Corpus Reformat. vol. vi-x; Herzog, Reall-Encyklop., s. v.

3. Johannes (2), a zealous Lutheran, and editor of the Lutheran works, was born about the year 1519. Having studied at Wittenberg, where he attended the lectures of Luther, Melanchthon, and Bugenhagen, he acted for some time as tutor of the count of Mansfeld (1540-44), and as chaplain during the French war. After his return to Wittenberg, he labored for the cause of Luther, was made a close friend of poor Eisleben, and witnessed his death. The position which he took after his master's death was not surprising. In the controversies which soon followed, he sided with the Flacians against the Philistines, Osianarians, etc. In 1561 Aurifex was dismissed, and was appointed in 1566 pastor at Erfurt, where he died, Nov. 18, 1575. The Lutheran Church is indebted to Aurifex for the German and Latin edition of Luther's works which appeared at Jena, 1555-58. In 1562 and 1565 he published two volumes of German writings of Luther, which were waiting in the editions of Jena and Wittenberg; and in 1556 the first volume of Luther's Latin letters, which were followed by a second in 1558. In 1566 he also published Luther's Colloquio, or table-talk. See Motschmann, in Exequid. literar. (2d collection, Erfurt, 1730), p. 211 sq.; Erhard, in Ersch und Gruber, vi, 416; Bindseil, in his edition of Luther's Tischreden, ed. in connection with Forstmann, iv, p. xx sq.; Frank, Gesch. der protest. Theologie, vol. i; Freytag, vol. ii; Herzog, Reall-Encyklop., s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Aurifex (or Aurifius, Ital. Buonfigli), Nicholas, an Italian theologian, was born at Sienna in 1529. He belonged to the order of Carmelites and distinguished himself as a preacher. In 1560 he went to Rome, became abbot ordinary upon his return. In 1578 he became dean of the faculty, then provincial for all Tuscany. He died in 1601. Aurifex wrote, among other works, De Dignitate Vita et Moribus Clericorum (Venice, 1568; Cologne, 1610):
Aurillac, Council of


Aurillac, Council of (Concilium Aurillacum).

This is a town in Haute-Anjou where two councils were held—viz. one in 1278, against exceptions (Martheo, Thev. vol. iv), and the second in 1297, under Simon, archbishop of Bourges, to afford succour to the king (ibid. p. 214).

Aurinunus, Vicenzi, an Italian theologian and Dominican, was a native of Aquila and lived in the latter half of the 17th century. He wrote, Del Corso de Morale all' alta Vite, e de' Novissimi Reggimenti chique (Vico, 1598). See Hoefer, Nouv. Biog. Générale, s. v.

Aurillius, Magnus, a Swedish theologian, was born in 1673. He accompanied Charles XII to Pultowa and to Bender as chaplain, and was witness of the famous resistance which the Swedes offered to the Turks. He was also a member of the tribunal which condemned the baron of Görtz to capital punishment as the accomplice of Charles XII in his ambitious projects. See Hoefer, Nouv. Biog. Générale, s. v.

Auric, in Norse mythology, is one of the streams called Elfwægcor encasing the Poison River.

Aurinulde Verdala, born of an ancient family of Carcassonne, and bishop of Maguelone (or Montpellier) in 1339, died in 1351, leaving a Commentary or History of the Bishops of Maguelone, printed by P. Garicol in his work on the Bishops of Maguelone and Montpellier (Toulouse, 1685, 2 vols. fol.). See Cave, Hist. Lit. ii, app. p. 36.

Aurogallus, Matthias, a German philologist, who died at Wittenberg, Nov. 11, 1543, is the author of, Compendium Grammaticae Hebrew et Chaldaic (Wittenberg, 1525, 1531)—De Ebrais Usuris, Regiunum, Populorum, Fluminum, Montiaue et aliorum Locorum Notinum (ibid. 1526; enlarged ed. Basle, 1539). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Steinschei- de, Bibliographisches Handbuch, s. v. (B. P.)

Aurora (Gr. Αὐρώα), in Greek and Roman mythology, is the goddess of twilight, who brings up the light of day from the east. She was the daughter of the Titan Hyperion and his sister Theia, or his sister Euryphaessa. She was sister to Helios (god of the sun) and to Selene (goddess of the moon). She is the constant companion of the god of the sun, opening the golden door with rosy fingers and strewing roses in his path. By Aresius she was mother of the winds Zephyr, Eurus, and Notus, and also of Hemera, the constellation. Besides this, she favored four mortals and gave birth to them children. The first was Orion, whose love she only had for a short time, as Diana slew him with her arrows; another was Clitus, son of Manlius, whom she brought to the place of the immortal gods because of his beauty; a third was Tithonus, the son of Laomedon, king of Troy; the fourth was Cephalus, whom she abducted from his wife Procris and later returned again, and by whom she had a son, Phaethon.

Ausbertus. See ASPERTUS; AUSBERTUS.

Auscense, Concilium. See AUCH.

Ausenda was a deity of the ancient Prussians and Lithuanians of whom little is known, but he is believed to have been implored by the sick for help.

Auska, in Slavonic mythology, is a goddess belonging to the attendants of Perun, or Frikun, the god of thunder. She personifies the heaven and evening twilight, and with Breksta, the night, she forms the period of twenty-four hours which we call day.

Ausonius, Sr., first bishop of Angoulême, was a disciple of St. Martial of Limoges, and may be called the apostle of Aquitaine. He lived in the time of the emperor Gallienus, when Chroclus, king of the Germans, made an irruption into Gaul and caused many of the faithful, among whom was Ausonius. He is commemorated June 11. See Baillie, June 11.

Auspicies (Lat. avis, a bird, and specio, to look at), originally divination by birds, but subsequently all kinds of augury. See AUGUM. Among the ancient Romans, the singing of birds, the direction of their flight, the very motion of their wings, were viewed as having a meaning which was, in some cases, capable of being explained by all, but in others only explicable by the regularly authorized augurs. Auguries were taken on every occasion of importance, such as the entering upon expeditions, the celebration of marriage, the election of magistrates, the war-making of war, and many others. At an early hour the augur went forth to an open place on the Palantine Hill, or perhaps in the Capitol, and, with his head veiled and a rod in his hand, he pointed out the divisions of the heavens and solemnly declared corresponding divisions on the earth. This augural temple, as it was called, was then separated into four parts—east and west, north and south. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. Sometimes on a military expedition the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavorable; but if they ate with agility, striking the earth quickly and sharply with their bills, the sign was favorable. A favorable omen was sometimes obtained by previously keeping the birds without food for some time. See Divination.

Auspicius, Sr., bishop of Toul, was one of the most learned prelates of his time. He was the friend of Sidonius Apollinaris, who is mentioned in his Letters. He died in 474. The first volume of the collection of Duchesne contains an epitaph in verse of St. Auspicius, addressed to the count Arbogastes, then governor of Treves. See Hoefer, Nouv. Biog. Générale, s. v.

Auschwrey was one of the twelve deities of the ancient Prussians and Lithuanians whom they implored in time of poor harvests.

Aussigny, Thibauld d', bishop of Orleans, lived near the latter half of the 15th century. He is the one, without doubt, who conducted Villon to the prison of Meung-sur-Loire. He wrote, Histoire du Siège d'Orléans et des Fais de Jeanne la Pucelle:—Diplomates de Provinces pro Libertate Urbis Aure- lianae, which is found in the Library of the Vatican, No. 770. See Hoefer, Nouv. Biog. Générale, s. v.
AUSTEN, Andreas, a Reformed theologian of Germany, was born at Dantzic, July 25, 1658. He studied at different universities, and in 1685 was appointed pastor at Mollenbeck, near Rinteln. In 1686 he was appointed professor of Greek and of Oriental languages at Rinteln, and in 1690 was called to Elberfeld, where he died, Sept. 6, 1703. He wrote, Tpiaq Questiconum: An Adamus aute Exam habuerit Uzovem, qua Appellata Lilith? An karaqeluyov Nouchi fuerit Universitad an Particularia? An Moses fuerit Cornutus (Rinteln, 1685); and, in his Disputatio theologica, Michael, nunc Diamantiniopetionis, Samuelis, ex 1 Sum. xxviii (ibid. ed.); — Dies. Philol. de Velaminie Mullerius, ex 1 Cor. vii, 10 (ibid. 1690); —De Mortis Genere quo Judas Proditor Vita sua Colophonem imposit (ibid. 1688); —Theses Philolog. de Lingua Omnia Prima Hebrewa (ibid. 1690); — and Continuatione I Ioae Lingoeb Hebrews Appellationibus (ibid. 1690). See Jöcher, Allgemeines Gelehrten-Lexikon, suppl. v. o.; Strieder, Hassische Gelehrten-Geschichte. (B. 1.)

Auster, in Roman mythology, is the Latin name for Nérōc, the south wind; represented as son of Aurora and Astraea. See Notus.

Austen, Benjamin, a clergyman of the Protestant Episcopal Church, was born in 1836. He received his theological training at Gambier, O., and was admitted to the order of deacons by bishop McLavine Aug. 21, 1850. Subsequently he was rector of the parishes in Mansfield and Pineville, O., after which he removed to Swansea, Mass., and became rector of Christ Church. Resigning his charge after a year's service, he accepted a call to the rectorship of St. James's Church in Amesbury, Mass., where he officiated for two years, and died Dec. 18, 1855. His character was marked by fervent piety. See Amer. quar. Church Rev. 1855, p. 100.

Austen, David Rogers, a Congregational minister, was born at Bridgeport, Conn., Feb. 28, 1807. He graduated at Union College in 1827, and at Yale Seminary in 1839; was ordained at Ludlow, Mass., in 1833; dismissed Sept. 5, 1836; installed at Starbridge, May 1, 1839; dismissed Oct. 1, 1841; installed at South Norwalk, Conn., May 18, 1853, and dismissed in 1866. After this he remained without charge, and died Nov. 8, 1879. See Statistics of Cong. Ministers, 1879.

Austen, James B., a Methodist Episcopal minister, was born in Surrey County, N. C., Aug. 18, 1806. He experienced religion at the age of ten; received license to exhort in 1824, to preach in 1825, and in 1826 was admitted into the Ohio Conference. He became a supernumerary in 1848, in 1853 retired from active service, and finally settled at Logan, O., where he died, Sept. 27, 1857. Mr. Austen was a plain, practical man, uniform in piety, and an earnest, devout minister. See Minutes of Annual Conferences, 1855, p. 294; Simpson Cyclop. of Methodism, s. v.

Austen, John, an English writer of the time of the Commonwealth, died in 1669. He published, The Christian Moderator; or, Persecution for Religion Condemned by William Birchly (1651) — an Answer to Tillocon's "Rule of Faith"— and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Austen, Leonard, a Methodist Episcopal minister, was born at Randolph, Vt.; died unrecorded. He professed conversion when about fifteen; received license to exhort in 1831, and in 1836 was licensed to preach and admitted into the New Hampshire Conference. In 1852 failing health compelled him to retire from the active ranks, and he died in 1865. Mr. Aus- ten was a successful preacher, though neither brilliant nor imposing. He was extremely affable, kind, and spoke with a heart-melting pathos that led hundreds to Christ. See Minutes of Annual Conferences, 1863, p. 103.

Austen, Lyman C., a Methodist Episcopal minister, was born in Macon, Mich., July 3, 1846. He ex- perienced religion in his sixteenth year, and in 1869 entered the Michigan Conference. He died at Pewamo, Mich., Dec. 24, 1873. See Minutes of Annual Conferences, 1874, p. 107.

Austen, Richard Thomas, a Congregational minister and educator, was born at Waldoboro, Me., May 6, 1809. He graduated from Bowdoin College in 1831. After teaching some months in Thomaston, Me., he went to Boston in 1832, where he was for a year assistant in a private school. He then entered the Di- vinity School at Cambridge, but left after one term for want of funds. To sustain these, he took charge for a considerable time of the Cambridge Grammar-school, and, without neglecting the duties of the latter position, resumed his theological studies, which in 1836 he creditably completed. On Sept. 28, 1836, he was or- dained as minister of the Church in Wayland, and after two years spent there he returned to Cambridge, where he became principal of the high-school. This position he was at length obliged to relinquish because of declin- ing health. The last two years of his life were spent as pastor of the Church in Lunenburg, Mass., where he died, Jan. 18, 1847. Mr. Austen was a man whose piety shone out above all his actions. As a preacher, he was earnest and practical; as a teacher, eminently successful. See The Christian Examiner (Boston, 1847), xiii, 311.

Austen Canons are regular canons who assumed this title after the Council of Lateran, in 1139, when pope Innocent imposed upon them the rule drawn up by St. Augustine of Hippo in his 160th epistle. Lynd- wood says some wore a linen rochet and black open cope; others white linen or woolen, and a close black cope and cross on it. Some, again, wore all white and a cross; and others wore hoods like monks, or shoes like seculars. They were introduced in England in 1105 through the influence of Athelwulf, confessor to Hen- ry I at Castell. They held one hundred and sixty-one priories in England, including the cathedral of Carlisle, and the churches of Bristol, Hexham, and Christchurch, Hants; Oxford, Waltham, Dunstable, St. German, Lan- ecroft, Cirencester, Cartmel, Dorchester, Oxon, Walsing- ham, Newstead, Worksop, Bolton, Dunmow, Bridling- ton, and St. John's Colchester; Guisborough, Kirkham, Thornton, St. Bartholomew's, and St. Mary's Oversey, London. Their naves were also parish churches and served by vicars. They held several cathedrals— Carlisle, St. Andrews, Milan, Palermo, Patti, Cefalu, Chiasme, Tortosa, Pampeluna, Saragossa, and Salz- burg.

Austen Friars (or Eremites). Volaterranos and Alavezos place the Augustinians after the Dominican and Franciscan orders; but Adrian of Ghent and Polorite of Verril give them the first rank. Their earliest appearance as hermits has been referred to a very early date; but, according to the most trustworthy authors, they were founded by William, duke of Aquitaine and earl of Poitou, about the year 1100, and were known as Williamities. Alexander IV gathered their scattered communities into a single order under a prior-general, and removed them into cities and towns. In 1254 they settled in England at London, where the nave of their church remains; and at Woodhouse, in Wales, in 1232, they left the wilds for towns. The wore a black robe and girdle, and observed the socalled rule of St. Augustine, which was adopted by all the other mendicant orders. They were famous in disputa- tion, and the "keeping of Aunts" formed a ma- terial part of the act of taking an M.A. degree at Oxford.

Austoo, James, a Christian martyr, was one of the five who were burned at Islington, Sept. 17, 1557, be- cause he would not worship the images, and, by preachment, incited others to refuse likewise. See Fox, Acts and Monuments, viii, 405.

Austoo, Margery, a Christian martyr, was one
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of the godly five who were burned at Islington, Sept. 17, 1557, because she would not consent to the popish idolatry and superstition. See Fox, Acts and Monuments, viii, 403.

Austrebertha, saint and virgin, abbess of Pavilly, in Normandy, was born in 638, in the territory of the city of Calvados. She died in 698. Be- fried, count-palatine, and of St. Framette or Franman, who was also of royal blood. In 649, in order to escape marriage, she received the veil from St. Omer, bishop of Terouanne. Afterwards she became abbess of Port; and in 672 first abbess of Pavilly, a nunery founded by St. Philip. In 684 she established a new house in Normandy, in 715, in a place called Amiens, and in 718, in the house of the Order of the Church. In 707, she was called a mother of the world, self-denial, and mortification, and died Feb. 10, 704. She is commemorated Feb. 10. See Balliet, Feb. 10.

Austregisilus (Austrille, or Ottille), Sr., bishop of Bourges, was born at that place, Nov. 29, 551. In his youth he was received into the house of King Gontran, who conceived a great liking for him, and he received the name Mopparius. While there, a man falsely accused him of a fault which he had himself committed; and, as no other means of arriving at the truth could be found, the king ordered them to decide the question by single combat. While Austregisilus waited for his enemy on the field, news came to him that the latter had been killed by a fall from his horse. In gratitude to God for this deliverance, Austregisilus resolved to withdraw from court, and repaired to Aunai, bishop of Auxerre, who brought him up in his church. He was afterwards ordained priest by Etherius, bishop of Lyons, who also made him abbot of St. Nazier. After twenty years spent in the discharge of this office, and in fasting, prayers, and mortification, he was made bishop of Bourges, Feb. 15, 612, and governed his diocese with piety and wisdom for twelve years. He died May 20, 624, on which day he is commemorated. See Balliet, May 20.

Austremenion (or Stromenius), Sr., apostle, and first bishop of Auvergne, was one of the seven illustrious missioners sent into Gaul by the pope about the middle of the 3d century (A.D. 250, according to the Hist. of the Martyrs of St. Suturninus). He confined himself principally to Auvergne, and is reckoned the first bishop of Auvergne, which see was afterwards transferred to Clermont. The Church of Auvergne honors him as a martyr on Nov. 1. See Balliet, Nov. 1; Gregory of Tours, i, 29, 23.

Austria, in Norse mythology. The cosmogony of the Scandinavians teaches that the visible firmament of the sky is nothing but the skull of the giant Ymir, which the sons of Bö-Odin, Vili, and Ve—placed there after they had slain the giant. They lifted this heaven with four corners above the earth, and on each corner placed one dwarf, Auri, Sudri, Westri, Nordri (East, South, West, North).

Austradia (or Austradia), saint and virgin, abbess of Lux, was the daughter of Blandinus Boseon and Salabarna, his wife. She was born in the diocese of Toul about 634, and took the veil when twelve years of age in a monastery of the city of Lux, of which her mother was abbess. Upon the death of the latter, she, although she was unmarried, unanimously elected to suc- ceed her in the government of the house, which was a double monastery of monks and nuns, the latter amounting to more than three hundred. She acquit- ted herself of her charge with wonderful piety and fidelity, but she did not escape the calamities and in- justice which were the lot of the times. She was a martyr by bloody violence, and suffered much from the rapacity of the bishop of the diocese, Mauergius, who wished to take possession of her abbey. She died in 688 or 707. See Balliet, Oct. 17.

Auswellus was a god of the ancient Prussians. He was their Ascalapius—gave health, and helped the sick and feeble.

Authentic is a term applied to the sounds con- necting the final in Gregorian music with its octave, or a melody in which they only are employed, in con- trast to the Gregorian, which admits of connection with the preceding and the following. The authentic, with its octave, the fifth above it, which were called plagal (q. v.). In Ambrosian music authentic scales only were employed, and of these only four: the Phrygian (D—D), Dorian (E—E), Hypolydian (F—F), and Hypophrygian (G—G). The Dorian (E—E), Hypolydian (F—F), and Hypophrygian (G—G) have connection with the number of the Church scales (tones or modes), were subjected to the same classification. Authentic scales are characterized by the harmonic division (6 : 4 : 3) of their octaves; e. g. C—G—C; the plagal by the arith- metical division (4 : 3 : 2); e. g. G—C—G. Authentic melodies are thought to have generally greater dignity and strength than plagal. A good modern example of the former is the well-known German chorale Eine feste Burg ist unser Gott, and of the latter the Evening Hymn, attributed to Tallis; and it would be difficult to find in pure melodic music better examples of the sublime and the beautiful. The relations of subject and answer in the modern tounal fugue (as when C—G are "answered" not by G—G, but by G—C) obviously grew out of the division of scales into authentic and plagal.

Authorized (ENGLISH) Version of the Holy Scriptures. The Anglo-American Revision. This, as an organized effort, originated, after long previous discussions, in a convention of Catherbury, which at its session May 6, 1870, took the following action, proposed by a committee which consisted of eight bishops, the late deans Alford and Stanley, and several other dignitaries:

1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Author- ized Version.
3. That in the above resolutions we do not contemplate any new translation of the language, or any new language, except where, in the judgment of the most competent scholars, such change is necessary.
4. That in each necessary change the spirit of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who will at liberty to use the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The report was accepted unanimously by the Upper House and by a great majority of the Lower House. A committee was also appointed, consisting of eight bishops and eight presbyters, to take the necessary steps for carrying out the resolutions of the Convoca- tion of York, owing mainly to the influence of archbishop Thomson, did not fall in with the movement, and is therefore not represented in the committee on revision. But a favorable change is gradually taking place, and some of the most influential members of the Convocation, as Dean Howson of Chester, are hearty supporters of revision.

The committee of bishops and presbyters appointed by the Convocation of Canterbury at its first meeting, the bishop of Winchester, Dr. Samuel Wilberforce, pre- sided, adopted a series of resolutions and rules as the fundamental principles on which the revision was to be conducted, and the individuals to be engaged in the work. Of these, the following regulations for the revisers are the most important:

1. That the committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the Authorized Version of the Old Test., the other for the revision of the Authorized Version of the New Test.
VIII. That the general principles to be followed by both companies be as follows: 1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfully.
2. To limit as far as possible the expression of such alterations to the language of the Authorized and earlier English versions.
3. That each company to give twice over the portion to be revised during a provisional second time finally, and on principles of voting as hereinafter is provided.
4. That the text to be adopted be that for which the evidence of the earlier manuscripts is most preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.
5. To make or return no change in the text on the second dual revision by each company except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whenever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.
8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

9. That the work of each company be communicated to the secretary as it is completed, in order that there may be no deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

1. To make all corrections in writing previous to the meeting.
2. To place all the corrections due to textual considerations first, those of the left-hand margin, and all other corrections on the right-hand margin.
3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

The following is a list of the persons appointed for the work in Great Britain in pursuance of the above action of the Convocation and the invitations growing out of it as the two bodies of revisers were finally constituted, omitting the names of such as failed to serve, whether by reason of death, resignation, or otherwise.

Old Testament Company

Prof. J. Bissett, St. Andrews.
Prof. R. E. Browne, D.D., of Winchester (chairman).
Prof. C. E. Pugh, M.A., London.
T. Cheney, Esq., London.
Rev. J. T. Chrysos, Oxon.
Rev. C. J. Elliot, Windsor.
F. Field, LL.D., Norwich.
Prof. J. D. Geddes, Manchester.
Principal F. W. Gutch, D.D., Bristol.
Canon B. Harrison, A.M., of Canterbury.
Lord A. C. Hervey, D.D., of Bath and Wells.
A. Ollivant, D.D., of Linlithgow.
Dean J. S. Perowne, of Peterborough.
Prof. W. R. Smith, Aberdeen.
W. Wright, Cambridge.
W. A. Wright, Cambridge (secretary).

New Testament Company

Dean E. H. Bickersteth, of Lichfield.
Prof. A. Archdeacon, Aberdeen.
Prof. J. C. Ellicott, D.D., of Gloucester and Bristol (chairman).
Prof. J. B. Lightfoot, D.D., of Durham.
Prof. W. Milligan, D.D., Aberdeen.
Prof. G. Roberty, D.C.L., of Salamanca.
Prof. S. A. Stewart, D.D., of Skye.
R. Scott, D.D., of Rochester.
Canon C. W. Clapham, L.L.D. of Cambridge.

In August, 1870, a correspondence was begun by official members of the British committee through Dr. Philip Schaff of New York, which eventuated in the appointment of an American committee of co-operation, finally constituted as follows, omitting the names of those who failed to serve for any reason.

Old Testament Company

Prof. C. A. Alken, D.D., Princeton, N. J.
T. J. Comant, D.D., Brooklyn, N. Y.
Prof. G. E. Day, D.D., New Haven, Conn. (secretary of the company and of the committees).
Prof. J. De Witt, D.D., New Brunswick, N. J.
C. G. Mowd, Ph.D., A. Andover, Mass.
H. Good, D.D., Rochester, N. Y.
James Strong, S.T.D., LL.D., Madison, N. J.

New Testament Company

Rev. J. K. Burr, D.D., Trenton, N. J.
Prof. T. Dwight, D.D., New Haven, Conn.
A. C. Kendrick, D.D., LL.D., Rochester, N. Y.
Prof. M. B. Riddle, D.D., Hartford, Conn.
Prof. C. Short, LL.D., New York city.

On Dec. 7, 1871, the following constitution was adopted by the American revisers, having been already ratified by the British committee:

I. The American committee, invited by the British committee to the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, is composed of Biblical scholars and divines in the United States.

II. This committee shall have the power to elect its officers, to fix its rules, and to fill its vacant places.

III. The officers shall consist of a president, a corresponding secretary, and a treasurer. The president shall conduct the business of the committee in correspondence with the British revisers. The secretary shall conduct the home correspondence.

IV. New members of the committee and corresponding members must be nominated at a previous meeting and elected unanimously by ballot.

V. The American committee shall co-operate with the British companies on the basis of the principles and rules of revision as laid down by the British committee.

VI. The American committee shall consist of two companies—the one for the revision of the Authorized Version of the Old Testament, the other for the revision of the Authorized Version of the New Testament.

VII. Each company shall elect its own chairman and record secretary.

VIII. The British companies will submit to the American companies from time to time such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies before the second revision.

IX. A joint meeting of the American and British companies shall be held, if possible, in London before final adjournment.

X. The American committee to pay their own expenses.

The American companies held their first session for active work Oct. 4, 1872, and have been from time to time furnished with advanced copies (for strictly private use) of the revised texts prepared by the British companies. These they return with their own suggestions, and the views of the respective committees on both sides of the Atlantic are then interchanged un-
Autumn, in the mythology of the ancients, was represented as a young man with a basket of fruit in one hand and carrying a dog with the other.

Autun, COUNCIL OF (Concilium A autunense). This was one of the most ancient churches in France. Several councils were held here.

I. Held in 677. Six canons of this council have come down to us, one of which orders that all priests and others of the clergy shall commit to memory the Creed of Athanasius. See Labbe, Concii, vi, 585.

II. This council was convened in 652 to consider the matter of Robert, duke of Burgundy, whom Hugo, abbot of Cluny, brought before the council and induced to make satisfaction to Haganon, bishop of Autun, and others whom he had plundered and otherwise injured. See Richard, Hist. Univ. i, 464; Labbe, Concil. ix, 1163.

III. Held by order of pope Gregory VII by his legate, Hugo, bishop of Die, in 1077. Several French and Burgundian bishops and abbots attended. Manassus of Rheims, who, having been cited, refused to appear, was suspended from the exercise of his office, having been accused of many and of usurping that of archbishop. Certain other French bishops were brought to judgment at the same time. See Mansi, Conciliarum, vii, 360.

IV. Held Oct. 16, 1094, by Hugo, archbishop of Lyons and legate, assisted by thirty-two bishops and several abbots. They renewed the sentence of excommunication against the emperor Henry and the anti-pope Guibert; also, they excommunicated Philip of France for marrying Bertrade during the lifetime of his lawful wife; but Philip, by a deputation to the pope, averted the storm for a while, and obtained a delay in the execution of the sentence until the feast of All-Saints in the following year. See Labbe, Concil. x, 499.

Auvergne, COUNCIL OF (Concilium Auverniense), was held in 533, with the consent of king Theodebert, Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths.

6. Forbids marriage between Christians and Jews.

7. Forbids to place the coffin used to be laid over the body of the Lord upon the corpse of a priest.

12. Of the ceremony of ordination.

15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city.

See Labbe, Conciliarum, iv, 1084. See CLERMONT, COUNCIL OF.

Auvergne, PIERRE d', a French scholastic writer, lived at the close of the 13th century. He was canon of Paris, and had a great reputation as a philosopher. In 1272 the rectorate of the University of Paris being vacant, the legate of the pope chose Auvergne for the position. The time of his death is not known. He wrote Summa Quaestionum Quodlibeticarum. See Hoyer, Nouv. Biog. Générale, s. v.

Auvergne, FÉLIX HENRI, a Parisian historical painter, was born at Montfaucon in January and died in the commencement of the 17th century. He was prior of St. Odon de Dosset, and died July 19, 1661. He wrote, La Vie de Jeanne Aboucha, s. v.; Smith, Dict. of Christ. Biog. s. v.

Autographs of the prophecies, gospels, etc., are the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed autographs. None of these original MSS. are now remaining; nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen centuries. It seems exceedingly probable that divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, bishop of Alexandria in the 4th century, that an original of John's gospel was not only preserved, but worshipped, at Ephesus (Michaelis, Introductio, i, 250). See Manuscripts, Biblical.

Autophy, An, a tragedy acted in Spain on the occasion of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The author is said to have been a Jew, and closed the devotion of the sacrament.

Aubert (Aubertus, or Ausbertus), AMBROSE, a Benedictine, was born in the south of France, probably Provence, in the early part of the 8th century. He was brought up in the court of king Pepin, whence he passed into Italy, and took the vows in the Convent of St. Vincent, on the Volturno, in the diocese of Venafro, Italy, of which he was afterwards, about 777, made abbot; which office, however, was disputed with him by Poton, who had also been elected by the Lombards. The case was carried before pope Adrian for decision, who ordered both parties to come to Rome; but Aubert died on the road, July 19, 778. Trithem (1546) had been able to find only the following of Aubert's writings: In Cantica Cantorum Lib. 1. -- Epistolarum ad Divos. Lib. 1. -- De Cupiditate Lib. 1. -- In Apocalypse Joannis Lib. X. The Battle of the Virtues and Vices, included among the works of St. Augustine, and which are under the name of St. Ambrose in some MSS., has been attributed to Aubert. He also wrote some Lives and Homilies, and a tract On Concinnatio, which is in the library of Corpus Christi College, Cambridge, in MS. But this second list has been almost entirely assigned, by Cave, to the abbot of Monte-Casino. See Dupin, Hist. of Eccles. Writers, ii, 80. -- Landon, Eccl. Dict. s. v.; Smith, Dict. of Christ. Biog. s. v.

Aubry, a general agreement is attained. A few points of difference will doubtless still remain, concerning which a memorandum may be made in an appendix to the final work. Each committee holds a monthly session of several days, in which every change is carefully and deliberately discussed, and a conclusion reached by vote according to the rules given above. The New Test. has thus been all gone over, and was published separately in England on May 17, 1881, and in this country three days subsequently. Immense editions were immediately sold, and more than a dozen reprints were issued with the greatest dispatch. The general verdict of the English press was unfavorable on the ground of unnecessary changes, but American criticisms have been more lenient. The popular opinion here seems to be that of the Atlantic, that while, on the whole, great improvements have been made, yet the revisers have exceeded their commission by introducing many trivial changes, which in some cases are, moreover, inelegant and offensive. The prospect of the revision in its present form taking the place of King James's version for public use is not clear. The issue of the Old Test. will follow probably in 1884. When published, the entire Bible as revised will go forth on its own merits, but with the prestige of the highest scholarship and the most laborious criticism attainable for such a purpose from all the leading denominations of English-speaking Protestant Christians. The exact time must determine. See Dr. Schalf's Revision of the English Version of the Holy Scriptures (N. Y. 1873).

Auvergne, COUNCIL OF (Concilium Arverenum), was held in 533, with the consent of King Theodebert, Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths.

6. Forbids marriage between Christians and Jews.

7. Forbids to place the covertul used to be laid over the body of the Lord upon the corpse of a priest.

12. Of the ceremony of ordination.

15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city.

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AUXBEUFF

AUXBEUFF, a French preacher and theologian of the University of Paris, lived at the commencement of the 15th century. The emissaries of the cardinal of Savoy having insulted the procession of the university which only received the good news of the recovery of Charles VI, Auxbeuff maintained, in an eloquent address, that the cardinal should repair the injury done. This address is found in MS. at the National Library. Auxbeuff, on account of his merits, became confessor of Isabella of Bavaria, wife of Charles VI, and gained a great reputation by the sermons which he delivered in the church of Paris. These were translated into Latin and published at Paris in 1521. They are also found in MS. at the National Library. See Hoefer, Nouvelle Biographie Générale, s. v.

AUXENTIUS, the name of two early Christians.

1. Saint, bishop of Mopsuestia, in Cilicia, was originally a soldier under the emperor Licinius. He refused to offer sacrifice to Bacchus, was consequently compelled to renounce his military profession, and afterwards, i.e. about 321, became bishop of Mopsuestia. In A.D. 360 he received Aeuthius on the occasion of his banishment. He gained a reputation for virtue and sanctity, and died a holy death. See Baillière, Dec. 18.

2. Saint and martyr, suffered with St. Eustatius in the Diocletian persecution in Armenia Minor when St. Blasius was bishop of Sebastia.

AUXERRE, Council of (Concilium Autunio-dorensis), was held about the year 578, under the bishop Aumainius, with seven abbots and thirty-four priests of his diocese. Forty-five canons were enacted, which, however, appear to have been made solely to enforce the execution of those of the Council of Mâcon in the preceding year.

9. Forbids dances, singing of women, and feasting within churches.

10. Forbids two masses to be said at the same altar in one day.

11. Forbids to give the holy eucharist or the kiss to the dead.

12. Forbids the deacon to wear a pall or veil (velum) over his head.

13. Forbids bairuls in the baptistery.

14. Forbids to bury one corpse upon another.

15. Forbids work on Sunday.

16. Forbids priests, deacons, and subdeacons, after having broken their fast, ever to be present in church during mass.

17. Forbids a woman to receive the eucharist with her hand bare.

18. Forbids a priest to dance or sing at feasts.

See Labbé, Concil. v, 556.

AUXILIUS, a French theologian, concerning whom nothing is known but his works, and that he lived about 894. He wrote De Ordinationibus Formosius Pape, seu Contra Interimam Discordiam R. Ecclesia, first published by John Morinus, at the end of his work on ordinations (Paris, 1565; Antwerp, 1694); also contained in Bibl. Patrum, i, 129. Auxilius had been ordained by Formosus, and in this work defends the validity of his ordinations. Mabillon, in his Analecta (ed. Paris, 1729), p. 28, gives another work by this author—viz., a Dialogue on the Matter of Formosus. See Cave, Hist. de l'Ét., ii, 68; Dupin, Hist. de l'Ecl. Writers, ii, 128.

AUXILIUS, bishop of Carlitgae, lived at the beginning of the 5th century. Chrysostom wrote to him from Cæcarius, A.D. 406, commending his zeal in promoting the peace of the Church (Ep. cxix). He was present at the councils held at Carthage in the years 411, 415, 416; that of Cirta in 412, Milleville in 416. See Mansi, Concilium, iii, 1336, etc.

AUXBEAUX LISABER, in Slavonic mythology, was a god of the Poles and Silesians, among whom it is thought he denoted the supreme ruler of all things.

AV, a mystical Egyptian deity, is represented as a cyanocephalic, with the solar disk on his head, holding a viper in his left hand and the Ankh cross in his right, while the folds of the serpent Mehen are over his head and around him. He was the form of the deity Khnumis, and is figured in the Book of the Lower World.

Avadontas are a kind of anchorites among the Brahminus who practice great austerity, abandoning their wives and children and denying themselves all the comforts of life. They renounce all earthly possessions, and clothe themselves only with a piece of linen cloth around the waist. They subject the charity of the devout. Many of them are too indolent even to ask for food, but lay themselves down on the bank of some river, where the country people bring them milk and fruits in abundance.

AVALKITA (the Manifested) is a Sanscrit title of the Supreme Being as a revealer of himself to man.

AVANÇON, GUILLAUME D', a French prelate, was born in Dauphiny about 1580. After having been chamberlain of the king, he was appointed archbishop of Embrun in 1561. He distinguished himself by his zeal against the heretics at the Council of Trent in a discussion with Poissy and certain of the clergy at Blois in 1577 and 1578. The following year, being appointed by Lesdiguières chief of the Huguenots, he was obliged, in order to avoid then retirement, to spend the rest of his life, to spend the rest of his life, and married the charter of the devil. Many of them are too indolent even to ask for food, but lay themselves down on the bank of some river, where the country people bring them milk and fruits in abundance.

AVALOKITA (the Manifested) is a Sanscrit title of the Supreme Being as a revealer of himself to man.

AVANZI, GIUSEPPE, an Italian painter, was born at Ferrara in 1655, and studied under Costanzo Cattanio. There are here seven pictures in the Church of the Madonna della Pietà at Ferrara. His best work, The Marriage of St. Catherine, is in the Church of San Domenico. Many of his works possessed no merit. He died in 1718.

AVARD, ADAM CLARKE, a Wesleyan Methodist minister in Nova Scotia, was born in the island of Guernsey. When he was about six years old (1808) his parents emigrated to Prince Edward Island, and Adam commenced the study of law in Charlottetown. He was converted under the ministry of John Hick, and entered the ministry in 1818; labored at Newport and Wilmot, N.S., and Fredericton, N. B.; saw revivals attend his preaching, and in 1829 was appointed by the British Conference to commence a mission among the Esquimaux of Labrador. But in the midst of extensive usefulness in Fredericton death intervened, March 15, 1821. Humble, yet dignified; zealous, but cautious; social, yet serious, Avard had a pleasing style and a dignified countenance. See Hoefer, Memorials of Ministers in Eng. Brit. America (Halifax, N.S., 1872, 1874), p. 7; Minutes of the British Conference (5vo ed.), 1821, v, 203.

Avedik, a provincial of the Armenian schismatics at the close of the 18th century. Having obtained the patriarchate by the aid of the mutifi, he organized in 1701 a persecution against the Catholics. The French ambassador to Constantinople, Ferriol, demanded and obtained reparation in the name of the inhabitants. In order to make satisfaction, the imprisonment of the patriarch was ordered. He was confined in the prison of Messina, and died in 1703. See Hoefer, Nouv. Biog. Générale, s. v.

AVEILLON, JEAN JOSEPH, a French theologian, was born in Paris in 1820. He entered the congregation of the Oratory, and there published a work which he had prepared at Paris while he was superior of the house. He was intimate with Bossuet. Aveillon died May 29, 1713. He wrote Méditations pour les Sénateurs et pour les Gens du Monde. See Hoefer, Nouv. Biog. Générale, s. v.
Aveline, Pierre, a Parisian designer and engraver, was born in 1710, studied under Jean Baptiste Poyly, and died in 1760. He gained some reputation, but most of his works were long unrecognized. The following are a few:

The Wrath of Neptune:—Diana and Acteon:—The Infant Moses Brought to the Daughter of Pharaoh:—Noah Entering the Ark:—The Rope of Europa:—A Dog with a Game.

Avellar, Francisco Gomez de, a Portuguese prelate and statesman, was born Jan. 17, 1739, in the vicinity of Alhandra, where his parents dwelt in humble circumstances. At the age of fourteen he was placed under the care of his uncle, a vicar, and distinguished himself by the rapid progress he made in his studies. He accompanied cardinal Pacci to Rome, where he obtained the favor of Pius VI. He was appointed by Maria I to the bishopric of Algarve, and was consecrated April 26, 1783. He performed all the duties of his office, and conferred large benefits upon the people. During the French invasion, he displayed such great prudence and energy that in 1808, at the proclamation of independence, nearly the entire government of this province was given to him by the regent. He was governor and captain-general of Algarve until his death, which occurred Dec. 15, 1816. See Hoefer, Nouv. Biog. Générale, s. v.

Avellino, Osoppo, an Italian painter, was born in Naples in 1674. He studied under Solimena, and afterwards went to Rome, where he painted the vault of the Church of San Francesco di Paola, which is considered his best work. In the Church of Santa Maria de Montesanto is an altar-piece by him representing a subject from the life of St. Alberto. He died in Rome in 1741.

Avenarius, Johannes (1) (third of the name), a Protestant theologian of Germany, was born at Zipsendorf, where his father was the Protestant minister, in the last half of the 17th century. He wrote, Theses de Veritate (1686)—Plagnetie Handbuch (1698)—Sententiae de Formula Latina-Germanica (Plauz, 1699).

Avenarius, Johannes (2) (fourth of the name), a Protestant theologian of Germany, son of Matthew Avenarius, was born Nov. 10, 1670, at Steinbach. He was preacher at Berka, then deacon and archdeacon at Schmaiskald, then preacher at Gera. He died at Gera, 1719. See Hoefer, Nouv. Biog. Générale, s. v.

Avendaño, Alfonso de, a Spanish Dominican who died at Valladolid, Oct. 11, 1506, is the author of,

Commentarius in Psalmmum cxviiit (Salamanca, 1584; Venice, 1587)—Commentarius in Evangellum Matthais (Madrid, 1592, 2 vols. fol.). See Antonio, Bibliotheca Hisp.; Echard, De Scriptoris Ordinis Dominicanorum. (B. F.)

Aventinus, Sr., was born at Bourges in the 5th century, and brought up in the seminary of St. Lupus, bishop of Troyes. Camelianus, the successor of St. Lupus, made Aventinus eccosmus of his Church; but after a time he left this situation, and retired into a monastery on an island in the river Oze (Oza), where he discharged the duties of abbot until, about 534, St. Fidelus (Fale) was substituted for him, when he departed into a solitude, "prope Verreria," where he died in the year 537. He is commemorated Feb. 4. See Greg. Turon. De Glor. Confess. p. 949; Baillet, Feb. 4.

Aventinus, Sr., of Chitraudd, was made bishop of Chartres after St. Souleium, who had been elected against his will, but fled to avoid the dignity con-

ferred upon him. In the subscriptions of the councils of his time Aventinus is sometimes called bishop of Chartres, and sometimes of Châteauneuf. He died in 528. See Baillet, Feb. 4.

Aventor. See Adventitus.

Aver, William, an English Wesleyan minister, entered the itinerant work in 1720, and died in Finsbury, Cornwall, Jan. 25, 1855, aged sixty-seven. He was converted in early life, and conducted his long ministry with assiduity and usefulness. He was an humble and thorough Christian. He wrote a Letter to a Member of the New Connection (Perryn, 1814, 8vo). See Wesleyan Tithings, i, 303; Minutes of the British Conference, 1838.


Avercorin is reserved rent, as corn, paid to monasteries.

Averett, Alexander, a minister in the Methodist Episcopal Church, South, was born in South Carolina, Jan. 1, 1788. He joined the Church in 1810, and was licensed to preach in 1818. In 1844 he united with the Georgia Conference, and in 1866 he died in Columbus, Georgia.

Averhausen, Joseph, a German theologian, was born at Kempten, July 8, 1664. He entered the Order of Jesuits and taught theology at Cologne, and later at Rome. He died July 23, 1743. Among several highly esteemed sermons, we notice a funeral oration on Joseph Clement, Archbishop of Mainz (Cologne, 1724). See Hoefer, Nouv. Biog. Générale, s. v.

Averill, James, a Congregational minister and chaplain, was born at Griswold, Conn., May 29, 1815. He was the eldest child of his parents, who died on two successive mornings and were buried in the same grave. He was educated at Plainfield Academy, Amherst College (graduating in 1837), and the Yale Divinity School (1840). See Hoefer, Nouv. Biog. Générale, s. v.

Averoldi, Girolamo, a Capuchin friar and Italian theologian, a native of Brescia, lived at the commencement of the 17th century. In one of his works he maintains that the assumption of the Virgin was a popular opinion was considered by the Inquisition, and although he abjured this heresy, he was imprisoned for three years in the dungeons of the Holy Office. See Hoefer, Nouv. Biog. Générale, s. v.

Averoldi, Ippolito, an Italian theologian, a native of Brescia, lived probably in the early half of the 17th century, and was a Capuchin friar. He wrote, Icones nominalis et Plenitum Abraxasliam Literae Libri Apeulosci Intelligens et Commentarii Elegantissimus Loca Difficultas Illustrata (Brescia, 1668). See Hoefer, Nouv. Biog. Générale, s. v.

Averoni, Valerio, an Italian theologian, a native of Florence, lived during the latter half of the 16th century. He was a monk of the congregation of Vallombro.
AVEROUET

AVERY

AVEROUET (or Daouraut), ANTOINE, a French Jesuit and theologian, a native of Artois, died in 1614. He wrote, Catechismus Historiocr-

AVERROES (or Avrboh), ABU-L-WALID MO-
hammed Ibn-Ahmed (surnamed el-Hajj), an illustrious Arab philosopher and physician, was born at Cordova,
Spain, in 1120. The name is a corruption of Aben-
or Ibn-Rashid. He studied theology, jurisprudence, medi-
cine, and philosophy under the best masters, and was intimate with men who were leaders of scientific thought in
Spain in the 12th century. Like his father, he was distinguished for his varied knowledge, and succeeded him in the office of mufti, or chief judge of Andalusia, and subsequently held the same office in Morocco. He stood high in the esteem of successive rulers, especially of Al-Mansur, who, perhaps unjustly, could not reconcile the philosophy of Avreroes with his professed devotion to the Koran, and perhaps also im-
pelled by personal animosity, banished him for several years, but finally restored him to his office. Avreroes died at Morocco, Dec. 13, 1198. It is difficult to under-
stand how a man of his position and influence, who was
a prince of the school of the philosophers, in which the
historians, it is enveloped in vague and puerile circum-
stanctials; but according to Ibn-Abi-Oceibia, the real
cause was that of the Mohammedan priesthood to the
culture of philosophy and the study of the ancients.
This is somewhat confirmed by the fact that
Averroes did not suffer alone. A general persecution raged; everywhere philosophers, physicians, poets, and
others of like pursuits, were in danger; and before the
close of the century the light of scientific genius in
Southern Spain had gone out. Averroes's writings are
numerous, and embrace almost every subject of human knowledge. He is said to have written nearly eighty
treatises, most of which pertain to medicine and the
kindred sciences; but he is chiefly known in modern
times as a commentator on Aristotle and Plato.
The first edition of his works was published in a Latin
translation at Venice in eleven volumes (1582-86), the
commentaries filling eight volumes, while the remaining
three contain his refutation of Al-Islami's work
against the Greek philosophy, his great medical work,
Kulliyat (incorrectly Colliget), and miscellaneous trea-
ts. His philosophy inclined towards pantheism and
materialism. His doctrines were denounced by the Uni-
versity of Paris, after which Leo X issued a bull against
them. See Rerum, Avreroes et Arte (Paris, 1852); Müller, Philosophie und Theologie von Averroes
(Munich, 1859); Munk, Mélanges, p. 418-458; Stockel,
Phile des Mittelalters, ii, 67-124; Herz, Avreroes, Vater und Sohn: Drei Abhandlungen über die Conjunction des
separaten Intellects mit den Menschen, translated into
German from the Arabic version of Samuel Ibn-Tibbon.
(Berlin, 1869).

AVERROISTS is a name for those who hold the opin-
ions of Averroes (q. v.).

AVERTNUSCUS, in Roman mythology, was a deity
who was implored to avert any threatening danger.

AVESIO, RAPHAEL, an Italian monk of the Order
of Clerks Regular Minor, was of San Severo, near
Salerno, in Naples. Five times he was elected gen-
eral of his order, and was twice the bishop of
Nocera and Nardo, both of which he refused. He
died at Rome, June 10, 1567, being sixty-eight years
of age. Averso was a man of singular piety, mod-
esty, and learning, and won all hearts by his many
admirable qualities. Among his works, which are
numerous, are, De Ordinis et Monatnii Sacramentia
Tractatus (Bologna, 1642, 4to) — De Exsufflation Sacramentum et Sacrificio, de Pudicitia Saccr. et Ex-
terna Unicntia Tractatus etc. (Ibus, 1640, 4to) — De Fide, Spe, et Charitate Tractatus Theol. (Venice, 1660,
4to).

Avery, Abraham S., a Presbyterian minister, was
born at East Lyme, Conn., in 1792. He studied
theology with a private minister, and joined Alton Pres-
byteries April 4, 1856; labored some months with Met-
tropolis Church in Muscatine, III.; was dismissed to
Paupskila Presbytery, O., April 7, 1859; and died at
Lawrenceburg, Ind., Sept. 3, 1868. He was thoroughly
consecrated to the work of the ministry. See Norton,
Hist. of Presb. Church in Illinois.

Avery, Austin Wakefield, a Free-will Baptist
minister, was born at Campton, N. H., Nov. 18, 1838.
He became a hopeful Christian in early life, and in the
fall of 1856 went to the institution at New Hampton,
N. H., with a view to preparing himself for the Chris-
tian ministry. He was formally licensed to preach Dec.
14, 1858, and early in 1859 he left New England and
went to Puducah, Ky., where his brother was residing and en-
gaged in teaching. Finding him in poor health, he took
his place in that town. He was a warm advocate for
who he supplied the pulpit of the Baptist Church in Puducah,
and also held meetings for the colored people. In the fall of
1859 he labored with the Washington Street Church in
Dover, N. H. The winter of 1860 was spent in Chris-
tian work in various sections of the State of New York,
and he was ordained at Parabola, N. Y., on April 20
that year. The following spring he spent in Minnesota,
and the remainder of the year was occupied mostly in
ministerial service in Parabola and the towns adjoin-
ing. Wishing to enjoy better facilities for study, he
made arrangements to place himself under the tuition of
Rev. Ransom Dunn, pastor of the North Bennet
Street Church in Boston. When, however, he reached
Boston early in 1861, he found Mr. Dunn in such poor
health that he was forced to resign, and Mr. Avery
was chosen his successor in the following March. More
than once he sought relief during the next two or three
years from his pastoral work, but his Church was un-
willmg to part with him; and it was not until March
13, 1865, that they consented to accept his resignation.
A brief pastorate at Haverhill, Mass., closed his labors
on earth. His death took place Oct. 7, 1865. See
(J. C. S.)

Avery, Charles, a Methodist Protestant minister,
was a native of Watchet, County N. Avalon, N. J.,
July 10, 1748. He obtained his education chiefly by private
study, experienced religion in early life, and served a
long career as local preacher in the Methodist Episco-
pal Church. In 1829 he identified himself with the
Methodist Protestants and joined their Ohio Confer-
ence. He died at his residence in Allegheny City, Pa.,
Jan. 17, 1876. Mr. Avery's speciality was philanthropy.
He founded the first Methodist Protestant Church in
Allegheny City; endowed the Preachers' Aid Society of
the Pittsburgh Conference with twenty-five thousand
dollars, called the Avery Fund; erected an ample col-
lege building in Allegheny City for the benefit of peo-
ples of color; besides making liberal donations to dif-
cerous institutions, as hospitals, missionary associations, etc.
See Bassett, Hist. of the Methodist Protestant Church,
p. 886.

Avery, David, a Congregational minister, was
born in Norwich (Franklin), Conn., April 5, 1746. He
was converted under the preaching of Whitefield; fitted
for college by Dr. Wheelock; graduated from the sopho-
mores of Yale in 1769; pursued theology under Dr. Wheelock; preached on Long Island as a licentiate; was a missionary to the Oneida Indians; was installed pastor at Gageborough,
now Windsor, Vt., March 23, 1773, where he remained
Avery, Eleazer James, a Baptist minister, was born at Brattle, Conn., Jan. 6, 1815, and was a graduate of Brown University in the class of 1845, also of the Newton Theological Institution in the class of 1849. His first pastorate was with the Church in Addison, Massachusetts, in 1851, at his ordination taking place in 1850. He was pastor in Pembroke, Me., in 1851-52, when he resigned, and held the position of principal of Worcester Academy (1852-54), then of Lewis Academy (1854-58), of Shelburne Falls Academy (1868-68), and finally of Peddie Institute, Highstown, N.J., where he died, Sept. 29, 1893. His Catalogue of Newton Theol. Inst. p. 34; The Watchman, Oct. 20, 1881. (J.C.S.)

Avery, Ephraim, a Congregational minister, the son of the Rev. John Avery of Truro, Mass., was born in 1712. He graduated at Harvard in 1731, and was ordained over the Church in Mortlake, Conn., four years after. This charge Mr. Avery retained until Oct. 20, 1754, when he died. He was the foremost among Massachusetts ministers of the time. See Cong. Quarterly, 1859, p. 530.

Avery, Fernald, a Free-will Baptist minister, was born in April, 1835. Hopefully converted in 1853, he decided to enter the ministry. With a view to fit himself for his work, he commenced to study at New Hampton in 1859, but on account of his health was obliged to leave the institution. In October, 1860, he had so far recovered as to be able to preach, and was licensed by the Corinth (Vt.) Quarterly Meeting. He took charge of the Church in Williamstown, and in 1841 was ordained as its regular pastor, sustaining this relation for three years and a half. In August, 1864, he removed to New Haven, and spent two years of study at New Hampton, which he prosecuted until the following March. He was once more laid aside by sickness, and lingered until death relieved him of his sufferings. He died at Corinth, Oct. 13, 1866. See Free-will Baptist Register, 1868, p. 87. (J.C.S.)

Avery, John (1), a Congregational minister, preached in England for some time, and came to America in 1634. For a short time he resided in Newbury, Mass., but receiving an invitation to preach at Marblehead, he accepted it in order that he might minister to the poor fishermen. He was on his way thither when the vessel in which he had embarked was shipwrecked, and the whole company, consisting of twenty-three persons, were drowned except two, Mr. Avery being one of the victims, Aug. 14, 1635. See Sprague, Annals of the Amer. Pulpit, i, 137.

Avery, John (2), D.D., a clergyman of the Protestant Episcopal Church, graduated at Yale College in 1813, and was ordained deacon Oct. 22, 1817. In 1825 he was rector of St. Paul's Church, Edenton, N.C., where he remained until December, 1835, when he removed to Greene County, Ala. There he organized a Church called St. John's in the Prairies, and served this Church and the one at Greencastle at the same time. In the Convention of Alabama in 1836, he was chosen president, and he died Jan. 17, 1837, on board the steamboat on which he was returning home from Mobile. He was distinguished for his extensive theological learning and sound judgment. See Sprague, Annals of the Amer. Pulpit, v, 754.

Avery, John A., a Presbyterian minister, was born at Bradford, Vt., in 1795. He was educated at Middlebury College. In 1824 he was ordained by the Congregational Association of Woodstock, Vt., and labored as home missionary within the bounds of the Plymouth and Bridgewater congregations. For six years he was editor of The Religious Recorder, published in Syracuse, N.Y. He died in Syracuse, April 28, 1863. See Wilson, Prob. Hist. Almanac, 1864, p. 88.

Avery, Joseph, a Congregational minister, was born at Dedham, Mass., in 1751. He graduated at Harvard College in 1771; was ordained pastor of the Church in Holden, Mass., Dec. 12, 1774; and died March 5, 1824. See Sprague, Annals of the Amer. Pulpit, i, 944.

Avery, Park, a Baptist minister who died in 1797, was for many months the companion and an intimate friend and counsellor of the Rev. Silas Burrows. See Sprague, Annals of the Amer. Pulpit, vi, 107.

Avery, Samuel, a Wesleyan minister in Nova Scotia, was born at Grand-Pré, Horton, N. S. He was educated at the Mount Allison Academy, N. B.; was received into the ministry in 1854; preached at Wilmot and Shelburne; became a supernumerary in 1861; and died on Dec. 1, 1870. See Catalogue of U. College of the Lungs, Oct. 15, of his twenty-ninth year. Devoutness of spirit, tender¬ness of conscience, and holy resolves characterized him. See Huestis, Memorials of Methodist Ministers in East. Unit. America, p. 11.

Avery, Samuel Waters, a Baptist minister, was born at Jefferson, Me., July 4, 1814. He was fitted for college by the pious work of his mother, Mrs. Mary Avery, and entered Waterville College in the class of 1840. He was engaged in teaching for two years (1841-43) in Richmond, and for a time directed his attention to the study of law. On becoming a hopeful Christian, he went to the Newton Theological Institution in the fall of 1844, graduating in the class of 1847. After supplying for a few months the Church in East Winthrop, he was ordained in Lubec, Me., in May, 1849, and was pastor there two years, at Searsport six years (1851-57), Fayette six years (1858-64), Lisbon Falls three years (1865-68). In April, 1867, he opened a drug-store at Lisbon Falls, but still continued to preach. He was secretary of the New Hampshire Mission Convention from 1858 to 1872. He died suddenly Oct. 17, 1868. See Necrology of Colby University, p. 12. (J.C.S.)

Aveugle, Jean (the younger) 1*, a French priest of the Oratory and theological writer, died in 1672. He distinguished himself as a preacher, and wrote Delices Pasteur. See Hoefer, Nouv. Biog. Générale, s. v.

Aviau (du Bois de Sanzay), Charles François V., a French prelate, was born Aug. 7, 1736, at Bois de Sanzay, diocese of Poitiers. He was studied at the school of the Jesuits at Fléchê, and at the Seminary of St. Sulpice at Paris. He was at first canon and grand¬vicar of the diocese of Angers, and was appointed, in 1789, archbishop of Vienne. Refusing to sign the civil constitution of the clergy, he left France in 1792, and retired to Aviau. In 1798 he returned, in disguise of a peasant and travelled, preaching in the mountains of Vivaraïs and of Forez. After the compact, he was called, April 9, 1802, to the archie¬piscopal see of Bordeaux. He devoted his time and money to works of beneficence, and died at Bordeaux, July 14, 1826. His posthumous letters were published in the Mémorial Catholique for May and June, 1827; they were upon Ultramontanism and Gallicanism. He also wrote, Traité Faneuse de Louis XIV* :—Écrit sur la Prét à Intérêt du Commerce (Lyons, 1749). See Hoefer, Nouv. Biog. Générale, s. v.
AIVUS

AVILA

AVIVUS (or Oseillo), GABSR AB (or Patavinius), an Italian engraver, was born at Padua about 1580, and probably studied under Giorgio Ghisi. His principal work was a large volume, in five parts, containing the full-length portraits of the princes and emperors of the house of Hapsburg, and the figures of the clergy. The following are some of the best of his single prints on sacred subjects: The Espousals of the Virgin Mary:—The Woman Taken in Adultery:—The Scouring of Christ:—Christ Crowned with Thorns:—The Last Supper.

AVIGNON, COUNCILS OF (Concilium Aquiniense), in France.
I. Held in 1060, by the cardinal Hugo, abbot of Cluny, legate. Achard, who had usurped the see of Arles, was deposed, and Gibelin elected to his place. Lantelme was also elected to the see of Embrun, Hugo to that of Grenoble, and Desiderius to that of Cavallian. See Labbe, Concill xi, 390.

II. This council was held Sept. 6, 1208, by Hugo, archbishop of Riez, and published twenty-one canons. The first recommends to bishops to preach more frequently in their dioceses; the second relates to the extirpation of heresies; and the preface to the acts of the council laments the general prevalence of wickedness. In the third, held, or in one held, in 1215, the inhabitants of Toulouse were excommunicated for not driving out the Albigenses, according to order. The count of Toulouse was conditionally excommunicated. See Labbe, Concill xi, 41.

III. Held May 27, 1279, by Pierre (or, according to some, Bernard) de Languisel, archbishop of Arles. They drew up a decree containing fifteen articles, for the most part setting forth the usurpations and invasions of ecclesiastical property which were made, the violence committed upon the clergy, and the disregard of excommunications. However, they provided no other means of opposing these evils than the passing of fresh canons. See Labbe, Concill xi, 1590.

IV. Held in 1282, by Bertrand Amamuri, archbishop of Arles, together with his suffragans. Of the canons published ten only are extant, which, among other things, enjoined the faithful to attend on their own parish churches—which in many places were disregarded—and to go there, at least, on every Sunday and holiday. See Labbe, Concill xi, 1174.

V. Held June 18, 1328. Three archbishops, eleven bishops, and the deputes of several others who were absent attended. They drew up a rule containing fifty-nine articles, chiefly relating to the temporalities of the Church in its jurisdiction. They assume, generally, as an incontrovertible maxim that the laity have no authority over persons or property ecclesiastical; a maxim evidently false, if it is to be extended to every possible case. Moreover, they complain bitterly of various abuses proceeding from the hatred which the laity bear towards the clergy; but it does not appear that they took any steps to lessen the grounds of this hatred, unless it were by an accumulation of censures and penalties.

Orders. That the masses of the Blessed Virgin be celebrated once a week.

Grants an indulgence to those who pray to God for the pope.

Grants an indulgence of ten days to those who devoutly bow the head at the name of Jesus.

Orders the secular powers to forward a captured cleric to his own judge free of expense.

Against administering poisonous drugs.

Of proceedings against the exempt.

On the punishment of excommunication, all abusive conversations in the houses of bishops, or in the presence of their officials.

Permits both archbishops and bishops travelling in dioceses not their own to bless the people.

To the condition in which benefices ought to be left by those leaving them.

See Labbe, Concill xi, 1717, 2476.

VI. Held Sept. 3, 1357, by three archbishops and seveteen bishops. They published a decree containing sixty-nine articles, being chiefly a repetition of those drawn up in the preceding council. Among other things, it is enacted that parishioners shall receive the eucharist at Easter only at the hands of their proper curate. By canon five it is ordered that incumbents and all persons in holy orders shall abstain from eating meat on Saturdays in honor of the Virgin, that by so doing they may set a good example to the laity. This injunction to fast on Saturdays had been made three hundred years before, upon occasion of the Trêne de Dieu, but had not yet, it seems, been universally established; other regulations of the council relate chiefly to the usurpation of Church property and acts of violence committed on the persons of the clergy. See Gall Christ, i, 322; Labbe, Concill xi, 1850.

VII. Held Sept. 7, 1457, by the cardinal Pierre de Foix, archbishop of Arles and legate. The chief purpose of this council was to confirm the acts of that of Basle relating to the immaculate conception of the Blessed Virgin. It was forbidden, under pain of excommunication, to preach anything contrary to this doctrine or to dispute concerning it in public. All curates were enjoined to make known this decree that no one might plead ignorance. See Labbe, Concill xiii, 1403.

VIII. Held in 1594, by Francis Marin, archbishop of Avignon. Sixty-four canons were published, relating chiefly to the same subjects treated of in the synods held in various parts of France, etc., after the Council of Trent.

Provides for teaching the rudiments of the faith to adults as well as children.

Orders sermons on all Sundays, and every day in Lent and Advent.

Of the sacraments.

Orders that the baptismal water be renewed only on Holy Saturday and the eve of Whitsunday, unless need require; and that a silver vessel be used to pour it into the font.

Of relics and images.

Of behavior in church.

Of Lent.

Of processions.

Of legacies, wills, etc.

Of medical men.

Against duelling.

Of Jews: orders them to keep in their houses on Easter-eve and Easter-day.

See Laphé, Concill xv, 1434.

AIVIGNONIATA, a sect of Romanists which arose during the 16th century at Avignon, France, reviving the errors of the Calabrians (q. v.). The originators of the Avignonists were Grabiase, a Polish nobleman, and Pernetti, abbe of Burgal, a Benedictine to whom is attributed a work entitled The Virtues, Power, Clemency, and Glory of Mary, the Mother of God (1780).

AVILA, ALFONSO DE, a Spanish Jesuit, was born at Belmont in 1545, and died, according to one authority, at Valladolid, Jan. 19, 1615; according to another, at Malaga, May 21, 1618. He wrote two volumes of Sermons (Antwerp, 1610). An Alfonso Avila, a Jesuit, perhaps identical with the above mentioned, wrote in Spanish, in 1583, a treatise on St. Bernard the second bishop of Avila.

AVILA, ESTÉBAN DE, a Spanish Jesuit, was born at Avila in 1523, and died at Lima, April 14, 1607. He published, De Conscribo Ecclesiasticum Tractatus, Compendium Summa, seu Manua- 

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AVILA, GIOSEPPE MARIA, a Dominican of Rome, was so well known to all that he was chosen by the pope Urban VIII in 1640 to preach to the Jews. He was made bishop of Campagna, in Naples, and died in 1656, leaving a Panegyric of St. Thomas Aquinas (Rome, 1634).

AVILA, HERNANDO DE, a Spanish painter and

AVILA, ESTÉBAN DE, a Spanish Jesuit, was born at Avila in 1523, and died at Lima, April 14, 1607. He published, De Conscribo Ecclesiasticum Tractatus, Compendium Summa, seu Manu-
sculptor to Philip II, was a native of Toledo, and after the death of his former master, Francisco Comontes, in 1556, he was appointed painter to the Cathedral of Toledo in his place. In 1568 he finished two altar-pieces for a chapel of that cathedral representing St. John the Baptist and the Adoration of the Kings. In 1576 he designed the principal altar of the nunnery of Santo Domingo el Antiguo at Toledo.

Avila, Sancho de, a Spanish prelate and theologian, was born at Avila in 1536. He was a successively bishop of Murcia, of Jaen, of Murviedro, and of Placentia, and died in 1625. He wrote a work in Spanish, A treatise on the veneration due to the relics of saints (Madrid, 1611) — Sermones (Baeza, 1615) — a Spanish translation of one of the treatises of St. Augustine (Madrid, 1601, 1626). See Hoefer, Nouv. Biog. Générale, s. v.

Aviñon, Bartolomeo, of Aragon, a Dominican, was deputed to Rome to obtain the canonization of St. Louis Bertrand. While there, in 1623, he wrote in Spanish a life of that saint, together with An Account of the Process of Canonization, which was at once translated into Italian by J. Caesar Boltifango, and printed at Rome in 1629 (Svo).

Avis, James, a Methodist Episcopal minister, was born near Shepherdstown, Va., Jan. 7, 1736. He received the best religious training in early life from a pious, devoted mother, but wandered into folly and sin; was converted years afterwards, and in 1809 entered the itinerant ranks of the Baltimore Conference. In 1821 he was transferred to the Kentucky Conference, three years later returned to the Baltimore Conference, and in 1824 was transferred to the Virginia Conference, in all of which he continued with zeal, fidelity, and great success. He died in 1825. Mr. Avis was a man of unquestionable integrity, great energy, and indefatigable industry. See Methodist Magazine, viii, 366; Minutes of Annual Conferences, 1823, p. 475.

Avistupor (scarcrow), a name of Priapus, who had temples erected to him as the tutelary deity of vineyards and gardens, which he defended from thieves and destructive birds. His image was usually placed in gardens, holding in his hand a sickle.

Avitable, Pietro, a Neapolitan missionary, was a Theatine of Bisont in 1607. He was appointed by the Congregation of the Propagandists prefect of the missions in Georgia and the Indies. He died at Goa in 1652, as declared in F. de Sales, Acta Sanctorum, and Pontificum Urbanii Vii Historica Relation (Rome).

Avitus, Sr., was born about 490 in Périgord. He was of a patrician family, and Bollandus, in his Acta Sanctorum, informs us that in his youth he served in the army of Alaric II, king of the Visigoths, and in the battle of Vouillé against Clovis he was taken prisoner, but his conduct so gained the confidence of his master that he was liberated. A vision which he had determined him to preach the Gospel, and he accordingly entered the monastery at Bonneval, in the diocese of Poitiers. He went into a desert place and built a chapel and a cell, and dwelt there forty years as a hermit; this gained for him a high reputation for sanctity, and some have attributed to him certain miracles. He died in 570, and his anniversary is celebrated June 17. See Hoefer, Nouv. Biog. Générale, s. v.

Avitus (St.), third abbot of Micy, or St. Mesmin, near Orleans, was the son of a laborer of Beausse. He was received into the abbey of Micy, and appeared so meek and simple that many of the monks thought him a replaced in infirmity; he wished to follow more completely a religious life led him to retire into solitude, whence he was recalled by Maxi- minus, abbot of Micy, and succeeded him about 529. He gave much valuable advice to Clodmir, the son of Clovis, and warned him that if he killed Sigismund, king of Burgundy, he would not long survive him, which prediction was justified by the event. See Baillet, June 17.

Avitus (St.), abbot of Châteaudun. If this Avitus was not the same with the last, which Le Coiteur asserts to be, two of the same name are to be found: one, Micy (under the rule of St. Maximinus), whence this Avitus retired with St. Calais to Châteaudun, in the diocese of Chartres, where he built a monastery and ruled it as abbot until his death, in 580. A strong testimony in favor of the opinion that there was but one Avitus is that St. Maximinus, in the Vita of St. Calais, who states that the abbot Avitus, shortly after his election, left the abbey to go and form another community in the Dunois. See Baillet, June 17; Henschelius, Acts of St. Avitus.

Avogadro, Pietro (called Bresciano), an Italian painter, was born at Brescia, and flourished about the year 1750. He studied under Pompeo Ghioti. His chief work is the Magnificat of Sts. Crispino and Crispiniano, in the Church of St. Joseph, at Brescia.

Avont, Pieter van der, a Flemish landscape painter and engraver, was born at Antwerp about 1619. The following are some of his principal religious prints: The Virgin Mary and the Infant Jesus: —St. John and St. Anne: —The Virgin and Infant in the Clouds: — The Mass: —A Ascending to Heaven: —The Virgin Sucking the Infant.

Avoury (Adovera) is the picture of a patron saint depicted on a square gilt vane of metal, which was attached flag-wise to a staff and carried in funeral processions.

Avranches, Council of (Concilium Arracienae), was held May 22, 1172, the cardinal legates Theodinus and Albert presiding. Henry II of England, having taken the oath which the pope's legates required of him, and annulled all the unlawful customs which had been established in his time, and done penance, was absolved on account of the assassination of Becket. Among other things, Henry engaged —(1) not to withdraw from the obedience of the pope Alexander III or of his successors so long as they continued to acknowledge him as Catholic king of England:—(2). That he would not hinder appeals to Rome;—(3). He promised, at the coming Christmas, to take the cross for three years, and in the year following to set out for Jerusalem, unless the pope should grant a dispensation, and in case he should be obliged to go to Spain to oppose Alfonso the Sarracener. This was rather an assembly of the council. The real Council of Avranches, in this year, was not held until Sept. 27 or 28. The king then renewed his oath, adding to it some expressions of attachment and obedience to Alexander. Twelve canons were then drawn up, enacting, among other matters, that it should not be lawful to appoint minors to the benefices with cure of souls; that the incumbents of parishes who could afford it should be compelled to have an assisting priest; that it should not be lawful for a husband or wife to enter upon a monastic life while the other continued in the world. Abstinence and fasting during Advent were recommended to all who could bear it, and especially to the clergy. See Labbe, Concil. x, 1457.

Avrigny, Hyacinthe Robillard, a French historian, was born at Caen in 1675, and admitted at Paris into the Society of Jesus Sept. 18, 1691. He took a course in theology, and then was sent to Alençon, where he was employed as procurator of the college. He died probably at Quimper, in 1719. His works are, Mémoires Chronologiques et D'ormoniques, pour Servir à l'Histoire Ecclesiastique depuis 1600 jusqu'en 1718, avec des Reflexions et des Remarques Critiques (1720, 4 vols, 12mo):—Mémoires pour Servir à
AVRIL, PHILIPPE, a French Jesuit and missionary, lived in the latter half of the 17th century. He was sent by his superiors to penetrate into China, and embarked June 19, 1685, at Leithorn upon a ship destined to follow the Hudson, and travel into Louisiana, America, and Persia; but he was arrested by the governor of Astrachan, who obliged him to return by way of Russia and Poland, and on Sept. 30, 1680, he landed at Toulon. He published his adventures under the title Voyage en divers États d'Europe et d'Asie (Paris, 1692). See Hoefer, Nouv. Biog. Générale, s. v.

AVRILLOT, BAYEUX (more commonly known by the name of Acroye), founder of the Carmelite Order in France, was born in Paris, Feb. 1, 1565. At the age of fifteen she desired to enter a monastery, but her parents, not approving of this, married her to Peter Acarie, master of accounts at Paris, and one of the warmest partisans of the League. At the submission of Paris to Henry IV in 1594, he was obliged to flee, and thus she was deserted and left in straitened circumstances. She bore trials with courage, and having found an asylum for her children, founded the Carmelite Order, and became directress of one of the houses of reformed Carmelites, and engaged one of her friends, Madame Sallier, to publish a couvain, in the same vicinity. Madame Acarie took the veil under the name "Sœur Marie de l'Incarnation." She finished her days in the retirement of the Carmelites house at Fontoile, April 18, 1618, and was canonized by Pius VI in 1791. Several French works, the titles of which are given in Latin, are attributed to her: De Conceptione Virginis Mariae; and De Vita Interiori. Centum circiter Monita Spiritualia. Vera Exercitia Omnium Animaus quae Vitam easse conseqvi dierentur Utilia (Paris, 1622). See Hoefer, Nouv. Biog. Générale, s. v.

AVUN, a personage of Etruscan mythology. He is represented on a mirror as a warrior armed with a spear in company with the male Turan.

AWANI - AOTHIN, in Hindî mythology, is an August festival sacred to Siva. The Hindûs of the first three classes assemble, cut their hair, bathe in consecrated waters, and pray God for the forgiveness of the sins which they committed in the year that has passed.

AWANI-MULON, in Hindî mythology, is also an August festival sacred to the worship of Siva, held in memory of a minor, and he performed it as a favor to his holy, penitent worshipper Maukevasser.

Awa Se Juko Mikotto, in Japanese mythology, was the sovereign of Japan and half god. With him closed or ended the golden age of the god-men. He was the fifth ruler in the second generation of the oldest emperors of Japan, who were all demigods, and he reigned 836,042 years.

AWCOCK, JOHN, a Christian, suffered martyrdom in the middle of the 16th century. See Fox, Acts and Monuments, vi, 98.

AWETHIS is a hell of the Siamese which is 666 miles wide. Into this hell Dewahada was cast, the constant persecutor of the founder of Lamanism. He was fastened by iron bars which went through his body in three directions, so that he could not move. His head hangs in a vessel of fire, and his feet burn eternally.

AWICHO is a place of future torment among the Buddhists.

AXFORD, WILLIAM, an English Congregational minister, was born at Westbury, Wiltshire, in 1824. While a young man he gave himself to evangelical work, and labored zealously as a home missionary in Liverpool, Prescot, and Wandsoworth. He was educated at Cotton End, and settled in the pastorate at Castle Donington, in Leicestershire. After three years he removed to Clayton West, Yorkshire, where he was ordained. In 1865 he removed to Charnham and Lyme Regis, and in October of the following year began to devote his entire time to the latter. In the autumn of 1868 he became pastor of Colliburst-street-Chapel, Manchester, and in 1870 of the Church at Peasley Cross, St. Helens. Here he labored for little more than three years, when, in the midst of usefulness, he was smitten down with an illness from which he never recovered. He died Dec. 23, 1870. See Catholic Monthly, January, 1871, p. 908.

Axiomancy (from αἴξων an axe, and μονή procession, divination) is divination among the ancient Greeks by means of an axe or hatchet. A hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons not present, their names were repeated, and the person at the repetition of whose name the hatchet moved was concluded to be guilty of the crime of which he was suspected. Another mode of practicing the art was by laying an agate-stone on a red-hot hatchet and watching its movements.

Axionius, one of the "Eastern" school of Valentinians, is said by Barbeisan (Aplémeniq) by Hippolytus (Ites, vi, 83). Eulogius, Bishop of Axionius, was a friend of Tertullian, when Tertullian wrote against the Valentinians, Axionius "alone at Antioch vindicated the memory of Valentinus by completely keeping his rules."

Axeley, JAMES, a Methodist Episcopal minister, was born on New River, Va., in 1776, but shortly afterwards removed with his parents to Livingston County, Ky., where he spent his early years in farming and hunting. He made a profession of religion in 1801 and 1802, and in 1805 his name appears in the Minutes of the Western Conference as on trial. His appointments were: 1805, Red River Circuit; 1806, Hocking; 1807, French Broad; 1808, Appalassas; 1809, Power's Valley; 1810, Holston; 1811, Elk; 1812, presiding elder of Wabash District; 1813–16, Holston District; 1817–18, Green River District; 1819–21, French Broad District; in 1822 he located, settling on a farm near Madisonville, Tenn. He became a very thrifty farmer, and did much successful work as a local preacher. He was afterwards reduced to poverty by enduring for an acquaintance who failed. He maintained an unspotted character till the close of his life. He died Feb. 22, 1838. Mr. Axeley was a highly acceptable and effective preacher, a man of great power over the masses. See Sprague, Annals of the Amer. Pulpit, vii, 414; Simpson, Cyclopedia of Methodistism, s. v.; Stevens, History of the Methodist Episcopal Church, iv, 386, 372, 375, 405, 406, 430, 451.

Axionius, JOACHIM, a theologian, jurist, and poet of Brabant, was preceptor of Philip of Lalaing, and travelled in Italy, Spain, Palestine, and Greece. He then retired to Antwerp, where he became an attaché of the council of archbishops. He died Aug. 25, 1605. He wrote, De Laicorum et Sacerdotum Aequitatem Naturae et Aristotelis aliquis Philosophias: Magna Plutonia Oratio in Sepulchrum Christi (Dillingen, 1599): Dábat du Corps et de l'âme, et Jugement de Dieu qui la Termine (a dialogue of the Greek philosopher Gregory Palamas, published at Lyons in Latin and at Paris in Greek), and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Axtell, Anthony DEY, a Presbyterian minister, was born at Geneva, N. Y., March 5, 1834. He was educated at Williams College, Mass., and studied in the Theological Seminary at Auburn, N. Y. He was ordained by Troy Presbytery in 1864, and labored at Oleon and at Lansingburgh, N. Y. He had several urgent calls to the pastorate of churches within the bounds of his own presbytery, but his health was rapidly failing. He made a visit to St. Paul, Minn., but
he soon became worse, and was advised by his physicians to hasten home. He died Oct. 17, 1866. See Wilson, Preb. Hist. Almanac, 1867, p. 270.

Axtell, Daniel C., a Presbyterian minister, was born at Mendham, N. J., in 1800, but removed in his childhood with his father to Geneva, N. Y. He graduated at the College of the City of New York, in 1823, and was ordained to the Gospel ministry in the Congregational Church at Princeton, N. J., in 1830, and preached at Auburn, N. Y., until 1836. He died of hemorrhage of the lungs in 1837. See Sprague, Annales of the Amer. Pulpit, iv, 454.

Axtell, Henry C., a Presbyterian minister, was born at Mendham, N. J., in 1802. He graduated at Hamilton College in 1825; was tutor there in 1825-28; studied theology in Princeton Theological Seminary, N. J., and in 1830 he was ordained as pastor of the Presbyterian Church in Lawrenceville, N. J. In 1835 he accepted a call to the Second Presbyterian Church in Orange, N. J., but in 1838 resigned his charge on account of ill-health, and removed to St. Augustine, Fla. He became a member of the Presbytery of Georgia in 1840. In 1843 he was appointed chaplain at Fort Brooke, Tampa Bay, which post he held until 1849, when he was transferred to New Orleans Barracks. He remained at this post until 1853, when he became disabled from duty, and removed to Philadelphia, where he died in 1862. He contributed to the Princeton Review in 1831 an article on "Biblical Eloquence and Poetry," and in 1834 "A Memorial of James Brainard Taylor." See Biblical Repertory and Princeton Review; Index to Princeton Review; Sprague, Annales of the Amer. Pulpit, iv, 454.

Aulurus (or Ancurus), in Roman mythology, was the name of the supreme god among the Volscians. He is thought to be one with Veiovis, an Etruscan god of dangerous character. He was represented as a youth and armed.

Ayala, Martin Perez de, a Spanish prelate, was born at Higie, in the diocese of Carthagena, in 1504. He studied at Alcala, and entered the military order of St. Jago of the Sword at Salamanca. He accompanied Francis de Mendoza, bishop of Jaen, to Rome, and on his death was declared by Germany to contribute to the errors of the Protestants. Charles V sent him to the Council of Trent, and in 1548 nominated him to the bishopric of Guadix, in Granada; thence he was translated to the see of Segovia, and on his return from Trent he was, in 1564, made archbishop of Valencia, which Church he governed during his death, Aug. 5, 1566. His portrait, "Archbishop de De Dieu," appeared in the atque Ecclesiasticis Traditionibus deque Auctioritate ac Vi eorum SS. Assertiones (Cologne and Paris, 1549; Venice, 1551; Paris, 1562).

Ayala, Pedro, a pious Spanish Dominican, was born at Arenas in 1676. He assumed the religious habit at Avila, whence he proceeded to Alcala, where he was made professor of theology. By order of his superiors he accepted the see of Avila, and went on foot to possess it, accompanied only by one monk of his order, May 5, 1728. The benefits which he conferred upon his diocese were innumerable; his palace was a kind of monastery where prayer and study were the constant occupations. Clement XII made him his nuncio at the court of Spain, with the title and powers of legate a latere, and for three years he continued to discharge the duties of this difficult but honorable post, and succeeded in reconciling the two courts. The only reward for his services which he claimed was permission to resign his bishopric, which he obtained in 1738. He retired to the poorest convent of his order in Spain—viz. that of St. Rosa, near the village of Montebelan, where he died, May 20, 1742. He left several pastoral instructions and some treatises on moral theology. His Life was written by a historian of his order.

Ayars, Charles W., a Methodist Episcopal minister, was born in Philadelphia, Pa., Feb. 22, 1836. He experienced religion in his eleventh year, received license to preach in his nineteenth year, and in 1856 entered the Philadelphia Conference, in which he served with zeal and fidelity until his decease, Nov. 18, 1869. From childhood Mr. Ayars was characterized by an earnest, consistent, and progressive piety. He was a diligent and well-informed student, preacher, and pastor. See Minutes of Annual Conferences, 1870, p. 49.

Ayars, James, a Methodist Episcopal minister, was born near Bridgeton, N. J., Feb. 20, 1805. He was converted when a youth of twenty years old, and in 1829 was admitted into the Philadelphia Conference, where in he filled the following appointments: Bargaintown, Cape May, Newton, and Essex Circuits; Paterson, New Brunswick; Halsey Street, Newark; Burlington, Long Branch, New Brunswick; Green Street, Trenton; Rahway; Prospect Street, Paterson; Haverstraw, N. Y.; Trinity, Jersey City; Water Street, Elizabeth; was a supernumerary during 1856-60 because of an inflammation of the throat, but engaged as secretary of the American Sunday-school Union in the West. In 1861 he resumed his position in the active ranks, and was stationed first at Nyack, then at St. Paul's, Staten Island. He was president of the Newark District from 1864 to 1867; on Elizabeth District from 1868 to 1871; was pastor at Montclair and at New Providence. In 1877 his ill-health obliged him to become supernumary, and he continued to reside at New Providence till his death, Jan. 50, 1880. Mr. Ayars was remarkably successful as an evangelist, and was a faithful and wise administrator of the Discipline. See Minutes of Annual Conferences, 1880, p. 35.

Ayars, James B., a Methodist Episcopal minister, was born in Philadelphia, Pa., Aug. 21, 1800. He was the subject of early religious impressions, and was converted in 1816; and soon began to exercise himself in every possible Christian enterprise, exhorting, preaching, and visiting. In 1822 he entered the Philadelphia Conference, in which he served till his superannuation, which relation he held during the last nine years of his life. He died March 9, 1873. Mr. Ayars was greatly devoted to the Church. Punctuality, zeal, faithfulness, and ardent piety characterized his life. See Minutes of Annual Conferences, 1873, p. 145.

Aybar, Pedro Ximenes, a Spanish painter, lived at Calatayud near the close of the 17th century. He had for his master Francisco Ximenes of Tarragona, whose style he adopted. He executed in 1682 for the collegiate Church of Santa Maria at Calatayud three paintings: The Holy Family,—The Epiphany,—The Nativity. See Hoefer, Nouv. Bio. Générale, s. v.

Abybert, Sr., a roodless priest of the Order of St. Benedict in Hainault, was born about 1000 at Espain, in Flandre. He lived for many years with another priest in a secluded cell, where they observed the strictest discipline. He went to Rome on foot, and after his return entered the Abbey of Crespin in Hainault, where he continued twenty-five years. The twenty-five last years of his life he spent in a cell he had dug in a barren desert, and died on Easter-day, 1140. He is mentioned in the martyrologies on April 7. See Baillit, April 7.

Aydelotte, Benjamin P., D.D., a Presbyterian minister, was born in 1795. His earlier years were spent in the ministry of the Protestant Episcopal Church, and though after entering the Presbyterian Church he did not sustain the relation of pastor, yet he supplied the vacant chairs for several years with great acceptability and usefulness. The greater part of his life was employed in teaching the classics in the schools of Cincinnati. He was possessed of great amiability, and an enlarged benevolence which prompted him to engage in every philanthropic enterprise. He was greatly esteemed by all for his
AYENAR

many good qualities. He died in Cincinnati, Sept. 10, 1880. (W. P. S.)

Ayenar, in Hindit mythology, was the son of Siva and of Vishnu, the latter of whom was the mother, having taken the form of the nymph Moyeni. He was worshiped in small temples as protector. Goats and cocks were sacrificed to him, also horses made of clay.

Ayer, Francis C., a Methodist Episcopal minister, was born at Cornish, Me., Nov. 1, 1813. He was converted in 1843, received license to exhort in 1846, and in 1849 joined the Maine Conference. He died at Bowdoinham, Me., May 10, 1872. Mr. Ayer was eminent for his saintliness, affability, affability, and piety. See Minutes of Annual Conferences, 1873, p. 73.

Ayer, John S., a Methodist Episcopal minister, was born at Freedom, Me., in 1795. He experienced conversion at the age of twelve, and in 1818 joined the Maine Conference. In 1826 he located and engaged in business. In 1867 he re-entered the Conference and was put on the superannuatory list, which relation he sustained until his death. He was kind, persuasive, fluent, and eminently pious. See Minutes of Annual Conferences, 1876, p. 90.

Ayer, Joseph, a Congregational minister, was born at Stonington, Conn., May 19, 1793. He graduated at Brown University in 1822, and having studied theology with Rev. Timothy Tuttle of Ledyard, Conn., he was ordained at North Stonington in 1825, where he was engaged in the ministry for eleven years. He was elected an installed pastor at Hanover, where he remained eleven years. In 1831 he became pastor at South Killingly, having labored there two years previously as stated supply, and continued in charge until 1836. The following year found him installed at East Lyme. Subsequently he was acting pastor at Stonington, Freeport, and for two years, when he became the regular minister, in 1870. On his eighty-second birthday he resigned, and thus closed a long and useful ministerial career. He died at Somerville, Conn., Dec. 28, 1875. See Cong. Quarterly, 1876, p. 419; 1877, p. 812.

Ayers, Alexander, a Baptist minister, was born in Cortland County, N. Y., in 1813. He was converted in 1830, and united with the Church of the Pilgrim Covenant in Virgil, N. Y. In 1833 he was licensed, and was ordained in 1838 in Chenango County, where he spent most of his time preaching in different churches until the spring of 1853, when he removed to Illinois. A brief illness closed his life at his residence in Sherman, Connecticut, April 17, 1877. He was a faithful pastor and a man of prayer. See Free-swill Baptist Register, 1856, p. 91. (J. C.S.)

Ayeshah the favorite wife of Mohammed, and was born at Medina in 611. She was the daughter of Abu-Bekhr, and was betrothed to the prophet at the age of nine years. The twenty-fourth chapter of the Koran was written by the prophet to silence all those who doubted Ayeshah's purity. She survived her husband forty-six years, and took an active part in the contest against Ali, who took her prisoner, but suffered her to go unharmed. Her opinion was sought sometimes on difficult points in the Koran, and had the force of law with many of the Sunnites. She died at Medina about 676. See Ali: KULAN: MOHAMMED.

Ayglor, Bernard. See AGOGL, BERNARD.

Aynman, in the mythology of the South American natives, is the originator of all kinds of diseases and other evils. He is greatly feared, and small things are offered to him, which are thrown into flowing water. The vicious and cowards go to him after death to be tortured by him in the most outrageous manner.

Aynman, Michael. See ANGHIANI.

Aylliff, John, an English Wesleyan missionary, was born in London. He emigrated to South Africa in 1829; was admitted as a probationer for the ministry in 1827; was the first missionary appointed to the Fingoe tribes; was manager of the large and important Industrial Hall-school at Haddo Town; visited England in 1860; was soon disabled by disease, and died at Port Louis, Orange Free State, May 17, 1862, in the sixty-fourth year of his age. Aylliff was faithful to his trust, enduring privation and encountering danger in his earnest and faithful service.

Ayliffe, Richard, an English Congregational minister, was born at Basingstoke, Hants, June 2, 1790. He was converted in his twelfth year, and in his fifthteenth year was apprenticed to an ironmonger in the town of Buckingham. He joined the Congregational Church in his eighteenth year. At the close of his apprenticeship, he entered Dr. Bogue's academy or seminary at Gosperton. "About the termination of his studies, the Lady Batham was desirous of introducing an evangelical ministry into the borough of Stockbridge, Hants. By the advice of his venerated tutor, Mr. Ayliffe, in 1814, undertook the commencement of the work, in which he continued till his death." This was really a mission work, and every kind of opposition was manifest. He had no chapel, and service was conducted in a hired room, often with much confusion and noise; personal violence was threatened against the young pastor and all who gave heed to his teachings. By his efforts, however, aided by the liberality of the lady already alluded to, a chapel was erected in 1817, and endowed for the Protestant Congregational Dissenters. From 1814 to 1854 he labored unobtrusively and patiently, sowing the seeds of everlasting life, "waving every man, teaching every man;" and his labors were not without success, for what was, at the commencement of his work, a barren wilderness, showed at the close some resemblance to a garden adorned with fruits and flowers. He was of retiring habits, and his name was very seldom seen or his person known. After forty years of service, he died in peace, March 24, 1854. See (Lond.) Cong. Year-book, 1856, p. 2034.

Ayilworth, Reuben A., a Methodist Episcopal minister, was born at Half Moon, N. Y., April 13, 1792. He was converted in 1810, and was admitted into the New York Conference in 1817; was transferred to the Genesee; located in 1829; admitted to the New York Conference in 1886; superannuated in 1844; and died at Hampden, O., Sept. 8, 1880. He was slight and weak physically; gentle, affable, winning, a most polished Christian gentleman; faithful and holy. See Minutes of Annual Conferences, 1880, p. 243.

Aymaras. See ADEMAR.

Aymarás are the earliest known inhabitants of the mountain valleys of South-eastern Peru and South-western Bolivia, to be found principally in the Peruvian province of Puno and the Bolivian provinces of La Paz and Oruro. Though distinct in language, they physically resemble the Indians of the great Quechuan or Inca family, who were indebted to them for a part of their religious rites and the knowledge of the arts. They worked skillfully in gold and silver, tilled the ground, built splendid edifices ornamented with sculpture and painting, and were somewhat versed in astronomy. Their poetry and religion were spiritualistic, their priests were bound to celibacy, and the dead were held in religious veneration. They have embraced Christianity, and are zealous observers of all the rites of the Roman Catholic faith, introducing, however, some relics of paganism. The Aymarás probably number 200,000 at the present day. In early times they worshipped the sun, and believed the present luminary to be the fifth, and that, after a long period of darkness, it emerged from the sacred isle in Lake Titicaca. Their tombs, sometimes large square buildings with a single opening through which the body was introduced, contained twelve bodies placed feet to feet around a cavity, sitting in their clothes. Some of these tombs are small houses of sunburnt bricks; others
Ayer, a square town of several stories, containing each a body; but the rate be the size, there were always joined in groups, with opening facing the east.

Ayer, Richard J., a Methodist Episcopal minister, was born at Standish, Me., Nov. 15, 1843. He embraced religion in his fourteenth year, and in 1826 entered the Maine Conference. During the following forty-eight years of his itinerancy, eighteen were effective, nine superintendency, and twenty-one superannuated; died Jan. 17, 1874. His death was characterized by sound judgment, fluency, energy, and deep piety. Overwork disabled him. See Minutes of Annual Conferences, 1874, p. 76.

Ayer, William, an English Congregational minister, was born at Petrockstow, Devonshire, in 1800. He was brought up in the Church of England, but afterwards adopted the principles of Congregationalism. He studied with a view to the ministry at Homerton College, but because of ill-health he did not complete his course. Mr. Ayer's first charge was in Northamptonshire; from there he removed to Ullenhurst, Leices tershire, and then to Long Ickington; from thence to Southam, and finally to Morpeth, where he was pastor for twenty-five years, residing there until his death, April 30, 1877. His services as preacher were in frequent request. See (London) Cong. Year-book, 1878, p. 304.

Ayres, Enos, a Presbyterian minister, was ordained by the New York Presbytery, before May, 1750, as the minister of Blooming Grove, Orange Co. He graduated at 1748, and his name stands first on the roll of alumni. He died in 1765. See Webster, Hist. of Presb. Church in America (1857); Alexander, Princeton College in the Eighteenth Century.

Ayres, Hiram M., a Methodist Episcopal minister, was born in Pennsylvania in 1840. He experienced religion at the age of seventeen; graduated at the Illinois Wesleyan University in 1868, and in the same year was admitted to the Central Illinois Conference. He died Aug. 4, 1870. Mr. Ayres was an earnest, faithful, successful preacher and pastor. His life was a beautiful representation of the highest development of the Christian graces. See Minutes of Annual Conferences, 1870, p. 217.

Ayres, Robert G., a Methodist Episcopal minister, was born in Stark County, O., in 1853. In 1868 he entered the Southern Illinois Conference, but in 1881 failing health obliged him to retire from active service. He died Aug. 21, 1862. See Minutes of Annual Conferences, 1862, p. 211.

Ayres, Thomas, an English Baptist minister, was born in 1781. He was ordained pastor of the Church at Keynsham, near Bristol, in the year 1813; and remained there forty years. He died Nov. 25, 1853. See (Londo.) Baptist Hand-book, 1854, p. 46. (J. C. S.)

Asabe-Kaberi is, according to the Koran, a punishment of the wicked inflicted in the grave. A frightful monster, with whom they must endure companionship, administers constant floggings until the day of resurrection, when the evil-doers are instantly cast into hell.

Azad, according to the religious doctrine of the Orientals, is the first production or creation of the supreme being, the primary essence of reason, which is entirely light; the second production, the spirit, coming out of the former.

Azadans and Azades, Christian martyrs, a deacon and a eunuch, were killed in Persia under Sapor II about A.D. 341. The latter was a favorite of the king, and was put to death instantly upon his own mere profession of Christianity, to the king's great grief.

Azambuja, Don João Esteves de, a Portuguese prince, was born in the 14th century in the small borough from which he took his name. He belonged to an ancient family, and first pursued a course of arms, which he abandoned in order to devote himself to study and to enter the order. The founder of the order of Avis esteemed him highly; so much so that, after he had passed the various degrees of the ecclesiastical hierarchy, he was raised, in 1402, to the archbishopric of Lisbon. In 1409 he was sent to the Council of Tissa, and left Italy in 1411 for Jerusalem. On his return to Portugal, already at an advanced age, he was, in 1411, made cardinal priest by Gregory XII with the title of St. Peter ad Vincula. Wishing to be consecrated by the pope himself, he went to Rome, but as he was about to return to Lisbon fell ill at Bourges, where he died. Jan. 28, 1414. His body was brought to Lisbon, and was buried in the convent of the Dominicans which he had founded in 1392. He wrote Statutes of the Monastery of St. Saviour. See Hoefer, Nouv. Biog. Générale, s.v.

Azariah de Rossi. See Rossi.

Azariel ben-Menachem, a Spanish rabbi, was born at Valladolid about 1160. He distinguished himself as a philosopher, Cabalist, Talmudist, and commentator, as his works indicate. He was a pupil of Isaac the Blind, and later became the orator of the Spanish Jews. He was master of the celebrated R. Moses Nachmanides, who was also a distinguished pillar of Cabalism. Azariel died in 1238. He wrote A Commentary on the Ten Sephiroth by Way of Questions and Answers ("ר בת הדר נאטר אלפיא לאריאס ה'ספירות המפשיכו על ציון לאון ומتحمل"), which was first known through the Cabalistic works of Meir Ibn-Gabbai entitled נאטר האלפיא וה.capture המפשיכו על ציון לאון ומتحمل, The Path of Faith (Padua, 1568), and א"ר א"ל"פ מצרי, The Service of Holiness, also called ו"נ ו"ר, The Vision of God (Mantua, 1545; Venice, 1567; Cracow, 1578). It was published in German by Warschauer's work entitled A Volume of Cabalistic Treatises (ז"ס ו"נ ו"ר, 1784), and recently in Berlin (1860). A lucid analysis of Azariel's Cabalistic philosophy is given by Jellinek, in his Beitrag zur Geschichte der Kabbalah (Leipzig, 1859), which is translated by Ginsberg in his Kabbalah (p. 95 sq.), and by Dr. Goldammer in the Israeliite (Cincinnati, Feb. 7 and 14, 1873). See also Grütz, Gesch. d. Juden, vii, 69-78; Jost, Gesch. d. Juden, u. s. Secten, iii, 71. (B. F.)

Azazi, in Mohammedan superstition, are powerful spirits standing next to the throne of the Supreme God.

Azeez, in Oriental tradition, was an idol which Abraham's father, Terah, worshipped. Because Abraham broke this and other idols he was accused by his father, before the prince Nimrod, of blasphemy and of abuse of idols, and thrown into a fiery furnace; but his body was not consumed.

Azekah. Dr. Tristram (Bible Places, p. 44) thinks this is "probably the modern Deir el-Aashik," which the Ordnance Map lays down as Deir el-Ashik, a deserted locality on a slight eminence a mile and a quarter south-west of Wady Surâr, and seven miles north-west of Shuweikeh (Socoh), containing the remains of a church and traces of other ruins; but, aside from the tolerable agreement in name, there is little to commend this identification.

Azem. Of this place Dr. Tristram thinks (Bible Places, p. 28) a trace remains in the name of the Azaizim Arabs who occupy the region in question. See lsm.

Azevedo, Ignacio de, a Portuguese ecclesiastic, was born at Oporto in 1527 of an illustrious family. He entered the Society of Jesus as a novice at Coimbra in 1548, and some time after received holy orders and was named rector of the College of St. Antony at Lisbon by St. Ignatius. Dom Bartholomeus de Mar-tyres, the celebrated archbishop of Braga, called him
from his studies at Lisbon to associate him with himself in his diocesan visitations; and in 1560 a Jesuits' college was established at Braga, of which Azevedo was made superior. In 1569 he made profession of the four vows, after which he was employed for three years, with the authority of visitor, in Brazil. He returned to Europe, visited Rome, and in 1570 obtained permission to return to Brazil with a large company of missionaries; but the ship which conveyed him was taken by Soria, the viceroy of Viceroy of Peru, and the queen of Navarre, who murdered the missionary and his thirty-nine companions, July 15, 1570. The Roman Church, by a papal bull dated 1742, honors them as martyrs. In 1745 G. F. de Beauséjour, a Jesuit, published a Life of the Venerable Ignatius.

Azevedo, João, a Portuguese theologian, was born at Santarem, Jan. 27, 1665. He studied theology, and entered the Order of the Hermits at St. Augustine. He died at Lisbon, June 16, 1746. He wrote, Tribunal Theologicum et Juridicum contra Subdulos Confessariorum in Sacramento Pementitiam ad Venerem Sollicitantes (Lisbon, 1726).

There was another Portuguese theologian of the same name, a canon and inquisitor, who was born at Lisbon about 1625, and died Nov. 19, 1677. He was doctor of civil law, and left several minor works on the subject, for which see Hoefer, Nouv. Biog. Générale, s. v.

Azevedo, Luiz de, a Portuguese missionary, was born in 1573 at Chaves, upon the frontier of Galicia. At the age of sixteen he entered the Order of St. Augustine, and in 1586 he was sent to complete his novice. In 1588 he was then appointed master of novices and rector at Tana. About 1604 he started for Abyssinia in company with Lorenzo Romano, and there founded a school and converted to Christianity the king of the country, Seltame. He was perfectly acquainted with the different dialects of Abyssinia, particularly the Amharic. He died Feb. 22, 1634, in Mekeke, and the name was given him a translation of the New Test. into Amharic, a catechism in the same dialect, and a grammar in Amharic and Latin.

There were two others of the same name as the above—a Spanish monk of the Order of St. Augustine, a native of Medina Campo, who died in 1600, and who published Discursos Morales en las Fiestas de nuestra Señora (Valladolid, 1600); and a Portuguese Dominian who published a treatise on the education of children. See Hoefer, Nouv. Biog. Générale, s. v.

Azevedo, Silvestre de, a Portuguese Dominian, was sent to Malacca, and entered the kingdom of Cambay about 1608, when he softened the hearts of the reigning prince and induced him to grant him permission to preach the Gospel. He converted many, and died in 1587. It is said that the king before permitting him to preach required of him a Treatise on the Mysteries of the Faith in the language of Cambay, which he executed in 1585; but the work is unknown in Europe. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Azevedo-Coutinho, Joze Joaquim da Cunha, a Portuguese bishop, the last inquisitor-general of Portugal and Brazil, was born in the district of Campos dos Goitacazes, Brazil, Sept. 8, 1742. He commenced his studies at Rio de Janeiro, and went to Coimbra to finish them. He entered the order, and was almost immediately intrusted with many important affairs. In 1791 he took part in the great question of political economy, and defended before the government the interests of Brazil. This was the epoch of the publication of his excellent work entitled Ensaio Economico sobre o Commercio de Portugal e suas Colonias. In 1794 he was appointed bishop of Pernambuco, and four years later published at London, Analyse sur la Justice du Commerce du Brésil et des Colonies, a response to the motion brought forward in the English Parliament to abolish slavery. He was chosen bishop of Elvas, and in 1818 of Beja, and in the same year received the title of inquisitor-general. He was appointed to represent the interests of the capital before the Cortes, which he did with zeal and ability. This was his last work. He died Sept. 12, 1821. He wrote Memoria sobre a Conquista do Rio de Janeiro por Duque Trémis in 1711, which was first published in 1816 in Memorias Historicas, and again in 1819 in a work published at London by Thompson. See Hoefer, Nouv. Biog. Générale, s. v.

Aziluth (also Azieluth), of Cabalistic mythology, is the general name of the ten personal emanations of the Supreme Being, of which the Sephiroth formed the first triad viz. the Lord of Spirits, Lord of the Eldest One, and the Lord of the Other Powers.

Azizus, in Syrian mythology. At Edessa, in Syria, the god of the sun was worshipped with Monimus (Mercury) and Azizus (Mars) as deities connected with him. By Monimus the change of the sun seems to be designated, and by Azizus the sun's strength.

Azael, according to the Talmud, is the angel of death. Because he did not heed the request of the earth not to carry dust to heaven, out of which human beings might be made who would afterwards be cursed, God gave him the office of angel of death. The Arabs call him Abu-Jahja; the Parsees, Mardad.

Azran, in Oriental tradition, was the daughter of Adam and the wife of Abel. Cain loved her, and therefore slew Abel.

Aze-ka'h is the name of a sect which arose in the East headed by Naft ben-Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the caliphs, declared themselves the sworn enemies of the Ommandes, but were at length overpowered and dispersed.

Azynus (from כַּנֵּשׁ, unleavened), fully, panis azynus, i. e. unleavened bread. The practice of the Latin Church of consecrating with unleavened bread was opposed by that of the Greek Church, which has always maintained the use of leavened bread in the holy mysteries. The chief reasons urged in support of this opinion against the schoolmen are the following:

1. That the holy eucharist was originally consecrated from the oblations of the people, which, past all doubt, consisted of common bread and wine, and what remained was consumed by the priests, with the laity, as a holy mystery. See 2 Epiphanius notices it as a rite peculiar to the Ebonites that they consecrated with unleavened bread and water only.

2. That the ancient usage was that the bread used was common bread, "panis sustitutus." See Ambrose, De Sacr. Iv. 4.

3. The sixth canon of the Council of Toledo, A.D. 693, which condemns the practice of some priests who contented themselves with using common bread ("de panibus sanctis nubanti prelibatis ... auferunt") cut into a round form, and orders that the bread used at the altar shall be made on purpose (Labbie, vii, 1327).

4. The tenth canon of Council of Constatinople, A.D. 785, which directs that "bread be offered by the faithful, and not crusta," "non crusta" (Johnson, Eccles. Canons, vol. 1), where cardinal Bona thinks that the "crusta" implied unleavened bread.

5. The silence of the ancients as to the use of unleavened bread, whereas they do often speak of leavened bread.

6. The silence of Photinus, who, when enumerating every possible cause of corruption set the Latin omits all notice of their use of unleavened bread.

8. The fact that no law on the subject of the use of unleavened bread before time of Photinus exist.

See Bingham, Hist. of Eccl. XV, ii, 5; Martene, De Ant. Eccl. Rin. ii, iii, 7; Suarez, Theol. Prin. p. 165; Thomasin, Anc. et Nov. Disput. pt. iii, lib. i, c. 14, No. 3. See AZYMITES; BREAD; ELEMENTS.

Azzi, Oratio degli, an Italian theologian, a native of Parma, lived at the close of the 17th and the commencement of the 18th century. He entered the Order of Minorites, in which he was known by the name
of Oratio di Parma. He wrote, Pozzo Profondo Scopo
to alla Cattedra Gregoria (Venice, 1702)—Riflessioni
sopra la Genesi (ibid. 1710, 1716);—Esposizioni
Letterali e Morali sopra la Scrittura (ibid. 1736-46). See

AZZOGUIDI, Antonio Maria, an Italian theologian,
son of Valerius Felix, was born at Bologna in 1697.
He entered the Order of St. Francis, and pub-
lished the sermons of St. Anthony of Padua, with notes
and preface (Padua, 1757). He died in 1770. See Hoe-

AZZOGUIDI, Pietro, an Italian theologian, canon
of San Petronio at Bologna, wrote, in 1475, The Life
Générale, s. v.

AZZOLINI, Decio (synonym the younger), an Ital-
ian prelate, was born at Fermo, in the States of the
Church, in 1623. He became cardinal in 1664, and died
at Rome in 1689. He wrote Eminentissimi Cardinalis
Azzolini Aphorismi Politici, translated into Latin by
Henning (Osnaburg, 1691). We find in Muratori and
Cresimbeni poems by Azzolini. See Hoefer, Nouv.
Biog. Générale, s. v.

AZZOLINI (or Mazzolini), Giovanni Ber-
nardino, a Neapolitan painter, flourished about
1510. In Genoa, where he resided, there are several
of his works in the different churches. In the Church
of San Giuseppe are two pictures by him represent-
ing the Annunciation and the Martyrdom of St. Apol-
lonia, which are much more praised by Soprani. He
excelled in wax-work. See Spooner, Biog. Hist.
of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale,
s. v.

B.

Ba (the soul), in Egyptian mythology, was one of
the five component parts of the human being. See
Akh, Kha, Khebra, etc. It was represented as a hu-
man-headed bird, often with a cross in its claws.

Baader, Johann Michael, a German painter,
was born in 1736. He studied at Paris in 1759, and in
1788 went to Eichstadt, his native city, to serve as
painter to the bishop of that place. He painted pict-
ures of religious life and also historical subjects, among
Biog. Générale, s. v.

Baader, Tobias, a Bavarian sculptor, lived in the
latter half of the 17th century. He executed several
works for the churches and convents of his native
country. Chief among them we notice, Christ on the
Cross, with his Mother.—The Virgin with the Infant
Jesus.—St. John the Baptist. See Hoefer, Nouv.
Biog. Générale, s. v.

Baal of Simeon (1 Chron. iv, 38) is regarded by
Luit. Conder (Tent Work, ii, 334) as the present Unum
Baghleh, but this location is far from the probable sites
of the associated places. Conder (ibid.) identifies it
with Baalath of Simeon (Josh. xv, 29).

Baal Akedah. See ARAHAM, ISAAC.

Baal-Berith is a person who, among modern Jews,
acts as joint master of ceremonies along with the oper-
ator in the rite of circumcision (q. v.). He is to hold
the child on his knees while the circumciser is per-
forming the operation. As a preparation for his duty he
must wash his whole person.

Baal-hamon. Luit. Conder suggests (Tent Work,
ii, 335) that this is the modern Belcham; but this seems
to be the site assigned to Helem (q. v.). See also
BELMEX.

Baal-tamar. Luit. Conder proposes (Tent Work,
ii, 335) for this the present Ateraa, but the names cor-
respond but slightly.

Baalath (Josh. xix, 44; Josephus, Ant. viii, 6, 1) is
referred to by Luit. Conder (Tent Work, ii, 334) as iden-
tical with the present ruins at the village of Bel'ain,
seven miles east of Jimzah, and ten west of Beitin, a
position to which Tristram accedes (Bible Places, p. 51),
even though he elsewhere (ibid. p. 198) adopts Van de
Vedde's location at Deir Balat.

Baalath-beer (Bealoth or Ramath-negev).
"From the incidental notices and the names we gather
that it was a watering-place of importance (Beer-Baalath
and had artificial tanks; that it was on a command-
ing height (Ramath); that it was on the frontier, and
we might expect traces of fortification to remain. All
these conditions are fulfilled in Kurubah, south-west of
Dhullam, where alone for many miles water is always
found in plenty, and where the ravine is crossed by a
strong dam to retain it. The walls of a fortified town
are yet clearly to be traced, with extensive ruins, and
it is at the head of the most frequented pass into Pal-
estine from the south-east." (Tristram, Bible Places,
p. 17).

Baardsorps (or Baardsorps), MARUSIN KORNE-
LIUS, a priest of the Netherlands, son of Kornelius,
a physician and diplomatist, lived in the early half of
the 17th century. He encouraged the ecclesiastical state,
made a pilgrimage, and on his return became director of
the hospital at Putteryken, founded in 1525. He left all
his possessions to this hospital for the mainte-
nance of poor children, who were to be educated and
taken care of until the age of nine years. See Hoefer,

Bau, according to the cosmogony of the Phenici-
s, is the original night, the wife of the spirit Kolc-
pia, and by him mother of Acon, the first-born of time,
out of whom Genos and Geneia sprang.

Baaz, John, a Swedish theologian who lived in
the latter half of the 17th century, wrote, Inventarium
Ecclcsiae Sueo - Gothorum (Linköping, 1642)—Har-
monia Evangelica. See Hoefer, Nouv. Biog. Générale,
s. v.

Bab, a word signifying father, and used by the
ancient Persian magi to denote fire, which they consid-
ered the father and first principle of all things, as taught
by Zoroaster. (q. v.).

Bab, John, an Armenian theologian, studied theology
and history at the monastery of Mirawank in Ar-
menia, and gained great renown for his learning. He
died near the close of the 7th century, and left in manu-
script, a Commentary on the Four Gospels.—Examina-
tion of the Epistle to the Romans: Chronology of Eco-
lessiastical History, a controversy in favor of the Arme-


Baba, the same as Pupa (q. v.).

Baba, a Turkish impostor who lived in the early
half of the 13th century, appeared in the city of Ama-
sia in 1240, and required his disciples to adopt as their
profession of faith that there existed one God, and that
Baba was his envoy. The Mohammedans attempted
to arrest Baba, but he escaped them, and collected an
army with which he sustained several engagements
against them; but finally, by the aid of the Franks, the
Mussulmans drove him out and dispersed his sect. See

Baba, Gabriele, an Italian abbot and theologian,
was a native of Venice and lived in the latter half of the
17th century. He became secretary of cardinal Bichi,
and wrote, Principi e Documenti della Fede Cristiana,
Tradotti del Latino del Card. Gio. Bona (Rome, 1676,
BABA LALIS


Baba Lal is a Hindū sect sometimes included among the Vaishnavā (q. v.) sects. In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects derived from a medley of Vedanta and Sufi tenets.

Babæus was a leading member of the Nestorian Church planted by Barsamias in Persia, who, though originally a layman, and as such married, succeeded Acacius as archbishop or patriarch of Seleucia, after a two years' vacancy of the see, in the year 496. Babæus thus became the head of the Persian Church, in which capacity he summoned a synod by which the Nestorian body was completely organized. Among the canons passed by this synod was one granting permission to bishops or presbyters to marry once. See Assemani, Bibl. Orient. III, ii, 79, 381, 429; Neander, Church History (English translation), iv, 285.

Babbitt, Pierre Teller, D.D., a Protestant Episcopal minister, was born in New York city, Feb. 12, 1811. He graduated at Yale College in 1831; the three years following he devoted to teaching, and then entered the General Theological Seminary of the Protestant Episcopal Church in New York city, where he graduated in 1835; he was ordained deacon in the same year, and was advanced to the priesthood in 1837. He officiated for a short time in 1836 in St. Paul's Church, Woodbury, Conn., and then removed to Boonville, Mo., where he did frontier work as a minister and teacher until 1858, when he accepted the rectorship of St. Luke's Church, Erie, Pa. A year or two later he went to Hudson, N. Y., as rector of Christ Church, but contracting the asthma, he was compelled to remove to a milder climate. He went to South Carolina and took charge of the parochial school in Charleston, performing missionary work also. In 1848 he returned to his old parish at Woodbury, but in 1856 removed to North Carolina to take charge of a school near Raleigh. After a brief service there, he went to Tallahassee, Fla., as assistant minister of St. John's Church, but in 1853 came North again, and accepted the rectorship of Grace Church, South Middleton, N. Y. In 1862 he removed to St. Mark's Church, Newark, N. J., and in October, 1865, became the head-master of Drawbridge Institute, Westerfield Springs, N. Y. In 1869 he became rector of the Episcopal Church at Bainbridge, Ga., and continued there till his death, April 1, 1881. See Obituary Record of Yale College, 1881.

Babbitt, Amzi B., a minister of the Reformed (Dutch) Church, was born in New Jersey. He graduated at the College of New Jersey in 1816, and at Princeton Theological Seminary in 1819. He served for a time in the Presbyterian Church in Peques, Pa., and in the Second Reformed (Dutch) Church of Philadelphia (1834-35), also in the Presbyterian Church at Salisbury, Pa. He died in 1846. See Corwin, Manual of the Reformed Church of America (3d ed.), p. 168.

Babbitt, Carlisle, a Methodist Episcopal minister, was born in Vermont, March 19, 1808. In 1831 he entered the itinerant ranks of the Kentucky Conference. He located and moved to Illinois in 1855, and in 1857 united with the Southern Illinois Conference, in which he labored with anxious zeal and fidelity until his decease, June 26, 1864. Mr. Babbitt was a devoted father and husband, and an excellent minister. See Minutes of Annual Conferences, 1877.

Babcock, Cyrus Giles, a Baptist minister, graduated at Brown University in 1816, and was licensed to preach in 1817. He was called to the pastorate of the Baptist Church at Bedford, Mass., but he declined the call because of ill-health. He died in March, 1817. See Sprague, Annuals of the Amer. Pulpit, vi, 387.

Babcock, E. C., a Protestant Episcopal clergyman of the Diocese of New York, a graduate of the General Theological Seminary, was engaged for a number of years as missionary in Greenpoint, N. Y., until about 1856, when he ceased to perform regular ministerial duty. He died about 1859. See Prot. Episc. Almanac, 1860, p. 93.

Babcock, James, a Methodist Episcopal minister, was born in Washington County, N. Y., in March, 1800. He experienced religion in his sixteenth year, but lost it again by yielding to worldly fascinations; was reconverted in 1823; received license to preach in 1825, and was admitted into the Pittsburgh Conference. In 1828 his health so failed that he was obliged to become superannuated, and he died Feb. 8, 1829. Mr. Babcock was diligent, pious, and useful. See Minutes of Annual Conferences, 1831, p. 114.

Babcock, Rufus, D.D., an eminent Baptist minister, was born at Colebrook, Conn., Sept. 18, 1798. He graduated at Brown University in the class of 1821, and soon after was appointed tutor in Columbian College, Washington, D. C. During his connection with the college, he pursued his theological studies under the direction of the president, Rev. Dr. Stoughton. He was ordained in 1823 as pastor of the Baptist Church in Poughkeepsie, N. Y., where he remained four years, and then removed to Seth P. Boker, and took charge of the First Baptist Church in that place as associate pastor with the Rev. Lucas Boker, D.D., whom he succeeded on his retirement to accept the office of corresponding secretary of the Baptist General Convention. He was chosen president of Waterville College in 1833, and occupied that position for nearly four years, when he returned to the active ministry, and was pastor in Philadelphia and in New Bedford, Mass.; a second time in Poughkeepsie, and in Paterson, N. J., when he retired from the pastorate and performed service in the interests of some of the leading benevolent organizations of his denomination and of the American Sunday-school Union. He died in Salem, Mass., May 27, 1875. Dr. Babcock contributed much with his pen to various magazines and religious newspapers, and published several works, among which were the following: Claims of Educational Societies (1829) — Making Light of Christ (1829) — Memoir of Andrew Fuller (coll.) — Sketches of George Whitefield (1830) — Abridgment of Babcock's Abstractions (1832) — History of Watertown College (1836) — Tales of Truth for the Young (1837) — Memoir of John Mason Peck (1848) — The Emigrant's Mother (1859). See Sprague, Annuals of the Amer. Pulpit, vi, 387. (J. C. S.)

Babcock, Samuel B., D.D., a Protestant Episcopal clergyman of the Diocese of Massachusetts, was rector in St. Paul's Parish, Dedham, Mass., for many years, covering nearly the whole of his ministerial life. He died Oct. 25, 1873. See Prot. Episc. Almanac, 1874, p. 139.

Babcock, Samuel B., a Methodist Episcopal minister, who in the early days of Methodism entered the itinerancy within the bounds of the Pittsburgh Conference, and did valiant service until his death, in 1864 or 1866. He was characterized as a preacher by earnestness and pathos, and his efforts were blessed with many extensive revivals. See Minutes of Annual Conferences, 1865, p. 28.

Babez was the head of a heretical sect among the Mohammedans which arose in the beginning of the second century of the Hegira. He made an open profession of impiety, and embraced no religion or sect, and in Asia he was called the founder of the mystery religion. His practices and teachings were gross and licentious to the last degree.

Babel, in the book of Baruch of the Gnostic Jus-
tin, is the name of the first of the twelve maternal
angels born to Elohim and Edem (Hippolytus, 
Hær. xxvi, 151). She is identical with Aphrodite,
and is enjoined by her mother to cause adulteries
and desertsions among men in revenge for the de-
sertion of Edem by Elohim. When Hercules is
sent by Libor to overawe the maternal angels,
Babel, now identical with Omphale, beguiles
and enfeebles him. She may possibly be the Baalit,
or female Baal, of various Semitic nations; but it is
better, on the whole, to take Babel as a form of Bar-
bolo.

Babenstuber, Léodvico, a German philosopher,
was born at Leoben, in 1693. In 1718, he joined
the Order of the Benedictines, and acted for a number
of years as tutor at the Salzburg University. In 1716 he
retired to his monastery in Ettal, and died there in
1726. He published, Problematum et Theorematum Phi-
losophica (Salzburg, 1689) — Questions Philosophicae
(Ibid. 1692) — Quaestiones Philosophicae (Ibid. 1695)
Regula Morum seu Dietitorum Consecrati (Ibid. 1697) —
Tractatus de Jure et Justitia (Ibid. 1699) — De Absa-
conditus in Sacramentum Altarum (Ibid. 1700) — De Statu
Parvulorum sine Baptismo Mortuorum (Ibid. ed. 1800)
— Philosophia Thunicae Salubriargiineaus Argonautica
(Salzburg, 1706, 1724) — Deus Trius (Salzburg, 1707) — Deus Unus
(Ibid. 1706) — De Sanctis Originales (Ibid. 1709), etc.
See Fischer, Allgemeines Gelehrten-Lexikon, s. v.

Babe, JAMES, a Presbyterian minister, was born
in Hanover County, Va., July 25, 1724. He was educated
at Hampden Sidney College, Va., and spent three years
at the Associate Reformed Seminary. N. Y. In 1813
he entered Princeton Theological Seminary, where he
spent two years. He was licensed as a minister in
1821, and his ministry extended over a large part
of the states of Maryland and Virginia. He died Aug. 19,
1863. See Wilson, Presb. Hist. Almanac, 1865, p. 73.

Babeur (or Babun), DUK, a Dutch painter,
was born in 1570. His master was Peter Neefs, and he
excellled as a representative of the interior of churches.
In the Church of San Pietro in Montorio at Rome may be
seen a Deceit of Christ into the Tomb executed by
him. He died in 1624. See Spooner, Biog. Hist. of the Fine Arts,

Babi, in Egyptian mythology, was the surname
of the evil god Typhon, who murdered the good Osiris.

Babia, in Syrian mythology, was the goddess
of childhood, the protecting genius of the newly born
children among the inhabitants of Damascus.

Bablos was a heathy deity of the ancient Poles.
The discovery of the training of bees was attributed to
this deity, whose wooden statue was often found near
beehives.

Babin, François, a French theologian, was born at
Angers, Dec. 6, 1651. He was canon, grand-vicar, and
dean of the Faculty of Theology of Angers, where he
died, Dec. 19, 1734. He edited the first eight volumes
of Conferences du Diocèse d'Angers, a highly es-
teemed and widely circulated work. His style was pre-
excellent. He was the author of a Journal, or Relation Fàde de Tout ce qui s'est Passe
Dans L'Université d'Angers au sujet de la Philosophie de

Babolencus (Bobaicen), Sr., was a French monk,
of whose life very little is known. He is supposed to have
been born in Burgundy. He was St. Babolencus,
or Bobolencus, abbot of Bobbido—and, like him, was
brought up, it is probable, in the monastery of Luxeuil,
either under St. Columbanus or his successor, Eustasius.
When Blidegusius, archdeacon of Paris, founded the
monastery of Saint-Maur-des-Fossés in 988, he requested
that he be consecrated archbishop of Luxeuil, and the
monastery should be appointed abbots; whereupon St. Walbertus, who had
succeeded Eustasius, sent Babolencus. He died in 660
or 670, and his festival is marked in the martyrology of
June 26. See Landan, Eccles. Dict. s. v.; Hoefer,

Babon (Bavon, or Bonnon), abbot of Cor-
be, or Corvey, in Westphalia, lived about the end of
the 9th century, and wrote the History of his

Babylas, Sr. In addition to the well-known mar-
tyr-bishop of Antioch, another of the same name is
said to have been martyred, with eighty-four of his
scholars, at Nicomedia, under Maximian, about A.D.
310. Still another is commemorated in Bede's Martyr-
ology on June 11.

Babylas, François De, a French engraver, flour-
ished about 1550. He has sometimes been called
"Master of the Caduceus," from the wand which he
adopted as a badge. The following are a few of his
religious prints: The Virgin Mary and Infant Resting
on the Stump of a Tree.—St. Joseph Resting his
Head on his Hand. Recent discoveries have shown that
the real name of this artist is Jacques de Barbey. See
Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer,

Babylonia. The recent explorations into the mon-
uments of this country have led to many new conculs-
ions respecting the early ethnic relations of the Baby-
lonians. These we give in the résumé of one of the
most accepted experts (Prof. Sayce, in the last edi-
tion of the Encyclopaedia Britanica); premises, how-
ever, that we do not fully acquiesce in some of them,
especially the chronology, and that we are not at all
inclined to regard the geographical identifications as fully determined.

"Geographically, as well as ethnologically and histori-

cally, the whole district enclosed between the two
great rivers of Western Asia, the Tigris and Euphrates, forms
but one country. The writers of antiquity clearly recog-
nised this fact, speaking of the whole under the general
name of Babylonia, as our author would therefore have
been a more accurate designation. It naturally falls into
two divisions, the northern being more or less moun-
tainous, while the southern is flat and marshy. Along
the near approach of the two rivers to one another at a spot
where the undulating plateau of the north sinks suddenly
into the Babylonian alluvium tends still more completely
to separate them. In the earliest times of which we have
any record, the northern portion was not subdued un-</n>}
cruched beyond the banks of the Euphrates upon the territory of the Semitic nomads (or Sut). Here stood Ur, a very early capital of Chaldaea, and Babylon, with its suburb Borsippa (Birs Nimrud), as well as the two Sipparas (the Sepharvaim of Scripture, or the two spires of the city), with the cabins of the fertile plain on the left side of the river. The Araxes, or 'River of Babylon,' was conducted through a deep valley into the heart of Arabia, irrigating the great plain, which was watered by the Tigris and Euphrates. Above and below this sea, from Borsippa to Kutha, extended the famous Chaldaean marshes, which were not navigable by the Babylonian canal builders. On the other side of the river, the Euphrates was Ecbatana (now fair), which was established by the Medes, and, between the sea of Nejef and Ur, on the left side of the Euphrates, was Ecbatana (now Mshaf), formed the tetrapolis of Sumur or Sinjar. This north-western part of Chaldea was also called Gaddumyas or Gud-dul after the accession of the Cassite dynasty. South-eastern Chaldaea, on the other hand, was termed Accad, though the name came also to be applied to the whole of Babylonia. The Caldai or Chaldeans, as the inhabitants of Babylonia were called, were the first to accept the Assyrian alphabet of the Sumerian people. A number of books and literature. Naram-Sin and his father, Sargon, had not only subdued the rivers of Babylonia, but had successfully invaded Syria, Palestine, and Egypt, as it would seem, Egypt. At Agana, a suburb of Sippara, a battle was fought in which a Sargon had been killed. The successors of the Sargon in his works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria. Indeed, the legendary history of Naram-Sin, the first king of Babylonia that his person became surrounded with an atmosphere of mystery. Not only was he regarded as a sort of eponymus of literature, but his name was a term of reproach whose title was 'the deviser of law and prosperity.' J, and Dar- imba (Arak) alone need be mentioned. The cultivation of the land was divided among the chief of which carried off the waters of the Euphrates towards the Tigres above Babylon. The name of this chief or, Ar-Malch, entering the Tigres a little below Bagdad, the Nahr-Malcha running across to the site of Seleucia, and the Nahr-Malcha, the Malcha, none of which is a thing. The region of the Euphrates, on the other side of the Euphrates, supplied an immense lake in the neighborhood of Borsippa. So great was the force of the water from the Malcha, that, in the time of Nebuchadnezzar, the grain commonly returned two hundredfold to the sower, and occasionally three hundredfold. Bali (H. N. A. 1, 2), in accordance with a proverb, 'cut off, and you will have good for sheep, and Berosus remarked that wheat, barley, sesame, oil, apples, and many kinds of shells grew wild, as wheat still does in the neighborhood of Assur. A Persian poet celebrated the three hundredth anniversary of the palm (Strabo, xvi, 1, 14); and Ammianus Marcellinus (xxiv, 5) states that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. The primitive population of Babylonia, the builders of its cities, the originators of its culture, and the inventors of the art of writing, and most of the art developed, belonged to the Turanian or Ural-Altaic family. Though their language was very ancient, they are the only people who have preserved the origin of Chaldean civilization and writing. They were, at all events, the most popular people in the Semitic world, and it is to them that the Assyrians ascribed the origin of Chaldean civilization and writing. The story that they were sometimes named, were named first in the royal Ulus out of respect to their prior settlement in the country.

"The supremacy of Ur had been disputed by its ancient rival Erech, but had finally given way before the rise of Babylon. The last of the Sumerian monarchs, Ur and Karak in its turn was succeeded by Larsa. Elamite conquest seems to have had something to do with these events, but the later Chaldaean period of which our present knowledge is fixed by an inscription of Assur-bani-pal—"Ogel Khishshu, the Elamite, conquered Chaldea at a time when it was divided into three districts, not having been already reigning there: and, Cuvardil-mating not only Charles the Great, but also the whole of the latter part of the history of the monarchs of Babylonia. His son and successor took an Accadian name and extended his sway over the whole country. Twice did the Elamite tribe of Cassil, or Kossama, furnish Chaldea with a succession of kings. At a very early date the united Kossama dynasties claimed homage from Syria, Gutim, and Northern Arabia, and rededicating the images of native Babylonian gods which had fallen into disuse, they lived in the splendor and expense. The other Cassite dynasty was founded by Khammmaraq, who established his capital at Babylon, which he occupied for the title of "king of the land of the Nippur, or of empire in the south. The dynasty is probably to be identified with that called Babylon by Berosus, and it was probably during its decline that Shalmaneser, the first to supreme Accad as the language of the country. Khammmaraq was the last king to bear the Babylonian name, and a Semitic inscription of his is now at the Louvre. A large number of canals were constructed during his reign, more especially the irrigation works built along the banks of the Tigris. The king's attention seems to have been turned to the subject of irrigation by a flood which he himself claimed as the result of a fire. His first conquests were in the north of Babylonia, and from this base of operations he succeeded in overthrowing Naram-Sin (or Rim-Ak) in the south and making himself master of the whole of Chaldea. Naram-Sin and a queen had been the last representatives of a dynasty which had attained a very high degree of glory both in arms and literature. Naram-Sin and his father, Sargon, had not only subdued the rivers of Babylonia, but had successfully invaded Syria, Palestine, and Egypt, as it would seem, Egypt. At Agana, a suburb of Sippara, a battle was fought in which a Sargon had been killed. The successors of the Sargon in his works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria. Indeed, the legendary history of Naram-Sin, the first king of Babylonia that his person became surrounded with an atmosphere of mystery. Not only was he regarded as a sort of eponymus of literature, but his name was a term of reproach whose title was 'the deviser of law and prosperity.' Popular legends told of his mysterious birth—how, like Homer and Alcides, he was found in a reed bed and raised by the waves, and that the king of Babylon was carried by the stream to the dwelling of a ferryman, who reared him as his own son until at last he came to the throne. As 'the constituted king—for such is the meaning of his name—took his seat upon the throne of his ancestors. It was while still in infancy that he united Egypt, Arabia, and Egypt, Arabia, and he conquered the Egyptians, Sennacherib, and the Medes. The kingdom of Assyria took its rise. Its princes soon began to treat with their southern neighbors on equal terms; the boundaries of the two kingdoms were settled, and intermarriages between the royal families took place, which led more than once to an interference on the part of the Assyrians in the affairs of Babylonia. Finally, in the 14th century B.C., Tiglath-Pileser of Assyria captivated Babylon and established a Semitic line, which reigned there, which continued until the days of the later Assyrian empire. From this time down to the destruction of Nineveh in 612 B.C., Babylonia was the seat of power in Western Asia. Occasionally, it is true, a king of Babylon succeeded in defeating his aggressive rival and invading Assyria; but in the main the monarchy of the Assyrians was overthrown. The Assyrians grew more and more powerful at the expense of the weaker state, until at last Babylonia was reduced to a mere province or dependency of the mighty empire. The history of the next period—namely, that of Assyrian domination—properly belongs under Assyria (q. v.). On the downfall of Nineveh, Nabopolassar, the last of the Babylonian dynasty of Babylonia, who had achieved his independence, transferred the seat of government to the southern kingdom. We cannot, on account of this later Babylonian empire by an additional extract from the same source, embodying the views of the latest investigators, in whose results, however, especially some of their dates, we do not fully concur.

Nabopolassar was followed in 606 B.C. by his son Nebuchadnezzar, who in 604 B.C. succeeded to the throne of Babylon the mistress of the world. The whole East was overrun by the armies of Chaldea, Egypt was invaded, and the city of Babylon was left with its system of fortifications. The systematic explorations are carried on in Babylonia, however, our knowledge of the history of Nebuchadnezzar's empire must be derived from his own inscriptions, although we possess numerous inscriptions which record the restoration or construction of temples, palaces, and other public buildings, and from these bears the boast of Nebuchadnezzar, mentioned by Berosus, that he had built them in the fifteenth year. Nebuchadnezzar succeeded his father in 501, but he was murdered two years after and the crown seized by his son Bel-shalmaneser, the son of himself son of Bel-simmu-iscun, 'king of Babylon.' Ner- ga-sharezer reigned four years, and was succeeded by
his son, a mere boy, who was put to death after nine months of captivity (B.C. 555). The power now passed from the house of Nabopolassar; Nabu-nahid, who was raised to the throne, being another family. Nebuchad-nessar's empire already began to show signs of decay, and a new enemy threatened it in the person of Cyrus the Persian. The Lydian monarchy, which had extended its sway over Asia Minor and the Greek colonies, had some time before come into hostile collision with the Babylonians, but the famous eclipse foretold by Thales had parted the combatants and brought about peace. Cyrus of Lydia and Nabu-nahid of Babylonia now formed an alliance against the common foe, who had subjected Media to his rule, and preparations were made for checking the Persian advance. The rashness of Cyrus, however, in meeting Cyrus before his allies had joined him brought on disaster. Susa was taken, and the Persian leader occupied the next fourteen years in consolidating his power in the north. This respite was employed by Nabu-nahid in fortifying Babylonia, and in constructing those wonderful walls and hydraulic works which Herod-otus ascribes to queen Ninoecia. At last, however, the attack was made; and after spending a winter in drain- ing the Gnydes, Cyrus appeared in the neighborhood of Babylon. Nebuchadnessar, Nabu-nahid's eldest son, as we learn from an inscription, was left in charge of the city while his father took the field against the invader. But the Jews, who saw in the Persian monotheists and deliverers, formed a considerable element of the army; and Nabu-nahid found himself deserted and compelled to take refuge in Borsippa. By diverting the channel of the Euphrates, the Persians contrived to march along the dry river-bed and enter the city through an unguarded gate. Babylon was taken, and Nabu-nahid shortly afterwards submitted to the conqueror, receiving in return pardon and a residence in Carmania. He probably died before the end of Cyrus's reign; at all events, when Baby- lon tried to recover its independence during the troubles that followed the death of Cyrus, it was under imposers who claimed to be Nebuchadnessar, the son of Bab- luniad.

BACCA. Peter, a Hungarian theologian, lived probably in the last half of the 17th century. He wrote Defensio Simplicitatis Ecclesiae Christi adversus Decisionem Questionum aliquot Theologorum, ejusque Vindicia Brevissima (Vienna, 1634). See Hoefer, Nouv. Biog. Générale, s. v.

Baccaccio, or Beccaccio, probably Bacc about Sitzingbourne, in Kent), where two councils (Conveneri Baccaccidenti) were held, viz.:

I. In 652, by Whtred, king of Kent, who renewed and confirmed the privileges of the Church in his kingdom. See Labbe, Cons. vi, 1356.

II. In 796 or 798, by Athelard, archbishop of Canterbury, in which those privileges, etc., were again confirmed. See ibid., vi, 1149.

Baccarini, Jacopo, an Italian painter, was born at Baccarini the year 1600, and studied under Orazio Tali. He died in the year 1682. Two of his best works are The Repose in Egypt and The Death of St. Alassio, in the Church of San Filippo in Reggio.

Bacche, or Bacchantes) were priestesses of the god Bacchus (q. v.). They were also called Menades (from μηναυας, to be mad) in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when with dishevelled hair and half-naked bodies, their heads crowned with ivy, and a thyrsus, or rod twined with ivy, in their hands, they threw themselves into the most ridiculous postures, celebrating the sacral orgies with the most hideous cries and furious recitations.

Bacchana, the sanctuary or inner temple of the god Bacchus. (q. v.). By the Greeks they were called Dionysia, in honor of Dionysus (q. v.), their name for Bacchus. Among the Romans the Bacchanales were carried on in secret and during the night, when the mysteries of the god of wine characteristically indulged in all kinds of riot and excess. At first only women were initiated, and the orgies were held during three days in every year; but after a time the period of celebra- tion was changed from the day to the night, and the feasts were held during five nights of every month. Men were now admitted as well as women, and licentiousness of the coarsest kind was practiced. They became the focus of all public and private crimes. In B.C. 196 a decree was promulgated prohibiting such assemblies and authorizing the consuls to investigate and punish all violations of the statute, not only in the city of Rome, but throughout all Italy. Great numbers were apprehended and thrown into prison, while the most criminal were put to death. By this decree the Bacchanales were finally suppressed. They were afterward celebrated, however, in a more innocent form; although even then they gave great offence to persons of pure habits. See Liberalia.

Baccharius (or Baccharius) (1) an ecclesiastical writer of the Latin Church, probably of the fifth century. It appears that he was of Irish descent, a disciple of St. Patrick and contemporary of St. Augustine. His books, De Fide, and the letter to Marcius, De Reparatione Lapsi, were inserted in the Bibliotheca Patrum. See Hoefer, Nouv. Biog. Générale, s. v.

Bacchius (2), an Italian monk and theologian, lived probably in the latter half of the 16th century. He wrote Bacchius Monachi Opuscula de Fide et de Reparatione Lapsi, ad Codices Bibliotheca Ambrosianum, nec non ad Priores Editiones custoditi, Dissertationes et Notas aegi Francisco Flortum, Canonici Theologus S. Patriarchali Ecclesiae Aquileiensi (Rome, 1790). See Hoefer, Nouv. Biog. Générale, s. v.

Bacchillus (Bacchylus, or Bacchylides), bishop of Corinth, about the end of the 2d century took a leading part, with Polycrates of Ephesus and Theophylact of Cæsaræa, in the Quartodeciman Controversy. In A.D. 196 he held one of the councils convened in various parts of the Christian world to declare that the practice of their churches was in accordance with that of the Roman Church. Eighteen bishops assembled at Corinth under his presidency and pronounced against the Quartodecimans. He also wrote a letter on this point which Jerome commends as a graceful composition, but which seems to have been lost before Jerome's time. See Cave, Historia Litera- ria, i, 94.

Bacchini, Benedetto, an Italian monk and man of letters, was born, Aug. 31, 1651, at Borgo San Do-
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nino, in the duchy of Parma. He studied at the Jesuit institution, and entered the Order of St. Benedict in 1658, when he took the name Bernardus. Prepared by his studies, he devoted his attention to preaching. Having became secretary of the abbot of St. Benedict of Ferrara, he accompanied him to Venice, Placentia, Ferrara, and Bologna, and became among the celebrated litterati of the time. In 1688 he devoted himself entirely to the study of literature. In 1688 he became theologian of the duke of Parma, who desired to secure a man of such merit. In 1689 he introduced into the regulations of the Benedictine Order of St. Alexander of Parma the establishment of the canon, which resulted in being obliged to leave Parma. The duke of Modena appointed him in 1691 counsellor of the Inquisition. After some journeys in the interests of science, he refused the offers of Cardinal Aguirre, who wished to retain him at Rome, and was appointed librarian of the duke. In 1704 he was made cardinal of his order at Modena. He received other ecclesiastical honors, and died at Ferrara, Sept. 1, 1721. He wrote, Oratio in N. Esguei della Ser. Margherita de Medici, Duchess of Parma (1705);—De Ecclesiastica Hierarchia Origeni bis Dissertatio (Modena, 1708). See Hoefer, Nouv. Biog. Générale, s. v.

Bacchi. See BACHIS.

Bacchus, Sr., lived in the 3d or 4th century. He was denounced to the emperor Galerius Maximianus, and was beheaded. He was served by Bacchus; and, when he constantly refused to sacrifice to Jupiter, he was sent to Antiochus, prefect of the East, who had orders to torment him until he renounced the faith or died. After every other species of torture had failed, he was beaten to death with clubs at a little town of Syria called Bambassia, on the Euphrates. His body was secretly interred, and afterwards translated to Rasaphe, in the diocese of Hierapolis. He was buried with his friend, St. Sergius, and is commemorated Oct. 7. One of the cardinal deacons at Rome derived his title from St. Sergius and Bacchus, and a church was built in their honor by Justinian at Constantinople. See Butler, Oct. 7.

Bacchylus. See BACHILLUS.

Bacci, Carlo, an Italian Benedictine and theologian, was born April 25, 1629. From Florence, where he taught theology, he went to Poland and there founded the Congregation of Cassini. He afterwards returned to Rome, where he died, in 1685. He wrote, De Medit. et disc. philosophicae; De Medici, 1687. See Hoefer, Nouv. Biog. Générale, s. v.

Bacci, Giacomo Antonio, rector of the Seminary of Lucua, died about 1750, and wrote Etichius Libri V in 111 Tomos Distributi (Lucua, 1760, 8 vol. 4to). See Landon, Eccles. Dict. s. v.; Biog. Universelle, s. v.

Bacciochi, Ferrante, an Italian painter, was a monk of Ferrara, of the Order of Filippini, but of uncertain date. One of his best pictures was The Stoning of Stephen, in the Church of San Stefano.

Bach, Johann Sebastian, a German musician, "to whom," in Schumann's words, "music owes almost as great a debt as a religion owes to its founder," belongs to a family whose earliest notices go back to the beginning of the 16th century. The progenitor of the Bach race was Veit, who died in 1619. He is said to have been a baker and to have moved into Hungary, with many other Evangelicals, for protection from persecution. But under the emperor Rudolf II, the Catholic reaction gave the Jesuits the upperhand, and this caused Veit to return home as a baker, and as a baker live in Magdeburg, where he was suspected of a sacred character, called the Israelites in the Wilderness, and most of his music was written for the harpsichord.

Bacheller, Gilman, a Congregational minister, was born at Fayette, Me., Feb. 18, 1795. His early years were spent on the farm and in trade with only a com-
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mon-school education. Rev. Joseph Underwood of New Sharon, Me., became his theological tutor in 1827, and in 1831 Mr. Bacheller became pastor at Machiasport, Me. He was dismissed in 1849, but continued to reside at that place and to officiate as acting pastor a part of the time until a few weeks before his death. As acting pastor he supplied Joscelyn from 1847 to 1849, and from 1850 to 1853; Whitcomb from 1850 to 1855, and from 1855 to 1861, and again in 1865; also supplied Whiting from 1851 to 1852. He died at Machiasport, Sept. 27, 1875. See Cong. Quarterly, 1876, p. 419.

Bachelot, Eliajah, a Methodist Episcopal minister, was born at Stonbridge, Mass., in 1772, of pious parents, who early gave him the fear of God. He experienced religion at the age of sixteen; soon after wandered away into folly and sin; in 1792 was reconverted, and in 1798 entered the travelling connection of the New England Conference. Six years later he located and removed to Homer, N. Y., and four years after returned to his itinerate career. For five years he continued to preach, then ill-health obliged him to again locate, which relation he held until his decease, Dec. 19, 1821. Mr. Bachelot was a man of the strictest moral and religious integrity. See Methodist Magazine, v. 80.

Bachelot, Jean Alexis Augustus, a French theologian, was born in 1790 near Mortagne. He first taught at Paris, and in 1824 he became lecturer on theology. He was appointed by the pope apostolic prefect to the Sandwich Islands, and also proceeded to Honolulu. Once installed, he raised a contest with the Anglican missionaries and was forced to leave the place. He took refuge upon the shores of California. He intended to go to the islands in the South Pacific Ocean, but died from the fatigue of the voyage in 1838. See Hoefer, Nouv. Biog. Générale, s. v.

Bacherius (or Bakere), Peter, a Flemish Roman Catholic preacher, was born at Ghent in 1517. At the age of twenty he became a Dominikan, and studied under Peter Soto. He was one of the most celebrated preachers of his day, and died Feb. 12, 1601. He wrote, Miroir de la vie chretienne:—Hommages sur les epitres de LXX (Douai, 1599, 1604):—Hommages sur les gospels pour tous les dimanches de l'année (Louvain, 1576):—Querelle Conjugale entre l'Homme et la Femme, etc.

Bachhiarius. See BACHIALDUR.

Bachleu, Jan Hendrik, a Dutch religious writer, brother of Willem Albert, was born in 1706, and died in 1799. He published some moral and theological works, of which the principal are, Eerste Beginselen der goddelijke Waarheden (1759):—De Leer der Sacramenten, etc. (1771). See Hoefer, Nouv. Biog. Générale, s. v.

Bachja ben-Abish, a Jewish rabbi who flourished in the 13th century, was a judge at Saragossa. In 1291 he wrote his ר在那里 לב רוח ורסコביה שער לברור, a commentary on the Pentateuch, "grammatical, philosophical, allegorical, and cabalistical," condensing much of former commentators (Pesarco, 1650; Leiberg, 1683, 5 vols.). He also wrote ר?option1, a commentary on Job (Amst. 1678):—ר?option2 ורסコביה ורסCo, a collection of sixty derashas, or sermons (Const. 1515; Warsaw, 1870):—also a curious book on food and meals, entitled Sefer Skulchan Arba (בכר ספר שולחן ארבעה, "the book of the square table") (1st ed. Mantua, s. a.; last ed. Wilna, 1818), in which he discusses the time of eating, the mystical signification of food, the moral import of fasting, the manners of the table, the feasts of the Jews, and Nebuchadnezzar's festivals to the just in the world to come. See First, Bib. Jud. i. 75 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 54; Gratz, Gesch. d.

Juden, v. 203 sq.; Finn, Sephardim, p. 304; Etheridge, Intro. to Hebrew Literature, p. 262; Jost, Gesch. d. Juden. u. s. Sieden, iii, 39; Ginzburg, Kabbalah, p. 98. (F. P.)

Bachja ben-Abish. See PAKUDA.

Bachman, John, D.D., LL.D., an American minister and naturalist, was born in Dutchess County, N. Y., Feb. 4, 1790. He was licensed to preach in 1813, and became pastor of the German Lutheran Church in Charleston, S. C., in 1815. He died Feb. 25, 1874. He was a collaborator of Ausburn in his great work on American ornithology, and the principal author of The Quadrupeds of North America. Among his other publications may be mentioned, Defence of Luther and the Reformation (1838):—Design and Duties of the Christian Ministry (1848):—The Doctrine of the Unity of the Human Race Examined on the Principles of Science (1850):—Characteristics of Genera and Species as Applicable to the Doctrine of the Unity of the Human Race (1854). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bachmann, Johann Friedrich, a German Protestant doctor of theology, was born July 21, 1799, at Drossen in the Neumark. He studied at Berlin and Halle, and after completing his studies acted for some time as preacher at Lisbon. In 1829 he was appointed preacher of the Louisestadt Church at Berlin, and in 1845 first preacher of St. Jacob's there. He labored with great blessing in his vast parish, and the government acknowledged his services by appointing him, in 1862, member of consistory, and in 1870 supreme councillor of consistory. He died July 25, 1876, at Cassel, where he had gone to repair his broken health. Besides Sermonen and some catechetical works, he published a monograph on the famous Easter hymn, Jesus meine Zuversicht (Berlin, 1874):—Zur Geschichte der Berliner Gesangbücher (ibid. 1856):—Michael Schirmer nach seinem Leben und Denken (ibid. 1859). He also wrote Handbuch der literatur, ii, 105, 117; Zachold, Bibl. Theol. i. 60; Zum Gedächtniss des Dr. Bachmann (Berlin, 1876). (B. P.)

Bachor von Echt, Reinhard, a German theologian, was born in 1544. He became burgomaster of Leipsic, where he established himself as a trader; but later he was banished from that place for his Calvinistic doctrines. He was imprisoned at Wittenberg, where he died in 1614. He wrote, Catechesi Polonicae Testamenti Scripturae ad Sententiam Patrum qui Primus a C. N. Annis in Ecclesia claruervnt Ornata.

His son, bearing the same name, was born at Leipsic in 1575. He was a distinguished jurist and professor at Heidelberg in 1619. Deprived of his employment during the Thirty Years' War, he took refuge in the Palatinate, where he went to Heilbronn in 1662, and later returned to Heidelberg, where he devoted himself to the study and preparation of his works. According to several writers, he abjured the Catholic faith before his death, and embraced the doctrines of Lutheranism. He wrote Nota et Animadversiones de Tredleri Deput (Heidelberg, 1617-19), and several other works. See Hoefer, Nouv. Biog. Générale, s. v.

Bachtan, in the mythology of the Arabs, is the stone on which Hagar is said to have been delivered of Ishmael, the son of Abraham, and to which Abraham tied his camel when he went to offer Isaac. The Arabians, who consider themselves the descendants of Abraham through Ishmael, worship this stone as the same with that in the Kaaba at Mecca.

Bacis (or Bacchis) was (1), in Egyptian mythology, a sacred bull at Hermomakh, in Upper Egypt. It was also called Ouphis, and must not be confounded withApis of Memphis. Large bristly horns grew on its body, and ran in the opposite direction from that on other animals. (2) One of the earliest emperors in Greece. He was at Tarentum in Boeotia, and in the nymphs of the Corycian grove endowed him with the gift of
dification after having taken leave of his friends. Bach was probably only a designation of a soothsayer; therefore the number of Baches—one emperial, an Archadian, and also some women—were thus named.


**Backer (or Bakker), Jakob van (*Jacopo da Palermo*), a Dutch historical painter, was born at Antwerp in 1550. While young he was employed by Palermo, a dealer in pictures, after whom he was sometimes named. Palermo kept Backer employed constantly, and sent his pictures to Paris, where they were very much admired. Backer painted some original picturesque pictures, three of which are, *Adam and Eve*, *A Charity*, and *A Crucifixion*. He died in 1560.

**Backereel, Gilles**, a Dutch painter, was a native of Italy and contemporary with Rubens. He competed with Vandyke in an altar-piece in a church at Antwerp. In the cathedral at Bruges is an altar-piece by Gilles Backereel representing St. Charles Borromeo administering the sacrament to a numerous group of persons attacked by the plague. In the Church of the Augustinians at Antwerp is another admirable altarpiece by him of the crucifixion. Some of his works are also at Brussels in the Church of the Franciscans.

**Backereel, Willem**, a Dutch painter of the 16th century, resided in Italy and painted landscapes. In the Low Countries he adorned the churches with pictures, and gained some eminence as an artist.

**Backhouse, Benjamin**, an English Congregational minister, was born at Wells, Somersetshire, in 1822. He received his education at the grammar-school of that city, supplemented by private tuition and a five years' course at Springhill College, Birmingham. On leaving college he declined a living in the Church of England and became a Congregational pastor at Bolton, Lancashire, to which he removed in 1848, where he remained but a short time. He was afterwards pastor of the Old Meetinghouse, Scarborough, for twelve years. In 1862 Mr. Backhouse took his family to Heidelberg, Germany, with a view to permanent residence. While there he held divine service on Sunday afternoons in St. Peter's Church. In 1865 he took up his residence at Bedford, with a view to secure better educational advantages for his sons. The Bible Society Committee chose Mr. Backhouse in 1870 to be their agent in Australasia. He arrived at Melbourne April 25, 1871, and immediately threw himself into the work, visiting in succession for one summer the New South Wales, South Australia, Tasmania, and New Zealand; lecturing, preaching, forming new committees, and holding conferences. His work was marked by a great distribution of Bibles in these colonies. He returned to his home in Melbourne, July 1876, literally worn out, and died there Aug. 26, 1877. Mr. Backhouse was characterized by his unflagging love for his work, unassuming, gentle disposition, and consistent Christian life. See (Lond.) *Cong. Year-book*, 1878, p. 304.

**Backhouse, Edward**, an English minister of the Society of Friends, was born at Darlington, May 8, 1808, and at the age of eleven removed with his parents to Sunderland, where he ever afterwards resided. He began his ministerial labors in 1852, and was recorded as a minister in 1854. He died May 22, 1879. See (Lond.) *Annual Monitor*, 1860, p. 20.

**Backhouse, James**, a minister of the Society of Friends, was born at Darlington, England, July 8, 1794. He was recorded as a minister in 1824. A little later, in 1830, the date of his life may be said to have been one of unceasing service for his Master. Nearly ten years of his life were devoted to a visit, undertaken as a missionary, to the Australian colonies, the Mauritius, and South Africa. As a naturalist and botanist he was eminent. For many years he was connected with the Botanical Establishment at York. His journeys to different countries proved valuable in a scientific as well as a religious point of view. He was a convert from the Unitarian faith, and was an earnest and consistent advocate of the cause of temperance. For many years he was connected with the York Friends' Tract Association, and much of his time was spent in writing tracts. He died Jan. 20, 1869. See (Lond.) *Annual Monitor*, 1870, p. 6.

**Backhouse, John**, a minister of the Society of Friends, was born at Darlington, England, in 1784. In 1813 he began to preach, thus yielding to a duty which he had long felt. He was unassuming and simple in all his ministrations. He travelled extensively through England and Scotland, preaching in various places. He died Aug. 17, 1847. See (Lond.) *Annual Monitor*, 1848, p. 14.

**Backhouse, William**, a minister of the Society of Friends, was born at Darlington, England, in 1779. "Integrity and simplicity adorned his Christian walk, and in him the poor and afflicted found a faithful and sympathizing friend." On June 9, 1844, being the day previous to the time appointed for his leaving home as a missionary to Norway, he went to a meeting in usual health, rose to address the assembled company, but before a word was uttered fell lifeless to the floor. See (Lond.) *Annual Monitor*, 1845, p. 20.

**Backhouse.** See BACKER.

**Backos.** See BACON.

**Backus, Almond Luce**, a Methodist Episcopal minister, was born in Herkimer County, N. Y., Sept. 16, 1820. He was converted in 1838; was licensed to preach in 1845, and in 1856 entered the Geneseo Conference. In 1872 he was transferred to the North-west Indiana Conference, and in 1875 was granted a super-numerary relation, which he held till his death, at Stockwell, Ind., Jan. 10, 1876. Mr. Backus was a man of rare endowments, stalwart in frame, and energetic; forcible in manner, sound in theology. See *Minutes of Annual Conferences*, 1876, p. 367.

**Backus, Jay S., D.D., a Baptist minister, was born in Washington County, N. Y., Feb. 17, 1810. After pursuing a partial course of study at Madison University, he was ordained as pastor of the Church in Groton, N. Y., where he had a successful ministry. He rendered great service during this period to his brethren in the ministry as an evangelist, preaching for them in times of special religious interest. His other pastorates were in Auburn, N. Y., in two churches in the city of New York, in the city of Syracuse. For some years he was associated with Dr. Pharchellus Church as editor of the *New York Chronicle*, now *The Examiner*. In 1862 he was chosen secretary of the American Baptist Home Mission Society, a position which with great credit and usefulness he filled for many years. He died at Groton, July 9, 1872. See *Baptist Encyclopedia*, p. 54. (J. C. S.)

**Backus, Samuel**, a Congregational minister, was born at Canton, Conn., Oct. 16, 1782. He was a student for college at Plainfield Academy, of which he was afterwards preceptor, and studied at Union College (1811) and theology with Drs. Benedict and Yates. He was ordained pastor of the Church in North Woodstock, Conn., in 1815, where he remained till 1830. His next charge was Palmer, Mass., where he labored ten years
He then went to Brooklyn, N. Y., and was employed as a city missionary while strength permitted. Here he died Nov. 27, 1862. Mr. Backus was a grandson of Rev. Isaac Backus, author of History of the Baptists; and he himself published Sermons:—a tract on temperance:—and a little work entitled Prayer-meeting Assistant. See Cong. Quarterly, i, 1861, p. 338; ii, 1863, p. 56.

Backus, Simon (1), a Congregational minister, was a native of Norwich, Conn. He graduated at Yale College in 1724, and was ordained pastor of the Church at Newington, Conn., Jan. 25, 1727; was a chaplain in the colonial service at Cape Breton, and there he died in 1745, aged about forty-five years. See Sprague, Annals of the Amer. Pulpit, i, 281.

Backus, Simon (2), a Congregational minister, son of the preceding, graduated at Yale College in 1759; was settled as the first pastor of the Church in Granby, Mass., in October, 1762; resigned his pastoral charge in March, 1784, and died in 1828, at the age of eighty-seven. See Sprague, Annals of the Amer. Pulpit, i, 291.

Bacmeister, Lucas (1), a Protestant theologian of Germany, was born at Linz, Oct. 18, 1550. He studied at Wittenberg, and was appointed in 1559 court-preacher in Halle. In 1561 he was called to Rostock as professor of theology and pastor of St. Mary's; received the degree of D.D. in 1564; was appointed in 1592 superintendent of the city of Rostock, and died there July 9, 1608. He is the author of, Vom christlichen Bann, kurzer und gründlicher Bericht aus Gottes Wort; Luther's Schriften. Die der kirche Christi zu Rostock zusammengenommen (Rostock, 1565);—Historia Ecclesiariarum Rostochii, s. Narratio de Initio et Progressu Lutherianismi in Urbe Rostochio. See Kreys, Rostocker Ger. iv, 38, appendix, p. 26; Kirchen- und Gel.-Gesch. ii, 24-73; Allgemeine deutsche Biographie, s. v. (B. L.)

Bacmeister, Lucas (2), son of the preceding, was born Nov. 11, 1570, at Rostock. He studied at Strasburg and Wittenberg, and was made professor of theology in 1600. In 1604 he was appointed superintendent at Rostock; in 1605 was made doctor of divinity, and died Oct. 12, 1638. He wrote, Disputationes contra Decreata Concilii Tridentini:—Tractatus de Lege:—Disputationes de S. S. Trinitate, etc. He was also the author of a number of German hymns which are still in use in the German Church. See Jörcher, Allgemeines Gelehrten-Lexikon, s. v.; and especially Tamnius's Biography of Bacmeister (Rostock, 1668); Koch, Gesch. d. deutschen Kirchenleides, iii, 114 sq. (B. F.)

Bacon, Christopher, an English minister of the Society of Friends, was born in 1622. In his younger life he was a soldier in the king's army. In 1656, while attending a Friends' meeting to which he had gone to ridicule what he might hear and see, he was brought under the power of the Spirit. Subsequently he became a diligent and faithful minister for more than twenty years, visiting in his preaching tours London and various parts of England, also in Wales and under his powerful declarations of the truth many were converted. His residence was at Pottery Hill, Somersetshire. He died Oct. 29, 1678. See Piety Promoted, i, 79, 80. (J. C. S.)

Bacon, David, a Congregational minister, was born at Woodstock, Conn., in 1711. During his early years he taught school, and then was under the tuition of Mr. John Edwards, an eminent man and writer. Subsequently he became a missionary to the Indians around Lake Erie, and started on foot and alone for the wilderness, as it then was. For a time his headquarters were at Buffalo Creek, now the city of Buffalo, and he preached to the Seneca tribe, but tarried only a short time among them. On his return to England, he was sent to America, and engaged in teaching and preaching with the Chippewas (Ojibways). Mr. Bacon'sordination for this work occurred after his return from his first journey to the Indians, in Hartford, Dec. 30, 1800; and he set out with his wife for his chosen field of labor Feb. 11, 1801. Arriving at Detroit, he immediately opened a school, and shortly after his wife organized another—a girls' school; but he did not lose sight of the fact that his mission was especially to the Indians. Although Detroit was at this time the largest and most important city west of the Alleghenies, the size of the place was inconsiderable. It was enclosed by ceder pickets about twelve feet high, close together; at each side were strong gates which were closed at night, and no Indians were permitted to come in after sundown or to remain overnight. The schools were popular, but the people were opposed against "an Englishman" militating against Mr. Bacon's usefulness. His next movement was to the Maumee River, where, in endeavoring to ingratiate himself with the Indians, he endured great hardships. Afterwards he visited the tribe at Arbreroche; and with the Indians at Mackinaw he seemed to be better pleased than with any others of his acquaintance. They were principally Ottawas and Chippewas. He had some difficulty still in mastering their language. Mackinaw was at that time one of the remotest outposts of the fur trade. The Indians strenuously objected to the missionary, but Mr. Bacon maintained his residence there until about Aug. 1, 1804, when he sailed for Detroit; and some time after we find him in Hartford. After continuing for a considerable length of time in the service of the Missionary Society, he returned again to Connecticut. In the summer of 1806 he went to the Western Reserve, O., and established his temporary home at Hudson, O., which was surveyed for settlement in November through the influence of Mr. Bacon. In 1807 he removed to Tallmadge, O., and in January, 1808, assisted in organizing a Church there. In May, 1812, he left Tallmadge for Connecticut, and taught school in Litchfield for a few months. In 1813-14 he removed to Albany, the parish now known as the town of Prospect, Conn. The following year he resided in the parish of Westfield, in Middletown, preaching there and in Middlefield. Early in 1815 he removed to Hartford and became interested in the publication of Scott's Family Bible. He was also the publisher of an edition of Dr. Fox's Family Instructor. He died at Hartford, Aug. 27, 1817. See Cong. Quarterly, 1876, p. 1, 260, 387, 562.

Bacon, Davis, a Universalist minister, was born at Greenfield, Mass., Aug. 15, 1813. He removed to Fulton County, N. Y., in boyhood; received a liberal education; taught school in Harrison County, Ky., from 1839 to 1842; then returned to New York, and in the following year went to Harrisburg, where he engaged in teaching and preaching for nearly two years. Later he removed to Mount Healthy, O., where, under the auspices of the Miami Association, he preached several years. In 1853 he removed to Pittsburgh, Pa.; spent his latter years travelling and preaching in various places, and died Jan. 10, 1871. Mr. Bacon was a pure, faithful, and energetic pastor. See Universalist Register, 1872, p. 125.

Bacon, Francis, a Catalan, of the Order of Mount Carmel, lectured at Paris in the 15th century, and has left a selection of the choicest passages of the fathers to aid preachers in composing their sermons.

Bacon, Frederick Stanley, a Universalist minister, was born at Middletown, Conn., May 1, 1831. He received a high-school education, graduated at St. Lawrence University in 1860, and was baptized and ordained at Nunda, N. Y., in 1868. He preached successively at Titusville, Pa., Nunda, and finally at Belfast, Me., where he died suddenly of apoplexy, Oct. 14, 1873. Mr. Bacon was an efficient organizer of new churches, an eloquent preacher, fine elocutionist, a lover of aesthetics, earnest and faithful. See Universalist Register, 1874, p. 131.

Bacon, George, an English Wesleyan minister.
was born at Mashburn, near Sheffield, in 1798. He was converted at the age of fifteen; entered the ministry in 1816; sustained an injury in November, 1892, which laid the foundation of a painful disease and terminated his life at New Haven, Feb. 24, 1866. See Minutes of the British Conference, 1835.

Bacon, George Blagden, D.D., a Congregational minister, son of Rev. Dr. Leonard Bacon, was born in New Haven, Conn., May 23, 1836. His preparatory studies were prosecuted in the Hopkins Grammar-school, New Haven, and afterwards he entered Yale College with the class of 1856. During his collegiate course, he took a voyage for a voyage, ship "Portsmouth," as captain's clerk and agent-pusher of the United States ship "Portsmouth," to Siam and China, and was absent from 1853 to 1858. He received from Yale College both degrees, A.B. and A.M., in 1856. From 1858 to 1860 he was a member of the Yale Theological Seminary, and from 1860 to 1861 of Andover Theological Seminary. In the last-mentioned year he was ordained pastor of the Orange Valley Church, N. J., which position he held until his death, Sept. 15, 1876. He was vice-president of the American Missionary Association, a trustee of the American Congregational Union (1864-75), and a director of the American Bible Society. Besides a large number of Sermons, he published The Land of the White Elephant (a volume on Siam), and other works. See Cong. Quarterly, 1877, p. 407.

Bacon, George W., a Protestant Episcopal clergyman of the Diocese of New York, became in 1866 assistant minister of the Church of St. John Baptist, New York city, a position in which he remained until his death, Dec. 25, 1874. See Prot. Episc. Almanac, 1876, p. 149.

Bacon, James Monroe, a Congregational minister, was born at Newton, Mass., Jan. 3, 1818. Having completed his preparatory course at Phillips Academy, Andover, in 1838, he turned his attention to the ministry. In 1841 he sailed for Savannah, Ga., thence to Europe, in consequence of impaired health. In December, 1843, he began to study with Rev. Jacob Ide, D.D., of Medway, Mass., and in the following year was licensed to preach. His first pastorate was over the Church at Littleton, Mass., of which he was ordained pastor Oct. 8, 1846, and after three years' labors resigned his charge. In 1849, the town of broken hill, he returned to Newton. He was installed pastor of the Union Evangelical Church and Society of Amesbury and Salisbury, Mass., June 25, 1851, and resigned Oct. 9, 1855. For thirteen years from the summer of 1856 he was pastor of the First Church, Essex, Mass. The second year of this pastorate was marked by a revival, which converted many, including the author of this article. On Nov. 2, 1870, he was installed pastor of the Church in Ashby, Mass., in which office he died, Jan. 3, 1878. See Cong. Quarterly, 1871, p. 347.

Bacon, Joel Smith, D.D., a distinguished Baptist minister, was born in Cayuga County, N.Y., Sept. 3, 1802. Before entering college he was engaged in teaching in Amelia County, Va. He was a graduate of Hamilton College, Clinton, N. Y., and of the Boston Theological Seminary. For ten years he was pastor of the First Church, Cambridge, Mass., and of Trinity Church, South Boston, Mass. In 1830 he was installed pastor of the Newton Church, N. Y., in which he died, Jan. 3, 1878. See Cong. Quarterly, 1871, p. 347.

Bacon, Joseph Smith, D.D., a distinguished Baptist minister, was born in Cayuga County, N. Y., Sept. 3, 1802. Before entering college he was engaged in teaching in Amelia County, Va. He was a graduate of Hamilton College, Clinton, N. Y., and of the Boston Theological Seminary. For ten years he was pastor of the First Church, Cambridge, Mass., and of Trinity Church, South Boston, Mass. In 1830 he was installed pastor of the Newton Church, N. Y., in which he died, Jan. 3, 1878. See Cong. Quarterly, 1871, p. 347.

Bacon, John (1), a Congregational minister, was born at Canterbury, Conn., and was a graduate of the College of New Jersey in 1765. He was settled as colleague with Rev. John Hunt over the Old South Church in Boston, Sept. 25, 1771; but in consequence of some differences in theological opinions, he was dismissed Feb. 8, 1775, and removed to Stockbridge, Mass. He now entered public life, and filled various offices, to which he was called by his fellow-citizens; among which were those of associate and presiding judge of the Common Pleas, a member of the state Senate—of which also he was at one time the president—and member of Congress. He died Oct. 20, 1820. See Allen, Amer. Bio. a. v. (J. C. S.)

Bacon, John (2), an eminent English sculptor, was born at Southwark, in Surrey, Nov. 24, 1740. At the age of twelve he was bound as an apprentice to a china-manufacturer, where he first was employed to paint the ware, but, discovering a taste for modelling, he was soon employed for this purpose, and in less than two years he modelled all the figures for the factory. He progressed rapidly; and received nine premiums from the Society for the Encouragement of Arts, etc.—the first in 1758 for his figure of Peace. In 1768 he began to work in marble, and invented an instrument, now in general use by English sculptors, for transferring the form of the model to the marble. In 1776 he received the first gold medal from the Royal Academy, and in 1770 was elected an associate of that institution. He was commissioned to execute a bust of the king for the hall of Christ College, Oxford, which won him the royal patronage. In 1777 he executed the monument to the memory of Guy, the founder of Guy's Hospital, which was considered so admirable that the city of London engaged him to erect a monument to the earl of Chat ham. In 1778 he was elected Royal Academician, and completed the beautiful monument to the memory of Mrs. Draper in the cathedral church at Bristol. He had several other principal works in Westminster Abbey and in St. Paul's Cathedral. He died in London, Aug. 7, 1799.

Bacon, John (3), an English Wesleyan minister, was born in Buckingham, England. He entered the ministry at the age of twenty; began the work in 1829; labored at Ipswich, Horsham, and Keighley: became a superannuated in 1836 at Salford, and died June 30, 1838. He devoted his utmost energies to the work of the ministry, and many souls were converted under his labors. See Minutes of the British Conference, 1838.

Bacon, Leonard, D.D., LL.D., an eminent Congregationalist, was born in New York, Nov. 16, 1862, at Detroit, Mich., where his father, David, was at the time missionary to the Indians. He graduated at Yale College in 1829, and at Andover Theological Seminary in 1824, and in March, 1829, he became pastor of the Central, or First, Congregational Church in New Haven, Conn., a relation which continued for the greater part of his long life, although he became only pastor emeritus in September, 1866. At this latter date he was chosen acting professor of revealed theology in Yale College, and in 1871 lecturer in the same institution on ecclesiastical polity and American Church history. He died at New Haven, Dec. 24, 1881.

As a sermonizer Dr. Bacon was able, but not brilliant. But when any subject of contemporary interest engaged his attention and aroused his enthusiasm his sermons were powerful and convincing. Thus, although
he was neither a great preacher nor a subtle theologian, he was a man of real force and decided individuality, who not only had much to do with shaping the course of his own denomination, but who also succeeded in directing the currents of public thought on many important questions. He loved an argument, not for the pleasure of displaying his dialectic skill, which was by no means small, but because he was thoroughly in earnest in what he believed, and thought and regarded it as a conscientious duty to argue the case with the heat and vigor of genuine conviction. He was ranked as a conservative in his views of Congregational polity and ecclesiastical government, and he had an antiquarian taste which predisposed him to habits of special research; but he always kept abreast of the time, and was often considerably in advance of the general public opinion, like all of his opinions, were well defined and vigorously promulgated. He early espoused the colonization scheme, and became the pillar of the society in New England. In his younger days he had considerable ability as a platform speaker, and he used that talent arduously in opposition to the abolitionists and their belief as expounded by William Lloyd Garrison. Dr. Bacon’s views on colonization were materially modified about 1850. When the war broke out he took a decided stand for the Union, and met on common ground with the abolitionists. Dr. Bacon was long intimately connected with the government of Yale College, and had a large influence in deciding its general conduct. For many years he was a member of the college corporation. In regard to the college government he was extremely conservative, not favoring any great changes in the curriculum or in the make-up of the corporation. Personally, Dr. Bacon was genial in manner, and had a quiet sort of humor that made his letters and controversial articles interesting to a wider public than a denominational preacher usually commands. Finally, and above all else, he was genuine in life and speech—a true friend to all humanity.

Dr. Bacon devoted much attention to journalism and authorship. From 1826 to 1838 he was one of the editors of the Christian Spectator, a religious magazine published at New Haven. In 1843 he aided in establishing the New-Englander, a bimonthly periodical, with which he was associated at the time of his death. In connection with Drs. Torr and Thomson he founded the N. J. Historical, remaining one of its editors until 1883, and, with a brief season of interruptions, he continued to contribute to its columns until his death. Among his published works are, Life of Richard Baxter (New Haven, 1881, 1883, 2 vols. 8vo);—Manual for Young Church Members (ibid. 1883, 1885);—Historical and Biographical Dictionary of New England (1833);—Slavery Unreared (N. Y. 1846, 8vo);—Christian Self-Culture (1848);—With many addresses in pamphlet form. See N. Y. Evening Post, Dec. 24, 1881; N. Y. Tribune, Dec. 25, 1881; Drake, Dict. of Am. Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bacon, Sir Nathaniel, an English amateur painter, was born in 1644, and was the brother of the great Sir Francis Bacon. He studied in Italy, but painted in the style of the Flemish school. Several of his best works are to be seen at Culford, in Suffolk. They are portraits of himself and his mother, and a Cook and Maid with Fowls.

Bacon, Phanuel, an English clergyman and writer, was educated at Magdalen College, Oxford, became rector of Balden, and died in 1783. He published a volume of hymns called Hymns, Devotions, Songs, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bacon, Robert, an eminent English divine, was born about 1168, and studied at Oxford, where he subsequently read divinity lectures. He is thought to have been either the father or the elder brother of Roger Bacon. His death occurred in 1218. He wrote, "Glosses on the Holy Scripture:"—On the Psalmist:—Discourses and Lectures. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bacon, Samuel, was an American missionary. In 1829 he, by the government of his country to establish a colony in Africa, and on March 9 of the same year he arrived at Sierra Leone with eighty-eight colored people. They penetrated as far as Campell, upon the Sherbro River; but on the way he contracted a malady, of which he died, May 3, 1820. See Hoeffer, Nouv. Biogr. Générale, s. v.

Bacon, William, an English Wesleyan minister, commenced his work in 1812; labored uninteruptedly for forty-two years; became a subscriber to the city of Lincoln, and died June 16, 1860, aged seventy-two. He had the solid qualities that make a good preacher, minister, Christian, and theologian. See Minutes of the British Conference, 1860.

Bacon, William Thompson, a Congregational minister, was born in Woodbury, Conn., Aug. 24, 1812. He entered college at the age of twenty-one, after several years of mercantile life. He graduated at Yale College in 1837. After graduation he studied theology in the Yale Divinity School for three years, and was ordained Dec. 28, 1842, pastor of the Congregational Church in Trumbull, Conn., but resigned on account of ill-health May 29, 1844. In that year and thereafter he edited the New-Englander, a quarterly magazine published in New Haven, and in the latter year joined in establishing the New Haven Morning Journal and Courier, which he edited until 1819. For the next year or two he supplied the pulpit of the Congregational Church in South Britain, a parish in Southbury, Conn.; and in 1838-39 he was pastor of the old Church in Trumbull. He also conducted a boarding and day school in Woodbury for some years. In 1866 he went to Derby, Conn., and became editor of the Derby Transcript, which he conducted with vigor. He died at Derby, May 18, 1891. His literary tastes were already marked while in college. He was one of the first board of editors of the Yale Literary Magazine. He published three volumes of poems, the last in 1880. See Obituary Record of Yale College, 1881.

Bacot is the high-priestess of the idol-worship in Tonguin. The title descends from one of these female Dalai Lamas to the next. They are said to be perfect soothsayers, and they are held in great respect among the people.

Bacoue, Léon, a French prelate, was born at Casteljaux, in Lower Guienne, in 1608. He abjured the Protestant faith, in which he had been brought up, became a Recollect, and in 1672 was created bishop of Gandâve, whence, in 1686, he was translated to Pamiers, where he died, Jan. 13, 1694. He was the only converted Huguenot raised to the episcopate in the reign of Louis XIV. He wrote a Latin poem on the Education of a Prince (Toulouse, 1670), and some other works. See Biographie Universelle, iii, 192.

Bacrevantatz, David, an Armenian theologian, was born at Bacaen, a city of Greater Armenia, in the early half of the 7th century. After having studied philosophy in his native country, he became interpreter in the service of the Greeks of Constantinople. In 647 he was charged by the emperor Constantius with the establishment of harmony between the two peoples. In an assembly held the following year at Thouin, being sent by Constantius, he delivered a speech in favor of peace. He then returned to Constantinople, where he died. He wrote, The Gate of Wisdom:—Sermon on the Conformity in Profession of the Greek Church with that of the Armenians. See Hoeffer, Nouv. Biogr. Générale, s. v.

Bactahtites, a sect of Mohammedan monks among...
the Turks, whose name is derived from their founder, Bactash. They wear white caps of different pieces, with turbans of wool twisted like a rope; their garments are also white.

**Bacurdus** was a Celtic local deity, whose name was among the inscriptions found in the city of Cologne, but of whom nothing further is known.

**Bad**, the name of an angel or genius who, according to the tradition of the Magi, presides over the winds. He also superintends every event which happens on the twenty-second of each month in the Persian year.

**Badal** was the name of a Tartar tribe, of whom nothing more is known save that they worshiped the sun or a piece of red cloth suspended in the air.

**Badalini, Giovanni Battista**, an Italian theologian, lived in the early part of the 16th century. He taught philosophy and theology, and devoted himself successfully to preaching. He wrote *Fragmentarium Theologorum Moralisum, seu Canuum Conscientiae Diversorum Collectio* (Singenigilla, 1780).

**Badalocchio, Sisto** (surnamed Rosso), an Italian painter and engraver, was born at Parma in 1581. He was of the school of Annibale Carracci, by whom he was highly esteemed for design. His principal engravings are the series known as *The Table of Kings*, which were executed by him in conjunction with Lanfranc. His paintings are few in number, but the best of them are at Parma. He died in 1641 or 1647. See *Encyc. Brit.* (9th ed.), s. v.; Spooner, *Biog. Hist. of the Fine arts*, s. v.

**Badcock, Josiah**, a Congregational minister, was born in Milton, Mass., in 1732. He graduated at Harvard College in 1772; was ordained pastor of the Church in Andover, N. H., April 30, 1782; was dismissed July 13, 1809, and died Dec. 9, 1831. See *Sprague, Annals of the Amer. Pulpit*, ii, 32.

**Badcock, Robert G.**, an English Wesleyan minister, was born in London in 1820. He joined the Methodist Society in 1839; entered the ministry in 1846; became a superintendent in 1869 on account of ill health; resumed the work in two years, and died Sept. 11, 1878. He was faithful, affectionate, earnest, and prayerful. See *Minutes of the British Conference*, 1879, p. 16.

**Badehorn, Sigismund**, a Protestant theologian of Germany, was born May 21, 1585, at Grossenhenry. He studied at Leipzig, where he was also appointed professor of Hebrew in 1610. In 1611 he was called as deacon to the church of St. John in Leipsic and in 1629 as superintendent to Grimma, where he died, July 9, 1626. He wrote *Armatura Duxdidica* (Leipsic, 1629). See *Jocher, Allgemeine Gelehrten-Lexikon*, s. v.; Dietmann, *Christschische Priesterchaft*, ii, 1071. (B. P.)

**Badegille**, a French prelate, was mayor of the palace under Chilperic I, and became by the favor of that king bishop of Mons in 581. He assisted at the second Council of Magon, held in 585, and, with the other bishops, signed the synodal constitutions. This bishop, so unworthy of his office, died in 585. See Hoefer, *Nouv. Biog. Générale*, s. v.

**Bademus, St.**, was born in the 4th century at Bethlapar, Persia. He embraced the monastic life, and shut himself up in a monastery which he had built near his native town. In the persecution under king Sapor, about 293 A.D., 243, he was cast into prison. He was put to death April 8, 376, although he is commemorated by the Greeks on the following day. See Ruinart, *Acta Sincera*, p. 604.

**Baden, Laurids**, a Danish theologian, was born in 1616. He became rector of Horsø, his native city, in 1648, and died in 1689. He wrote *Himmelslige*, which was published several times, at Copenhagen in 1670 and 1740 especially. See Hoefer, *Nouv. Biog. Générale*, s. v.


**Badenoth** is the name of a bishop attached to a Kentish charter of 765 (Kemble, *Cod. Diploms*, i, 137; *Mom. Angl. i*, 166). The name is given in some lists of the bishops of Rochester in the middle of the 9th century, where it is, perhaps, a mistake for Tawnoth. There was no bishop of this name in 765, the bishop of Rochester then being Eardulf. The title is probably a clerical error.


**Badeto, Arnold**, a French theologian, of the Dominican Order, lived in the early half of the 16th century. He was successively doctor of theology, prior at Bordeaux, and in 1531 inquisitor-general at Toulouse. He wrote *Breviarium de Mirobolibis Mundi,* (Avignon, 1455); *Margarita Vivorum Illustrium* (Lyons, 1559); *Margarita Sacra Scriptura* (bdl. ed.). See Hoefer, *Nouv. Biog. Générale*, s. v.

**Badetto, Vincenzo Maria**, an Italian Dominican and ecclesiastical historian who lived in the latter half of the 17th century, wrote *Annalium Ordinis Prudicitarum* (Rome, 1696); pt. i was published in connection with Mamachi, Polidori, and Christianopolo. See Hoefer, *Nouv. Biog. Générale*, s. v.

**Badewine**, see Baduvini.

**Bade**, Sepulchral, in ecclesiastical ceremony, is an emblem of the sex or occupation of an interred person; as the instance, the euche, mirror, or sword for a woman, as at Lona; shears or a sword for a man.

**Badgley, Oliver**, a Methodist Episcopal minister, was born near Springfield, N. J., April 11, 1807. He experienced conversion in 1823, and in 1832 joined the Philadelphia Conference. He became superintendent in 1837, efficient in 1844, and superannuate again in 1868. He died Oct. 1, 1863. See *Minutes of Annual Conference*, 1863, s. v.

**Badger, Henry**, an English Wesleyan minister, was born at Bilton, Oct. 16, 1815. In 1837 he was received by the conference and sent to Sierra Leone, where he labored for fifteen years, during the last five of which he was general superintendent. He was twice colonial chaplain. After laboring on eleven circuits at home, he became superannuate at Stow-on-the
Wold, Gloucester, where he died, Dec. 24, 1877. Mr. Wold had vigor of mind, a high sense of honor, generosity; and, in his missionary both at home and in the mission field, was highly acceptable to his hearers. See Minutes of the British Conference, 1878, p. 27.

Badger, Joseph (1), a Presbyterian minister, was born Feb. 28, 1757. He graduated at Yale College in 1785, and on Oct. 24, 1787, was ordained pastor of the Church in Blandford, Mass. He spent much of his life as a missionary connected with the Connecticut Missionary Society; and died there May 4, 1846. See Sprague, Annals of the American Pulpit, iii, 476.

Badger, Joseph (2), a distinguished minister of the Christian Connection, was born at Gilmanton, N. H., Aug. 16, 1792. When ten years old, he removed with his father to Crompton, Lower Canada; was converted in 1811, and in the following year was inducted by a Baptist minister. About this time he began to exhort and preach with great success. It should be stated, however, that he refused to connect himself with any particular denomination. In 1814 he received ordination, probably from the Free-will Baptists. After laboring in Lower Canada for about two years, he visited New England, where his powerful preaching was followed by a great revival. He entered the ministry in 1817, and very soon he labored in the state of New York. Here he found earnest co-workers, and the numerous churches that sprang up and were organized under their care became associated as the "Christian Connection," that is, those who were determined to reject all sectarian names. In 1825 Mr. Badger was one of the organizers of the Christian Connection and the various places in Ohio and Kentucky; and there he found a denomination of Christians with views exactly corresponding to his own, having already formed conferences in Ohio, Indiana, Illinois, Missouri, Tennessee, Alabama, and Kentucky; comprising three hundred preachers and fifteen thousand brethren, worshipping one God in one person, having no creed but the Bible, and calling no man master but the Lord Jesus Christ. He also preached a while in Boston, but eventually returned to the state of New York, where for several years he had editorial charge of the Palladium, then the organ of the Christian Connection, which he conducted with judgment and ability. He died May 12, 1832. Mr. Badger was a man of deep piety, untiring energy, great earnestness, commanding eloquence, and was rewarded with much success in the salvation of souls. See The Christian Examiner (Boston, 1864), ivii, 49; Holland, Memoir of Rev. Joseph Badger (N. Y. 1854).

Badger, Milton, D.D., a Congregational minister, was born in Andover, Conn., May 6, 1800. He graduated at Yale College in 1823, and was immediately appointed principal of an academy in New Canaan, Conn., from which, at the end of the year, he retired to pursue the course at the Andover (Mass.) Theological Seminary. Here he spent two years, and then accepted a tutorship in Yale College, continuing, meanwhile, his studies in the theological department of the college, and completing his course in 1827. The pulpit of the South Church in Andover, Mass., being vacated by the resignation of Rev. Justin Edwards, D.D., M. Badger was called, and duly ordained as a minister to the church Jan. 3, 1828. His ministry in this place is characterized as a continuous revival, extending over the seven and a half years of his pastorate. In May, 1835, he was elected to the office of associate secretary of the American Home Missionary Society, in which he distinguished himself by his ardent zeal and great sagacity, and in which he continued until the time of his death, which occurred in Madison, Conn., March 1, 1873. See Cong. Quarterly, 1875, p. 1.

Badger, Stephen, a Congregational minister, was born at Charlestown, Mass., in 1729. He graduated at Harvard College in 1747, and spent his life as a missionary among the Indians at Natick, Mass, where he was ordained March 27, 1758. The fifth volume of the Massachusetts Historical Collections contains an article concerning the American Indians, and especially those of Natick with his name attached by the author. He died in the last-named place, Aug. 28, 1808. See Sprague, Annals of the American Pulpit, i, 302.

Badia, Carlo Francesco, an Italian preacher, was born at Ancona, June 20, 1675. He preached in the principal cities of Italy, and was appointed, in 1730, president of the University of Turin, where he died May 4, 1761. He wrote, Prediche Quaresimali (Turin and Venice, 1749):—Pianigiaci, Ragostramenti ed Orazione Diversa (Venice, 1750). See Hoefer, Nouv. Bioch. Générale, s. v.

Badia, Tommaso, an Italian theologian and prelate, was born at Modena about 1483. He entered the Dominican Order, and was sent by pope Paul III to the Council of Worms in 1540, where he distinguished himself by his zeal for the Catholic religion. He died at Rome, Sept. 6, 1547. He accomplished a great part of the compilation of the Consilium Delectorum Cardinalium et aliorum Prelatorum de Essequenda Ecclesia, Paulo IIII jubente, Conspectum et Exhibition (Rome, 1548). The letter from Badia to the cardinal of Contarini, concerning the Synod of Venice and the presence in the prolegomena of the third part of the Epistles Selecte of cardinal Pole. He also wrote, Questiones Phyische de Anima:—De Immortalitate Anima:—De Providentia Divina:—De Pugna Duorum Anglorum Homini Antiomum:—Tractatus contra Lutheranos. See Hoefer, Nouv. Bioch. Générale, s. v.

Badiali, Alessandro, an Italian painter and engraver, was born at Bologna, and died about 1626, or according to others in 1643. He studied under Flaminio Torri, and painted several pictures for the churches and public edifices of his native city. The following is a list of his principal works: The Virgin Mary Seated with the Infant Jesus on her Lap:—A Bishop and Monk Kneeling:—The Holy Family:—and Christ Taken Down from the Cross. See Spooner, Bioch. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Bioch. Générale, s. v.

Badiat al-Jin, in Persian mythology, "the wildness of the demons." The spirits to whom God entrusted the world and the world above, he drew upon themselves his anger, and were banished to the wilderness (badiat). From jin we have jinian, "kingdom of the spirits."
Badunna was a goddess of hunting and forests among the Frisians and Goths. She was represented with a shield and a bow and arrows; but the representations of her extant undoubtedly belong to a late period, and are therefore not trustworthy.

Baduvini (Badwin, or Badwine) (1), the first bishop of Camborne in East Anglia, appointed on the division of the bishopric consequent upon the illness of bishop Bisi (Bede, Historia Ecclesiarum, iv, 5). The date of his nomination is given by Florence of Worcester as 673. His name as witness is attached to a Mercian charter of 693 (Kemble, Cod. Diplom. xxxvi). He died before 706, in which year Nothbert was elected pope. He was the decree of the Council of Clovesho of 716; possibly the person who mediated between Wilfrid and Aldfrid about 704.

Baeck, Joachim, a French theologian, was born at Utrecht, Aug. 10, 1652, and died at the same place, Sept. 24, 1692. He wrote a work upon the conscience, in French (Brussels, 1610).—L'Interprétation, ou l'Avocat des Frais Catholiques (Brussels, 1610).—L'Adeissaire des Mauvais Catholiques (Bois-le-Duc, 1614).—Le Ban de tous les Héritiques, des Politiques et des Catholiques Corrompus (Antwerp, 1615). See Hoefer, Nouv. Biog. Générale, s. v.

Baedan (Baetan, or Baotan, probably different forms of Baithen) is the name of several saints.

(1.) Son of Brecon, celebrated Nov. 29; but in putting him on this day neither O'Gorman nor Maguire gives a place where he is venerated. He is given among the saints of Derry. At Cuildaff there is a custom of ploughing diseased cattle into a pool of the river and praying at the same time to St. Bodhan (Stat Acc. Irel. ii, 611).

(2.) Of Clontuskert, now Clontuskert, near Lanesborough, in the barony of South Ballintubber and County Roscommon. His death is put by the Four Masters in 804.

(3.) Baedan Mor, celebrated Jan. 14, was the son of Lugaidh and Cainer. In Mart. Doney, he is called "abbot of Inis-mor. A.D. 712." On his father's side, he came of the race of Cathair Mor, who is said to have reigned in Ireland, A.D. 120-122.

Bacher (Bavus), a Swiss theologian and physician, was born in 1486. He taught belles-lettres at Strasburg, where he studied theology and medicine, and afterwards established himself at Basle. He became rector in 1529 and 1532. His rectorate was the means of restoring peace to the university, which had been divested of all religious questions by the Council of 1568. He wrote Commentaire sur L'Apologete de Saint Jean. See Hoefer, Nouvelle Biographie Générale, s. v.

Baell, in Hindë mythology, is a spirit with three heads that reigns in the eastern section of hell. He teaches the art of making one's self invisible. Sixty-six legions of spirits serve him.

Baeng (Baengius), Peter, a Swedish theologian, was born in 1658 at Helsingborg, in Scania, and studied at Upsala and other universities. In 1655 he was called as professor of theology to Abo, and in 1668 king Charles XI of Sweden appointed him bishop at Viborg. He organized the different churches and schools of his diocese, and died in the year 1696. He wrote, Commentarius in Epistolam ad Héronos; — Sancti Ansardi Vita; —Commentarius ad Sacramentum et Santa Catherinæa—Chronologia Sacra. See Pipping, Memoria Theologorum; Jöcher, Allgemeine Gelehrten-Lezion, s. v.; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Baer, Charles Alfred, a northern missionary, was born at Lancaster, Pa., Aug. 28, 1811. After graduation, he engaged in teaching at home for five years and...
in October, 1858, he entered the theological seminary of the Lutheran Church at Gettysburg. He was in due
time ordained a minister of that Church, and for the
two years prior to his death was pastor of a Church
in Norristown, Pa. His care for the sick and wounded
at Gettysburg seriously impaired his health, and he
died at Norristown in September, 1863. See *Obituary
Record of Yale College*, 1864.

**Baele**, John, a Methodist Episcopalian minister,
was born in Rockingham County, Va., Oct. 9, 1794. He
was of noble German origin. His neighborhood had
very few religious privileges in his childhood, yet at
the age of fifteen he embraced religion, after having
spent five years in seeking it. He soon became greatly
exercised as to his duty to preach the Gospel, and
instinctively shrank from such momentous responsibility,
pleading filial duty and limited education. But his fa-
ther released him from all home obligations, and the
Church, considering him worthy, thrust upon him a
license to preach. He dared not resist; and having
once entered the ministry, he gave himself to all its
duties with that characteristic firmness, energy, and
consecration which always win, and before his race was
run became one of the most admirable in virtue, ambi-
tion, and usefulness; the most honored and able of all
his colleagues. In 1814 he entered the Baltimore
Conference, and for nearly fifty years was a champion
in its itinerant ranks—twenty-eight on circuits and
stations, fifteen as presiding elder, and nearly seven as
agent of the Maryland Bible Society. His last years
were spent as agent of the Baltimore City Bible So-
ciety. He died March 11, 1878. The human secret of
Mr. Baele’s great power in the ministry lay in his won-
derful familiarity with the Bible, the logical tendency
of his mind, and his singleness of heart toward God.
See *Minutes of Annual Conference*, 1879, p. 12.

**Baerle** (Barlabas), Gaspar van, a Dutch poet,
theologian, and historian, was born in Antwerp, Feb. 12,
1584. He studied theology at Leyden, and was elected
professor of logic there in 1617. He became an Armini-
ian and wrote in defence of Arminius and the Remon-
strants, for which he was at length deprived of his
professorship. He next studied medicine, but did not
practice, remaining in Leyden giving private instruc-
tion till 1631, when he became professor of philosophy
and rhetoric at Amsterdam. He died in Amsterdam
Jan. 14, 1648. He was an excellent Latin poet, and
contributed to history records of the government of
count Maurice of Nassau in Brazil, and of the recep-
tion given to Maria de’ Medici at Amsterdam in 1638.
For a list of his works see Hoefer, *Nouv. Bioj. Générale*,
s. v.

**Baerdorpf.** See *Baaerdorpf.*

**Baert** (Baertius), François, a Flemish Jesuit,
was born in 1653 at Ypres. He visited the libraries of Ger-
many, especially those of Prague and Vienna, in order
to search the documents pertaining to ecclesiastical his-
tory. He died Oct. 27, 1719. He assisted P. Paperbch in
the translation of the Acta Sanctorum, and published a
Commentary on the Life of St. Basil the Great. See

**Baeten.** See *Barten.*

**Baethbach**, bishop of Ath-truin, commemo-
tated Oct. 5, was a brother of Corbmac and successor
of St. Patrick, and was desecrated from Colla Uais,
kings of Erin. Colman (Life of St. Corbmac the
Younger) calls his father Colman, and his mother
Functa.

**Betylion** (or Batylos) is the name of an anoint-
et stone worshipped among the Greeks, Phrygians,
and other nations of the East; and supposed by mod-
ern naturalists to be the same with our *ceranum*, or
thunder-stone. The Batylos, among the Greeks, is
represented as the same with the *Abudr* among the
Romans. The Betylia of the ancient mythologists
are considered by some as a kind of animated statues,
invented by Calus, in his war against Saturn. They
were greatly venerated by the ancient heathen; many
of their idols were no other; and in some parts of
Egypt they were planted on both sides of the public
roads. Though honored as being the mother of the
gods, they were commonly shapeless stones. See Stone-
worship.

**Baezik**, Joachim, a Dutch ecclesiastical writer,
was born in St. Willibrord, Utrecht. He was part of the
states of the United Provinces. He died in 1619. He
wrote in Dutch a great number of polemical works
Générale*, s. v.

**Baexa, Balassare**, a Roman Catholic divine,
originally from Portugal, and eventually court-preacher
to the king of Spain, who died March 18, 1688, is the
author of *Commentaria in Canonum Mixtum*, Ezechel,
Jesu: — Comment. in Epistolam Jacobi Apostoli. See
Witte, *Diarium Biographicum*; Jöcher, *Allgemeines
s. v. (B. P.)

**Baexa, Diego de**, a Spanish Jesuit, was born in
1582, at Posferrada, in Galicia. In 1600 he entered the
Society of Jesus at Salamanca, and became one of the
most famous preachers of Spain. He died at Val-
ladolid, Aug. 14, 1657. He wrote, Comment. in
Hier. Evang. (Paris and Lyons, 4 vols.) — De Christo
Figurato in Vet. Testamento (6 vols.): also a collection
of Sermons. See Alegambe, *Bibliotheca Scriptorum So-
s. v. (R. P.)

**Bafarull, Tomas**, a Spanish theologian of the
Dominican Order, who lived in the latter half of the
17th century, wrote *Nuovas Indiis del Rosario*. See Hoe-

**Baffi, Bartolommeo**, was an Italian theologian.
At the age of thirty-three he entered the Capuchin
Order, became professor at Pavia, and assisted at the
Council of Trent. He died at Milan between 1577
and 1590. He wrote, *Ort. de Religione, ejusque Prae-
fecto Diligendo* (Bologna, 1559) — *De Nobilitate Urbis
Mediolanii* (ibid. 1562) — *Ort. de Admirabilis Charitae
Divina* (Milan, 1569) — *Ort. de S. S. Theologiae Pra-
stantia* (Pavia), and other works. See Hoefer, *Nouv.
Bioj. Générale*, s. v.

**Bag** was a Persian deity, who is said to have given
Bagdad its name. A temple was built for her by the
wife of King Cyrus.

**Bagais (or Vagais)**, COUNCIL of (Concilium Bago-
jean), was held A.D. 394 in Numidia, at which three
hundred and ten bishops, under Primian, the Donatist
primate of Carthage, condemned Maximian, the Catholic
bishop of that city.

**Bagamadza** or (Bagabarta) was the supreme
deity of Armenia in the time of the ancient Assyri-
ans.

**Bagan**, a Christian virgin, is commemorated as a
martyr with Eugenia on Jan. 22.

**Bagavadam** or (Bhagavata), in Hindu mythology,
is the name of one of the eighteen Puranmas, or
sacred books. This book is exclusively for the glorifi-
cation of the preserver, Vishnu.

**Bagawa** or (Bhagavat) (the most meritorious)
is a name of Buddha (q. v.).

**Bagby**, Richard H., D.D., a Baptist minister,
was born at Stevensville, Va., June 16, 1820. He pursued
his studies, in part, in the Virginia Baptist Seminary, now
Richmond College, and completed them in Columbian
College, where he graduated in 1859. He studied law,
and was admitted to the bar, but finally decided to
enter the ministry, and was ordained in 1842. He
accepted a call in 1842 to the Church in Bruinton,
King and Queen Co., Va., where he remained for twenty-
eight years. In 1870 he was elected associate secretary
of the State Missionary Society, Va. He rendered effi-
cient service in promoting the interests of his denom-
ination in that state. He died Oct. 29, 1870. See
Baptist Encyclopedia, p. 56. (J. C. S.)

Bagê is a term used to denote the mysterious
silence observed by the Zoroastrians as a part of their
religion when they wash or eat, after having secretly
repeated certain words.

Bager, John, a Lutheran minister, was pastor of
the German Lutheran Church in the Old Brewery
building on Skinner Street, New York city—a branch
from the old Lutheran Trinity Church, in 1748. Efforts
were made in 1746 to unite the two congregations, but
without success. Mr. Bager's parochial was prosperous, and
the Skinner Street building was abandoned, and a
stone church, 34 x 60 feet, was erected at the comer of
Frankfort and William Streets—the land in Skinner
Street being retained for a burial-ground. This was
purchased by the German Church, and became generally
known as the Old Swant Church. See Quarterly Rev.
of Ev. Luth. Church, vii, 276.

Baggaly, William, an English Methodist preach-
er, was a native of Sheffield, born in 1808. He was left
an orphan at the age of eight, but his pious mother
took him regularly to the New Connection church,
where he gave his heart to God in his youth, and his
life to the service of God and his Church. He be-
came a local preacher at eighteen, entered the minis-
try in 1828, and was privileged to exercise that ministry
in nineteen of the most prominent circuits of England
during more than fifty years. His aptness for business
served him more official work than any other of his
brethren. During four years he superintended the Irish
mission of 1855 and 1656, and attended the first general
Conference. He was a guardian, representative, treas-
urer, and manager of the Benevolent Fund for twenty-
nine years; secretary of the Chapel and Quauntary
Funds for ten years; and treasurer of the Auxiliary
Fund. He was master of all the departments of the
Connection, and author of a Digest of the Minutes, Insti-
tutions, Doctrines, and Ordinances of the New Connection
—of which two editions were issued. He was a pastor,
preacher, a brother, a friend. He ceased not his labors
till apoplexy suddenly ended the earthly pilgrimage
at Birmingham, Sept. 28, 1873. He was interred at Shef-
field Cemetery. See Minutes of the New Connexion Con-
ference, 1880.

Bagge, Oscar, a Protestant theologian of Germany,
who died in 1868, is the author of Ein Wort der Verständ-
ing in den kirchlichen Wirren der Gegenwart (Gotha,
1857):—Ein Ostergruss an die Gemeinde in neuen 50 Sä-
ten wider die grossen und kleinen Schauspieler (ibid.
1860):—Die Schwerdt des Herrn und Gedanken. Ein Bueh
wider den modernen Aprotestantismus (2 vols. ibid.
1860, 1861):—Das Prinzip des Mythus im Diirst der
christlichen Position. Ein Versuch für Strauss und doch
wider Strauss (Leipsic, 1866):—Fermenta Theologica.
Theol. i, 61 sq. (B. P.)

Bagvero, in Hindii mythology, was the supreme god
of the Barjesu in NepaL. His descent is obscure. In
the Mahabharata he possessed a body of horrible, whose riches
were said to surpass those of the famous palace built by
Shah Geahn at Delhi. His great festival was called
Jatra.

Bagraden (or Bhaghirat), in the mythology of
India, was a powerful prince in the family of the chil
of the sun, the son of Tebin and father of Vis-
vanah, a figure who possessed a body of the world,
was so holy, and his three thousand years of pen-
ance so strict and meritorious, that the deities con-
BAGNI 300  BAHNMAIER


Bagni, Biagio, an Italian theologian who flourished about 1610 as canon regular of the Congregation of San Salvo. His works were generatia, was general of that congrega-
tion, and wrote, Cerimonie Observandae a Recolentibus Officium Divinum et a Celebrantibus Missas Majores (Rome, 1610)—De Orationum Spiritualiam Exercitio (ibid. 1613)—De Precipuis S. R. Ecclesiae Dignitatis (Bologna, 1625-49), and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Bagnoleseia (Bagnoli, or Bajolli) (Bagnola, or Bazzolai), so called from the town of Bagnoli, in Languedoc, were, Manicheans of the 8th century who rejected the Old Test. and part of the New. They declared that God could do nothing of himself; that he did not create the soul of man when he created the body; that the world is eternal, etc. These heretics were also called Concordanist, or Cazacolai. In the 8th century there was a sect of the Cathar called by the same name.

Bagge, a nymph who instructed the Tuscan to divine by thunder. It is pretended that she was the sibyl Ergythra, or Eryphyle.

Bagot, Jean, a French Jesuit, who was born at Rennes in 1880, and died as professor of philosophy and theology at Paris, Aug. 22, 1684, is the author of, Disseratation de Pantomima.—Libertas et Gratia, Defensio contra Jansenius.—Defensio Juris Episcopalis et Libertatis, qua Fideles gaudent in Missis et Confessionibus de Praeceto.—Disseratation de Veritate unitis Religionis Christianae. See Alembard, Bibliotheca Scriptorum Societatis Jesu; Jöhler, Allgemeines Gelehrten-Lexicon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Bagot, Richard, a prelate of the Church of England, was born in 1782. He was the third son of the first lord Bagot; was educated at Rugby School, thence went to Christ Church, Oxford, and in 1804 became fellow of All-Souls' College. He was consecrated bishop of Oxford in 1829, and was transferred to the bishopric of Bath and Wells in 1845. He died at Brighton, England, May 15, 1854. He was not distinguished intellectually, but was courteous and noble-hearted. See Amer. Quart. Church Rev. 1854, p. 465.

Bagshaw, Christopher, an English theologian, studied logick, philosophy, and theology, and passed successively from Protestantism to Catholicism, without especially attacking himself to either religion. He died at Paris in 1825. He wrote, Dedratico Motum inter Jesuicis et Socordates Seminariorum in Anglia (Rouen, 1801). See Hoefer, Nouv. Biog. Générale, s. v.

Bagshaw, Edward, an English clergyman, son of the lawyer of the same name who became famous for his opposition to royalty, was born in 1629, and educated at Christ Church, Oxford. He took holy orders in 1655, and became second master of Westminster School, when the famous Dr. Busby was headmaster. Since the two could not agree, Bagshaw was displaced, and was for some time chaplain to Arthur, earl of Anglesey. He published numerous controversial works, directed against Baxter, L'Estrange, Morley, bishop of Worcester, and others. For some attack upon the government, in his later years, he was subjected to twenty-two weeks' imprisonment in Newgate. He died Dec. 28, 1671. See Wood, Athenæ Oxonienses; Allibone, Dict. of Brit, and Amer. Authors, s. v.; Rose, New Biog. Dict. s. v.

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

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

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

Bahil, Matthias, a Hungarian theologian, who died nearly the last half of the 18th century, translated the work of Cyprian upon the origin and progressive march of the papacy in Bohemia, for which he was persecuted. Being obliged to leave Hungary, he went to Biege, where he published his history and trials under the title Tractatue über die Abttritt der Protestanten in Ungarn (1747). See Hoefer, Nouv. Biog. Générale, s. v.

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

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

Bahn, Christian August, a German theologian and miscellaneous writer, was born May 28, 1703. He studied at Wittenberg, became preacher, then chaplain of a regiment of riflemen, which he accompanied to Poland. On his return he was made archdeacon of Frankenstein, and later pastor at Sachsenburg. He died Oct. 7, 1766. He wrote, Schellinimum de Alpha et Omega Grammaticorum (Meissen, 1781), and several other works. See Hoefer, Nouv. Biog. Générale, s. v.


Bahn, Nikolaus, a German theologian, was born in 1664. He studied at Jena, and became pastor at Dob- ra and elsewhere. He died in 1704. He wrote, Das unschuld vergossene Blut (1699)— was neue Licht, Die von Morgen erst aufgeschlossenen Sterne der welche in 1715 viel tauende Räume in den südlichen Wäldern, etc. (1714), and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Bahnmaier, Jonathan Friedrich, a Protestant theologian, was born July 12, 1774, at Obersteinfeld, near Marbach, in Württemberg, where his father was minister. He studied theology at Tubingen, and assisted his father in his ministry until his death, in 1803. In 1805 he travelled on the Continent, and in 1806 was appointed to the Church at Marbach. In 1810 he re-
moval to Ludwigsburg, and from 1815 to 1819 he was professor of theology at the University of Tubingen. Being unreasonably deprived of this position, he was appointed dean of Kirchheim, and in that office he died, Aug. 18, 1841. He wrote, De Miracula N. Test. Melete-
meta (Tubingen, 1797), besides a number of sermons and ascetical works which he published; he also wrote some very fine hymns, one of which, Walter, Walter, nun and fern, has been translated into English (Lyra Germ. ii, 89)." Spread, oh spread, thou mightest Word." See Winer, Handbuch der theol. Literatur, i, 392; ii, 101, 130, 143, 159, 233, 326; Koch, Geschichte des deutschen Kirchenle-
vinnet, viii, 81 sq.; Miller, Singes and Songs of the Church, p. 554. (B. F.)
Bahr, Carl Wilhelm Christian, a Protestant theologian of Germany, was born June 23, 1801, at Heidel-
berg. He studied at Heidelberg and Berlin from 1818 to 1822; was in 1824 appointed deacon at Pfor-
zheim, and in 1825 at Bethlehem. Here he wrote his Commentar zum Kolossenbrief (Basle, 1833),
and his Symbolik des monastischen Cultus (2 vols. Heidel-
berg, 1837–39; 2d ed. 1874). Thus he became known to the literary public, especially by the last work,
and the degree of doctor of divinity was conferred on him. In 1838 he became a member of the Oberkirchenrat in
Carnarvon, and took an active part in the ecclesiastical affairs of the duchy of Baden till he retired, March 1,
1861. After his retirement from public affairs he wrote the commentary on the books of Kings for Lange's
Bibelwerk. He died May 15, 1874, at Offenburg. Of his work he mentions we made him Honorary member of
Oecumenisches Tempel mit Berücksichtigung seines Verhältnisses zur
heiligen Architektur (Carlruhe, 1848):— Der protestantische
Gottesdienst vom Standpunkte der Gemeinde aus betrachtet
(Heidelberg, 1850):—Begründung einer Gottes-
dienst-Ordnung für die evangel. Kirche (Carlruhe, 1856):
Das bischöfliche Kirchenleben, etc. (ibid. 1859). See
Allgemeine deutsche Biographie, s. v.; Zuchold, Bild.
Theol. i, 62. (B. P.)

Bahr, Christian August, a Lutheran theologian of
Germany, was born Jan. 25, 1795, at Atterwasch, in
Lower Lusatia. He studied at Leipzig; was in 1821
appointed pastor at Oppach, in Upper Lusatia; ac-
ccepted a call in 1834 to Zittau; and died April 28, 1846.
He is the author of hymns, which were published in
1846 Mecklenburgs gesellige Geistliche Lieder (Zittau).
See Koch, Gesch. d. deutschen Kirchenges. iv, 255 sq.; To-
bias, in the preface to Bahr's hymns; Päuser aus Sach-
en, 1846; Sächsische Kirchenzeitung, 1841, No. 31, 36;
1846, No. 8. (B. P.)

Bahrdt, Johann Friedrich, a Protestant theo-
larian of Germany, was born June 11, 1719, at Lübbecke, in
Lower Lusatia. He studied at Leipzig, and was in 1744
appointed to the Bishop's Latin School at Breslau. In 1741
he was called as pastor to Schönfeld, near Dresden; and
in 1745 as court preacher and superintendent at
Dobruck. In 1747 he was called to Leipzig as cate-
chist and preacher of St. Peter's; in 1748 he received the
degree of doctor of divinity, and in 1755 he was
appointed professor of theology. He died Nov. 6, 1775,
as pastor primarius of St. Thomas's. He wrote, Abhand-
lung von der Sterblichkeit und dem lebendigen Theil
des menschlichen Geschlechts widir den Democritus Redivivus
und alle andre Socinianische Schriften (Zwickau, 1738):
— Diss. I et II de Ministerio Novi Testamenti, non Lati-
neris Spiritus, ad 2 Cor. iii, 6 (Leipsic, 1740):— Progr.
de Sapientissimi Legis et Evangelii Novae (1749):— Progr.
sistens Vindicis Dicti Classicorum, xii, 11 (1750):
— Progr. de Probabilitate Hermetica, Certitudini Fidei non
Adserius (1751):— Diss. I—XII Apolation Aug. Conf. Art. i—iii (1751 sq.):— Diss. de Applicamento Homiletica
(ibid. 1752):— Progr. de Libertatis, Pace Religionis ne-
quorum Stabilita (1755):— Diss. de Miraculis Spuri-
is Vera Ecclesia, Notas, ad 2 Thess. ii, 9, 10 (eod.):—
De Postestate Ecclesiae (eod.):— Diss. de Dispenzione Di-
vivus ab Obligatione Legis in et vii Decclogi (1750):—
Progr. de Moria Characteribus, ejusque Religionis Veri-
itate, ex Evangelio Euphrasii, Nuncius, in Matt. xx, 6
(1754):— Progr. de Vindicis et Eclesiaticis Eucharistiae
et Busters Ichos, 1764—65):— Progr. de Beneficio Reformationis nimir
hostie Neglecto (1767):— De Romana Ecclesia Irreconcil-
abili (1768). Besides, he published quite a number
of sermons and other ascetical works. See Jücher, All-
gemeines Gelehrten-Lexikon, s. v.; Düring, Die gelehrten
Theologen Deutschlands, ii, 26 sq. (B. P.)

Bähring, Bernhard, a Protestant theologian of
Germany, who died in 1876, is the author of Thomas
von Kempen, der Prediger der Nachfolge Christi (Berlin,
1849) —Lehrjahre und Abschied (2d ed. 1852) —Gerhard
Grotius und Florentius, die Stifter der Brüderschaft von
gemeinsamen Leben (Hamburg, 1849) — Johannes Tauler
und die Gottesfreunde (ibid. 1853) — Geschichte der verei-
nigten Kirche der Pfleie in den ersten dreissig Jahren ihres
Bestehens, von 1816 bis 1849 (Frankfort, 1850):—
Die Entfaltung der Luther-Deinmals zu Worms (Darm-
stadt, 1868):— Bunners Bibliowerk nach seinem Bedürfnen
für die Gegenwart beleuchtet (2d ed. Leipsic, 1870):—
Die Naturwissenschaft, die Bibel und die christliche Ge-
meinde in ihrem Verhältniss zur Menschenerziehung (Can-
sel, 1874) — Die Reform des christlichen Religionunter-
richts (Berlin, 1872) — Erster Unterricht von Gott (Lan-
gensalza, 1878):— Über religiöse Erziehung (Cassel,
1878). (B. P.)

Bahirum. Lient, Conder accepts the Targum's
identification of this place with Almon or Alemeth
(now Alma), which he thinks is sufficiently near to the
"top of the hill," while the existence of numerous rock-
cut cisterns, with narrow mouths, illustrates the inci-
dent of the concealment of Jonathan and Ahimaaz (1
1881, p. 45)—a very slender ground for the conclusion,
as such cisterns abound in nearly every ancient locality
in Palestine.

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

Balaz is said to have been the son of Simeon, king of
the Bulgarians, who was so great a magician as to be
able to transform himself into a wolf, or any other fero-

cious beast, whenever he wished to go out among his
people to test their fidelity. He also had the power of
rendering himself invisible by the aid of powerful de-
mons.

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

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

Bailey, Lewis, an English bishop and theologian,
died in 1632. He wrote Praxis Piatatis, a work which
had in, 1732, ninety editions. See Hoefer, Nouv. Biog.
Générale, s. v.

Baile, Johann David, a Lutheran theologian of
Germany, younger brother of Johann Wilhelm, who
was born at Jena, Dec. 30, 1681. In his native city, where
he also studied, he received, in 1702, the magister de-
gree. In 1706 he commenced his lectures in the philo-
sophical faculty; but was called, in 1710, as deacon of
St. Peter and Paul, at Weimar, and in 1716 as superin-
tendent at Dornburg. On the death of his brother at
Altorf, having at the same time received the degree of
doctor of divinity. He died Sept. 11, 1752. He wrote,
Disputatio de Errovisus Poli-

tica Constantino Magno Impugnatis (Jena, 1705):—
Dis. de Phainecibus, eorumque Studiis et Inventis (ibid.
1709):—De qua re de qua Magni Q. Aquilae adm. tu. tit. iii, 5,
6 (Altorf, 1739) — Probl. Thol. et uram Johannis
fuerti Thumaturgus (ibid. 1734) — Spec. Philol-thol.
quo Literals Senecas Eccles. xvii, 1, 6, de Agricultura
Vindiciatur (ibid. 1737):— Disp. de Nikithinis, Leciturum
BAIER


Baiar, Johann Wilhelm, a Lutheran theologian of Germany, oldest son of the writer of the same name, was born at Jena, June 12, 1675. He studied at his native place, and at Halle; was in 1706 appointed adjunct to the philosophical faculty at Jena, and in 1709 professor of theology and preacher at Altorf. He received the doctorate of divinity in 1710; and died May 24, 1729. He wrote, De Escodo Sodomorum:—De Questione an Tempore Transitus Iraevillarum fuerit Ordinarium Flavus et Neutrum:—De Oronore Vates:—De Systemate Mundii Jubo:—De Bewegung und Lerviathan Elephante und Bulome:—De Variantium Lectionum Novi Testamenti Usu und Anvus:—De lógo λαυήσει:—De Verbis Christi πάντες ὧσον πρὸ ιρον:—Analyse und Vindactio Illustr. Script. S. Dictionum. See Zeichen, Vite Theologorum Alitnbornui; Jöcher, Allgemeine Gelehrten-Lexikon, s.v. (B. P.)

Bail, Johann Samuel, a Protestant theologian of Germany, was born Oct. 27, 1760, at Grünberg, in Silesia; and died, as first pastor and superintendent, at Glogau, Oct. 27, 1760. He published, Über die Religion vnsers Zeitalters (Leipsic, 1803):—Neues Archiv für Predigter (Liegzeit, 1806–12, 9 vols.):—Archie für die Lehre Christi (7 vols.):—Casswal-Roden (Glogau, 1801, 2d ed.):—Unterhaltungen vun nach-denkenden Christen (Hanover, 1817–18, 9 vols.):—Entwurf eines kurzen und häufigen catechischen Unterrichts in der Lehre Jesu, etc. (11th ed. 1841). See Winer, Handbuch der theolog. Lit. i. 486; ii. 38, 65, 163, 173, 205, 218, 237, 307, 333, 362, 374; Zuchold, Bibl. Theol. i. 63. (B. P.)

Ball, Louis, a French theologian, a native of Abbeville, was doctor of the Sorbonne (1628), rector of Montmartre, and sub-penitentiary of Paris, where he died in 1669. He wrote, Summa Conciliorum (1659):—De Trypiicis Examinatis Ordinorum Confraternis et Parnitentium (1651);—Theologia Affectionis (1672);—De Benefico Crucis (1653). See Hoefer, Nouv. Bio. Générale, s.v.

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

Bailey, Dudley P., a Baptist minister, was born in Yarmouth, Me., about 1810, and was a graduate of Bowdoin College in the class of 1829. Having received a license from the Church in Yarmouth, he began his ministry in Greene, Me., in 1832, of which Church he was ordained pastor in 1835, where he remained one year, and then removed to Wayne, Me., where his ministry continued for two years (1836–38). Resigning at Wayne, he went to Cornville, Me., where he was pastor from 1839 to 1845. In 1844 he became pastor of the Church in St. Albans, Me., where he remained many years. His death occurred about the year 1875. See Millet, Hist. of the Baptists of Maine, p. 483. (J. C. S.)

Bailey, Giles, a Universalist minister, was born in Aeworth, N. H., May 7, 1816. He received a liberal education; began teaching school at the age of seventeen; took private instruction in theology; was licensed to preach in 1839, and ordained in 1840. He labored successively two years, or seven years in Brunswick, three years in Oldtown, three in Dexter, Me.; two in Claremont, N. H.; eight in Gardiner, two in Belfast, Me.; and then removed to Reading, Pa., where, after nine years of faithful labor, he closed his life, May 14, 1878. Mr. Bailey was an able, energetic, instructive, and interesting preacher, often thrilling his hearers with his impressive powers. He was a frequent and valuable contributor to his denominational papers, and was for some time editor of the Universalist, and three years editor of the Register. See Universalist Register, 1879, p. 92.

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

Bailey, J., a Scotch Baptist minister, was born in 1785. That he was a minister of ability and established reputation appears from the circumstance that he was called to be pastor of the Scotch church in Nottingham, in Park Street. His death took place at Lenton, June 7, 1840. See (Lond.) Baptist Handook, 1841, p. 81. (J. C. S.)

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

Bailey, John M., a Free will Baptist minister, was born in August, 1764. When a little more than twenty years of age, he became a Christian under the preaching of Rev. Benjamin Randall. Not long afterwards he began to preach, and continued to serve his Master through a very long term of years. He retained his mental faculties till the close of his long and useful life, and died in Woolwich, Me., Oct. 5, 1857. See Free-will Baptist Register, 1856, p. 86. (J. C. S.)

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

Bailey, Phinias, a Congregational minister, was born in Landaff, N. H., Nov. 6, 1727. He was in the watchman's class when, in 1716, he commenced the study of theology with a view to the ministry. He was licensed in 1728, preached for a short time at Rich- mond and Waterbury, Vt., and was ordained pastor of the churches at East and West Berkshire in 1824. After a pastorate of nearly ten years, he removed to Beek- manton, N. Y., and in 1841 to Helton, N. Y., returning four years after to East Berkshire. His next charge was Albany, Vt. (1852–57), where he died, Dec. 14, 1861. Mr. Bailey's ministry was very successful. Energy was his distinguishing characteristic; his mind was vigorous, his sermons original and clear, his theology was

Bailey, Robert, an Irish Wesleyan minister, was born in the County of Fermanagh. He was converted while young; called to the ministry in 1806; labored successfully, but lost his health after thirty-three years of their ministry. He was ordained a missionary, and died suddenly of cholera, Oct. 18, 1832, aged sixty years. He was zealous and persevering. See Minutes of the British Conference, 1833.

Bailey, Rufus C., a Methodist Episcopal minister, was born in 1779. He was converted at the age of twenty-three, and entered the Maine Conference in 1826. In 1842 he became superannuated, and in 1856 resigned from the conference in which he had labored, owing to which he suffered a mental stroke in 1865 by paralysis, of which he died, Oct. 24, 1866. Many conversions attest Mr. Bailey's fidelity and Christian zeal. See Minutes of Annual Conferences, 1867, p. 135.

Bailey, Rufus William, D.D., a Congregational minister, was born at Yarmouth, Me., April 13, 1799. He graduated at Dartmouth College in 1813; taught in two academies; commenced the study of law with Daniel Webster; and entered Andover Theological Seminary, completing his studies under Rev. Francis Brown, D.D., president of Dartmouth. His first charge was Norwich, Conn., where he was ordained in 1819. He was at the same time professor of moral science in the Military School. In 1826 he succeeded President Hum- phrey of Amherst College at Pittsfield, Mass. His health failing, by medical advice he sought a warmer climate. The remainder of his life was spent in the South in teaching and literary pursuits. He also traveled six years in Virginia as agent of the Colonization Society. In 1854 he was elected professor of languages in Austin College, Huntsville, Texas, and in 1858 president, in which office he continued till his death, April 25, 1863. Mr. Bailey was the author of a volume of slavery entitled The Issue (N. Y. 1837, 12mo):—eight sermons entitled Domestic Duties; or, The Family on Earth a Nursery for Heavens (Philadelphia, 1808):—Daughters at School.—The Beginnings of Evil (Am. Tract Soc.):—Primary Grammar and Manual of English Grammar, two works which have been extensively introduced into Southern schools. See Cong. Quarterly, 1865, p. 550.

Bailey, Silas, D.D., LL.D., a Baptist minister, was born in Sterling, Mass., June 12, 1809, and was a graduate of Brown University in the class of 1824. After leaving college he taught in the Upper College of the American Asylum for five years. In December, 1839, he was settled as pastor of the Baptist Church in East Thompson, Conn., and afterwards for a time in Westbrook, Mass. While residing in the latter place, he was appointed to a professorship in Granville College, Ohio, of which institution he was afterwards the president. In 1852 he was elected president of Franklin College, Ind., holding the office for eleven years, at the end of which time he became pastor of the Baptist Church in Lafayette, Ind. Resigning his pastorate in this place, he became a professor in the Kalamazoo (Mich.) Theological Seminary, and for some time acted as president of Kalamazoo College. He returned to Lafayette in 1869 with impaired health, to recruit which he made an extended tour to Europe and the East in 1873. On his way home he died in Paris, June 30, 1874. (J. C. S.)

Bailey, William (1), an English Baptist minister, was born at Bourton, Gloucestershire, May 18, 1771. After having worked at a trade for some time, he removed to Gosport, where he was converted under the ministry of Rev. John Bogue. Subsequently he took up his residence in London, where he was baptized Oct. 9, 1796. His first membership was with an Independent Church in Windsor, to which place he had removed. He joined a Baptist Church in Datchet in 1811, and soon after was appointed a deacon, and was licensed to preach. The pastor being laid aside, he supplied the pulpit for four years, and at length was ordained. He now relinquished his business and devoted himself to his ministerial work. He pastored the Church at Datchet continued from August, 1819, to the close of 1843, when, on account of the infirmities of age, he resigned. His death took place June 30, 1844. See (London) Baptist Handbook, 1846, p. 41. (J. C. S.)

Bailey, William (2), an English Baptist minister, was born at Woodhouse Eaves, Leicestershire, Aug. 5, 1819, and was educated in the General Baptist College, Leicester, for the missionary work, and was set apart to that service May 13, 1845. He set out for Calcutta shortly afterwards, and arrived there Oct. 2 of the same year. He resided for some time at Cuttack, Khunditur, and Pillep, but for the greater portion of his mission- ary career he was located at Berhampore, Ganjam. He twice returned to England on furlough, in 1855 and in 1866; and was compelled by failing health to abandon the work entirely in 1873, landing in England on May 15 of that year. He died at Leicester, Sept. 8, 1890. He was a contributor to the Sunday at Home and Boys' Own Paper, and published The Life of Ern.; or, The Dayspring in Southern Orias, and Light in the Jungles. See (London) Baptist Handbook, 1881, p. 821.

Bailey, William Metherall, an English Methodist preacher, was a native of Cornwall, being born at Thorne, Jacobstow, May 21, 1795. He was vivacious and blithesome in youth, and when converted, about the age of twenty, he was as lively and active in the service of God. He joined Mr. O'Bryan, and began to itinerate in 1818, and for fifty-two years he did the work of an evangelist in many of the Bible Christian circuits. He was a simple, earnest, self-denying, faithful pastor and preacher, and many souls were the fruit of his ministry. He closed a long and useful life at Shanklin, Isle of Wight, March 2, 1878. See Minutes of the Conference, 1878.

Bailey, Winthrop (1), a Congregational minister, was born at Northborough, Mass., in 1784. He graduated at Harvard College in 1807; was tutor in Bowdoin College in 1810;—was ordained at Brunswick, Me., May 15, 1811; was dismissed in April, 1814; was installed at Polham, Mass.;—was afterwards dismissed and installed at Greenfield, Mass., in Oct. 1825; and died March 16, 1835. See Sprague, Annals of the Amer. Pulpit, 1, 617.

Bailey, Winthrop (2), a Presbyterian minister, was born in Berlin, Mass., June 3, 1817. After receiving a common-school education, he entered the Theological Seminary at Princeton, N. J., where he graduated in 1847. He was licensed by the Long Island Presbytery in 1847, and was installed the same year as pastor of the Presbyterian church at Oyster Bay, Long Island, N. Y. He died April 30, 1865. See Wilson, Hist. Presb. Almanac, 1866, p. 91.

Baillères, JACQUES MARIE JOSÉPHÉ, a French prelate, was born at Toulouse, March 31, 1798. Being ordained priest in 1822, he performed successively the functions of secretary-general of the bishop of Verdun, of vicar-general, and of superior of the Seminary of Bayonne and the vicar-general church of Toulouse. He was appointed bishop of Luçon by the royal ordinance of Aug. 15, 1845, and took possession of his see, Jan. 11, 1846. In 1849 M. Lanuinais, then minister of public instruction and public worship, having sent an Israeliish professor of philosophy to the College of Napoleon—Vendée, the bishop of Luçon ordered the professor to be expelled from the lyceum, and the authority of the latter was maintained in that city, where Catholicism had so strong a hold. A conflict of ecclesiastical jurisdiction occurred between Baillères and the bishop of Bordeaux concerning the conduct of a rector of the diocese
of Luçon, in which the judgment of the bishop of Luçon prevailed. He published, on this occasion, a work entitled *Des Sentences Épiscopales*. He died at Rome, Nov. 9, 1872. See Hofer, Nouv. Biog. Générale, s. v.

**Balliu, David**, a Dutch painter, was born at Leyden in 1854. His principal works were portraits and interior views of temples and churches. He died in 1868.

**Balliu (or Balliu), also Baleau**, Bernard, a Dutch engraver, was born about 1625. One of his best works is *Christ between St. D'Alcachia and St. Mary Magdalen*. His plates are executed entirely with the graver.

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

**Balliu, PASCAL**, a Spanish monk and theologian, who died at Villareal in 1592, wrote, Principes Mysterios de la Vida de Christo, etc. See Hofer, Nouv. Biog. Générale, s. v.

**Bally, John**, a Congregational minister, was born near Blackburn, in Lancashire, England, Feb. 24, 1844. After studying under the celebrated Dr. Thomas Harrison, he commenced his ministry in Chester, England, at the age of twenty-two; but after a short time, on account of his Congregational principles, he was imprisoned in Lancashire jail. When he was released, he travelled through Ireland, preaching so constantly as to injure his constitution. About fourteen years he spent in Limerick, where he enjoyed a happy and useful ministry. While here he was offered, in case he should conform to the Established Church, a duke's chaplaincy, with a deanery and a bishopric whenever a vacancy should occur; but he rejected the offer. Notwithstanding his irreproachable character, he was again thrown into prison. During his imprisonment, his Church, divided into seven companies, were accustomed to visit him every day, each company in turn, until it was prohibited. No release would be granted unless he promised to leave the country. In 1684, accordingly, he came to England, accompanied by Thomas, his younger brother, who was also a minister. At first he resided in Boston. In August, 1685, the Church at Watertown corresponded with him concerning a settlement in that place. The next year he was formally called, and Oct. 6 he was constituted their pastor. In November, 1687, his brother Thomas removed to Watertown as his assistant. In 1692 John removed to Boston, although the reasons of his removal are unknown: mental depression, in consequence of his brother's death, probably formed a part of them. In July, 1698, he was invited to assist Mr. Allen, pastor of the First Church in Boston, as public teacher, and here he remained until the close of his life, which occurred Dec. 12, 1697. A volume of his discourses was printed in Boston in 1689. Cotton Mather describes him as a man of eminent holiness, and of remarkably tender conscience. His preaching was of a spiritual cast, and he was unquestionably an able man. See Sprague, *Annals of the Amer. Pulpit*, i, 201.

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

**Bain, Hope**, a Universalist minister, was born in Aberdeen, Scotland, May 30, 1726. He removed soon after, with his parent, to the West Indies; later to Baltimore, Md.; served in the war of 1812, in a Baltimore company of volunteers; was a member of the Presbyterian Church for several years; and became agent of the American Sunday-school Union for the Mississippi Valley in 1860. He embraced Universalism in 1841, and was ordained a preacher of that faith in 1848, at Norfolk, Va. In 1851 he moved to North Carolina, wherein before the Rebellion he preached in twenty counties, and afterwards in six. He died at his home in Goldsborough, N.C., Oct. 5, 1876. See *Universalist Register*, 1877, p. 110.

**Bain, James**, an Irish Congregational minister, was a native of Dundee, Scotland, but removed to Belfast, Ireland, while yet a young man, and decided to consecrate himself to the ministry. He was educated at the Belfast College, and spent the two years succeeding the completion of his studies (1887–88) in evangelistic work in the County Antrim, preaching at two principal stations, Strabill and Ballycraigy. In 1893 he was ordained over the Church at Strabill, which he succeeded in building up to a large extent by earnest labors. A new chapel was built in 1893, and afterwards enlarged, the whole being completed in 1911. His pastor continued in this Church for more than forty years, with eminent success in all its departments. His health failed in 1878, and he was compelled to retire, and his charge in 1880. He removed to Londonderry the following year, and died July 17, 1881, having been in the ministry forty-two years. See (Loud.) *Cong. Yearbook*, 1897, p. 284.

**Bain, John**, a Methodist Episcopal minister, was born in the Highlands of Scotland, Jan. 3, 1804. He emigrated to the United States in 1829; soon after became a local preacher; and in 1835 entered the Pittsburgh Conference, in which he labored vigorously and with faithfulness until his death, in 1872. Mr. Bain was learned, pious, and affable. See *Minutes of Annual Conferences*, 1872, p. 86.

**Bain, William TA**, a Methodist Episcopal minister, was born near Norfolk, Va., Oct. 30, 1844. His early advantages were limited. He was a remarkably well-read young man, and in possession of a good memory and an irrepressible perseverance, he trained himself to be a good thinker and fine preacher. He was converted in 1867, immediately joined the M. E. Church, and was shortly afterwards licensed to preach. In 1870 he was admitted to the Virginia Conference, and ordained deacon in 1871. He served Hillsborough Circuit as junior preacher. He was preacher in charge at Manassas three years, after which he served similar terms at Princess Anne and Fairmount respectively. His last appointment was Pocomoke City, Md., where, after a few weeks' labor, he died, on May 15, 1888. Success attended his work. As a preacher, he was studious, prayerful, and laborious. His sermons were clear, logical, and spiritual. See *Minutes of Annual Conferences*, 1881.

**Bainbridge, Thomas**, a Methodist Episcopal minister, was born in Appleby, England, Oct. 26, 1792. He received a careful religious training from his pious mother; did not experience conversion, however, until his twenty-fourth year; became a local preacher the same year; afterwards emigrated to the United States; and in 1833 united with the New York Conference. He espoused the antislavery and temperance causes with great zeal. He became superannuated in 1853, and died March 10, 1862. See *Minutes of Annual Conferences*, 1862, p. 73.
Baine, Joseph, an English Baptist minister, was born in Downshire, Scotland, about 1755. Early in life he removed to England, and about the year 1800 was called to the pastorate of a Church at Portsmouth, Hampshire. After remaining here for a time, he took charge of the Church at Southsea, in the same county, and then removed to Harlow, where he was pastor for twenty-seven years. While minister in this place, he rendered efficient service to his denomination by raising funds for the erection of chapels in Connaught. He died Feb. 8, 1860. He was "a good minister of Jesus Christ," the style of his preaching being plain, experimental, and affectionate. He is represented as having a liberal, catholic spirit. See Haynes, Baptist Cyclopaedia, i, 77. (J. C. S.)

Bainerd, Nehemiah, a Presbyterian minister, was a native of Haddam, Conn. He graduated at Yale College in 1782; was ordained pastor of the Second Congregational Church in Glastenbury, Conn., in April, 1784; and died Nov. 9, 1842. See Sprague, Annals of the American Church, ii, 149.

Baines, Thomas Duckle, an English Wesleyan minister, was born at Doncaster, Yorkshire, in 1808. When young he indulged a naturally gay and pleasure-loving disposition, at the same time regularly attending the parish church. At the age of twenty-seven he heard a Methodist preacher, was converted, declined prominent station for the ministry of the Establishment, was received by the Wesleyan Conference, and sent as a supply to Grimsby in 1838. At the conference of 1864 he was appointed to Wisbeach, and on Sunday, Jan. 28, 1866, while riding from one appointment to another, he was killed by a fall from his horse. Baines was painstaking, cheerful, and generous. His style of preaching was argumentative, and he possessed considerable theological knowledge. See Minutes of the British Conference, 1866, p. 19.

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

Bainham, James, an English martyr, was a son of Master Bainham, a knight of Gloucestershire. He was a good Greek and Latin scholar, and a very pious man. He was taken and whipped at the tree, and afterwards sent to the Tower to be racked. After he had thus been tortured, he was brought before the bishop of London, and examined, Dec. 15, 1591. Again he was brought before the bishop, Feb. 1, 1592. This examination proved unsatisfactory, and he was again confined in the prison until Feb. 8. Then the sentence of condemnation was given against him, and he was taken to Newgate and burned in Smithfield, April 30, 1592. While in prison he was very cruelly handled: for two weeks he lay in the bishop's coal-house in the stocks, with irons upon his legs; then he was carried to the lord chancellor's house, and there chained to a post for two nights; thence he was carried to Fulton, where he was cruelly handled for a week; then to the Tower, where he lay a fortnight, crouched with whips to make him revoke his opinions. From here he was carried to Barking, previous to his martyrdom. See Fox, Acts and Monuments, iv, 697.

Baint, Giuseppe, an Italian musical critic and composer of church music, was born at Rome in 1775. He took priest's orders, and was instructed by his uncle, Lorenzo Baini, and by Jannacoii. He served for several years as one of the bass singers in the choir of the pontifical chapel, and in 1814 became musical director. He died at Rome in 1844. His compositions were very numerous, and of the most excellent quality. His Missere was long performed in the services of the Sistine Chapel during Passion week. His Life of Palestrina (1828) ranks very high as a work on musical history and criticism. See Encyclop. Brit, (5th ed.), s. v.; Hoefer, Nouv. Biog. Générale, s. v.

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

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

Baique (Bákás), or Baiís (Bāis), a Greek term for a palm-branch. See PALM-TREE.

Bairam. See BEIRAM.

Baird, Thomas D., a Presbyterian minister, was born near Guilford, County of Down, Ireland, Dec. 26, 1778. His early education was guarded by religious parents. In 1812 he was licensed to preach by the South Carolina Presbytery, and accepted a call to the Broadnax congregation, which was in Pendleton District. He held several responsible positions in the Church, all of which he discharged faithfully. He died in January, 1839. He was the author of The Science of Prayer. See Sprague, Annals of the Amer. Pulpit, iii, 480.

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

Baird, William S., a minister of the Methodist Episcopal Church South, was born at New Liberty, Pa., Nov. 4, 1815. He experienced religion in early life; graduated at Allegheny College in 1841; and in 1842 entered the Baltimore Conference. Between 1850 and 1866 he had charge of the Wesleyan Institute at Staunton, Va. During the following years he was presiding elder of Winchester. In March, 1872, he took charge of the Baltimore Episcopal Methodist, in connection with which he died, Aug. 13, 1874. Mr. Baird was meek and quiet in spirit, frank and genial in disposition, a devoted friend, and an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 136; Simpson, Cyclop. of Methodism, s. v.

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

(1) Soa of Alla, of Cinuine-de-an, in Down, commemorated Oct. 6, is believed to have flourished at the close of the 6th century, as he is mentioned in company with three other Baithens, who were connected with St. Columba, or lived about the same time. He is perhaps the Baithen commemorated at Tech-Baithin, in Ardee. See Colgan, Acta SS. p. 369; Lamian, Eccles. Hist. Ire. in. 308.

(2) Baitan (or Boetan) of Cluan-an-dobhair, in the present King's County, Aengus and Marianus, in the Festalologies, commemorate him Dec. 1. Little is known of him; the Mart. Doney. (p. 355) identifying
him with *Mobaot* (Dec. 13) of Cluain-fonnabhair, while Colgan (*Acta SS.* p. 588, c. 3, App.) mentions "Beodan, who is also Mobaecus, son of Sinell, etc., abbot of Cluan- dohbair (Dec. 13)."

(3) Baotan (or Baotan), abbot of *Cluain-Micnois* (A.D. 663, March 1), was descended from an ancient Connacht family, and succeeded Aedlugh, 651, as abbot of Clannacnoise, now called also "The Seven Churches."


(5) *Son of Finnach,* commemorated May 22, was the son of Conall Cnannach, and had his church at Inisbaithin, now "within the townland of Inishbohoen (or Inisboheen) in the barony of Dungarvan, county Waterlow." Colgan thinks he was a disciple of St. Ciaran (q. v.), and thus has flourished about A.D. 550. The exact date of his death is unknown. *See O'Donovan, Four Masters,* i, 374.

(6) *Abbot of Iona,* June 9, was the son of Brendan, pupil of *Cuana,* first abbot of St. Columba at Iona. He was one of the twelve companions of St. Columba who came with him from Ireland, and was closely associated with that saint till his death. He is also known as *Concha,* and of him was related the curious story of three empty chairs being shown to him in heaven, for St. Ciaran, St. Columba, and himself. He ruled four years in Iona after Columba's death, and died June 5, 600. "His principal church was Teach-Baithain, now Taighboinyre, barony of Raphoe, county Donegal." *See O'Curry, *Lect. on Manann* and *Cust. Anc. Ire.*; *Bolland, Acta SS.* (Jun.) ii, 235.

(7) *Son of Macon of Lannleir,* (June 18), *Marty. Talnaught* gives "Paradom oinna Baithin," and *Marty. Doneg.* has also this saint along with his brother Fuaradhran, abbot of Lannleire, now the old church of Lynn, county Westmeath. *See O'Donovan, Four Masters,* i, 342.

(8) *Bastian of Monu* (March 93) was, according to *Colgan (Acta SS.* p. 728), abbot of Killboeain, son of Eugeneus, and one of the six brothers of St. Corbamac. He followed his elder brothers, Corbamac and Diermit, into the scene of their missionary labors in the north of Ireland. Afterwards he took up his abode and entered his church at Killboeain, under the patronage of the three noble families of Cinel-Decli, Clnsn-Scoba, and Sillirhidhein. He, perhaps, returned to his native province of Munster, and died abbot of Moin. He is supposed to have lived about the beginning of the 6th century. *See Colgan, Acta SS.* p. 728; *Kelly, Col. Ir. Saints,* p. 108.

(9) *Baithinus, Bathinus,* or *Bothanus,* a Scotch-Irish bishop (Dec. 25, 638), and especially connected with *Shetland and Thuile.* The register of the priory of St. Andrews, giving the taxation of the churches in the archdeaconry of the Lothians, assigns one mark to the "Ecclesia St. Boythani." The parish of Gifford, or Yester, in East Lothian, was anciently called St. Bothanas, and that of Bows is also supposed to take its name from this saint. It is, however, difficult to identify him with certainty.

**Baius (or De Bay), Jacques,** a Roman Catholic divine of Belgium (nephew of Michel), who died as professor of theology at Louvain, Oct. 5, 1614, is the author of *Institutio Christiana Religionis Lib. II.*

- *De Verebarili Eucharistica Sacrametum et Sacrificio Missae Lib. III.* *See Andrew Bibliotheca Belgica; Bayle, Dictionnaire Historique et Critique,* s. v.; *Jocher, Allgemeine Gelehrten-Lexikon,* s. v.; *Swerti Athenae Belgica; Hoefer, Nouv. Biog. Générale,* s. v.

**Baiwe,** in the mythology of Lapland, is the sun, the sun of menstruation, chased by the Lapp. The moon is thought to be her husband. She has a catalogue of all animals, and the protectoress of the reindeer. Female calves of reindeer were offered to her. The bones of such animals were laid upon the table as her symbol.

**Baise, Noël Philippe,** a French clergyman, was born at Paris, Oct. 28, 1672. He was director of the house of St. Charles, and edited the catalogue of the library of this house. He died in his native city, Jan. 4, 1746. He wrote a eulogy of P. le Semelier, published in the *Merveille de July,* 1728, and other articles found in the supplement to Moréri, as well as an abridged history of the Christian sects for the *Gallia Christiana.* *See Hoefer, Nouv. Biog. Générale,* s. v.

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

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

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

**Bakaca, Thomas,** an Hungarian bishop, was born at Erdöd in 1430, and studied at Vienna, Bologna, and Ferrara. He acted as secretary to cardinal Hippolyt von Este, and thus became known to Matthias Corvinus, who employed him in the same capacity, and placed the archives of the government under his care. In 1489 he was appointed bishop of Raab, and under Wladislaw II he received the bishopric of Erlen in 1494, and three years later he was made archbishop of Gran. Pope Alexander VI made him cardinal in 1500, and pope Julius II patriarch of Constantinople in 1507. He died June 11, 1521. Bakaca served his church and country faithfully, and his merits were especially appreciated by the Roman see. *See Danks, in Wetzer u. Welte's Kirkkreidzenon,* s. v. (B. P.)

**Bakantibol.** See *Vacantiv.*

**Bake, Henry,** an English Congregational minister, was born at Bishop Monkton, near Ripon, Nov. 26, 1800. His early educational advantages were very meagre. He joined the Methodists at the age of fifteen, and soon after became a local preacher. He had strong desires for the stated ministry, and, on his marrying, joined the Congregationalists, began to preach for them, and in 1838 was ordained to the pastorate at Wetherby. In 1842 Mr. Bake entered the town mission work in Leeds, where he preached three years; and then preached successively two years at Wakefield, ten years for the combined churches of Cowick and Polling-
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ton, six years at Malpas, in Chesire, and six years at Wellington. In 1869 he retired to Stone, where he died, April, 1876. See (Lond.) Cong. Year-book, 1877, p. 342.

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

"Vae, si dies et ineluctabil futum
Magd'burg'! Fuit illius hoc et ingens
Gloria Parthenopeus!"

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

Baker, Abijah Richardson, D.D., a Congregational minister, was born in Franklin, Mass., Aug. 30, 1803. He was prepared for college in Medway and Brooks Academy, graduated at Andover in 1831, and at Andover Theological Seminary in 1835. From 1836 to 1837 he was a teacher in Phillips Academy, Andover, Mass.; and was ordained in 1838 as pastor of the First Trinitarian Congregational Church in Medford, continuing in that position until 1846. The following year he was agent of the Massachusetts Sabbath-school Union. In 1851 he was called to the Centenary Church, Lynn, Mass., remaining until 1854, when he became acting-pastor of the West Needham Church. He left in 1861, and in 1864 was acting-pastor of E Street Church, South Boston, where he continued until 1866, when he removed to Dorchester, Mass., without charge. Here he died, April 30, 1876. In addition to a number of sermons, he was the author of a School History of the United States; and was the editor of six volumes of The Mother's Assistant, and of as many volumes of Happy Home. His wife was widely known by her writings, under the nom de plume of "Madeline Leslie." See Congregational Quarterly, 1877, p. 469, 469. BAKER, Albert, a Methodist Episcopal minister, was born in the city of Baltimore, Sept. 15, 1820. He experienced religion in 1835; and in 1889 entered the Baltimore Conference, wherein he served the Church until his death, Oct. 19, 1842. Mr. Baker was a vigorous, devoted, and very promising young man. See Minutes of Annual Conferences, 1818, p. 533.

Baker, B. P., a Methodist Episcopal minister, was born in Wayne County, O., May 2, 1822. He emigrated to Indiana with his parents in 1834; experienced religion at the age of fourteen; received license to preach in 1866, and was admitted into the North Indiana Conference, wherein he labored faithfully until his death in October, 1875. See Minutes of Annual Conferences, 1876, p. 37.

Baker, Charles, an English Congregational minister, was born at Petersfield, Hampshire, in 1705. He was converted at the age of nineteen through the prayers and influence of his sister, and joined the Independent Church in 1814. He accepted a call from the Church at Horsham, Tarrant, Hants. Thence he removed to Wilton, Wiltshire, and in 1862 retired to Horsham, where he died, Dec. 28, 1866. See (Lond.) Congregational Magazine, 1867, p. 253.

Baker, C. V., an English Baptist minister, was born at Sainthill, Kentisbeare, Devon, July 28, 1817. He was converted and baptized Sept. 2, 1838, when he began immediately to preach in the neighborhood of his home with great success. He was educated for the ministry at the Baptist Academy, Taunton, from which he went out in 1842, and was soon settled at Redruth, in Cornwall. He soon, however, removed to Grampound, in the same county. In 1845 he removed to Braintree, Devonshire, and settled in 1846 beginning solo pastorate of that Church. He was engaged during the last fifteen years of his life as agent for the British and Foreign Bible Society, and continued pastor of his Church until his death, July 13, 1874. See (Lond.) Baptist Hand-book, 1875, p. 372.

Baker, David Augustin, an ascetic writer and convert to the Romish Church, was born at Abergavenny, in England, Dec. 9, 1576. He studied at Oxford and London, and became a Benedictine at Padua in 1600, and received holy orders at Rheims. In 1624 he was sent to Cambray as spiritual father of the newly founded monastery of English Benedictines. In 1633 he went to Douay, and in 1638 as missionary to England, where he died, Aug. 8, 1641. He was the means of bringing many to the Church of Rome. His ascetical writings were published in extracts under the title Sancta Sophia (Douay, 1657). His life was written by Norbert Sweeney, and translated into German by Troxler (Einsiedeln, 1876). See Mittermiller, in Wetzler u. Welte's Kirchenlexikon, s. v. (B. F.)

Baker, Elijah, a Baptist minister, was born in Lunenburg County, Va., in 1742. He made a profession of his faith in 1769, and became a member of the Church at Meherin, in his native county. Soon after he began to preach, and was ordained pastor of the Church in Malone, Mecklenburg County, Va., where he remained a year, and then devoted himself to the work of an evangelist; and, as the result of his labors, several churches were established on the eastern shore of Virginia. For three years, 1773-74, he confined his labors chiefly to the counties of Henrico, New Kent, etc., and finally located on the eastern shore, being the first Baptist minister who preached in that section of the state. He became pastor of the Northampton Church in 1778. Subsequently he was imprisoned in Accomac jail, and an unsuccessful attempt was made to get rid of him by sending him out of the county. Finally, he was permitted to perform his ministerial duties unmolested. He died Nov. 6, 1786. Says Dr. Lemon, in whose house he died, "I found the Israelite indeed, the humble Christian, the preacher of the Gospel in the simplicity of it, and the triumphant saint in his last moments." His death was remarkably peaceful, and he seemed rather translated than to suffer pain in his dissolution. See Haynes, Baptist Cyclopaedia, i, 71, 72; Sprague, Annals of the Amer. Pulpite, vi, 846. (J. C. S.)

Baker, Eli, a Methodist Episcopal minister, was born in Berne, N. Y., about 1833. He experienced conversion in 1856, received license to preach soon after, and in 1866 entered the Troy Conference. In 1871 failing health obliged him to desist from active service, and he died Feb. 18, 1872. Mr. Baker's ministerial career was eminently effective, owing to his Christian zeal and devotedness. See Minutes of Annual Conferences, 1872, p. 43.

Baker, Francis M., a Protestant Episcopal clergyman of the diocese of Virginia, was rector of the Church in Richmond, Va., from 1852 to the last, and added, the following year, special work in Patronsburg, Va. In 1858 he was chosen rector of Grace Church, Richmond, Va., where he continued to reside after his active ministry had ceased. In 1878 he was appointed secretary and general agent of the Diocesan Missionary Society, Richmond, Va. He died April 24, 1879. See Prot. Epic. Almanac, 1890, p. 170.

Baker, George, an English clergyman, was collated archdeacon of Totness March 26, 1740, and died Jan. 8, 1772, aged eighty-six. He published a sermon on the "Respect Due to a Church of God" (1773). See Lc
Neve, F. J. (404); Allbone, Dict. of Brit. and Amer. Authors, s. v.

Baker, George W., a Free-will Baptist minister, was born in Litchfield, Me., Oct. 22, 1803. At the age of nineteen he removed with his father's family to Marion, O., where, with the exception of two or three brief intervals, he ever afterwards resided. In 1827 he united with the Church in Marion, and soon after was impressed that he was called of God to preach the Gospel. His discouragement arising from a want of preparation for the work was very great; but he persevered, and at length was licensed to preach, resolving, however, that he would decline regular ordination. This resolution he found himself unable to keep when he saw what a blessing followed his labors. During nearly all his ministry, he had the special pastoral care of one or more churches. His preference, however, was for itinerant revivals, to which he devoted himself with great zeal and earnestness for a half century. He died at Marion, Oct. 11, 1881. He was endowed with fine and strong powers of mind; was vigorous and strong in thought; had a good knowledge of human nature; had genius and consequent originality in illustration; was a diligent student of the Bible, deeply pious and spiritual; had a large and varied vocabulary but few words seemed improper to a Christian, and had great power in winning souls to Christ." Under his ministry it is estimated that not less than three thousand persons became professed Christians, the larger part of them being baptized by himself. Of these, over twenty-five entered the ministry. See Morning Star, Nov. 28, 1881. (C. C. S.)

Baker, Greenberry R., a Methodist Episcopal minister, was born in Westmoreland County, Pa., May 1, 1825. He received a careful religious education; was converted in early life; moved to California in 1856; was licensed to preach in 1860, and in 1862 entered the California Conference. Two years later he was appointed a member of the University of the Pacific, which position he held till his decease, Oct. 28, 1889. Mr. Baker's preaching abilities were more than ordinary, and, coupled with his extraordinary zeal and fidelity, made him eminently successful. See Minutes of Annual Conferences, 1870, p. 212.

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

Baker, James (1), an English Wesleyan minister, was born of Nonconformist parents in London in 1789. He was converted under the instrumentation of the Methodists, was called into the ministry in 1814, became a supernumerary in 1844, residing in London, and died March 5, 1855. See Minutes of the British Conference, 1855.

Baker, James (2), an English Congregational minister, was born at Barnstaple in April, 1816. While still a youth, he united with the Church. He soon began to preach in surrounding villages, and, after being a tutor for many years, entered the Western College in order to fit himself for the ministry. His first charge was Credinton, which he entered in 1848, and soon added the neighboring parishes of Sandford, where a handsome and commodious chapel was opened for divine service Oct. 8, 1848. His labors were attended with great success. In October, 1852, his health declined, and he died Dec. 3, 1853. See (Lond.) Cong. Year-book, 1854, p. 217 sq.

Baker, James E., a Methodist Episcopal minister, was a native of North Carolina. In 1850 he emigrated to Missouri, and in 1857 experienced religion, and united with the Baptist Church. In 1859 he joined the Methodist Episcopal Church, soon after was licensed to exhort, and in 1861 was admitted into the Missouri Conference. He was twice driven from his field of labor by the Confederates. He died Dec. 31, 1863. Mr. Baker was an honest, faithful, diligent minister. See Minutes of Annual Conferences, 1863, p. 7.

Baker, James Sears, a Congregational minister, was born in Marcellus, N. Y., Feb. 9, 1822. He graduated at the Geneva Medical College in 1846, and practiced medicine in Geneva and Canandaigua—two years in the former and three in the latter place; after which he removed to Marcellus, where he practiced as a dental surgeon from 1851 to 1865. Having been ordained in 1865, he was installed pastor in the following year at Madison, N. Y. In 1867 he was acting pastor at Otisco, holding this position until Dec. 1, 1872. From 1873 until the date of his death he was acting pastor of the Congregational and Presbyterian churches in Onondaga Valley. He died at Syracuse, N. Y., Nov. 14, 1875. See Cong. Quarterly, 1876, p. 420.

Baker, Joel, an English martyr, was from London, and suffered martyrdom in the 16th century. The chief objection against her was that she would not only not receive the cruelties inflicted on her by the magistrates, but also refused to bless a friend of hers lying at the point of death not to put any confidence in it. See Fox, Acts and Monuments, iv, 175.

Baker, John (1), a Protestant martyr, was an Englishman by birth, and dwelt in Cadiz, Spain. He was apprehended and burned in Seville, Nov. 2, 1558, for his faithful adherence to the truth. See Fox, Acts and Monuments, viii, 516.

Baker, John (2), an English Wesleyan minister, was born at Bideford, Devonshire, in 1738. He was brought to Christ at the age of seventeen; entered the itinerancy in 1818; went to Western Africa as a missionary the same year; labored at Sierra Leone and St. Mary's (1819-20) until repeated attacks of fever compelled him to leave with a broken constitution. He also labored at Nolita, near Curacao, W. I., in 1832 and sailed for home from 1833 to 1834. His last illness seized him while in the pulpit, and he died at Brighton, Nov. 17, 1845. He had a vigorous understanding, and his discourses were original and replete with evangelical truth. He was ardently attached to the whole economy of his Church, and supported it with firmness and integrity. He retained his missionary ardor to the last. See Minutes of the British Conference, 1846.

Baker, John (3), a Congregational minister, was born at Edgecomb, Me., May 30, 1811. In 1831 he graduated at Bowdoin College, was converted and took charge of Monmouth Academy. His theological training was acquired at Andover and Bangor. He commenced his ministry at Monmouth, Me., in 1835, and was ordained in 1838. In 1839 he removed to the town of Kennebunkport, supplying the two churches there for fourteen years. His next charge was Wilton; after preaching there four years, he left to visit his family connections in Edgecomb, never, as it proved, to return. He was stricken with fever and erysipelas while at his early home, which proved fatal Oct. 27, 1859. Kind, patient, cheerful, Mr. Baker was "a brother beloved." See Cong. Quarterly, 1860, p. 237.

Baker, John (4), a Baptist minister, was born in Stonington, Conn., Sept. 26, 1805. In November, 1822, he united with the Church, and not long after was licensed to preach. For some time he combined the la-
Baker, John Christopher, D.D., a Lutheran clergyman, was born in Philadelphia, Pa., May 7, 1792. In consequence of the death of his father in 1785, he was taken into the family of his maternal grandparents, where he remained until ten years of age. In 1802 his guardian, Godfrey Haga, placed him at Nazareth Hall, a Moravian Seminary in which he never recovered his studies. He returned to his home in East Greenwich, where he lingered a little more than two years, dying Jan. 16, 1809. As an illustration of the kind and amount of labor he performed, we are told that from December, 1805, to October, 1806, he traveled 2935 miles, mostly on foot, made 730 visits, attended 226 meetings, preached more than 100 sermons, and baptized 140 persons. See R. I. Biog. Cyclop., p. 381. (J. C. S.)

Baker, Osmon Cleander, D.D., a bishop of the Methodist Episcopal Church, was born at Marlow, N. H., July 30, 1812. His father, Dr. Isaac Baker, was noted for his intelligence and integrity. His mother was a woman of unusual excellence. Both were devoted Christians. He was one of fifteen children in the family. His labors were confined chiefly to places in Connecticut and Rhode Island, and were followed by remarkable revivals. His home was in East Greenwich, R. I., where he resided from 1812. While engaged in prayer in the Church on Block Island, he had a stroke of paralysis, Jan. 5, 1830, from which he never recovered. He returned to his home in East Greenwich, where he lingered a little more than two years, dying Jan. 16, 1809. As an illustration of the kind and amount of labor he performed, we are told that from December, 1805, to October, 1806, he traveled 2935 miles, mostly on foot, made 730 visits, attended 226 meetings, preached more than 100 sermons, and baptized 140 persons. See R. I. Biog. Cyclop., p. 381. (J. C. S.)

Baker, Joseph, a Universalist minister, was born at Concord, N. H. He worked in a woolen-mill until the age of thirty-four; had but few literary advantages; embraced Universalism, and began about 1836 to preach that faith at Swainston Falls and Alburgh, Vt. In 1839 he removed to Jeffersonville; in 1843 to St. Albans, Vt.; in 1851 to Grantsville, Wis.; in 1859 to Oskaloosa, Ia. He was a member of the Baptist Church at Philadelphia, Pa. He died of apoplexy, Feb. 20, 1873. Mr. Baker was noted for integrity and purity of character. See Universalist Register, 1874, p. 117.

Baker, Samuel, a Methodist Episcopal minister, was born in Baltimore, Sept. 13, 1798. He removed to East Tennessee with his father when about five years old; soon after was left an orphan; was noted for his uprightness of life; moved to Ohio at the age of seventeen; experienced conversion about that time; received license to preach in 1815, and in 1816 entered the Seminary of Cincinnati, which he attended residually until the remainder of his life. In 1852 he was elected bishop, and performed with exemplary diligence and success the various duties of that office until stricken down by paralysis in 1866. He partially recovered, and served two years longer. Finally a second stroke of paralysis overtook his death. Dec. 20, 1874. In 1843 his home bishop Baker was eminently happy, and beautifully exhibited the excellence of his character—punctuality, devotedness, and uniform piety. He possessed a ready apprehension, sound judgment, retentive memory, moderate imagination, a calm temperament, deep religious convictions, and an all-controlling conscientiousness. He was never ostentatious, impetuous, or eccentric. As a teacher he was laborious, learned, lucid; as a preacher eloquent only in unction; as a bishop sagacious, solicitous, and strictly honest. His work on the Discipline exhibits his unwavering Methodistic characteristics. See Minutes of Annual Conferences, 1872, p. 140; Simpson, Cyclopedia of Methodism, v. v.

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

Baker, Thomas (1), an English clergyman and learned antiquary, was born at Crook in 1656. He was educated at the free school at Durham and St. John's College, Cambridge, where he obtained a fellowship in 1672. He was ordained to the ministry by bishop Barlow in 1686, and became chaplain to Crewe, bishop of Durham, who gave him in 1687 the rectory of Long Newton. He incurred the displeasure of his bishop by refusing
to read James III's Declaration of Indulgence, and was disgraced for the refusal. Baker declined to take the oaths to William III, and resigned Long Newton, Aug. 1, 1690, after which he retired to St. John's College, in which he was protected till Jan. 20, 1716 or 1717, and was afterward recalled to some of his fellowship. He continued to reside in the college until his death, July 2, 1740. The only works he published were, Reflections on Learning, showing the Ineffectiveness thereof in its Several Particulars, in order to Enforce the Usefulness and Necessity of Revelation (1705–10), and his posthumous Sermon on the Death of General Sercorn for Margaret, Countess of Richmond and Derby (1708). His Life has been written by Robert Masters (1784) and by Horace Walpole (in the 4to ed. of his works). See Encyclop. Brit. (9th ed.) s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Baker, Thomas (2), an English Wesleyan minister, was born at Winteringham in 1862. He was converted when eighteen years of age, and was proposed as a candidate for the ministry in 1829. He preached on the Bedford, St. Albans, Canterbury, Rye, Swansea, and other circuits. He died of apoplexy, Dec. 8, 1848. He was a man of prayer; his preaching was practical and profitable, and he devoted to his work. See Minutes of British Conference, 1849.

Baker, Thomas (3), a Methodist Episcopal minister, was born in Monongalia County, Va., Dec. 6, 1806. He experienced conversion in 1828; received license to preach in 1832; and in 1833 was admitted into the Pittsburgh Conference, and in its active ranks served the Church until his death, April 4, 1845. Mr. Baker was a man of great meekness and deep piety. He was a powerful, instructive preacher. See Minutes of Annual Conferences, 1845, p. 620.

Baker, William (1), an English Wesleyan minister, was born at Peasmarsh, Sussex, Sept. 15, 1785. He received his first appointment in 1808; became a superannuate in 1857; spent the remainder of his life in Gloucester, and died June 7, 1877. He was an indefatigable laborer of unsullied reputation. See Minutes of British Conference, 1877, p. 98.

Baker, William (2), a Methodist Episcopal minister, was born in Connecticut, Oct. 9, 1801. In 1831 he entered the Philadelphia Conference, in which he labored, bringing many to Christ, until his death, Sept. 30, 1841. Mr. Baker possessed good preaching abilities and the highest order of piety. See Minutes of Annual Conferences, 1842, p. 908.

Baker, William A., a Methodist Episcopal minister, was born in Westmoreland County, Pa., June 14, 1821. He removed to Ohio in early life; there experienced conversion; received license to preach in 1847; and in 1849 joined the North Ohio Conference. In January, 1862, he was appointed chaplain of the Forty-sixth Regiment of Ohio Volunteer Militia, and was in the bloody battle of Shiloh. Immediately after the battle he was detailed by the regiment to carry home the money the soldiers wished to send to their friends. Soon after his arrival he was prostrated by sickness, and finally an attack of diphtheria ended his life, Aug. 23, 1862. In social life Mr. Baker was diffident and taciturn, but in the pulpit fearless and bold. See Minutes of Annual Conferences, 1862, p. 148.

Baker, William Richard, an English Congregational minister, was born at Waltham Abbey, Sept. 8, 1798. He was a lively, precocious, and generous lad. After having attended school successively at Colchester, Ashburnton, and Witham, and spending some time as a sailor, visiting foreign ports, he received an appointment in the Wesleyan Horse, Greenwic Circuit, but this time he was converted, and soon after entered Wymondley Academy to prepare for the ministry. On leaving college in 1821 he settled at Ramsey, in the Isle of Man, and after a lapse of five years removed to Shetron Mal-
convert the world. The evil spirits, fearing that it would be snatched from their grasp, took the form of charming Peris, lovely maidens, and thus misled the disciples of the philosopher. The latter, in order to bring the disciples back, changed himself into a monstrous horse, Balacho, Balaeus lived about the same time as St. Ephrem. He must not be confused with Beleus, an Egyptian monk; nor with a disciple of St. Ephrem, whom that father, in his Testament, accuses of apostasy from the faith. See Cellier, Hist. des Ant. Eccl. x, 464.

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

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

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

Balance with Weight. (From the Catacombs.)

Some antiquaries have supposed that the balance is symbolic of judgment or justice. It is true that it is found, doubtless with this signification, on coins of Gordian, Diocletian, and other emperors of pagan Rome. The medieval artists, again, have frequently made use of this idea; for instance, in the tympanum of the great doorway of Notre Dame in Paris, and in that of the cathedral of Autun, where it may be considered as a translation in sculpture of the words of the Apocalypse (xxii, 12). But in the first two instances which we have mentioned—almost the only examples transmitted to us by Christian antiquity properly so called—it is important to observe that mention is made of the contract entered into between the purchasers of the tombs and the fossores ("grave-diggers") Montanus and Calceus. It is therefore more natural to suppose that the balance symbolizes purchase and sale.

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

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

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

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

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

Balasfi, Thomas, a Hungarian theologian, lived at the commencement of the 17th century. He was born of a noble family, and was first rector, then bishop of Presburg. He wrote a work against Protestantism, Terpreti Oskola, Meligben a Lutheranuva et Kolexlicita (Posonii, 1614). See Hooper, Noun. Bibl. Geneal, B. v.

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

Balaua, a Syriac hymn-writer of the sixth century, has but recently become known to the public through Overbeck's edition of his hymn in St. Ephremi Syri, Rabole, Balasitorumque Opera Selecta (Oxford, 1865, p. 257-330). They were translated into German, with an introduction and notes, by G. Bickell, in the Kempter Bibliothek der Kirchenredner, 1872, No. 67-108. See Bickell, Comperuta rei Syorum Literarium (Monast. 1871), p. 46, and his art. in Wetter u. Welte's Kirchenlexikon, i, 671. (B. P.)

Balbi, Giovanni (called De Janua, or Jannunis, from his birthplace), was a Genoese monk of the Order of Brother Preachers, and lived near the close of the 13th century. He must not be confounded with another Genoese, his contemporary, of the Dominican Order—
that is to say, with James (Giacomo), called De Voragine, the author of the Golden Legend. Balbi composed, about 1286, a kind of universal dictionary or encyclopedia, which treated of theology, natural history, botany, geography, cosmography, jurisprudence, etc. This was entitled the Catholicon. Schiöffer and Johann Faust published this in 1450, and it was several times republished. The author also wrote Dialogus de Questione Animis ad Spiritum, and Opus Fischiore: the latter work he prepared after having entered the Dominical Order. See Hoefer, Nouvelles Biographies Générales, s. v.

Balbina is the name of two so-called Christian saints. (1) Virgin, martyr at Rome, A.D. 130; commemorated March 31. (2) Another whose natalis is set down in Bede's Martyrology on Oct. 6.

Balbinus, Aloysius Boleslaus, a Bohemian Jesuit, who was born at Königgrätz in 1611, and died in 1689, as professor of rhetoric at Prague, is the author of Examen Melissaeum, seu Epigrammatum, Libri VI (Vienna, 1670) — Miscellanea Historica Regni Bohemici (Prague, 1741). Parochiae Sacrae Bohemiae (Prague, 1749). — De Archetypis Boemis (ibid. 1689). In MS. he left Historia Collegiorum Societatis Iesu. See Witte, Diarium Biographicum; Alegambie, Bibliotheca Scriptorum Societatis Iesu; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. I, 857; Hoefer, Nouv. Biog. Générales, s. v. (B. F.)

Balboa, Miguel Cavello, a Spanish missionary, lived in the 16th century. He at first served in the wars of France, then embraced the ecclesiastical profession and went to America in 1566. He established himself at Santa Fé de Bogota, where one named Juan de Orozco acquainted him with numerous documents relating to American antiquities; this was without doubt the commencement of his work of research. Having come to Quito in 1576, he occupied himself with the history of the Indians of Peru, and was encouraged in this work by Don Pedro de Pena, bishop of the ancient capital. In 1586 his book, which he had entitled Miscellanea Australis, was finished and dedicated to Dom Fernando Torres of Portugal, count of Villar, viceroy of Peru. This was published under the title of Historie de América, y de los Indios, and formed part of the valuable collection published by M. H. Tenaux-Compaup. See Hoefer, Nouv. Biog. Générales, s. v.

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

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

Balch, Hesekiah James, a Presbyterian minister, was born at Deer Creek in 1746. He graduated at the College of New Jersey in 1768; was licensed by the Donegal Presbyterian in 1776; and ordained by the same Presbyterian in 1770. He spent his life laboring in the Southern States. He died in the summer of 1775. He was a man of fine personal appearance and an accomplished scholar. See Sprague, Annales of the Amer. Pulpit, ii, 417.

Balch, Lewis P. W., D.D., a Protestant Episcopal clergyman of the Diocese of Michigan, was rector, in 1858, of a church in Westchester, Pa. In 1854 he removed to Baltimore and officiated there for several years; in 1859, he removed to officiate in the Tabernacle and the Holy Cross, Middletown, R. I.; in 1862 he was a professor in the Vermont Episcopal Institute, Burlington, Vt.; in 1864, was rector of Emmanuel Church, Newport, R. I.; in 1871, was rector of the Church of the Ascension, Baltimore, Md.; in the following year removed to the N. H.; and in June 1879, removed to Ontario. He died June 4, 1875, aged sixty-one years. See Prot. Episc. Almanac, 1876, p. 149.

Balch, Stephen Bloomer, D.D., a Presbyterian minister, was born in Hartford County, Md., April 5, 1747. He was educated at the College of New Jersey, where he graduated in 1774. He was licensed to preach by the Donegal Presbyterian in 1779, and spent several months in travelling as a missionary in the South. He died Sept. 7, 1835. See Sprague, Annales of the Amer. Pulpit, iii, 408.

Balch, Thomas, a Congregational minister, was a native of Charlestown, Mass. He graduated at Harvard College in 1738; was ordained pastor of the Church in Dedham, Mass., June 30, 1736; and died Jan. 8, 1774. See Sprague, Annales of the Amer. Pulpit, ii, 15.

Balch, Thomas Bloomer, D.D., a Presbyterian minister, was born at Georgetown, D. C., Feb. 28, 1738, and was the son of Rev. Stephen B. Balch. He was prepared for college in the school in Georgetown, taught by the Rev. David Wiley. He graduated at the College of New Jersey in 1813. He then went to Leesburgh, Va., to visit a brother, and while there united with the Presbyterian Church, then under the pastoral care of the Rev. John Mines, with whom he afterwards studied theology for a year. In the fall of 1814 he entered Princeton Seminary, where he remained about two years and a half. He was licensed to preach by the Presbytery of Baltimore, Oct. 31, 1816; and was afterwards ordained by the same Presbytery, Dec. 11, 1817, as an evangelist. From the spring of 1817 to the fall of 1819 he preached as assistant to his father, who was then pastor of the Church at Georgetown, D. C. July 19, 1820, he was installed as pastor of the churches of Snow Hill, Rehoboth, and Pitt's Creek, Md., where he spent nearly ten years in happy and useful labor. In 1824, by the action of the Synod of Philadelphia, he was made his father's successor, and was included in the resurrected Presbytery of Lewes. He continued to labor in Maryland as pastor of the three churches above named until 1829, after which he lived four years in Fairfax County, Va., preaching as he had opportunity. Then he removed to Prince William County, Va., and supplied for two years the Churches of Warrenston and Greenwich. April 28, 1836, he was received from Lewes Presbytery into Winchester Presbytery. For one year he was agent for the American Colonization Society, and traversed the state for that cause. For nine months he supplied the Church at Frederickburg, Va.; then Nokesville Church four years, and Greenwich Church, Prince William Co., two years. He died Feb. 14, 1878, at the last-named place, which had been his residence for many years. Dr. Balch never was settled as pastor after he left Maryland, but preached in many places and did a large amount of miscellaneous work. He had a strongly literary taste, wrote much on many subjects, and was a very valuable man. At the time of his death he had been writing Letters of an Octoberarian, which were published in The Central Presbyterian of Richmond, Va. See Necrol. Report of Princeton Theol. Sem. 1878, p. 8. (W. P. S.)

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

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

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

Bald, Anders, a Swedish preacher, was born in 1879. He studied at Upsal, and became in 1747 pastor of the Church of St. Catherine at Stockholm. He died in 1761. He wrote, Dissertation de Fide Religionis in Scandia (Upsal, 1763);—Passiones Precariusarum (Stockholm, 1758);—Forklarings åfor Evangel. (ibid. 1767);—Betr. åfor Söndags Euphologia (ibid. 1768). See Hoefer, Nouv. Biog. Générale, s. v.

Baldachin (Ital. baldacchino, from baldaco, cloth of Babylon or Bagdad) is a small dome which overshadowed a high-altar, and is usually carried on four columns. It was formerly called the ciborium. The word in Italian and German is used as a synonym of the French crown and English canopy—an ornamental projection which covers the tops of stalls, doorways, niches, and windows. The canopy carried over the sovereignty in procession was called a cecel, from cecelum. Baldachin also designates the canopy which Italian bishops have a right to erect over their chairs in church. Another name for the baldachin was munera. See Altar. The ciborium was originally the receptacle of the host, dove or tower shaped, and suspended over the altar; but as luxury increased, under the name of tabernacle it extended itself into an architectural erection above the altar, like a canopy supported by four columns, forming four arches, over which hung rich curtains reaching to the ground, and only drawn aside at certain periods of the mass. In the centre hung the vessel containing the host. Lastly, curtains were abolished, and the form became changed into that now called the baldachin. Justinian's ciborium at St. Sophia was of silver gilt, with a canopy of silver, topped by an orb of massive gold. It supported the altar-curtains, and was crowned with a cross, which subsequently was placed upon the altar itself. When there was no canopy of this kind, a covering of precious stuff or plain linen, such as was ordered by the Council of Cologne in 1280, adorned the altar. The baldachin was ornamented with tapers on festivals, and composed of marble, wood, stone, bronze, or precious metals. It was sometimes erected over tombs. Chrysostom says the silver shrines of Diana resembled small ciboria. In 567 the second Council of Tours ordered that the eucharist be reserved, not in a little receptacle, like images, but under the cross which crowned the ciborium. When designed a baldachin for the altar of St.
Baldeghilda, St. See Bathilda.

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

Baldell, Niccolo, an Italian Jesuit, was born in 1589 at Cortona. For twenty years he occupied the chair of philosophy and theology at Rome, and died in 1658 at his native place in 1655. Of his Disputationes ex Morali Theologia, five books were published at Lyons in 1657; four other books were published in 1644. See Mazzucelli, i, 102; Steber in Wetzler's Welcher Lexikon, s. v. (B. V.)

Baldericus. See Baldricus.

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

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

Bald. See BERNARD OF FAVIA.

Bald, Accursio, an Italian sculptor, born at Sassoquiro in Tuscany, lived in 854. He carved several angels in the Church of Santa Maria della Scala in Sienna. See Hoefer, Nouv. Biog. Générale, s. v.

Bald, Antonio, an Italian designer and engraver, was born at La Cava, in the kingdom of Naples, about 1692, and studied first under Solimena, and then at Venice. The following are some of his principal works: The Emperor Charles VI.; — Don Carlos, King of the Two Sicilies:—The Communion of St. Mary of Egypt:—St. Gregory with the Subjects of Miracles.

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

Bald, Gerardo, an Italian theologian, native of Florence, taught logic and theology at Pisa, became canon of the Inquisition, then dean at Florence. He died Oct. 17, 1600. He wrote, Rerum Actualitas in Ordine ad Motum; Physica Disquisitio (Florence, 1644); —Delectos Institutiones — and Novum Olganundii Rotiones. See Hoefer, Nouv. Biog. Générale, s. v.

Bald, Innocenzo, an Italian theologian, was born at Bologna in 1544. He was made doctor of theology in his native place, and taught in several Carmelites convents. He died in 1608. He wrote, among other works, Oratio de Laudibus Divitiarum Mariam (Parma, 1667). See Hoefer, Nouv. Biog. Générale, s. v.

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

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

Baldini, Tiburzio, a Bolognese painter, flourished about 1611. Avorderoli says he executed some paintings for the churches and convents at Brescia, the best of which were The Marriage of the Virgin with St. Joseph and The Murder of the Innocents, in the Chiesa delle Grotte in Bologna; Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Baldock (Baldocke, Baldok), or Bandake), Ralph, an English prelate, was educated at Merton College, Oxford. He became archdeacon of Middlesex in 1276, and dean of St. Paul's, London, in 1294. He also received the prebends of Holborn, Islington, and Newington. He was elected bishop of London Feb. 25, 1304, and the following year was created a cardinal and made a peer of his own creation. He died June 1 of that year; but an appeal having been made to the pope against his election and confirmation, he was not consecrated until Jan. 30, 1306. He died at Stepney, July 24, 1318. He contributed two hundred marks towards building the Chapel of St. Mary on the west side of the west door for monuments in it. He gave two priests in the same church near the altar of St. Erkenwold. He wrote Histoire Anglica (not extant), and a Collection of the Statutes and Constitutions of the Church of St. Paul. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Baldock, Thomas, an English Baptist minister, was born at Wadhurst, Sussex, March 3, 1802. He was converted to the Christian faith in eighteen, and became an open and frequent preacher in the surrounding villages. He entered upon the pastorate at Willesfield in April, 1841, where he continued to labor with eminent success until his death, Sept. 26, 1873. See (Lond.) Baptists' Hand-book, 1875, p. 274.


Baldovinetti, Alessio, a distinguished Italian painter, was born at Florence in 1442. He took to painting against his father's desire, and studied with such diligence that he surpassed all his contemporaries in minuteness of detail. His principal extant works are a Nativity in the Church of the Annunziata; an Adoration of the Shepherds in a little-parent at the Palazzo della Signoria; and another, No. 2, in the gallery of ancient pictures in the Academy of Arts at Florence. The great work of his life was a series of frescoes from the Old Test. in the chapel of the Gianfregoli family in the Church of Santa Trinita, containing many interesting contemporary portraits; but these were destroyed about 1780. He also designed a likeness of Dante for the Cathedral of Florence in 1465. See Vavasi, Lives of the Most Eminent Painters, Sculptors, and Architects (ed. Lemmonier), iv, 101-107; Crowe and Cavalcaselle, History of Painting in Italy, ii, 572-581.

Baldred, Sr., was a Scotchman and disciple of St. Mungo, or Kentigern, of Glasgow. He inhabited a cell at Tyningham, in Haddingtonshire, and is said to have been eminent for his virtues and gift of miracles. For some years he inhabited a solitary island in the sea called Bass. According to Simeon of Durham, he died in 606-7. He taught the faith in the three parochial churches of Altham, Tyningham, and Prestonne, which had been subjected to him by St. Mungo. After his death the three churches were named after his body; and when the people could not agree, being advised to pray God for a sign, it is said that on the morrow they found three bodies laid out each with the same pomp, and each congregation carried off one to its own church. The Church of St. Baldred of Tyningham had the right of sanctuary. At Preston Kirk some
Baldrey, J., an English engraver, lived about 1790, and executed some portraits and other subjects, in the chalk style, among which the best are, *The Finding of Moses*—*Diana and her Nymphs*—*The Benevolent Physician*.

Baldric (Baldric, or Baudry) is (1) a bell-ropes; (2) the leathern strap for suspending the clapper from the staple to the church door. (3) A bell-rope.

Baldricus (Baldricus, or Baudrius Aurelianiensis Burgundiae, Doleisi), a French Benedictine, was a native of Meun-sur-Loire, educated at Angers, and afterwards abbot of Bourgueil, about 1497. He attended the Council of Clermont in 1055, and in 1058 he made archbishop of Dol, in Bretagne. He died at a great age, Jan. 7, 1131. He wrote *Historia Hierosolimitana*, in four books, in which he narrates the deeds of the Western Christians in the East from the year 1055 to the death of king Godfrey, in 1100. This history is given in the *Gesta Dei per Francos*, i, 81. Baldricus also wrote a *Life of Hugo, Archbishop of Rouen*, which is contained in the *Neustria Pia* of Du Mouster, p. 282. The first-named work is the more valuable for the martyrdoms of the latter is said to be full of fictions. His *Account of the Monastery of Frechamp* is also given by Du Mouster, p. 227; and Surius and Bollandus (Feb. 20) have preserved his life of *S. Robert d’Arbrissel*, the founder of the Order of Fontevrault. Bollandus gives (Feb. 14) *Translatio titulorum et miracula capitis S. Valentinii Martyris*. His *Gesta Pontificum Doleisi*, from St. Samson to his own time, and his book *De Visitations Infernorum*, are still in MS. His epistle *De Bonis Monasterii S. Florentii* is in the *Scrip- tologia* of D’Achery, iii, 459; and he is said to have written a Latin poem on the Conquest of England by William of Normandy. See Cave, *Hist. Lit. sit. ii, 194; Biog. Univ. iii, 267; Thur., *Revue Historique*, 1876, 372 sq.; Peters, in Wetter u. Welte’s *Kirchen-Lexikon*, s. v.; Hoefer, *Nov. Biog. Générale*, s. v.

Baldridge, Samuel, a Presbyterian minister, was born in North Carolina, March 21, 1780. He studied in a school of Samuel Doak, afterwards chartered as Washington College. Oct. 5, 1807, he was licensed at Salem Church, Ten., and was appointed to supply the church near the bounds of the Presbytery until the next stated meeting. Oct. 11, 1808, he was ordained pastor of the united churches of Rock Spring and Glade Spring. In 1809 he was appointed commissioner from the Presbytery of Abingdon to the General Assembly. In 1810, at his request, he was dismissed to the Presbytery of Western Carolina. He settled at Lawrenceburg, Ind. It was missionary ground, and there were no means of support, and for this purpose he opened a school, academical in its grade. He was appointed to supply statedly at Lawrenceburg and Whitewater; and thus he continued for two years teaching and preaching in private houses. In this time he organized several churches. Sept. 12, 1812, he was appointed to spend two weeks in the vacancys above Dayton. During his residence at Lawrenceburg he studied medicine, that he might support himself in the missionary work. In 1814 he was appointed as stated supply of Washington for one half of 400 dollars. In 1815 he supplied London and Treacle’s Creek. In the same year the Presbytery appointed him to labor ten days on Paint Creek, Deer Creek, Big and Little Darby, and the headwaters of the Miami. April 8, 1818, he was dismissed to the Presbytery of Lancaster. The next spring he received a call to the churches of Chambersville, New Cumberland, and New Concord. This relation continued until April, 1828, when he was released from the first two, but continued at New Concord until 1824. He then removed to Jeromelve, in the bounds of the Presbytery of Richland, and took charge of the congregation; he also gave one third of his time to Parryville and the same to Rehoboth. In 1829 he was dismissed to Wabash Presbytery, and then, in division, was set off in Crawford Presbytery. In 1832 he was appointed to the Presbytery of Vincennes. He then took charge of Honey Creek and New Hope churches. He preached at Kalida, O., and at Dillsboro, Ind. He died Feb. 29, 1860. See Norton, *Hist. of the Presbyterian Church in Illinois*.

Baldwin, of Padbergrorh (known as Baldwinus Par- rockus), a curate of that city who lived about 1418, appears as a universal history from the earliest times to his own day. See Hoefer, *Nov. Biog. Générale*, s. v.

Baldwin, archbishop of Trier, 1038-1054, was born in 1295 of a noble family. At the age of thirteen he went to Paris to complete his studies there. In 1004, on account of the war between France and Flanders, he was obliged to leave the school. About this time he joined as provost the metropolitan chapter at Trier. After the death of archbishop John Gebhard II, of Mayence (1005), the bishop of Basle, Peter Aichspalt, used his influence with pope Clement V in behalf of Baldwin; but, instead of the latter, Aichspalt himself was obliged to occupy the see of St. Boniface. Having returned to Paris, Baldwin spent two more years there in preparing for the ministerial work. Being now a bishop, he composed universal histories and canonic studies, he learned that archbishop Dietier, of Trier, had died Nov. 23, 1007, and that he was to succeed him. Baldwin, not having the canonical age—being only twenty-two years old—was dispensed by pope Clement, who consecrated him on March 11. On June 2, 1008, he took possession of his cathedral. King Albrecht having been murdered by his nephew, the duke John, Baldwin’s brother, count Henry of Luxembourg, was elected, whom the archbishop assisted everywhere. After having served his church and country faithfully, Baldwin died Jan. 21, 1034. He edited, in 1344, *Ordinarium Horumarum Considerationum*, *Sacramentarium*; see *Wittenbach, Getta Trexirorum*; *Brower* et *Maseni*, *Antiq. et Anuall. Tires., Sibris, *Regesten der Erzbischöfe von Trier*; Lorenzi, in Wetter u. Welte’s *Kirchen-Lexikon*, s. v.

Baldwin, Francois, a famous French jurist, was born at Arras, Jan. 1, 1520, and died Oct. 24, 1574, at Paris. For a time he was tutor of Charles of Bourbon. In 1564 William of Orange called him to the Nether- lands, to bring about a harmony of existing religious differences. His publication of *Cassandier’s De Officio Petri et Publica Tranquillitatis Verum Amistant Viri* in *hoc Religionis Dassidio* (Usins, 1561) entangled him in a controversy with Calvin. He published also, *Minucius Felix Orationes*, *Prophetae *Vulgaris Christianorum Cu-ratum*, *Residuum* (Heidelberg, 1560), in which he shows that the authorship belongs to Minucius Felix and not to Arminius:—*Discurso sur le Fait de la Réforme* (Paris, 1564);—S. Optati libri sex de Schismate Donatistarum cum Baldwinii Prefatione* (ibid. 1563); in the preface he tries to show the identity of the Calvinistic schism with that of the Donatists:—*Historia Carthaginensis Col Liamini olim habita inter Catholicos et Donatistas* (ibid. 1566) (reprinted by Migne, *P. P. Cat. xi, 1439 sq.*). See Ries, *Convivantium, i, 176; Nicolas, Memoires, xxviii; Kaulen, in Wetter u. Welte’s *Kirchen-Lexikon*, s. v.

Baldwin, Friedrich, a Lutheran doctor and professor of theology in Germany, was born at Dresden, Nov. 17, 1575. He studied at Wittenberg, and attended in 1601, the Conference at Ratiborn. In 1602 he was appointed deacon at Freiberg, in 1603 superintendent at Osleins, and in 1604 professor of theology at Wittenberg, taking, at the same time, the degree of doctor of theology. In 1607 he was appointed dean of the church at Wittenberg, and in the same year assessor of the consistory. He died March 1, 1627. He wrote, *Comment. in Prophet. Ilia, Zach., et Malachiarm* (published
the twig in the hand of the blind Hödur, the brother of Baldur, directed his arm to the place where Baldur stood, and the latter fell to the ground. In order to show the mighty god the greatest respect, Hödur decided to burn his body on his beautiful ship, the Ringhorn. But before the deities took this step, their sorrow was increased by the death of the lovely Nanna, Baldur's wife, who died of anguish for her husband. Two funeral piles were made on the ship, therefore, and it was decided to move it, and set fire to it from all sides. But it could not be moved from the spot. In this difficulty the Asas sent for the giantess Hyrrokkin, who was a great sorceress. She came riding on a fierce wolf. She drew near to the ship and gave it so powerful a push that it floated far out into the sea, and the planks, by the fire's heat, burned. Their fierce flame became so exasperated that he would have crushed the giantess with his hammer, Mjölnir, if the other Asas had not stepped between; but as his awakened anger would not subside without the shedding of blood, it was necessary to make a sacrifice. This was the dwarf Litir, who came in his way when lighting the funeral piles. He took him, therefore, and threw him into the fire. All the Asas, many Jotes, Rhimtusses, and dwarfs were present at the solemnities. They each sacrificed something costly by throwing it into the flames. Odin also threw a costly golden ring into the fire, but it was found afterwards uninjured, and Baldur beheld it. He gave it the attribute that, on every ninth night, eight equally beautiful golden rings would drop from it; wherefrom it received the name Drupner (dropper). Subsequent to the funeral, Frigg said that he who desired her special favor should go to Hel (the goddess of death) and offer her a ransom for the return of her son to the world. Hermode, Baldur's brother, offered to undertake the task, and for this purpose he received his father's eight-footed horse Sleipner, on which he rode for nine days and nights through deep, dark vales and caves, until he came to the river of hell, and crossed the bridge. He was instructed that, in order to find Baldur he must keep to the right on the street of the dead. He did so, and came to the hedge which encircles hell. He girded his horse tighter, took a start, leaped over, and there found his brother on a stately throne in the dwelling of Hela. He asked the latter to permit his younger brother to return with him to the upper world. Hela said she did not wish a ransom, but if all things were sorry for him she would let him return; if, however, there was one living or dead creature that did not sorrow for him, he must remain. Hermode returned with rich presents and poor comfort; but the heralds sent out returned with the cheering news that even the stones were sorry. They found him at the bottom of a well, as it had been found in a certain cave an old woman who positively refused to grieve for Baldur. The mischievous Loke was said to live there in this form, and thus he not only caused Baldur's death, but also prevented his resurrection. Therefore the young god must remain in Helheim until the end of the world, when he will come forth to build Gimle (heaven) with his brother.

**Baldwin, Abraham,** a Congregational minister, was born at Goshen, Conn., May 1, 1792. He graduated at Yale College in 1810. In June, 1822, he was licensed as a candidate for the ministry by the North Association of Litchfield County, and in the same year was accepted by the Domestic Missionary Society as an evangelist. In the work he was most successful. From January, 1824, he was ordained as an evangelist by the Northwestern Association of Vermont at Essex, Chittenden Co. Mr. Baldwin, hearing of the spiritual destitution of the French population in Lower Canada, resolved to give himself to the
work of doing them good. But upon this service he was not permitted to enter. Shortly after reaching Montreal he was seized with illness, which in a few weeks terminated his valuable life, July 12, 1826. He was a good man and full of the Holy Ghost, and through his instrumentality "much people was added unto the Lord, both in Jerusalem, and in all Judaea, and Samaria, and unto the end of the earth." 40:11. His character is that of an able, faithful, and successful preacher of the Gospel; beloved by his own flock, respected by all who knew him, and greatly lamented in his death." See Rev. J. Torrey Smith's Centennial Discourse. (J. C. S.)

Baldwin, Burr, a Presbyterian minister, was born in Weston, Fairfield Co., Conn., Jan. 19, 1778. He entered Yale College in 1805, and graduated in 1809. After finishing his theological course, he taught in an academy for a number of years, and was licensed to preach by the Litchfield Association in 1816. From 1821 to 1823 he served as a missionary in Northern New Jersey. His work was characterized by a powerful hand, in which upwards of two thousand souls were converted. At the close of the year he was called to the pastorate of the Presbyterian Church at Montrose, Pa. He was instrumental in the erection of the First Presbyterian Church of that place. A revival followed his labors and many were converted. Leaving Montrose, he was invited pastor of the Church of North Hartford, Conn., and subsequently supplied the Church at Ashfield. Revivals attended his labors in all places. He was in many respects a remarkable man. During the war of the Rebellion, he served as post-chaplain at Beverly, W. Va., and at the age of seventy-six served as a missionary in South-eastern New York, whence he returned to Montrose, where he died, Jan. 29, 1880. See Presbyterian Banner, Jan. 30, 1880; (N. Y.) Evangelist. (W. P. S.)

Baldwin, Charles, a Methodist Episcopal minister, was born in New Lebanon, N. Y., Sept. 10, 1821. He received an early Christian training; professed religion at the age of fifteen; was licensed to preach in 1843, and recommended to the Black River Conference. He died March 12, 1879. Mr. Baldwin was a diligent student, industrious and careful, and of a man of peace. He was never spoken against, and was instrumental in bringing many to Christ. See Minutes of Annual Conferences, 1879, p. 60.

Baldwin, Charles R., a Methodist Episcopal minister, was born in Stockbridge, Mass., March 17, 1805. He received an excellent early education; emigrated to Virginia in young manhood, and became a successor Yale College in 1805, and graduated in 1808, united with the Presbyterians, and a few months later withdrew and joined the Methodist Episcopal Church. Shortly afterwards he received license to exhort, and in 1834 united with the Ohio Conference. In 1838, in addition to his pulpit labors, he was induced to take charge of the Methodist Seminary at Parkersburg. He died in 1841. Mr. Baldwin was a devoted Christian, a warm and sympathetic preacher, an affectionate and generous parent, and a firm and constant friend. See Minutes of Annual Conferences, 1841, p. 148.

Baldwin, David, a clergyman of the Protestant Episcopal Church, was born in Litchfield, Conn., Feb. 4, 1780. He studied under bishop Jarvis, and was ordained deacon in 1807, and priest in 1808. His first cure was the parish of Christ Church, Guilford, together with the parishes in Branford and North Guilford; sub-

Baldwin, Edwin, a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He emigrated to Mobile, Ala., in early life; served as a volunteer in the Civil War; and for some time after the war; experienced conversion in 1850; immediately began preaching, and in 1854 was admitted into the Alabama Conference, in which he served till his death, Jan. 9, 1886. Mr. Baldwin made himself an orator and a scholar by his own exertions. There was a soldierly manner in his preaching that made him very popular and powerful. He was brave, yet meek; stern, yet loving. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 39.

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

Baldwin, George, an English Wesleyan minister, was born at Clonbury-Mortimer, Shropshire, about 1763. He labored diligently and successfully as a local preacher. In 1786 he was appointed to travel in Glamorganshire, and continued in the work for twenty-four years. He died at Burslem during the session of the Conference in London, July 30, 1810. "He lived and died as a Christian minister should." See Wesleyan Meth. Magazine, 1811, p. 921; Minutes of the British Conference, 1811; Smith, Hist. of Wesleyan Methodist, ii, 508.

Baldwin, Jeremiah, a Free-will Baptist minister, was born in Strafford, Vt., in 1798, and while a child removed to Bethany, N. Y. His early life was one of hardships and self-denial. While keeping a public-house in Ellington, he was converted in 1832, and at once began to hold meetings and exhort others to become Christians. He was licensed in 1833, and in many years preached in Ellington and the surrounding towns. He was ordained in 1840. Being diligent about receiving anything for his ministerial services, it is said that not so much as ten dollars were paid to him during all his term of service for preaching. He was removed to the Superior Conference in 1875, and lived during nearly all the remainder of his life. At that time Rev. Dr. E. B. Fairfield, his son-in-law, was president of Williams College. Mr. Baldwin died in Byron, Shiawassee Co., Mich., March 8, 1878. See Morning Star, May 22, 1878. (J. C. S.)

Baldwin, John (1), a Methodist Episcopal minister, entered the itineracy, according to Sprague's Annals of the American Methodism, 1808, and was appointed to Yadkin. His after-appointments were: 1785, Wilmingston; 1786, Guilford; 1787, New Hope; 1788, Salisbury; 1789, Holston; 1790, Contention; 1791, Amelia; 1792, Brunswick; 1793, Sussex; in 1794 he was book-steward at Banks; in 1795 book-steward at Bedford; in 1796 book-steward for the western part of Virginia. The latter part of his life is wrapped in obscurity. See Minutes of Annual Conferences, 1784-97; Sprague, Annals of the Amer. Pulpit, vii, 162.

Baldwin, John (2), a Congregational minister, was born in Crawfordsville, Ind., April 15, 1848. After spending two terms in Wabash College, he was ordained, about 1870, to the faith of the Methodist Episcopal Church. Soon after he changed his ecclesiastical relation, and in 1879 became acting pastor of the First Congregational
Baldwin, Moses, a Presbyterian minister, was a graduate of Princeton in 1757, and after graduating studied theology. He was admitted to a master's degree at Dartmouth in 1791, and was licensed by Suffolk Presbytery. On June 17, 1761, he was ordained and served over a Congregational Church in Palmer, Mass. He remained as pastor of this Church until June 19, 1811, when he resigned. He died in 1813. He was faithful and diligent in discharging the duties of his office. His preaching was very impressive. See Alexander, Princeton College in the 18th Century.

Baldwin, Samuel, a Congregational minister, was born in Sudbury, Mass., and graduated at Harvard College in 1722; was ordained at Hanover, Dec. 1, 1736, and died in 1784. See Sprague, Annals of the Amer. Pulpit, i, 386.

Baldwin, Samuel Davies, D.D., a minister in the Methodist Episcopal Church South, was born in Worthington, O., Nov. 24, 1818. He graduated with high honor at Woodward College, Cincinnati, O.; experienced conversion while a student at college, and in 1842 was elected to the presidency of Kenyon College. In 1848 he was transferred to the Tennessee Conference, and continued one of its most active and efficient workers until his decease, Oct. 8, 1866. Thousands of conversions testified to his ministerial qualifications. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 57.

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

Baldwin, Thomas, a Congregational minister, was born in Cavendish, Vt., Sept. 30, 1777. He was for many years a Professor in Plymouth Academy. He studied theology with Rev. W. C. Burnap of Chester, and Rev. Justin Parsons of Weston. He was ordained June 15, 1836, at Peru, Vt., and resigned in 1845, but continued to fill the pulpit until July 10, 1849, when, after a pastorate of thirteen years, he removed to Plymouth, where he was acting pastor until September, 1851. In 1852 he went to San Antonio, Tex., but in May, 1855, again returned to Plymouth, where he remained as acting pastor until May, 1858. He then held a ministerial work as acting pastor at Lowell, Vt., from 1858 to 1861; then again at Plymouth from 1862 to 1873, and South Wardsborough in 1874. He was without charge at Plymouth until 1875, when he went to live with his son. He died in Clarksburg, West Va., May 26, 1878. See Cong. Yearbook, 1879, p. 37. (W. P. E.)

Baldwin, Truman, a Presbyterian minister, was born at East Haddam, Conn., Sept. 27, 1779. He fitted for college in his native town, and graduated at New Haven in 1802. He then studied theology for three years. The Hampshire South Association licensed him in 1804, and, full of the missionary spirit, he went to a vacant field in Vermont, and then, in 1807, undertook a pastorate at Charlotte in that state. His seven years there were highly prosperous. In 1815 he declined the invitation to the recently organized Church at Pompey East Hollow, N.Y. Here he labored thirteen years, and then, in 1829, took charge at Cicero. During his residence in both of these places, he did much mission work, established several churches, and helped four candidates to enter the ministry, actions which caused him to suspend his activity for a time. He resumed labor at East Aurora for one year and at Darien Centre for another year, and then accepted a call to Somerset, Niagara Co., where he spent four years. Unable to continue the pastoral work, he opened a classical school at Millidoff, and promoted religion in the community so that a flourishing Presbyterian Church sprang up. He died at Cicero, N. Y., July 27, 1865. See Wilson, Presb. Hist. Almanac, 1867, p. 272; Presbyterianism in Central New York, p. 456.

Baldwin, William A., a Universalist minister, was born about 1802. He embraced Universalism early in life; engaged in mercantile pursuits in early manhood; served as a recruiter of law pupils; and was an assistant in the State University; he obtained a fellowship of the Ballou Association, under whose auspices he preached till the close of his life at Blantyre, O., Nov. 19, 1852. Mr. Baldwin was an upright man, a warm friend, an active citizen and patriot, and a faithful Christian. See Universalist Register, 1864, p. 19.

Balentine, Hamilton, a Presbyterian minister, was born January 19, 1817, at Church Hill, C. S. A. Co., Pa. He was licensed by the Presbytery of New Brunswick, Feb. 2, 1848, and ordained as an evangelist by the same presbytery, May 29, 1848. He prepared for college at Lawrenceville, N. J. He graduated at the College of New Jersey in 1845, and in the same year entered Princeton Seminary, and graduated in 1846. Having devoted his life to the foreign mission work, and an urgent call having come for help to the Indian missions, he went to Kowata, a station among the Creek Indians, and devoted himself to this work. Next year he was appointed to assist in giving instruction at Spencer Academy, among the Chocotaws. In 1852 he opened a school for females among the Chickasaws. He also had charge of the boarding-school, and labored as an evangelist in the surrounding country. He died Feb. 21, 1876. See Necrology of Princeton Theological Seminary, 1878, p. 55.

Balestra, Antonio, an Italian painter, was born at
BALI ESvara

Verona in 1666, and studied three years under Antonio Belucci. In 1694 he gained the prize of the Academy of St. Luke, and was employed to paint several pictures for the churches and palaces of Rome. Balestra established a school in Venice, and his example and lectures promoted the fame of that school. In the Church of Santa Maria della Pietà Domini in Venice he is one of the best works, representing the Nativitv; and in the Church of Sant' Ignazio at Bologna is a picture by him of the Virgin and Infant, with St. Ignatius and St. Stanislaus. His other works are, Two Soldiers—one standing, the other sitting:—The Virgin Mary in the Clouds with St. John:—The Three Angles with Abraham.

Bali-Esvara, in the mythology of India, was the surname of Siva, under which the Siva cultus spreads far the west. The fruitful portion of the god, the Linga, has been distributed among thirty-one parts of the earth; the largest part, called Bali-Lingga, was given to the shore of the Kamudvati (Euphrates).

This myth is designed to express that the Linga of Bali (Bal) was born again as Bali-Esvara. He ruled, worshipped by all, under the name of Līl-Esvara (the joy imparting), in Nineveh (as king Ninus). His wife, Paravadi, had divorced herself from him because of his unfaithfulness, and had fled to the North-land, where she was worshipped as fire-queen, enclosed in a Samiti-tree, as Samirasa (Semiramis). Bali-Esvara found her in Askalaslan (Askelon). They united again and lived on the shore of Hradanieta (Tigiris). Others relate that they inhabited certain wild districts, in the form of doves, under the names of Kapot-Esvara and Kapot-Esa.

Balfour, John, a Scottish clergyman, was elected to the see of Orkney in 1670, and appointed in the consecration of bishop Livingstone of Dunkeld. John was also bishop in 1691. See Keith, Scottish Bishops, p. 164.

Balfour, Robert, D.D., a Scotch divine, was born in Edinburgh about 1747, and was educated in that city.

After being licensed to preach, he presents to the parish of Leacroft, where he officiated for about five years; and in 1779 he was removed to the Outer High-Church, in the city of Glasgow, which charge he held till his death, Feb. 13, 1818.

Dr. Balfour was a man of sterling worth, and high-mindedness; and all things were in the pulpit. During a long life he maintained an unblemished reputation, and discharged his duties as a Christian minister with rare fidelity. See The Christian Herald (New York), 1818, p. 694.

Bali, in Hindū mythology, was a mighty ruler of India who reigned in the second periodic age; and, as he was a great philosopher and disciple of Sakra, he carried the name of Mahāsakṛsvatī. He was descended from the family of the Eruwa, was a grandson of Pragalased, and was held identical with Balaśri. The latter was a favorite of Brahma, and, with his assistance, he conquered the whole earth. He would even have besieged heaven if Vishnu had not come to the assistance of the god, and put an end to all things.

Bali had his residence in the paradise of the king of Patala. The god granted his petition, and made him ruler of the infernal regions (named Balikesar, after him), where Bali has his perpetual abode. During the cold season Brahma is said to have, during the hottest season, and the other gods die, and the god would die, Vishnu is his protection. The preserver and destroyer, Siva, remains at his side when the rain overflows all things. His great festival is celebrated in September, at which time of the year spring begins in Malabar. Among the ruins of Malapipura and in the forest of Tailapiga he has his home. It is believed to be found; and it is thought that Bali was a half-historic person, and that he was a great conqueror.

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

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

Ballingen, Antoine de, a French Jesuit and educator, was born at St. Omer in 1571, and died at Rysel, Jan. 24, 1630. He wrote, Locis Communes S. Scripturae (2 vols. fol.).—Summariorum Vite S. Franc. Xaveri.—Series Compositionis S. Ignatii.—Vita Christi, nostræ Redemptoris Pretio:—Meditaciones in Hymnus Veni Creator Spiritûs, etc. See Alemagbe, Bibliotheca Scriptorum Societatis Jesu; Sweerii Athenæ Belgici; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefner, Nouv. Bîg. Générale, s. v. (B. P.)

Balisatma, in Hindū mythology, is the empire of Bali, or the world below; otherwise called Paddala.

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

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

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

Ball, Charles B., a Congregational minister, was born in Lee, Mass., in 1826. Graduating at Williams College in 1846, he entered upon the practice of law in Springfield, Mass. He afterwards studied theology at East Windsor, Conn., and was ordained at Wilton in 1858, where he was situated on the right of the river. Jan. 27, 1859. See Congregational Quarterly, 1859, p. 225.

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

Ball, Eli, a Baptist minister, was born in Marlborough, Vt., Nov. 2, 1876, and united with a church in Boston in 1805. Having pursued a course of theological study under private instruction, he preached for several years in Harvard, Mass.; Wilmington and Lancingburg, N. Y., and Middletown, Conn. He removed to South, in 1823, and was successively pastor in Lynchburg, Va., and of a church in Henrico County, in which latter place he remained seven or eight years. He performed much service for several of the organizations of his denomination in Virginia and Georgia; was for a short time a professor in Richmond College and editor of the Richmond Herald. In 1848 he visited Africa, for the purpose of gaining information regarding the Liberi-an mission. As he was preparing to make another visit, he died in Richmond, July 21, 1858. See Baptist Encyclop. p. 64, 65. (J. C. S.)

Ball, Eliphalet, a Presbyterian minister, graduated at Yale. In 1763 he was assigned by the synod to the Presbytery of Dutchess County. He was dismissed from his charge, at Bedford in December 1768, and in 1772 resumed it and remained till 1784. Having spent four years at Amity, in Woodbridge, Conn., he removed with a part of the Bedford Congregation, in 1788, to Saratoga County. The settlement is known as Ballston. He died in 1797. See Webster, Hist. of the Presb. Church in Amer. 1857.

Ball, Heman, D.D., a Congregational minister, was born at West Springfield, Mass., in 1764. He graduated at Harvard College in 1781; studied theology under Dr. Lathrop of West Springfield, and was ordained pastor of the Church in Rutland, Vt., Feb. 1, 1797. He died Dec. 17, 1821. See Sprague, Annals of the Amer. Pulpit, i, 587.

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

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

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

Ball, Thomas, a Puritan divine, was born in Shrop-shire, England, in 1590, and was educated at King's College, Cambridge. He died in 1659. He published a Life of Dr. John Preston, and Pastorum Propriumum (London, 1656). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Ball, William (1), an English minister of the Society of Friends, was born at Bridgewater, Somerset-shire, Jan. 1, 1740. Though he had an almoner's commission from childhood of his duty to preach the Gospel, he did not submit to this call until the year 1846. From a child he was a diligent student, and showed extraordinary readiness in composition of all kinds, poetry as well as prose. He had a great love for solitude, and seldom appeared to his own family or friends except at meal-times. He died June 30, 1878. See ( Lond.) Annual Monitor, 1879, p. 8.

Ball, William (2), an English Wesleyan minister, was brought into the work in 1815, and died July 18, 1824. "He was a young man of much personal worth and ministerial promise." See Minutes of the British Conference, 1824.

Ball, William Spencer, an English Congregational minister, was born in London, Oct. 16, 1815, of pious parents. He was converted when about seventeen, and shortly afterwards began to preach in Banbury. In 1848 Mr. Ball began a two years' course at Cotton End, after which he preached two years at Cam- man, Hampshire; four years at Stainland, Yorkshire; and four years at Newton-le-Willows, where he died, Feb. 6, 1903. He was unassuming in manner, clear in judgment, deep, earnest, and unaffected in piety. He reached men's hearts by the force of his Christian character; and, although his preaching had in it nothing dazzling, his ministry was eminently successful. See ( Lond.) Cong. Year-book, 1861, p. 221.

Balla, Filiberto, an Italian Jesuit, was born Feb. 2, 1703, near Asti. He taught philosophy and theology at Cremona, then at Turin. He died about 1770. He wrote, in Latin, Expositio quinque Visions (Turin, 1750) — Risposta alle Lettere Teologico-morali scritti dal P. N. N., sotto Nome d'Eusebio Eravanti, etc. (Modena, 1754). See Hoefer, Nouv. Biog. Générale, s. v.

Ballantine, Henry, a missionary of the American Board of Commissioners for Foreign Missions to Ahme-dnugor, India, was born at Schooleck, N. Y., in 1813. He was graduated at the University of Ohio and at Andover, Mass.; was ordained at Columbus, O., in 1855, and in May of that year sailed from Boston for Western In- dia, where he labored among the Maharrats with great fidelity and success until his death, which occurred at sea when four and a half days from Liverpool, while on his way back to the United States, Nov. 9, 1865. See Appleton's Annual Cyclop., 1865, p. 656.

Ballantine, William G., a Congregational minis- ter, was born in Westfield, Mass. He graduated at Harvard College in 1771; studied divinity with Rev. Dr. Parsons of Amherst; was ordained pastor of the Church in Washington, Mass., in 1774, and died Nov. 20, 1820. See Cong. Quarterly, 1858, p. 49.

Ballard, Edward, D.D., a Protestant Episcopal clergyman of the diocese of Maine, a graduate of the General Theological Seminary, was engaged for several years, until about 1856, as a teacher in Cheshire, Conn. In 1858 he became rector of St. Paul's Church, Bruns- wick, Me., and held this pastorate at the time of his
Ballard, Josiah, a Congregational minister, was born in Petersborough, N. H., April 14, 1806. He was fitted for college at Monson Academy, taught the classics in Westfield Academy for a year and a half, and studied theology. In 1836 he was ordained in Chesterfield, N. H., and settled over a Congregational Church in Nelson, N. H. In 1841 he removed to Sudbury, Mass., where he remained as pastor eleven years. In 1852 he was installed over a Church in New Ipswich, N. H., and in 1855 he became a stated supply of the Church at Plymouth, Mass. He was finally installed over the Church in Carlisle, Mass., Sept. 15, 1859, at which place he died, Dec. 12, 1863. See Obituary Record of Yale College, 1864.

Ballard, Thomas, an Irish Wesleyan Methodist minister, was born at Boris-O'Kane, County Tipperary, in 1796. He was converted in his fourteenth year under the labors of Gideon Ouseley, and was appointed to a circuit in 1818. He prosecuted his labors with unwearied diligence for forty-six years, when he became a supernumerary. He died at Holywood, County Down, March 10, 1875. Mr. Ballard was genial, kind, tender-hearted; immovable in matters of principle, yet reluctant to wound the feelings of any. He ably defended Methodism in the Pacific states, and was a sympathetic and faithful pastor. Mr. Ballard was truly a pious man, and one who feared God above all. See Minutes of the British Conference, 1875, p. 83.

Ballarini, Ippolito, an Italian theologian, was a native of Novara. He first entered the Benedictine Order, then that of the Camaldules. In 1545 he became abbot of St. Michael of Murano at Venice, and general of his order in 1556. He died in 1558. He wrote, "Tractatus Introductorius Libri Duo in Indicationem Loci et Temporis," an Italian translation of this by Morosini is found (Venice, 1555) — "Tractatus super Orationem Dominicaem." See Hoefer, Nouv. Biog. Générale, s. v.

Balleganach, Ferquhard de, a Scottish prelate, was bishop of Caithness before 1309. He is said to have been a strenuous defender of the liberties of the Church, and to have died in 1329. See Keith, Scottish Bishops, p. 212.

Ballenstedt, Johann Georg Justus, a German theologian, was born in 1576 at Schöningen. He was pastor at Pabstorf, in Prussia. He wrote "Die Urealt," a work widely known throughout Germany, and which contains important information concerning geology. See Hoefer, Nouv. Biog. Générale, s. v.

Ballorini, Antonio, a Jesuit and famous writer, was born at Bologna Oct. 10, 1805. He pursued his studies at his native place, and completed them at Rome, where he had joined his order Oct. 13, 1826, as subdeacon. He received holy orders in 1839, and having completed his last year of probation, he was in 1844 appointed professor of church history at the Gregorian university. To this period belongs his De Scriptoribus Ecclesiasticis et in Erroria Semi-clas- sicae errores Vencutum. In 1856 he was appointed to the chair of moral theology, which he occupied until his death, Nov. 27, 1881. He published, Principi della Scuola Romana, Esposizi in Lettere Famigliari da un Prete Bolognese (Milan, 1850) — "Syloge Monumentorum et Mysterium Conciliorum Virginiae Rerum Insanae et Virginiarum pars Illustrandum" (2 vols. Rome, 1854, 1856): — "De Morali Systemate Sanity Alchiomia Maria de Ligorio" (ivd. 1864): — "Compendium Theologiae Moralis Adnotationibus A. Ballorini Locupletatum" (ivd. 1866): — a revised edition of Gury's book, 2d ed. 1869; "Jus et Officium Ecclesiam in Ferrando Successis pro Infalibilite Romani Pontificis" (ivd. 1869). (F. P.)

Ballet, François, a French theologian of Paris, XI. — 11.

Ballantyne, James R, a minister in the Methodist Episcopal Church South, was born in Buncombe County, N. C., Nov. 29, 1836. He was converted in early life; received license to exhort in 1859; in 1860 was licensed to preach and admitted into the Holston Conference, and served in its active ranks till his death, Nov. 9, 1864. Mr. Ballantyne was a young man of much promise. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 63.

Ballantyne, John C, a minister in the Methodist Episcopal Church South, was born in Burke County, N. C., but the date is unrecorded. He embraced religion in 1860, and in 1863 entered the Virginia Conference. In 1873 he located, but again resumed the active work of the ministry in 1874, and continued faithful until old-age compelled him to retire, in 1827. He died in Livingston County, Mo., Jan. 15, 1848. Mr. Ballantyne was well versed in the Bible and an excellent man. See Minutes of Annual Conferences of the M. E. Church South, 1849, p. 281.

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

Ball-flower is an ornamental resembling a ball placed in a globular flower, the three petals of which form a cup around it. This ornament is usually found inserted in a hollow moulding, and is generally characteristic of the Decorated style of the 14th century; but it sometimes occurs, though rarely, in buildings of the 13th century, or Early English style, as in the west front of Salisbury Cathedral, where it is mixed with the tooth ornament. It is, however, rarely found in that style, and is an indication that the work is late. It is the prevailing ornament at Hereford Cathedral, in the south aisle of the nave of Gloucester Cathedral, and the west end of Grantham Church; in all these instances in pure Decorated work. A flower resembling this, except that it has four petals, is occasionally found in very late Norman work, but it is used with other flowers and ornaments, and not repeated on a long series, as in the Decorated style. A similar ornament is of frequent occurrence in the 12th century in the west of France. See Nich; RIB; WINDOW, etc.
BALLIZIN 322  BALSAMO

1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was inclined to adopt the Church of England, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1838 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, strict and faithful in administration. His sermons were exact and orderly in method, and accurate in language. See Minutes of the British Conference, 1868, p. 22.

BALLIZIN (βαλίζινος). The Council of Laodicea (can. 55) says, "Christians ought not at marriages βαλίζινος ὁ λυγρὸς—to use wanton balls or dancing—but dine or sup gravely, as becometh Christians." Some by the word βαλίζινος understand studying on cymbals and dancing to them; but the word denotes something more, viz. tossing the hands in a wanton and lascivious manner; and in that sense there was good reason to forbid it. The third Council of Toledo forbids it under the name of ballimathia (q. v.), which they interpret to be wanton dances joined with lascivious songs. The Council of Agde (can. 39) forbids the clergy to be present at such marriages where obscene love-songs were sung, or the motions of the body were used in dancing. The like canons occur in the Council of Leirida. See Bingham, Christ. Antiq. bk. xvi, ch. xi, § 15; bk. xxii, ch. v, § 8. See DANCING.

Ballois, Louis Blanche Thérèse Perrucard de, a French nun, founder of the Reformed Bernardines, was born in 1691 at the chateau of Vancle in Savoy. While very young she entered the convent of St. Catherine-sur-Arnon and undertook to refer under the direction of St. Francis of Sales. She introduced this new discipline at Saint-Jean-de-Maurienville, at Grenoble, at Seyssel, at Vienna, at Lyons, and in other monasteries. Her constitutions were approved at Rome in 1631. She died Dec. 14, 1668. Her religious works were published by P. Grossi of the Oratory (Paris, 1700). See Hoefer, Nouv. Biog. Générale, s. v.

Banora. See BANALUS.

Baliou, Honek, D.D., Jr., a Universalist minister, grand-nephew of Honek Baliou, Sr., the Universalist patriarch, was born at Hallifax, Vt., Oct. 18, 1796. In 1815 he became pastor at Stafford, Conn., and subsequently at Roxbury and Medford, Mass. In 1833 he became president of Tufts College, Somerville, Mass., and entered upon his duties in 1835. In 1822 he became one of the editors of the Universalist Magazine (now The Trumpet), and in 1832 assisted his uncle in establishing the Universalist Expositor (subsequently the Universalist Quarterly). He published, The Ancient History of Universalism (1829);—an edition of Sismondi's History of the Crusades (1835); and a Collection of Psalms and Hymns for the Use of Universalist Societies and Families (1837). He died at Somerville, May 27, 1861.

Ballin. See BANALUS.

Ballme, Henri de (not de Palmo), a learned French Franciscan, native of Belma (Dôle), died Feb. 29, 1499. He wrote a book on mystic theology, commencing with this saying, "Vie Sion lugent," which is attributed to St. Bonaventura, and is still to be found among his smaller works. This book formerly existed, under the title De Triplici Via ad Spondium, among the MSS. of the University of St. Victor of Paris. At the Pauline Library at Leipsic there are other mystic treatises bearing his name, which by their titles—De Imitazione Christi, De Compunctione, De Interna Consolatione—bear a resemblance to the works of Thomas à Kempis. See Hoefer, Nouv. Biog. Générale, s. v.

Balmer, Robert, D.D., a Scottish divine, was born in 1787. He became professor of systematic theology to the United Seccession Church, and died in 1844. He published Academical Lectures and Philosophical Disourses (Edinburgh, 1845). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Balmes, Abraham Ben-Meir (ben-Abraham ben-Moses ben-Chrischka) de, a Jewish physician, philosopher, and grammarian of Italy, was born at Lecci. He practiced medicine at Padua, and became professor of philosophy in the university there, both Jews and Christians attending his lectures. He died in 1291 or 1293. Being a lingus and man of letters, he translated the works of Averroes from the Arabic into Latin, which translations were collected in the edition of Averroes' Opera (Venice, 1542). At the request of the celebrated printer D. Bomberg, he wrote a very valuable and often-quoted Hebrew grammar, בִּירָת הַלְּבִּשׁ, in which he frequently opposed David Kimchi, and which was the Ewahmd among the Hebrew students. It was edited with a Latin translation and a treatise on the accents by Calo Calunymns (ibid. 1582). See Fürst, Bibl. Jud. 1, 82; De' Rossi, Dizionario Storico (Germ. transl.), p. 51; Kalisch, Hebrew Grammar, i, 34; Da Costa, Israel and the Gentiles, p. 485; Etheridge, Intro. to Heb. Lit., p. 451; Bashange, Histoire des Juifs (Taylor's transl.), p. 724; Gritz, Gesch. d. Juden, ix, 285; Jost, Gesch. d. Juden, u. s. Judenth., u. 1, 119; Dessauer, Gesch. d. Israeliten, p. 454. (B. P.)

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

Bamyle, Nicolas de, a Scottish clergyman, was clerk in the monastery of Arbroath, and afterwards parson of Arbroath until 1401. He was made master of a school at Clandesmar, and in 1307 was removed to the see of Dunblane. He probably died in 1319 or 1320. See Keith, Scottish Bishops, p. 174.

Balnaves, Henry, a Scottish Protestant, was born at Kirkcaldy, in Fife, in the reign of James V, probably in 1520, and educated at the University of St. Andrews. He completed his studies on the Continent, and on his return to Scotland entered the family of the earl of Arran, but was dismissed in 1542 for embracing the Protestant religion. In 1546 he was implicated in the murder of cardinal Beaton; and having taken refuge in the Castle of St. Andrews, which was afterwards compelled to surrender to the French, he was taken with the garrison to France. While confined at Rouen he wrote his work entitled Confession of Faith, but it was not published until 1584. He returned to Scotland about 1559, and, having joined the Congregation, was appointed one of the commissioners to treat with the duke of Norfolk on the part of queen Elizabeth. In 1563 he was made one of the lords of session, and was appointed a member of the General Assembly of the Church of Scotland, in 1564, to revise the Book of Discipline. He died at Edinburgh in 1579.

Balogh. See AOURA.

Balridge, Samuel, M.D., a Presbyterian minister, was born at Guilford, N. C. He was licensed by Abing- don Presbytery in 1802, and labored with much success within its bounds. He died Feb. 29, 1860. See Wilson, Presb. Hist., Almanac, 1861, p. 76.

Balsamo, Giustiòniano, an Italian theologian, was a native of Messina. He became canon and chorister of the cathedral of his native city, then commissary of the Inquisition in Sicily. He died in 1670. He wrote Discorsi sopra Favorita Lettera della S. Vergine (Messina, 1646). See Hoefer, Nouv. Biog. Générale, s. v.

Balsamo, Ignacio (1), a Jesuit, native of Messina, died in that place in 1659. He wrote, Lettera di Nostra Signora alla Città di Messina; Canzone (Messina, 1653);—Martirio de Santi Placido e Compagni; Canzone e Rime (Ibid. ed.).

He must not be confounded with Lorenzo Balsamo, a Sicilian poet, native of Palermo, and the author of the Canzoni Sacre and the Octaves, published in the

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

Balsamus, a mythological name among the Spanish Friscillianists according to Jerome (Barbolo). It is evidently Balsam-Samin, the “Lord of heaven,” a well-known divinity of the Phoenicians, Carthaginians, Moabites, etc. See Chwolson, Stecker, ii, 158 sq.

Balsemus (Bauseuse), Sr. (1.), a martyr, is the patron saint of Ramen, in Champagne. He died in the year 407, and his festival is kept Aug. 16.

Balsemus, Sr. (2.), a hermit, and nephew of St. Baslus, whose cell he occupied after his departure, and where he spending life he followed. He died on Aug. 15. See Baleet, Vies des Saints.

Balkah, Robert, an English Wesleyan minister, was born at Altrincham, Jan. 7, 1828. He entered the ministry in 1852, and died in the fulness of his strength at Kilburn, London, Nov. 21, 1877. Constitutionally prone to despondency, his spirits wore a tinge of sadness on account of the wickedness of his surroundings. He was never a despondent, prayer, and many were converted through his labors. He was a good man; pure in heart, of quick spiritual sensibilities, of large and loving sympathies, devout, reverent, prayerful. See Minutes of the British Conference, 1878, p. 24.

Baltzer, Sven, a Swedish theologian, was born in 1713. He studied at Uppsala, where he received his degree, and later became provost of the Cathedral of Wex-ild. He died Nov. 19, 1769. He wrote, among other works, För Frälsares Jesu Christi Historia (Weixil and Stockholm, 1755-60). See Hoefer, Nouv. Biog. Générale, s. v.

Balthasar, Augustin (1), a Lutheran theologian of Germany, was born at Anklam, in Pomerania, Sept. 25, 1632. He studied at Wittenberg, and died Nov. 20, 1689, as doctor and professor of theology at Greifswald, where he also presided at the consistory as general superintendent of Pomerania. He wrote, Sammlung einiger zur pommerischen Kirchen-Historie gehörigen Schriften (Greifswald, 1723);—Censura Confessionis Fidei Anno 1724 Berolinensis Edition (ibid.);—Demonstratio Veritatis et Divinae Originis Librorum Novi Test. ex Clemens Romani Testimonii (ibid. 1724);—Theses Theologicae ad Ductum Epitome Formulas Concordias (ibid. 1726);—Historia Creationis, Historia Doppie (ibid. Gen. Evangel. p. 1749);—Disp. I-IV., de Doctrina Polykarpi de Scriptura S., de Deo Trino, de Filio Dei, atque Ecclesia (ibid. 1731, 1738);—Die Lehre von der Menschwerdung Jesu Christi (ibid. 1792);—Disp. de Articula Fidei (ibid. 1740);—Disp. de Ecclesia (ibid. 1741);—Articula Formulas Concordiarum nos Aderta (ibid. 1745);—Disp. de Pecato Protoplastorum Primo (ibid. 1754);—Disp. de Fide Infundum Primum (ibid.), See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der Theol. Lit. i, 330, 807. (B. P.)

Balthazar, Adolf, a German Protestant theologian, was born May 16, 1817, at Berlin, where he studied theology, which he continued at Halle. In 1845 he came to the United States, and commenced his labors in the state of Missouri. In 1849 he was called as pastor of St. Paul’s at St. Louis, but in the following year went to St. Charles, where he labored for eight years, when he was appointed professor of theology in the German Theological Seminary at Ferrum Osage, Mo., which was founded by the German Evangelical Synod of the West. In 1866 he succeeded the Rev. Mr. Wall as president of the synod and occupied that position until his death, Jan. 28, 1877. Balthzer was a man of great energy and power, and a skillful and learned writer, and was the Evangelical Synod of North America, as it is now called, owes in part its growth. (B. P.)

Baltzer, Johann Baptist, one of the most prominent Roman Catholic theologians of Germany in the 19th century, was born July 16, 1803, at Andernach on the Rhine. He studied at Bonn under Hermes, graduating in 1827; was ordained as priest in 1829 at Cologne, made doctor of divinity in 1830, and appointed ordinary professor of law at Tübingen. He became a member of consistory, in 1846, canon, and in 1861 honorary doctor of philosophy of the Breslau faculty. His interest in the Hermeneutic, and afterwards in the Güntherian, controversy [see Hermes; Genther] was the cause of his being suspended in 1860 by the prince-bishop of Breslau; but he was afterwards reinstated by the government. He died Oct. 1, 1871, at Bonn. He wrote, Literatur des Sacramentum Doctorum de Conditione Moral, in qua Prima Homines ante Lopsum et post eundem Ficinat (Breslau, 1831);—Einweisung auf den Grundcharakter des heersystematischen Systems (Bonn, 1832);—Uber die Erstellung der Interventionen in der neuen Zeit im Protestantismus und im Katholischum hervorgetretenen Geschichten, etc. (ibid. 1833);—De Modo Propagationis Animarum in Genere Humano (ibid. ed.);—Beiträge zur Vermittlung eines richtigen Urteils über Katholischum und Protestantismus (Breslau, 1839, 1840);—Das christliche Seligkeits-Dogma, nach katholischem und protestant-
Bambaginoli, Grazioso, an Italian theologian, was born at Bologna. He was an ardent papist at the period in which the papal power began to decline, and was, with his father, banished in 1384. In his exile he wrote a moral poem entitled Trattata delle Virtù Morali, dedicated to Robert, king of Naples. A commentary upon this work at Geneva was attributed to him. He died before 1384. See Hoefer, Nouv. Biog. Générale, s. v.

Bambamer, Johann Peter, a Protestant theologian of Germany, was born at Magdeburg in 1722. For a number of years he preached at the Reformed Church in Berlin, and at Trinity Church there. In 1780 he was appointed court and garrison preacher at Potsdam, and died Sept. 4, 1804. Besides his own sermons, he published translations from the English, and thus introduced Hoaddly, Lowth, Benson, Anderson, Farmer, Entik, Watson, Knox, Gerard, and others to the German public. He also published the British Religious Magazine (1769-74, 4 vols.), and a Collection of Biographical and Literary Anecdotes. The formation of his Sammelbände, and literary Anecdotes of the berühmtesten grossbrittischen Gelehrten des XVIII. Jahrhunderts (1786-87, 2 vols.), See Döring, Die gelehrten Theologen Deutschlands, i, 41 sq.; Winer, Handbuch der Theol. Lit., i, 94, 137, 488, 453, 571; ii, 86. (B. F.)

Bamberger, Seligmman Baer, a Jewish rabbi of Germany, was born at Wiesenburg, near Kitzingen, in the year 1739. At the age of fourteen, he went to a Fürth to attend the Talmudical lectures there. In 1840 he was appointed to the rabbinate at Wurtzburg, where he became the centre of orthodox Judaism. In 1864 he founded a seminary for Jewish teachers, and had, besides, a school in which he lectured on Talmudical topics. He died Oct. 13, 1878. Bamberger exerted a great influence in the congregations belonging to his superintendency. He also published some works pertaining to Jewish ritualism, which are mentioned in Lippe’s Bibel und Schrift, 558, and Bibliographisches Lexicon der gesammten jüdischen Literatur der Gegenwart (Vienna, 1879), s. v. (B. F.)

Bambino, Giacomo, an Italian painter, was born at Ferrara about 1460, and was a scholar of Domenico Morone. He painted historical subjects, chiefly for the convents and churches of Ferrara, the principal of which are the three altar-pieces in the cathedral representing The Annunciation, The Flight into Egypt, and The Conversion of St. Paul. He died in 1522.

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

Bamford, George W., a Methodist Episcopal minister, was born in Vermillion County, Ind., March 25, 1854. He experienced a religious conversion and received license to preach in 1851, and in 1854 was admitted into the Iowa Conference, in which he worked diligent-
ly until his decease, April 18, 1871. Mr. Bamford was blameless in life and successful in his ministry. See Minutes of Annual Conference, 1871, p. 289.

Bamford, Stephen, a Methodist preacher in the British provinces, was born near Nottingham, England, in 1804. In his youth he entered the 27th Regiment of Foot, was with the duke of York in Holland in 1793, and assisted in quelling the great rebellion in Ireland in 1798. He was converted while there, and soon became a zealous local preacher. In 1804 he came with his regiment to Halifax, N. S. In 1806 he entered the ministry and for eighty years travelled and preached with great success in the maritime provinces. In 1810 he was ordained by bishop Asbury; in 1836 he attended the Wesleyan Conference in Birmingham, England, and on returning assumed a supernumerary relation in St. John, N. B. He subsequently removed to Digby, N. S., where he died, Aug. 14, 1848. Bamford's preaching was unique in its expression of thought, aptness in illustration, and religious quaintness; powerful in its sweetness, union, and pathetic appeal. He was greatly beloved for his many excellences of character, and his labors did much to establish Methodism in the provinces. See Burt, in (Lond.) West. Methodist Magazine, vol. 1; Hestius, Memorials of Wesleyan Preachers in Eastern British America (Halifax, 1872), p. 13; Minutes of the British Wesleyan Conference (of which Bamford was a member, 1849) (8vo ed.), p. 179; Conney, Autobiography of a Wesleyan Missionary (Montreal, 1850), p. 241, 249-251; Spensley, Church and Methodist in Eastern British America (Halifax, 1877), i, 400.

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

Bampfield (or Bampfylde), Francis, an English Baptist minister, was born at Portonion, Devonshire, about the year 1610, being descended from an ancient and honorable family. His parents having consecrated him to the work of the Christian ministry, he was sent, at the age of sixteen, to Waldham College, Oxford, where he took the degree of A.M. in 1636. Soon after leaving the university, he received orders in the Established Church, and was appointed to a living in Dorsetshire. Here he performed most faithfully his duties as a minister, spending a small annuity of his own in works of Christian charity among his parishioners. On the breaking-out of the civil war in England, he was an open, avowed loyalist as well as a zealous conformist. Such was the zeal he displayed that he was appointed a prebendary in the Cathedral of Exeter, entering upon the duties of his office May 15, 1647. He was not blind, however, to the fact that a great reform needed to be effected in the Church of England; and, as a conscientious minister, he set himself to do what he could to bring it about. The trouble and persecution which he encountered resulted in his enlisting himself on the side of the Parliament. In 1655 he became a minister of the parish in Sherborne. The passage of the Uniformity Act, with the conditions of which he was altogether dissatisfied, was the occasion of his resigning his position. He now was expelled to the persecuting spirit of the times, which assailed him with great virulence. For eight years he was imprisoned in Dorchester jail. In his confinement he preached almost every day, and his labors were signalized by his fellow-prisoners. Being discharged in 1657, he resumed his preaching, and was again imprisoned for a few months. He was expelled from his town in 1662; and in 1664, he was avowed Baptist. For several years he preached in London, where he experienced all kinds of annoyance in his work. At length he was committed to Newgate, and, after undergoing many indignities, he died in consequence of the hardships to which he had been subjected, Feb. 16, 1684. His biographer says that "he was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist he lost much of his reputation among his former friends, but preserved his integrity to the last." Among his published writings were the following: Judgment for Observation of the Jewish Sabbath, with Mr. Ben's Answer (London, 1672):—All in One; All Useful Sciences and Profitable Arts, in One Book of John, Ezekiel (ibid. 1677, 2 pts.):—Historical Declaration of the Life of Shin Asher (ibid. 1681, fol.:)—Grammatical Opening of Some Hebrew Words in the Bible (1684). See Haynes, Baptist Cyclop. i, 50, 54; Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. C. S.)

Bampton, John, an English Carmelite, lived about 1441. He was a humble scholar, and wrote Lectures Scholastica in Theologie, etc.

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

Banban. In Irish hagiography there are several Banbans given. (1) Two of these are probably the same person, Banban the Wise, attached to separate days, May 1 and 9. Colgan (Tr. Thum. p. 176) is of the opinion that the Banbanaun to whom St. Patrick committed the Domnach Mor, or large basilica in Magh-Sleach, was Banban the Wise. He also supposes him to have been a son of Richella, sister of St. Patrick. In Tr. Thum. he is called presbyter, but at May 1 the Mart. Tallaght calls him bishop. (2) Bishop of Leitighim, commemorated Nov. 26; the abbot of Ciseadha (Clane, County Kildare), who died A.D. 777. (3) Another bishop, put by Mart. Doneg., etc., on Dec. 3.

Bancel, Louis, a French theologian of the Dominican Order, was of Valence, in Dauphiny, and first occupied the chair of theology of St. Thomas, founded in 1654, in the University of Avignon, by D. de Marinis. He acquired a high degree of skill in the performance of these functions, and was several times elected dean of the doctors in theology of Avignon. He died Dec. 22, 1685. He wrote, Moralis D. Thome Doctoris Angelici, Ordinis Predicatorum ex omnibus textis Operibus, exacte Deprompta, with additions;—in particular, Opusculum de Castitatis (Avignon, 1647);—Brevis Universe Theologiae term Moralis quam Scholastico Cursus in Gratissim Studiunum edita juzeta Inconsulta Tutiissimae Doctoris Angelici D. Thome Dogmatia:—Traité de la Chasteté, in 3 pts.:-Traité de la Vérité de la seule Religion Catholique et Romaine. These last two works are found in MS. in the collection of the order at Avignon. See Hoefer, Nouv. Biog. Générale, s. v.

Banchi, Serafino, an Italian Dominican, was born at Florence near the middle of the 16th century. A protegé of Catherine de' Medici, he went to France while very young, and this was his adopted country. In 1593 he denounced the project of Barrière of assassinating Henry IV, and refused the ambassador of Angoulême a deed of his trial in 1625. He wrote, Apologie contre les Jugemens Téméraires de ceux qui ont pensé servir la Religion en faisant assassiner le Roi de France (Paris, 1596). See Hoefer, Nouv. Biog. Générale, s. v.

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

Bancor, Peter van der, a Flemish engraver, was born at Paris in 1549, and acquired eminence under Francis de Poilly. In 1674 he visited England, and engraved many portraits of distinguished persons intimately connected with English history. He died in 1697. The following are some of his principal religious prints: *The Virgin and Infant with Elizabeth and St. John and Christ Praying on the Mountain*.

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

Band (figuratively used). Government and laws are bands that restrain from sin and draw into the path of righteousness (Psa. ii, 3; Jer. v. 5). Slavery, distress, fear, and perplexity are called bands because they restrain liberty, and create irritation (Lev. xxvii, 13; Ezek. xxxiv, 27; Psa. xxviii, 52). Sinful customs or meretricious allurements are bands; they ensnare, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be iron (Isa. lvii, 6; Ecclus. vii, 26). The wicked often “have no bands in their death;” that is, they frequently die without any peculiar distress, fear, or perplexity, such as might be expected to stamp their real character and condition on the verge of their future woe (Psa. lixii, 4; Ecclus. vii, 15; ix, 2). Faith and love are bands which unite and fasten every believer to Christ, and to the whole body of his holy people (Col. ii. 19). The authority, arguments, instances, and influence of divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in Hos. xi, 4 by “the bands of a man.”

Band, in architectura, is a flat, face or fascia, a square moulding, or a continuous tablet or series of ornaments, etc., encircling a building or continued along a wall. Bands of panelling on the outer surface of the walls are very usual in rich work of the Perpendicular style, especially on the lower part of a tower, and sometimes higher up between the stories also, as in the rich Somersetshire tower, and in Northamptonshire and Oxfordshire, and, indeed, wherever rich churches of this style are found. This kind of ornament is, however, used in the earlier styles also, though less frequently. See also a good illustration from Telertoft Church under PERPENDICULAR STYLE. Band is a name for the moulding or suite of mouldings which encircles the pillars and small shafts in Gothic architecture, the use of which was most prevalent in the Early English style. Bands of this description are not unfrequently met with in late Roman work, but they show that it is verging towards the succeeding style; they are also occasionally to be found in early Decorated work. When the shafts are long they are often encircled by several bands at equal distances apart between the cap and base. See TABLET.

Bandage, Nuns', is the linen band which nuns wear over their foreheads to signify that they have closed their eyes to all worldly objects. See Nun.

Bandaya (Sanct. a person entitled to reverence), the name given to the priests of Nepal. They are divided in that country into four orders: biskor, or mendicants; trandaka, or readers; chandaka, or scantily robed; and arkoute or arkuta, adepts.

Bandel, Joseph Anton von, a German theologian, was chamberlain of the two princes, Louis and Frederick of Wurtemberg, and died June 7, 1771. He wrote numerous works of controversy stamped with a certain violence, among which we cite, *Katholischen Rechsprüfung über den Glaubens-Dezeer* (1752) — *Convivium utriusque Medici ad Justiam Fambrionem, de Statu Ecclesiae et Postestate Papa aeger- rine Fruecitantium* (1764). See Hoefer, Nouv. Biog. Générale, s. v.

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

Bandello, Vittorio d., an Italian Dominican, was born in 1435 at Castel Nuovo. He studied at Bologna, became professor of theology, and in 1501 general of his order. He was one of the most violent adversaries of the immaculate conception of the Virgin, and treated the Franciscans who defended the doctrine as impious, ignorant heretics, until Sextus IV, by his bill of 1483, favored the belief of the Franciscans. Bandello died at Atome, Calabria, Aug. 27, 1506. He wrote, *Libellus Recolocatoris de Veritate Conceptioh B. Marie Virginis* (Milan, 1749), a work refuted by a friar named Luigi della Torre:— *Tractatus de Singulare Puritate et Pragmatica Conceptioh Salvatoris* (Bologna, 1841). See Hoefer, Nouv. Biog. Générale, s. v.

Bandemundius, a monk of the monastery of Elto (St. Amant, Bremen, about 690), was a disciple of the sainted bishop of Maastricht, St. Amand (died 679), and wrote his life, which is to be found in Surius, and also in Bollandus under Feb. 6, as well as Mabillon, *Hist. Ord. Benedict. ii. 709* (Cave, Hist. Lit. i. 597).

Bandiera, Dominichino, an Italian theologian, a native of Modena, lived in the early half of the 17th century. He became apostolic prothonotary and professor of ethics at the Sapienza of Rome. He wrote, *De
BANG

Bang, Johann Otto, a Danish theologian, was born Sept. 9, 1712, at Hillerød. He was professor at the University of Copenhagen, and died about 1780. He wrote, Disputatio Logicae esse Liniwm Judicis (Copenhagen, 1734); De Tuttinum Explicatione Matth. (ibid. 1738); Introductio in Ep. Jude (ibid. 1752). See Hoefer, Nouv. Biog. Générale, s. v.

Bang, Niels, a Danish theologian and historian, was born Aug. 3, 1614. He became bishop in 1683, and died in 1676. He wrote Orauto de Historia Graecia (1688), and Hoefer, Nouv. Biog. Générale, s. v.

Bangen, Johann Heinrich, a Roman Catholic theologian and juris of Germany, was born at Rheda in 1823; was made a priest in 1849; in 1856 was appointed ecclesiastical counsellor and defender matrimonii et promotor facialis, and in 1862 cathedral dean. He died Oct. 31, 1865, at Tivoli, near Rome. He wrote, Die römische Curie, ihre gegenwärtige Zusammensetzung und ihre Kreisregierung, and the Abhandlung de de Sponsalibus et Matrimonio (ibid. 1858–60). See Zuchold, Bibli. Theol. I, 68; Literarischer Handwörterbuch der katholischen Deutschlands, 1866, col. 80. (B. P.)

Banghart, George, a Methodist Episcopcal minister, was born near Bridgeville, N. J., March 10, 1782. He experienced religion in his youth, received license to preach in 1810, and in 1812 entered the Philadelphia Conference. In 1837 he became a member of the newly formed New Jersey Conference, and in 1856, on the division of the conference, he fell into the Newark Conference, in whose active ranks he served till about 1861, when he became superannuated. He died Feb. 9, 1870. As a preacher, Mr. Banghart was earnest and pathetic, as a pastor, patient and sympathetic. See Minutes of Annual Conferences, 1867, p. 70.

Bangius, Thomas, a Lutheran theologian of Denmark, was born at Flemos, Feb. 16, 1600. He studied at Copenhagen, where in 1631 he was appointed professor of Hebrew. In 1653 he was made doctor of theology, and died Oct. 27, 1661. He wrote, Observationes Philologicæ: Exercitatio Octo Literarum Antiquitatum; and the Grammatica latina de Hui Linguarum saxa Ergasia et Vindicta quorundam Dictorum S. Scripturae. – De Nephiilimis Gigantibus: – Hermes Pan Hēbraicus, quo Vicius Absoluti Hebr. Lexicographi Exemplar Promotur (Hafni. 1641). See Witte, Memoria Theologorum; Vinding, Academia Hafniensis; Bartholin, De Bibliis; Baylé, Dictionary; La rique et Critique; Jülicher, Altpreußischen Geschichten-Lehrbuch, a. v.; Steinschneider, Bibli. Handbuch, a. v. (B. P.)

Bangor Use, in ecclesiastical phraseology, is (1) Ancient rites, according to the use of the Church of Bangor; (2) A form for celebrating holy communion, substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed; only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor pontifical is preserved in the cathedral library there.

Bangs, Herman, a Methodist Episcopal minister, was born in Fairfield, Conn., in April, 1790. He professed conversion at the age of ten, but having no encouragement, soon went back into sin and folly; was converted at the age of eighteen; soon after received license to preach, and in 1815 entered the New York Conference. He was fifty-four consecutive years in the active ministry—thirty-three in the pastorate, three as agent of Wesleyan University, and eighteen as presiding elder. Almost his entire life was spent in and about New York city and New Haven. He died Nov. 2, 1869. Mr. Bangs excelled as a preacher. He was eminently original and practical. His sermons were always new

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

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

Bane, Claudius de, a French theologian, was first brought before the public in the religious reformation. He embraced Catholicism, and then became counsellor of the presidial of Nimes, whose functions he performed for more than forty years. He died in 1658. He wrote L'Écriture Abandonnée par les Ministres de la Religion Prétendue Rénorée, a posthumous work published in 1658. See Hoefer, Nouv. Biog. Générale, s. v.

Bane, John, an English Baptist minister, was born at Ayle, near Great Yarmouth, Norfolk. In his youth he followed the sea, and was a taken prisoner of war by the French and confined at Arras for upwards of five years. While in prison he became a Christian. After his liberation in 1814, he returned to England, and subsequently entered the ministry, and was settled at Aylsham, Norfolk. Here he remained for twenty-nine years, and then removed from Yarmouth, to Downham, in the same county, and was pastor eight years. His last settlement was at Malton, Yorkshire, where he died, Aug. 29, 1855. See (Lond.) Baptist Handbook, 1856, p. 44. (J. C. S.)

Banes, Domingo, a Spanish theologian, was born at Valladolid in 1527. He studied at Salamanca, entered the Order of the Preaching Friars, and taught theology at Avila, at Alcalá de Henares, at Valladolid, and at Salamanca. He died at Medina del Campo, Nov. 1, 1604. He wrote, De Generatione et Corruptione, sive in Archetypum Auctoritatis Libros Compendium et Quaestionum (Salamanca, 1585; Cologne, 1614); – Relectio de Morti et Augmento Charitatis (Salamanca, 1590); – In Aristotelis Dialecticam: – Institutiones Minoria Dialecticae, hoc est Summulae (Cologne, 1618); – Commentaria Scholastica in Primas Partem Sermone S. Thomae, nec non in Sententiam, etc. (Salamanca, 1584–94; Venice, 1602; Douay, 1614–16). See Hoefer, Nouv. Biog. Générale, s. v.

Bandeel, James, an English Wesleyan missionary, was born at Devonport in 1812. He entered the ministry in 1839, labored two years in England and thirty-six in the West Indies, much esteemed and beloved, and died in St. Martin's, July 31, 1876. See Minutes of the British Conference, 1875, p. 85.
and short. He had no superior as a pastor; was sociable, sympathizing, and solicitous. There was a perpetual sunshine in his home. See Minutes of Annual Conferences, 1870, p. 104; Simpson, Cyclop. of Methodism, s. v.

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

Banga, William H., a Methodist Episcopal minister, and nephew of Dr. Nathan and Heman Banga, was born in 1806. He was converted at fifteen, preached without license while yet a probationer, and was appointed class-leader at seventeen. After a few years of activity in business pursuits, he joined the New York Conference in 1837, and was ordained deacon in 1841. His successive appointments were Bedford, Cortland, Westport, New Milford, Weston, and Westport circuits, Mount Pleasant, Erected, East Villers, Vernon, and East Chester, Patchogue, Greenport, Glen Cove, Bridgehampton, Cutchogue and Mattituck, North New York, Mianus and Pound Ridge, and Upper New Rochelle. He died suddenly at Ocean Grove, N. J., Oct. 5, 1880. During thirty-nine years of active work, he preached more than 11,000 sermons and received 3000 converts into the Church. He never took a week's vacation during the thirty-nine years; forty-one conference roll-calls never noted an absence, and during the whole period of two thousand and twenty-eight Sundays he only lost eighteen from all causes. See Minutes of Annual Conferences, 1881.

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

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

Banker, in liturgical phraseology, is (1) a covering for a bench; (2) hangings of cloth; (3) the side-curtains of an altar.

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

Bankputis was the god of the sea among the ancient Prussians; the wave-forming; the agitator of the waves.

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

Banks, David F., a Protestant Episcopal clergyman of the diocese of New York, was elected rector of St. Luke's Church, Nashua, N. H., in 1861; in 1864 he was rector of Christ Church, Norwich, Conn.; and in the following year Grace Church at Yantic was added to his charge. He resided in Yantic until 1875, when he was appointed rector of St. Paul's, N. Y., as rector of St. Paul's Church; in 1877 he went to Fairfield, Conn., where he died suddenly, Aug. 29, 1878, aged forty years. See Prot. Episc. Almanac, 1879, p. 168.

Banks, Edward, an English Wesleyan minister, commenced his ministry in 1868, and died Nov. 9, 1893, aged fifty. He was a zealous and pious man, and many were converted under his ministry. See Minutes of the British Conference, 1894.

Banks, John (1), a minister of the Society of Friends, was born in Sunderland, Cumberland Co., England, in June, 1837. He became a Christian at the age of sixteen, and at the age of twenty-two was recognised as a minister. He entered at once upon that life of suffering for conscience's sake so common among Friends in the period in which he lived. At one time he says his associates in prison, where he was thrust because he would not pay certain fees, were "a Bedlamian and four with him for theft, two notorious thieves, two moss-troopers for stealing cattle, and a woman for murdering her child." For several years he travelled extensively through Great Britain and Ireland. A full account of his different journeys, together with a large number of his letters written to his wife and others, may be found in his Memoirs. He has also left an account of a long imprisonment of nearly seven years which he endured in the city of Carlisle (1864-91). The last years of his life he spent in Somerset. His death took place Aug. 6, 1710. Several of his epistles and other papers may be found in The Friends' Library, ii, 1-68. (J. C. S.)

Banks, John (2), D.D., an Associate minister, was born in Stirling, Scotland, about 1763, and was educated in his native country. He was for some time a minister in the Presbytery of Edinburgh, but resigned his charge and entered into commerce in 1786, and afterwards devoted some time to the Associate Congregation in New York city, and declined a call from that body in 1788. He was installed as pastor at Cambridge, N. Y., in September, 1799. Here he remained until June, 1802, when he became pastor at Florida, N. Y. He remained in this devoted fourteen years, during which time he gave private instruction to boys and young men. In 1816 he removed to Philadelphia as permanent supply, and soon after opened a select school for instruction in Latin and Greek. Afterwards he took charge of the grammar-school connected with the university, and taught several pupils Hebrew. In 1818 he was installed as pastor of the congregation which he had served as supply for two years. In May, 1820, he was elected professor of theology in the Eastern Theological Seminary at Philadelphia. He continued to discharge the duties of his professorship and parsonate until his death, April 10, 1826. See Sprague, Annals of the Amer. Pul- pit, LX, iii, 22.

Banks, Joseph, a minister of the Associate Church, son of Dr. John Banks, was born at Florida, N. Y., July 27, 1806. He graduated at the University of Pennsylvania in 1823, and was a student of theology under his father at the time of the latter's death, in 1826. He was licensed by the Associate Presbytery of Philadelphia, Oct. 1, 1826, and shortly after went South, and was ordained Oct. 15, 1831, by the Associate Presbytery of Carolina as pastor of Bethany and Sardis churches, S. C., and Fisgah and Cobb Creek, N. C. He subsequently
settled in the congregations of Northfield, Stow, and Springfield, O.; but, in consequence of feeble health, resigned his charge and accepted another in the Western Pennsylvania, at Allegheny City. He was appointed missionary to the island of Trinidad, July 27, 1843, and labored in that field for eight years. On his return in 1851 he established a seminomous paper entitled The Friend of Missions. He died at his residence in Mercer, Pa., April 14, 1860. See Sprague, Annals of the Amer. Pulp. IX, iii, 53.

Banks, Matthew, an English Wesleyan minister, was born at Rotherham, Feb. 23, 1798. He was converted in early life, entered into revival work with great zeal, received his first appointment to Antigua, W. I., in 1826, and soon saw a great revival on that island characterized by extraordinary scenes. He returned to England in 1837, retired from the ministry at the age of forty-five, 1850, and died at Bridlington, June 15, 1878. Mr. Banks was quick and decisive in action, independent in judgment, and an original thinker. His preaching was earnest, fervently Protestant, and was successful in awakening sinners. See Minutes of the British Conferences, 1878, p. 45.

Banks, Robert, an Irish Wesleyan minister, was converted when twenty-one, and soon began to be very active in preaching throughout the counties of Wicklow and Wexford. He began his regular ministry in 1792, became a supernumerary at Athy, or Carlow (Hill, Alphab. Arrangem. [1846]), in 1824, and died at Carlow, April 24, 1855, in the eighty-ninth year of his age. In 1817 as a minister, he walked before his house with a perfect heart.” See Minutes of the British Conference, 1855.

Banksen, James, a Methodist Episcopal minister, was born in Oglethorpe County, Ga., Jan. 18, 1796. He was taught to know the Scriptures from his infancy; emigrated with his parents at the age of eight to Illinois; has a very imperfect English education; but, embracing religion, in 1813, he applied himself earnestly to reading and study, and became a good scholar. In 1818 he entered the Illinois Conference, and labored diligently on its frontier circuits until his death, Sept. 4, 1831. See Minutes of Annual Conferences, 1830, p. 214.

Bannard, John, a Methodist Episcopal minister, was born in Yorkshire, Eng., Jan. 30, 1800. He was converted in his nineteenth year; graduated at Union College in 1846; taught during several subsequent years in Jonesville Academy, and in 1850 united with the Troy Conference, which he served till his decease, May 11, 1858. Mr. Bannard was amiable, humble, devoted, and an able elder. See Minutes of Annual Conferences, 1854, p. 374.

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

Banners in church and processions were adopted from Constantine’s use of the labarum—the cross-banners XI.—11—

— which was carried in the van of his army. They were used to commemorate the Easter victory of our Lord. The sacramental character and Church triumphant character of banners, as a relic of the Hebrew words forming the text Exod. xvi, 11. The emperor Heraclius in 621 took a picture of the cross to battle in his war with Persia, and carried, the cross on his shoulders up Calvary as an act of thanksgiving, which was the origin of the festival of the Exaltation of the Holy Cross. Instances of banners in England are those of two guthfanes, war-vanes or standards, which were given by bishop Lofric to Exeter Cathedral. But St. Augustine before this had entered the gates of Canterbury with a banner of the cross carried before his procession, singing a litany. The banner of St. Cuthbert was of white cloth embellished with the same cross as the same one contained in the centre St. Cuthbert’s corporal cloth. It was fringed with red silk and gold, and had three silver bells attached to it. It was of great weight, and five men assisted the bearer when it was carried in procession. Pope Gregory III sent a banner which he had blessed to the King of France; Pope Adrian II one to Charlemagne; and Alexander II sent another to William of Normandy for his invasion of England. Philip II of France also received a papal banner. King Henry V carried a cross-banner in his expedition against the Lollards; and in the rising of the North in 1570 the king’s banner embodied the three crosses, the five wounds, a chalice, and a cross, with the legend In hoc signo vives (“thou shalt conquer by this sign”). The banners of St. John of Beverley, St. Peter of York, and St. Wilfrid of Ripon were carried on a sacred car, crowned with a cross, by archbishop Thurstan in 1198, at the battle of the Standard, or Norhallerios, an imitation of the carovici invented by Eribert, archbishop of Milan, in 1083; and beneath the banner of St. John, carried by a priest, Edward I fought against the Scots. Henry II carried the banner of St. Edmund of Bury to the battle of Fornham, Oct. 16, 1672. Round the shrine of St. Cuthbert at Durham the banners of the king of Scotland, lord Neville, and other noblemen were placed as ornaments and acts of homage. The earl of Surrey borrowed St. Cuthbert’s banner (which was carried at Flodden), and, as Skelton says, that of St. William of York in his Scottish campaign. Ferdinand and Isabella chased the Moors out of Granada, led by the cross-banners. The banners of Burgundy and Edward IV were beneath the banners of St. Edmund the Confessor and St. George. In later days captured flags were suspended round the dome of St. Paul’s, and the banners of the Bath and St. George at Westminster and Windsor. Henry VII offered the banner of St. George at St. Paul’s after his elevation to the throne. The banner of St. Denis was always carried before the kings of France in battle, as by Philip le Bel and Louis le Gros; and regimental colors invariably receive benediction by a priest before their presentation. Pope Pius V in 1568 “baptized” the flag of Alva’s label, or standard, by the name of Margaret. After the Reformation in England, Cartwright mentions “bells and banners in rogations, the priest in his surplice saying gospels and making crosses.” In parish processions banners are still carried in front of choirs at Peterborough, Southwell, and other places. At Salisbury, before the Reformation, three large banners were carried on Ascension-day—two in the midst, of the cross, and one in advance, representing the Lion of Judah; while in the rear was his trophy, the image of a dragon. At Canterbury they included the arms of noble benefactors. In some places till recently a lingering relic of banners might be seen: a banner suspended on a pole which was carried at the perambulation of parishes. Casalius says the procession resembles a celestial host rejoicing in the triumph of Christ, and displaying the sign of the cross and banners to the discomfiture of the powers of the air. And Cranmer said, “We follow His banner as Christ’s soldiers, servants, and men of war.
for the remembrance of him, declaring our proneness and readiness in all things to follow and serve him—a thought which beautifully harmonizes with the admo-
nition at holy baptism, that we should serve under Christ's banner, and fight manfully against his enemies, continuing his faithful soldiers and servants unto our lives' end (Psa. xx. 5). Banners were used at wed-
ddings and funerals; the lesser guilds borrowed those of the pe-
ple to church chansons, and the greater ones to the length and
simplicity. Spurious forms of the Privilegium extend it to the election of bishops and to the whole of Saxoo England.

II. Held A.D. 798, if at all; said to have been under Kenuulf, King (not of Kent, but) of Mercia, and arch-
iejs at the bishop Aethelnothe, with two bishops (two lists, both spurious), abbots, and an archdeacon; and to have prohibited lay interference with churches and monasteries, in compli-
cance with a mandate of pope Leo III. The decree, however, is verbatim that of the (genuine) Council of Clovesho of A.D. 805, from which also one of the lists of bishops is partly taken. The copy at Canterbury, however, has no signatures.

Bapte, from Brian, to eosach, a name formerly ap-
pplied to the priests of the Thracic goddess Cotya, or Cotytta, and was derived from them in their festivals of washing in tepid water. But-
mann, however, in his Mykologi does not deny that the name Bapte was applied to the priests referred to. See Cotya.

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

Baptism of Desire (baptismus flaminis) is a phrase used for the desire experienced by an unbaptized person living in a heathen country or beyond the influence of the Visio-
ble Church to receive the sacrament of baptism, which desire, with a sincere intention and hearty repentence, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism—baptismus flaminis.

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

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

"In studying the statements made by the early fathers upon baptism, we find not so much a distinct and definite doctrine as groupings towards a doctrine, and it is not until we come to St. Augustine that we can find any strict and systematic presentation of the magical effets of the sacrament, and at other times explain its result in metaphors. Thus Pope Gregory the Great says, 'Our life is sanctified by water; ' while Tertul-
lian expressly declares, 'Animis non lavatione sed respon-
sione sanctificatur.' With this, St. Augustine avoided the abundant use of metaphorical language by the Greek fathers, and the want of a strictly theological terminology prevented the use of the word baptism like the precise doctrinal statements which became familiar in the Western Church; while the prevalence of curious Greek physical speculations, which taught the power of certain words to work good or evil, and the accustomed custom of speaking with and distorted ideas about the effects of water in baptism. In St. Augustine, the great theologian of the Western Church who first gave expression to the dogmatic statements about the nature and meaning of baptism. The real difficulty to be explained was the connection between the outward rite and the inward spiritual change; or, to put it more precisely, the relation between the word used and the effect, which is the word alone can regenerate. The Greek theologians had shrink-
ed rather than faced the difficulty, and used terms at one time exaggerating the magical value of the element, at
another insisting on the purely ethical and spiritual nature of the rite; but they never attempted to show in what sense the external rite is an indication of the inward change of heart. It is true that one or two theologians have been insistent on the antithesis, but this was more apparent than real; for the theology of the Greek Church in this, as in most other doctrines, is determined by the tendency to represent regeneration and kindred doctrines much more as a species of chemical change of nature than as a change in the soul. Augustinians stood strongly on the distinction between the sacrament itself and what he called the 'res sacramenti'—between the inward and external signs, and they adhered to the doctrine that only the soul is regenerate by baptism. Augustine became the founder of both the modern Roman Catholic and the modern Protestant views. Among the latter, however, it is not difficult for the orthodox Protestant to subscribe to most of Augustine's positions, and to be inwardly convinced by the strong, and not on the uselessness of the external sign with the inward blessing of the Spirit. But in this doctrine, as in most of the doctrine of baptism, Augustine interfered to make practically inoperative his more spiritual views of baptism. The Church, Augustine thought, was the body of Christ; and that in a peculiarly external and physical way, and just as the soul of man cannot, so far as we know, exert any influence save and through the body, so the Spirit of Christ dispenses his graces and regenerating influences only through the body of Christ, i.e. the Church. But the Church, Augustine thought, was in a variable spiritual condition. It was the visible kingdom of God, the visible 'civitas Dei' in perpetuo regenerata versus, and the Church, and the right and possibility of participating in the spiritual benefits which members of the Church can alone enjoy. And therefore he was not at all surprised by the entrance of this into the visible kingdom. Thus, while Augustine in theory always laid greatest stress upon the work of the Holy Spirit itself, the mystical body of Christ, he practically gave the impetus to that view of the sacrament which made the external rite of primary importance. It was the Holy Spirit who was to impart spiritual life to the children of God. But the one way by which the benefits of this Spirit could be shared was in the first place through the visible Church. Baptism was the only necessary medium of salvation, and all who were baptized were saved. In this he was agreeable, while recognizing the spiritual nature of the sacrament, held views about the importance of the rite which were as strong as those of any Greek theologian. The importance of the external rite, according to Greek doctrines and the maxims of pagan philosophy about the creative power of the element of water. Of course such a doctrine of the importance of the baptism with water had to be modified to some extent. There were cases of Christian martyrs who had never been baptized, and yet had confessed Christ, and died to confess him; for theirs the idea of a baptism of blood was brought forward; they were baptized not with water, but in their own blood. And the same desire to widen the circle of the baptized led the way to the recognition of the baptism of heretics, laymen, and others. It was the doctrine of baptism which was developed by the schoolmen, and which now is the substance of modern Roman Catholic theology. The schoolmen, whose theology was dominated by the Augustinian conception of the Church, simply took over, and made somewhat more mechanical use of what Augustine's doctrine was enabled to give the doctrine a more precise and definite shape by accommodating it to the terms of the Aristotelian logic. They began distinguishing between the matter and the form of baptism. Had Augustine had this distinction before him, he would probably have called the water the matter, and the act of the Holy Spirit the form which verified and gave shape to the matter; but the thought of the schoolmen was more me- mechanical, the magical idea of the sacrament came much more into prominence, and the spiritual and ethical fell more into the background. And so it was, while water was the materia sacramentui, the forma sacramenti was the words of the rite—'I baptize thee,' etc., etc. The external rite was the instrument of the external rite, and the work of the Holy Spirit, which Augustine had clearly before him in theory at least, was driven back into the background. As a result, what was inseparably connected with the performance of the rite that the external ceremony was held to be the final, the warrant of true inward spiritual power and reality: and it was held that in baptism grace was conferred ex orae operato. The actual benefits which were supposed to be secured by baptism (original sin, and forgiveness of it and all sins committed up to the time of baptism, and the implanting of a new spiritual life) were supposed to come by a deadly sin. The eschatological doctrine of baptism is the doctrine of the Roman Catholic Church, and the re- statement of its doctrine by Mohler and Jesuit theologians on the other, do not do more than give a poetical coloring to the doctrine, or bring out more thoroughly the magical and mechanical nature of the rite.

Baptismarium, the medieval title of a service-book containing the ritual used in administering baptism.

Baptismia (βαπτισμίας) and Baptismos (βαπτισμός), Greek terms for godmother and godfather respectively.

Baptism, Register of. Such record was first ordered to be kept by the injunctions of Cromwell in 1536, and the regulation was renewed by Canon 70 of the Synod of London, 1602-3, which orders "min-isters and registrars, captains of churchings, weddings, and burials," the said register to be kept in "a sure coffer with three locks and keys." In the Church of Rome the baptismal register is directed to be kept in the sacristy, and the register of each baptism ought to be signed by the father, if present, and by the spon- sors. In most modern churches similar records are required.

Baptist, Edward, D.D., a Baptist minister, was born in Mecklenburg County, Va., May 12, 1739, and was a graduate of Hampden Sidney College. Changing his relations from the Presbyterian Church, which he joined at the age of eighteen, he became a Baptist, and was ordained in 1815 and settled in Powhatan County. Dr. Baptist occupied a very prominent position in the movement in Virginia in winning persons to active part in promoting its interests in the state. In 1835 he removed to Marengo County, Ala., and was for many years pastor of a Church in Uniontown. He was a somewhat prolific writer, contributing many ar- ticles to the Richmond Religious Herald, etc. He died March 81, 1863. See Baptist Encyclopedia, p. 72. (J. C. S.)

Baptista (Battista) di Ferrara, named Panatius, an Italian missionary of the Order of Carmelites, lived in the latter half of the 15th century. Versed in literature, both sacred and profane, he left a number of works, for the most part unpublished, among which we cite, Cronica sui Ordinis:—De Ruina Romuni Imperii:—De Monte Sina:—Vita Mechiadis:—Chroni- ca Ferrarensis:—Sermones Varii. He also translated into Latin several discourses of St. John Chrysostom. See Hoefer, Nouv. Biog. Générale, s. v.

Baptista (Battista), Alfonso (or Juan Ilde- fonso), a Spanish Dominican and theologian, lived in the early half of the 17th century. He taught theology at Saragosse, and wrote, Commentaria in Primum Secundae D. Thome:—Apologia por la Autoridad de los Doctores de la Iglesia y Santos Padres, contra un Memo- rial intitulado A los Jueces de la Verdad y Doctrina (Saragossa, 1628), in response to the Jesuit Juan Bautista Posse. See Hoefer, Nouv. Biog. Générale, s. v.

Baptista (Battista), Anselmo, a Spanish theo- logian, lived in the early half of the 17th century. He was a monk of the Order of Citeaux at Huesas, and wrote, Relacion de las Vida y Triunfo de los Glo- riosos Martires, de los Milagros de nuestra Señora de Loreto.:—Ars Anamalii Dian, translated into Italian and Spanish. See Hoefer, Nouv. Biog. Générale, s. v.

Baptista (Battista), Giovanni, an Italian Jew- ish convert of the 15th century, and physician by profession, is the author of Liber de Confutacione Hebrewse Secta (Strasburg, 1500), which he dedicated to cardinal Bernardo Caravajal. The whole is divided into three sections: the first treats of the first advent of the Messiah, with an explanation of thirteen prophecies; the second, of his second advent in the time of Gog, i.e. the Anti- Christ, at which time the remnant of the Jews shall be saved; the third deals with the manner of refuting the Jews. In conclusion, he admonishes all those Jews who have found the Saviour to remain steadfast in the faith, and to live according to the Gospel. See Wolf, Bibl. Hebr. iii, 808 sq.; Först, Bibl. Jud., i.
BAPTISTA

84; Jöcher, Allgemeine Gelobten-Lezötn, s. v.; Kal-
kar, Israel und die Kirche, p. 81 sq. (B. F.)

Baptista, Gregorio, a Portuguese theologian, a
native of Funchal, lived in the early half of the 17th
century. He first entered the Benedictine Order, and
became doctor of theology and general preacher of the
order. He travelled in Spain to the Franciscans. He wrote a
Commentary on the 13th Chap. of St. John (Coimbra,
1621); the first part was published, but the two others were not:
—Completas da Vida de Christo Cantadas a Harpa da Cruz, por ilé Mismo, translated from Portu-
guese into Spanish by Fered de Camargo. See Hoefer,
Notizien Biographisch-Génerale, s. v.

Baptista (Battista), Hortensio, an Italian
bishop and theologian, native of Frosignone, died in
1594. He was doctor of theology and bishop of Veroli,
and wrote Comment. de Rerum Universitate. See Hoe-

Baptista (Bautista), José, a Mexican theol-
yan, lived in the latter half of the 16th century. He
belonged to the Order of St. Francis, was keeper of the
convent of Laza, and taught theology. He wrote,
Informeationes Confessiorum in India vel America:—De Cäsibus Conscientiae circa Confessiones Occur-
renzibus:—Placitas Morales de los Indios:—De Miseria et Brevitate Vitæ. See Hoefer, Nouv. Biog. Génerale,
s. v.

Baptiste de Saulis, a French theologian of the
15th century, belonged to the Order of the Cordeliers.
He wrote Une Somme de Cas de Conscience (Paris, 1449).
He must not be confounded with Battista of Trappamala, a
theologian who also wrote, about 1580, a Summa Casuum Conscientiae, of which Bellarmine (De Scriptor. Ecclesi. speaks in eulogistic terms. See Hoe-

Baptisti, Petero, an Italian theologian, a native
of Perugia, of the Franciscan Order, died July 13, 1677.
He wrote, Scala dell’ Animæ per Giungere in Breve alla Contemplazione, Perfetta e Unione con Dio. See Hoe-

Bapsanski, Dediasz, a Hungarian monk of the
Order of St. Francis, lived in the early half of the
18th century. He wrote Fasciculus Myrrha (Vienna,
1701), his chief work concerning the Passion. See Hoe-

Bar, another name of the Chaldean god Bilgi.

Bar, Alexander, a Scottish prelate, was conse-
crated bishop of the see of Moray in 1609, and was
such until 1390. He was witness to several charters in
the nineteenth year of king Robert II. He died
May 15, 1397. See Keith, Scottish Bishops, p. 141.

Bar, Francois de, a learned French Benedictine,
was born in 1338 at Seincourt, near St. Quentin.
From 1574 he was grand prior of the Abbey of Anchin
(Order of St. Benedict), upon the Scarpe, and was well
versed in ecclesiastical history. His works remain un-
published. During the period of the Revolution they
were transported from the Library of Anchin to that of
Douay, where they are still preserved. He died March
25, 1606. We notice among his works, Epistolæ:—Cos-
mographia:—Opera Varia:—Compendium Amalium Ecclesiasticarum Caesaris Baroniti:—Historia Archi-
eпископitate Cameracensia et Canonicorum ejus:—Histor-
ia Monastica:—and several other works. See Hoe-

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

Bar, Louis de, a French theologian, was a native
of Sens. At the age of thirty he went to Rome, where
he embraced the ecclesiastical calling; became secre-
tary of the cardinal of Ferrara; was appointed legate
to France to Charles IX, and accompanied to Spain
the cardinal of Bourbon in 1620. He accompanied
(Gregory XIII), who appointed him protonotary.
After the death of this pontiff, De Bar gave his attention
wholly to his functions as dean of the apostolic sub-
decons of St. Peter’s at Rome, and to the relief of
the poor. He died in 1617. He wrote, among other works,
De qua in Deo et in Omnibus Tentatio Texta Conficcta Narratio,
which was published four months before the death of

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

Bara (or Barra), John, a Dutch engraver, was
born in the year 1575. He published some plates in
England, dated 1624 and 1627. The following are a few of his principal engraved prints: A Land-
scape with Susanna and the Elders:—Christ and his
Disciples going to Emmaus:—The Parable of the
Sower.

Barabara-Wasfu is the uncreated supreme god
of the Malabars.

Barabino, Simone, an Italian painter, was born
near Genoa about 1585, and studied under Bernando Cas-
tello. One of his best works is The Dead Christ, with
the Virgin, St. Michael, and St. Andrew, in the Church
of San Girolamo. He died imprisoned for debt; but
Zani says he was living in 1664. See Spooner, Biog.
Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Gé-
nerale, s. v.

Baraca. See Baraka.

Baracchus was bishop of Bacatha, or Metromece,
in Palestina Tertia, in the middle of the 4th cen-
tury. When Justinian, at the request of St. Sabas,
erected a church at Jerusalem in honor of the Blessed
Virgin, Baracchus was made superintendent of the
works (Cyril. Scaloph. VII. St. Sabas, No. 79). In 536
he attended the council held at Jerusalem against Antimius
and the Monophysites. See Labbe, Concil. v. 298.

Baradusus. See Zanclusus, Jacob.

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

Barreaus (Bogovac) is mentioned as one of Manes’
disciples in the Greek form of abjuration (ap. Coteler,
Potes Aposti. i. 545).

Barrenus, Justus, a Dutch theologian, little known,
who lived in the 17th century, wrote Epist. ad Absc.
Scelletum (Antwerp, 1620), in which he defended the
Génerale, s. v.

Baraga, Friedrich, D.D., a Roman Catholic bish-
op and missionary among the North American Indians,
was born at Treffen, Carniola, June 29, 1797. He
was educated at the University of Vienna; entered holy
orders in 1823; came to America in 1830, and spent the remainder of his life in connection with the Chippewa and Ottawa missions in Michigan. In 1853 he became bishop of Marquette and Sault Ste. Marie. He died Jan. 19, 1868. He published a number of works in the Chippewa language, including a grammar and dictionary, and a German work on the History, Character, and Habits of the North American Indians (1837).


Baraka (Arab. benediction), a name applied by the Coptic Church [see Copts] to the unleavened bread used in the eucharist before it has been consecrated.

Barallots, a heretical sect of Bologna, Italy, which are said to have had all things in common, even their wives and children.

Barilius (or Barula), an infant ("parvis, nec olim lacte depulsus")—mentioned by Frudensianus (Hymsa x. Hei eroshov). Eusebius Gallenacus, the author of Homily 48 in the works of St. Augustine, and others to whom St. Romanus of Cæsarea, martyred at Antioch, and Asclepiades, the prefect, his judge, referred the question concerning the truth of the Christian religion. Barilius, having declared Christ to be the true God, was forthwith put to the torture by Asclepiades, and martyred with Romanus. The story has but small authority. See Ruinart, Acta Sinc. p. 360; Beiliet, iii, 321.

Baranovicius (Baranowski), Albertus, a Polish theologian of the Roman Catholic Church, was at first bishop of Przemiel. In 1604 he was appointed to the diocese of Wladislaw, and finally was archbishop of Gnesen, where he died, in 1615. He wrote, Constitutiones Synodi Diocesanae Vladiavivensis anno 1607 Celebres (Cracow, 1607);—Concilium Provinciale Regni Polonia anno 1607 Celebratum (ibid. 1611);—Synodus Diocesana Gnesennsis Hibicia 1612 (ibid. 1612). See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Baranyi, Paul, a Hungarian Jesuit and theologian, lived in the early half of the 18th century. In his native country he gained great renown as a preacher, and wrote Imago Vite et Mortis, or Az Életnek a Hatátonk Kepe (Tyraia, 1712), a collection of funeral orations in the Hungarian language. See Hoefer, Nouv. Biog. Générale, s. v.

Baraszane (or Baranzano), Jean Antoine (surnamed Redemptor), a Barnabite monk, was born at Serravalle, in Piedmont, in 1590. He was one of the first in the 17th century who threw aside the Aristotelian opinions in philosophy. He was on intimate terms with Bacon, and died at Montargis, Dec. 23, 1622.

His works are, Uranoscopia, seu Univera Doctrina de Coelo, sive Novum Opiniiones Physiocr (Lyons, 1619, 8vo);—and some devotional works, etc. See Leiden, Eccles. Dict., s. v.; Hoefer, Nouv. Biog. Générale, s. v.

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

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

Barathus, Johannes, a Belgian Carmelite of the 15th century, is the author of, De Revelatio Divinorum:—Postilla in Apocalypsin:—Postilla in Epistolam ad Hebraeos:—De Utilitate Scripturarum. See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Swerti Athenæ Belgici. (C. D.)

Barats, a document granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. It gives them power to appoint or depose the inferior clergy, to grant licenses for marriages, to issue divorces, to collect the revenues belonging to the churches, and to receive and dispose of them—short, in short, to enjoy all the privileges, and to perform all the duties, belonging to their high station.

Barawa Fire was an Indian discovery, similar to the Greek fire in that it continued burning under water. Beshukerma, or Visvakarma, is said to have discovered it when the good genie, Deva, fought against the evil Asura.

Barax (or Baraza), Cyprian, a French missionary, was sent by the Jesuits, to which order he belonged, on a mission to the house of Moses, and to other savage tribes of South America. He called them together, taught them to cultivate the soil, to weave cloth, and other useful arts. He spent twenty-seven years in this work, and finally suffered martyrdom at the hands of the savages, a savage nation, being attempted in vain to convert. He died Sept. 16, 1702, aged about sixty-one years. See Hoefer, Nouv. Biog. Générale, s. v.

Barba, Giovanni, an Italian advocate and bishop, a native of Naples, had charge of representing the government of Naples among the twelve consular advocates. It was owing to Barba that pope Clement XII instituted the society of studies already organized before him. See Sextus V. He died Sept. 11, 1749. He wrote Delle Arte e del Metodo delle Lingue, Libri III (Rome, 1734). See Hoefer, Nouv. Biog. Générale, s. v.

Barba, Saint. See Barbara, St.

Barbarano, Francesco, an Italian theologian of the Capuchin Order, was a native of Vicenza, and died in 1686. He wrote Oratorio Spirituale; cioè Prediche per Tutte le Feste della S. V. (Vicenza, 1641);—Dizionario alla Vita Spirituale e Cristiana (Venice, 1647);—Historia Ecclesiastica della Città, Territorio e Diocesi di Vicenza (Venice, 1649–53);—Gioiello Spirituale del Cristiano (ibid. 1651, 1657). See Hoefer, Nouv. Biog. Générale, s. v.

Barbarelli, Giorgio (called Giorgiones), a distinguished Italian painter, was born at Castel-franco, near Treviso, in 1472, and attended the school of Giovanni Bellini at Venice. He soon manifested great ability, and was the first of the Venetian painters who broke through the timid and constrained style that prevailed at the time of Bellini, and introduced a freedom of outline, a boldness of handling, and a vigorous effect of chiaroscuro previously unknown before him. He died in 1511. Of his oil-paintings the principal are, the picture of St. Onobono, in the school of Sarti at Venice:—Christ Bearing his Cross, in the Church of San Roch:—and in the school of San Marco, a picture of that saint appeasing the tempest. One of his most esteemed works is the Finding of Moses, at Milan.

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

Barbarigo, Giovanni Francesco, a learned Italian prelate, nephew of the following, was born at Venice in 1638. He was successively ambassador to France during Louis XIV., papal legate of St. Mark at Venice, bishop of Verona, cardinal and bishop of Padua. He published at his own expense the works of St. Zenob (Padua, 1710). He died at Padua, Jan. 27, 1730. See Hoefer, Nouv. Biog. Générale, s. v.

Barbarigo, Gregorio, an Italian prelate, was born at Venice, Sept. 25, 1625. Destined at first for a public administration, he afterwards embraced an ecclesiastical course, having studied at Padua both law and theology. He became canon and domestic prelate, and received from pope Alexander VII the care of the infected districts lying beyond the Tiber, a mission which he performed with zeal. In 1657 he was made archbishop of Bergamo, where his charity gained for him the surname of "the new Charles Borromeo." In 1660 he was made cardinal. From the bishopric of Bergamo he passed to that of Padua in 1663. He established in this last-mentioned place a seminary which he endowed, and where he introduced professors of Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, and at the same time attached to the establishment a printing-house provided with the type for all these languages. He died at Padua, June 18, 1697. Miracles are said to have been worked at his tomb. He established in hissee the clercs delarte, the Clementine, relative to the cardinals, etc., and died at Bologna, July 21, 1747.

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

Barbatus, Sr., bishop of Benevento, was born about the end of the year 663. In his youth he was employed in preaching, and was made cure of the Church of St. Basil, in Morcona. He strove to destroy the remnants of superstition among the Lombards, and in 665 was made bishop of Benevento. He attended the Council of Rome in 690, under pope Agatho, and died Feb. 19, 682. See Baille, Feb. 19.

Barbauld. Mrs. Anna Letitia, an eminent Christian writer of hymns, was born at Kilworth, Leicestershire, England, June 20, 1748. She was the daughter of Rev. John Aikin, LL.D., who for several years had charge of a flourishing academy. Her brother, John Aikin, M.D., like his sister, was a distinguished scholar. She early developed remarkable literary ability, and received an accomplished education. At the age of thirty (1773) she published a volume of miscellaneous poems, which was so well received that four editions of the work were called for within a year after publication. She was married in 1774 to the Rev. Ebenezer Barbauld, a descendant of a family of French Protestants. Soon after their marriage Mr. and Mrs. Barbauld opened a select school in the village of Palgrave, which met with great success. Although busily occupied with her work as a teacher, Mrs. Barbauld found time to engage in literary pursuits. She prepared for the press her Early Lessons for Children and Her Hymns in Praise for Children; in 1775 her Devotional Pieces, composed from the Psalms and the book of Job. In 1790 she published A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishing the Slave-trade, and in 1792 Remarks on Mr. West Wofford's "Meditations upon the Expediency and Propriety of Public and Social Worship." Mrs. Barbauld was associated with her brother in the production of Evenings at Home, a work in six volumes, commenced in 1792 and completed in 1796. Mr. Barbauld became pastor of a congregation at Newtonington Green, and with his wife made a home at Stockton. In 1795 Mr. Barbauld published Selections from the "Spectator," "Tatto," "Guardian," and "Freeholder." She wrote also this year a Life of Samuel Richardson. In 1810 she edited the British Novelettes, a series which was published in fifty volumes, and
in 1811 wrote a poem, *Eighty Hundred and Eleven*. She died March 9, 1825. Her rank among the English female writers is a high one. Her hymns are among the best sacred lyrics in the language, and not a few of them have found their way into our best collectiouns. The best known of these are:

"Praise to God, immortal praise, For the love that crowns our days;"

the Easter hymn, "Again the Lord of life and light Awakes the kindling ray;"

also the hymn, "Awake, my son! lift up thine eyes! See where thy foes are brought to nought;" and the hymns of which the following are the first lines: "How blot the sacred tie that binds," "Come, said Jesus' sacred voice," "Our country is Immanuel's land." See Akin [*Miss Lucy*], *Memoir of Mrs. Bar- baud;* Cleveland, *English Literature of the 18th Century,* p. 167, 168; Frost, *British Poets,* p. 33; Allibone, *Dict. of Brit. and Amer. Authors,* s. v. (J. C. S.)

Barbauld, A Quinquennium, an English dissenting minister, was born of French parents in England in 1748. He received the rudiments of his education at home; was trained by his father for the Church of England, though educated at the Dissenting Academy at Warring-ton to avoid the expense, and hazard to the morals, of a university education, and in 1773 entered the Dis- senting ministry at Highgate, where he preached about a year. In the year following he removed to Ful- dridge, took charge of a neighboring congregation of Dissenters in Norfolk. There he taught a very flourishing school. Eleven years later he removed to Hampstead, thence to Stoke-Newington, where he remained until about the time of his death, which oc- curred Nov. 11, 1800. Mr. Barbauld was liberal in the- ology, a man of active benevolence, of free and cour- ageous spirit, and possessor of a winning simplicity and natural enthusiasm. See Whittmole, *Modern History of Universalism,* p. 248.

Barbe, the name given to a pastor among the an- cient Waldenses (q. v.). See Barbers.

Barbe, a Flemish engraver, was born at Ant- werp about 1858, and probably studied under the Wierixes. He visited Italy and became proficient in drawing. The following are some of his best prints: *The Ascension; The Nativity.*——The Vir- gin Mary and St. Joseph Arriving at Bethlehem.— Christ on the Mount of Olives.—The Repose in Egypt: —The Holy Family, with the Infant Jesus Embracing St. Joseph.


Barbe, Phillipe, a Roman Catholic minister, was born at London in 1728 of French parentage. Having studied at the College of Louis the Great at Paris, he took holy orders. He was shortly after called to the head of the College of Longres, and afterwards to that of Chaumont. Being recalled to Paris in 1785, he was placed in charge of the translation of the works of the Greek fathers for the collection which M. de Juigné, archbishop of Paris, was preparing. At the period of the Revolution he went to Chaumont, where he died soon after, in 1792. He wrote, *Fables et Contes Philo- sophiques* (Paris, 1771). Barbei, in his *Dictionnaire des Anonymes,* attributes to him wrongly the work entitled *Fables Nouvelles, Divisées en 6 Livres* (ibid. 1762). See Hoefer, *Nouv. Biog. Générale,* s. v.

Barbelle was one of the names given to certain Ophitic Gnostics (Epiph. 1, 85 B), taken from Barbelo, a personage in their mythology. The word *Barbelo* (see Ecol. 1, 13) calls itself "Immanuel," apparently on no independent authority. The common text of Irenæus (p. 107) speaks of "multitudo Gnosticorum Barbelo;" but Mr. Harvey reasonably suggests that Barbelo came in from the margin. This sentence refers to a "multitude" of heretics, "some only of whom are seen in this sentence," "some that are imagined" (in Patriarch) Barbelo (Bar- boreian). —Smith, *Dict. of Christ. Biog.* s. v.

Barber, Aquila, a minister of the British Wesley- an Methodist Church, was born in Bristol, Jan. 14, 1797. He was converted at the age of eighteen, was received into the ministry in 1821, became a supernumerary in 1833, settled at Gainesborough, and died April 21, 1870, having had the rare joy of seeing four of his sons called to the ministry. He was distinguished by a firm attach- ment to the Church, by cheerfulness and upright- ness, and by his faithfulness and ability as a preacher. He wrote, *A Brother's Portrait; Memorials of the Late Rev. William Barber, with Memorials of His Wife Written by Himself* (Lond. 1830, 6to). See *Minutes of British Conference,* 1873, p. 31.

Barber, Cyrus, a Baptist missionary, was born in Portsmouth, N. H., March 27, 1807. He pursued his studies at the Hamilton Literary and Theological Insti- tute. The Missionary Union appointed him one of its missionaries July 22, 1835, and he was set apart for his work by ordination at Newport, R. L, in Septem- ber of that year. He sailed with his wife from New- port Oct. 22, 1835, and reached Calcutta Feb. 20, 1839. He and Mrs. Barber, and Miss Rhoda Bronson, a sister of Rev. Dr. Bronson, were originally designated to the department among the Nagas, but it was decided that the two former should confine their labors to the As- samese. Accordingly, they took up their residence in Sivasagar, a town having a population of 18,000 of that tribe, situated on the river Dikho, ten miles from the Brahmaputra. Here, for several years, Mr. Barber labored with great zeal, and a blessing followed his work. Officers and residents attached to the civil and military service of the East India Com- pany rendered substantial aid to the mission. In Febru- ary, 1845, a Church was formed in Gowahati, to which place Mr. Barber had removed. On account of ill-health, he left his station with the hope that a temporary ab- sence might recruit his wasted strength. He died at sea, and was buried in Mozambique Channel Jan. 31, 1860. See Gammell, *History of Missions* (chapter on Assam); *The Missionary Jubilee,* p. 237. (J. C. S.)

Barber, Daniel Montgomery, a Presbyterian minister, was born in Montour County, Pa., March 16, 1800. He graduated from Washington College, Pa., in 1824, and was ordained Nov. 21, 1827, by North- ernnder Presbyterian as an evangelist, and appointed to labor on the Susquehanna river. In 1833 he accepted a call to the First Church, Williamsport, Pa., and after 1836 labored in other places. He died at Milton, Pa., Oct. 30, 1865. He wrote, *Worship, Proeb. Hist. Almanac,* 1867, p. 122; *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 52.

Barber, Edward, a Baptist minister, was born in Exeter, R. L, Sept. 28, 1768. He was ordained pas- tor of a Baptist Church at Union Village, Sept. 25, 1794, and died July 1, 1834. He was distinguished as a preacher, a pastor, and a counsellor. See Sprague, *Annals of the Amer. Pulpü,* vi, 194.

Barber, Eldad, a Congregational minister, was born in East Windsor, Conn., Sept. 24, 1801. He com- pleted his theological course in Yale College in the summer of 1829, having spent the winter of 1828-29 under the direction of the American Sunday-school Union in Ohio. He was ordained as a missionary under appointment of the American Home Missionary Society Aug. 26, by the Litchfield South Association, at
Barber, Samuel, a Congregational minister, was born in Dublin, Ireland, Dec. 31, 1773. Soon after his birth, his parents removed to Manchester, England. On Sept. 1, 1801, he left Manchester to become a student in Rotherham College. His last day at Rotherham he received an invitation from the Church at Ulverstone, Lancashire, which he accepted, and after laboring there for a considerable time was ordained, June 14, 1807. He was B.D. at Bridgnorth, Shrewsbury, May 22, 1809, and opened an academy, in which he continued from 1812 to 1844, in the meantime performing his duties as pastor. He resigned his charge in December, 1845, and withdrew from the Church. An illness of three years now undermined his health, and he died Oct. 24, 1849. He was a man of steady, pure, and strict fidelity: a faithful minister and a devoted servant of God. See (Lond.) Cong. Year-book, 1855, p. 204.

Barber, Thomas, an Irish Wesleyan minister, first heard the Gospel preached by Methodists at Sidare, County Fermanagh. He was convicted of sin under the ministry of John Wesley, who admitted him into the Church. His love for souls soon led him to engage in missionary work on the Londonerry Circuit. His first appointment was to Glandore in 1779. After a most active service, he became a superannuated in 1808, and died in 1826. Barber guided Adam Clarke's earliest religious course. He was a man of agreeable eccentricities, indefatigable energy, and great success. See Minutes of the British Conference, 1826; Stevens, Hist. of Methodism, 1841.
functions, and was finally made archbishop of Ferrara by pope Benedict XIV. He died Oct. 15, 1743. He wrote, Orazione Italiane (Forlì, about 1716), upon various subjects, which proved a great success—Prediche della vedova Scuro Palacca Apostolico per il Corso di Dicembre (Venice, 1752). See Hoefer, Nouv. Biog. Générale, s. v.

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

Barbarini, Maffeo. See Urban VIII.

Barbarini Manuscript (Codex Barbarinus), which belongs to the Barberini Library at Rome, No. 223, is a fragment (six leaves) of John's gospel, written on vellum, in folio, probably of the 8th century. It contains John xvi, 3-21, 41 prefixed to a Codex of the gospels (G 329) furnished with Theophylact's commentaries, of the 12th century. The text is mixed, and lies about midway between A and C. A and C are in the Vatican and Alexandrinus. Scholz imperfectly collated the fragment, and Tischendorf published it entirely, with a fac-simile, in his Monumenta Sacra Inedita, in 1846. See Manuscripts, Biblical. (B. P.)

Barbarino, Antonio (the younger), an Italian prelate and poet, nephew of Urban VIII, was born at Rome in 1608. He was archbishop of Rheims, and was made cardinal in 1647. He died in 1678. He wrote some Latin and Italian poems, which were published in the Archivio Barbarino di Jerome Tesio (Rome, 1642). See Hoefer, Nouv. Biog. Générale, s. v.

Barbeyrac, Jean, a famous French jurist, was born March 15, 1674, at Béziers, where his father was a minister of the Gospel. After the Revocation of the Edict of Nantes, he went with his parents to Lausanne, where he pursued his literary studies. In 1694, he entered the school at Frankfurt-on-the-Oder, and finally settled at Berlin, where he was appointed, in 1697, tutor at the French College. Giving up his theological studies, he devoted himself to the study of jurisprudence. In 1706 he published the famous Latin treatise of Puffendorf in French, intitulé la Lettre de la nature des lois, in which he achieved such a renown that the Academy of Lausanne extended to him a call as professor of law and history in 1710. In 1714 he was appointed rector of the academy, an honor which he received for three succeeding years. But, being a conscientious man and unable to subscribe fully to the Formula Consensuum, he accepted a call to Groningen, where he died, March 24, 1744. Besides a number of articles published in Nouvelles de la République des Lettres, Bibliothèque Britannique, Nouvelle Bibliothèque, and Bibliothèque Raisonnée, he translated from the Latin a treatise of Puffendorf, under the title Traité des Devoirs de l'Homme et du Citoyen (1707), and of Noord, Traité du Pouvoir des Souverains et de la Liberté de Conscience (1711). The latter, translated from the English he translated Tilloston's sermons (1706-16). He wrote Traité du Jus, from the standpoint of the natural and moral law (1709), and translated the famous treatise of Grotius De Jure Belli et Peace (1724). He also translated Traité de la Morale des Pères de l'Eglise (1729), and published Histoire des Anciens Traités depuis les Temps les plus Reculés jusqu'à Charlemagne (1759). See Gardes, Oratoire Funèbre in Obitum J. Barbeycr (Groningen, 1744); Laissec, Notice Biograph. sur Barbeycer (Montpellier, 1888), which received the prize from the Société Archéologique de Béziers; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Winer, Handbuch der theol. Lit., i, 491. (B. P.)

Barbí (or Barbíti, i.e. bearded). The lay brethren of several orders, especially those of the order of Grandval, who had the management of the temporalities, were so called. We find mention of a distinct order of Friars Barbí in Alberici in 1118 and 1240.—Landow, Eccles. Dict. s. v.

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

Barbiano, Giovanni Battista Simone, an Italian painter, was born at Ravenna and flourished about 1635. He probably studied under Bartolomeo. He died in 1650. His finest oil-paintings are at Bolonga, being two of St. Andrew and St. John in the Church of the Franciscans. His best fresco painting is The Assumption of the Virgin, in the dome of the Chapel of Our Lady del Sudare at Ravenna. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Barbican is an advanced work before the gate of a castle or strong town, or any outwork at a short distance from the main works, generally serving the purpose of a watch-tower. There are barbicans remaining at York, Scarborough, Alnwick, and Carlisle castles. This term is especially applied to the outwork intended to defend the drawbridge, called in modern fortifications the tête du pont. It was frequently constructed of earth and wood. It was a sort of bridge or passageway leading to each other with an arch or a gate at each end to defend the principal gate, which is midway between them.

Barbier, François de Sales, a French theologian, was born in 1599. After studying at the abbey of Bellelay, he became a regular canon of that abbey, and there taught mathematics and belles-lettres. During the following year he decided to leave the school and travelled in Germany, but afterwards returned. He died April 1, 1824. He translated a History of Brabant into French from the German of Schmidt. See Hoefer, Nouv. Biog. Générale, s. v.

Barbier, Louis, a French prelate, the son of a tailor of Épame, said to have been the first bishop who wore a wig. He became professor in the College of Plessis, almoner of Gaston, and finally bishop of Langres. He died in 1670. See Biog. Univ. iii, 334; Hook, Eccl. Biog. i, 508; Landow, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Barbieri, Domenico del (surnamed Fiorentino), an Italian painter and engraver, was born at Florence about the year 1506, and was instructed by Il Rosso, who took him on a visit to France, where Il Rosso was invited by France I to adorn the palaces of Fontain and Meudon, in which his pupil greatly assisted him.

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


Barbo, Luigi, an Italian prelate and historian, was born in 1681. He was the son of a Venetian senator of the family of Paul II. After having embraced a religious life, he instituted a reform among the pupils of St. Augustine. He assisted at the Council of Constance, and became bishop of Treviso, where he died in 1443. He wrote, History of the Reform of the Augustans: Discourses: and Meditations. See Hoefer, Nouv. Biog. Générale, s. v.

Barbo, Paolo, an Italian ecclesiastic, was born at Soccino. He entered the Order of St. Dominic, and became doctor in theology. He taught at Milan, Ferrara, and Bologna, and died Aug. 4, 1494, being at the time prior of the Monastery of Cremona. Among other works, he wrote Epistola Questionum in 4 Libros Sentent. a Principe Thomastarum J. Capreolo Tolosano Disputataram (Vialia, 1522; and elsewhere). See Biog. Univ. iii. 350.

Barbolini, Demetrius. See Barbuxi, Demetrius.

Barbosa, Agostinho, a Portuguese prelate and jurist, was born in 1590. He went to Madrid and to Rome, and, destitute of resources, spent his time in the public libraries, reading at night what he had gained through the day. When the Portuguese monarchy was restored, Barbosa, who was still attached to Spain, was made bishop of Ugoento by Philip IV, but died in 1649, soon after having assumed his bishopric. Among other works, he wrote, Formulario Episcopale: Recperium Juris Civilis et Canonici: Variae Juris Tractations (Rome, Venice, Paris, and Lyons): De Officio et Potestate Parochii (Rome, Venice, and Lyons). See Hoefer, Nouv. Biog. Générale, s. v.


Barbosa, Caetano (surnamed Constantino), a Portuguese preacher, was born at Evora in 1660. He became one of the best preachers of Portugal, and was commanded for his inexhaustible charity. He wrote Sermon de Soledade (Lisbon, 1661). See Hoefer, Nouv. Biog. Générale, s. v.

Barbosa (Machado), Diogo, a celebrated Portuguese prelate and historian, was born in Lisbon, March 31, 1682. He studied at the University of Coimbra, and in 1727, became bishop of Viseu. By all his orders he was honoured; he became abbot of St. Adrian's in Lisbon, and finally bishop of Oporto. He died in 1770. He is the author of Bibliotheca Lusitana Historica, Critica et Chronologica. Na quale se Comprende a Notizie degli Autori Portuguese, e delle Obras che Compossero dallo Tempo della Promulazione della Lega da Graga atti il Tempo Pre-
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gree. He joined the Methodist Society, and became a local preacher. His views afterwards changed, and he joined the Congregationalists and was ordained as an evangelist in connection with the Leeds Mission. In a short time he became superintendent of the mission, having several under his direction, as well as the work to plan. Much of his work was in holding out-door meetings. He was engaged for some years in public controversy, contending valiantly and successfully against Swedishborgianism, Mormonism, socialism, Romanism, and the Barker development of infidelity. He died Oct. 4, 1855, with firm faith in Christ. See London Quarterly Review, 1857, p. 140.

Barbugli (Lat. Barballus), Demetrio, an Italian Jesuit and theologian, lived in the early half of the 18th century. Among other works, he wrote, Lezioni Spirituali ad Uso delle Monache, formate sopra alcuni Documenti di S. Bernardo (Venice, 1727, 1728):—En- chiriadis Propositionum Damanitarum (Rimini, 1729).


Barbus, Marco, an Italian prelate of the 15th century, was a native of Venice. He studied law at Padua, then entered the Jesuits, and made his novitiate in the presence and under the presidency of the archbishop of Aquila, then cardinal, in 1457. He died at Rome, March 11, 1490. He wrote, Relatio Legationis in Partibus Septentrionalibus:—Decretar Calabria:—a translation of the Responsumi Gemmatii ad Makom- petum. See Hoefer, Nouv. BioGr. Générale, s. v.

Barcellos, Francisco, a Portuguese ecclesiastic and poet, entered the convent of Pena in 1525, and eventually became prior of the convent of St. Mark, near Coimbra. He died June 29, 1570, leaving several Latin poems, of which the chief is entitled Salutiferæ Crucis Triumphans in Christi Gloriam (Coimbra, 1603).


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

I. Held A.D. 540 by Sergius the metropolitan and six suffragans; passed ten canons upon discipline.

II. Held Nov. 1, 599, in the Church of the Holy Cross, at which twelve bishops of the province of Tarra- gona were present, Asiaticus of Tarragona presiding. They drew up four canons, of which the first two relate to the crime of simony; the third forbids the elevation of a lay person to a bishopric, the king's mandate notwithstanding; the fourth condemns the marriage of virgins consecrated to the service of God, and of peni- tentiants of either sex. See Mansi, Concil. v, 1605.

III. Held in 1608 by the legate-cardinal Hugo the White, and also in 1609, at which the prelates attached to the see in Aragon being inclined to do away with the use of the Gothic office, the abbots present, from the whole of his dominions, unani- mously agreed to exchange it for the Roman rite. They further declared that the clergy in future should live in entire continence, and not be married, as had hitherto been permitted.

Barceloneta, Ugovì di, an Italian theologian and preacher, was born in Ficdmont about 1260. He was of the Dominican Order, and became cardinal of St. Sabina. His sermons gained for him great ren-own. He wrote, Manipulat Curatorum (Lyons, 1597):—Compendium Theol. Veritatis:—Dissertatio de Cre- atione Mundi (in manuscript, preserved in the Li- brary of Venice). See Hoefer, Nouv. BioGr. Générale, s. v.

Barcham (or Barkham), John, an English di- vine and antiquary, was born at Exeter in 1572, and was admitted to Exeter College, Oxford, in 1587. He became a skilful linguist, a curious critic, an antiquary, especially in coins, and an able theologian. He died at Oxford in 1622. He contributed to Selden's History of England, wrote a preface to Cranmer's Defensio Ecclesiae Anglicanae (Lond. 1629), and published The Display of Heraldry (ibid. 1610). See Allibone, Dict. of Brt. and Amer. Authors, s. v.; BioG. Universelle, s. v.

Barclay, Charles Wesley, a Methodist Episco- pal minister, was born in 1817. Concerning his early life there is no record. He entered the Genesee Con- ference in 1840, and labored faithfully until droopy of the chest compelled him to desist from all active labor, and shortly after, on Dec. 29, 1847. Mr. Bar- clay was fervid in piety and devoted in life. See Minutes of Annual Conferences, 1847, p. 164.

Barclay, Christian, an English minister of the Society of Friends, daughter of Gilbert Molleson, a merchant of Aberdeen, Scotland, and the wife of the celebrated Friends' Apologist, Robert Barclay, was born in 1647. She was religiously inclined from her childhood, and at the age of sixteen became an avowed Christian. She was approved as a county minister among Friends. She was married to Robert Barclay in 1669. She was a diligent minister of the Lord Jesus, and her preaching was attended with the power and presence of the Divine Spirit. After a life of great usefulness, she died Dec. 14, 1722. See Piety Promoted, ii, 354, 355. (C. S. T.)

Barclay, Cuthbert C., a clergyman of the Pro- testant Episcopal Church, was born in New York city. He studied theology at Jubilee College, Ill.; was or- dained deacon in 1855, and priest in the following year; officiated in Rock Island; as assistant in St. James's Church, Chicago; as rector of St. Paul's, Syracuse, N. Y.; and finally as rector of the church of St. John the Evangelist, New York city. He then became rector of All- Saints' Church, New York city, which position he held at the time of his death, Feb. 7, 1868, at the age of thirty-three. He was the author of a Catechism on the Nicene Creed. See Amer. Quar. Church Rec. April, 1865, p. 152.

Barclay, David (1), a prominent member of the Society of Friends, father of Robert Barclay, a distinc- guished Quaker, was born at Kirkcudbright, Scotland, in 1610. He received a liberal education; travelled in Germany; enlisted in the army of Gustavus Adolphus, king of Sweden, and soon rose to the rank of major; returned to his native land at the breaking-out of the civil wars; was made colonel; quelled an insurrection by the earl of Crawford in 1645; the same year routed the marquis of Montrose; in 1647 drove the marquis of Huntly into the Highlands; and was made governor of Strathbogie. When Cromwell's party came into power in Scotland, colonel Barclay lost his commission. Subsequently, however, he was three times elected a member of the House of Lords, in which he was very vigorous in opposing the crowning of Cromwell as king. Notwithstanding this, after the Restoration he was im- prisoned in Edinburgh Castle as "a trustee under the usurper;" but was at length liberated without trial. In 1668 he became a member of the Society of Friends, on account of which he was subjected to various indigni- ties. See The Friend, vi, 292.

Barclay, David (2), a Presbyterian minister, after graduating at Princeton, studied theology, and was or- dained by the Presbytery of New Brunswick Dec. 3, 1794, and installed pastor of the Church at Bound Brook, N. J. He remained there until April, 1805, when, on account of some troubles, in June of that year he removed, and became pastor of Knowlton, Oxford, and Lower Mount Bethel churches, N. J. He continued here till 1811. On April 25, 1819, Mr. Barclay was dis- missed to the Presbytery of Redstone, and took up his residence in Punxutawney, Pa., where he died, in 1846. Mr. Barclay had much trouble with his congregations; and one of his elders, Mr. Jacob Ker, published a vol- ume of more than four hundred pages entitled The Sev- eral Tracts of David Barclay before the Presbytery of New Brunswick and Synod of New York and New Jer- sey. He was a man of decided ability; quick, earnest,
energetic in his speech, and imprudent in temperament. See Alexander, Princeton College in the 18th Century.

Barclay, George, an English Baptist minister, was born at Kilwinning, Ayrshire, March 12, 1774. In early life he was connected with a sect called the Anti-

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

Barclay, Joseph, LL.D., third Anglican bishop of Jerusalem, graduated at Trinity College, Dublin, in 1854. He commenced his duties at the mission field under the Rev. Dr. Stern, at that time in charge of the Constantinople station of the London Jews' Society. Three years later, at the request of the committee, he removed to Jerusalem, where, as incumbent of Christ Church and examining chaplain to bishop Gobat (q. v.), he faithfully discharged his duties until after 1870. Having returned to England, he became rector of Stapleford, Herts, in 1873. When bishop Gobat died, in 1879, Dr. Barclay assisted his successor. His episcopate lasted only two years, his death occurring Oct. 22, 1881. He is buried in the Protestant Cemetery, beyond the southern slope of Mount Zion, close by the tombs of his predeccessor, the Rev. Alexander and Gobat. Dr. Barclay was peculiarly fitted to fill his office. In addition to his knowledge of Hebrew, he was well acquainted with several of the modern languages, and able to preach in English, German, Spanish, Turkish, and Arabic. He is the author of The Talmud (London, 1875), being a translation of several treatises of the Mishna. (B. P.)

Barcliff, Wilson, a Methodist Episcopal minister, was born in Perquimans County, N. C., Oct. 24, 1804. He was early taught the duties of a religious life by his pious mother, but did not realize the joys of Christian experience until 1824. In 1829 he entered the Virginia College, which he labored till his decease, Aug. 9, 1838. Mr. Barcliff was characterized by his devotedness to the Church and his success in her upbuilding. See Minutes of Annual Conferences, 1834, p. 278.

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

Barcos, Martin de, a French theologian, was born at Bayonne in 1600. He was a nephew of John Duper-
Mount Pleasant for a portion of his time. This double relation he sustained ten years; but, after the dissolution of the pastoral relation, he continued to reside throughout the whole of his long life near Greenville; and during most of these years supplied those places as well as the Mount Zion and Allensville churches, preaching zealously and almost constantly, but never again assuming the pastoral office. After the division of the Presbyterian Church in 1862, he adhered to the Southern General Assembly. Mr. Bard lived to be the ministerial patriarch of all that region, at the time of his death being the oldest member of his synod, enjoying vigorous health and embracing every opportunity. He died June 29, 1878. See NecroI. Report of Princeton Theol. Sem. 1879, p. 11. (W. P. S.)

Bard, Nathaniel, a Free-will Baptist minister, was born in Sumner, Oxford Co., Me., Sept. 7, 1814. He was converted in 1835, and was licensed to preach by the Bowdoin Quarterly Meeting in 1840. He was ordained in 1841. The churches which he served during the thirty-five years of his active ministry were those of Webster, Wales, Litchfield, Durham, Richmond Corner, North Freeport, Bowdoinham, Mountville, and Lisbon. For fifteen years, during all this time, his residence was in Lisbon. At the time of his death, which occurred at Lisbon May 30, 1874, he was one of the oldest and most active ministers of the Bowdoin Quarterly Meeting, and filled a prominent position as a safe adviser and counsellor in all matters pertaining to the welfare of his denomination. See the Morning Herald, June 17, 1874. (J. C. S.)

Bardeisan. See Bardeisanes.

Bardas, patriarch of Constantinople, was brother of the empress Theodora, mother of the emperor Michael III, and was tutor of this prince after the death of Theophilos in 842. He re-established the sciences in the empire, which had declined after Leo the Isaurian, who had burned the library at Constantinople. In order to preserve the authority, he recorded the death of Theoctistus in 856, who was general of the troops of the emperor Michael III, and secured his position. He shut up his sister, the empress, in a cloister, drove St. Ignatius from the patriarchal see, and gave it to Pho- tius, his nephew, in 858. This injustice was the source of a schism in the Greek Church about 860. He sought to gain control of the empire, but was assassinated by his enemy Basil, April 21, 866. See Hoefler, Nouv. Biog. Générale, s. v.

Barde, Jean Charles, a Reformed minister of Switzerland, was born at Geneva, Sept. 29, 1808, where he also prepared himself for the ministry. In 1827 he went to Lyons, where he labored for many years. From the latter part of 1830, where he ministered to the Swiss congregation, and returned to his native place in 1830, where he was destined to labor till his end. Barde was no brilliant preacher, but he soon became the nucleus of Christian activity, which he developed in the formation of evangelical societies and other Christian enterprises tending to promote new spiritual life everywhere. He died July 12, 1878, greatly lamented by the Christians of the Church of Geneva. (B. P.)

Bardeisanes. See Bardeisanes.

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

Bardi, Francesco, an Italian Jesuit, who was born at Palermo in 1588, and died March 28, 1601, is the author of Disputatio Moralia de Controversis Sapiencyae et Theologiae Morali. See Alegambra, Bibliotheca Scipitorum Societatis Jesu; Moulitoff, Bibliotheca Sicula; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bardi, Geronimo (1), an Italian monk of the Camaldole order, was born in Florence about 1544. He distinguished himself by his erudition, but eventually became a secular priest. He died March 28, 1594, as curate of St. Matthew and St. Samuel, Venice, leaving several historical works; for which see Bögg. Universalis, s. v.

Bardi, Geronimo (2), a Roman Catholic philosopher and theologian of Italy, was born at Rapallo, in Genoa, March 7, 1603. He studied at Genoa and Parma; entered the Jesuit order in 1619, but retired from it in 1624, on account of ill-health, and in 1667 began to practice medicine. He died after 1678. He wrote, Prolegomena.——Encyclopaedia Sacra et Protestant.——Philosophia.——Proslogia.—Prælectiones et Comm. in Aristoteles Meteora, Parva Naturalia et Probl-mata. See Odoiri, Athanasian Romanum; Jöcher, Allgemeines Gelehrten-Lexikon s. v.; Hoefler, Nouv. Biog. Générale, s. v. (B. P.)

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

Bardill, Christoff Gottfried, a German doctor and professor of philosophy, who was born May 18, 1761, at Blaubeuren, and died June 5, 1808, at Stuttgart, is the author of Epochen der vorsätzlichen philosophischen Begriffe (Halle, 1788); —Significatum privit. vocis pro- fluvium et Platonis Eruditum, cum Novo Tentamen Interpretanda 1 corr. xiv. (Göttingen, 1786); —Ueberlegung der Be- griffe der Willensfreiheit (Stuttgart, 1786). See Winer, Handbuch der phil. Lsi. 1, 381, 392. (B. H.)

Bardin, Jean, a French historical painter, was born at Montpellier in 1740, and was instructed first by the elder Lagrence, but finished his studies at Rome. His picture of Christ disputing with the doctors gained him admission into the Academy of France in 1795. His subjects partake of poetry, history, and religion. He died in 1809.

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

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

Bardley, Samuel, an English Wesleyan minister, was received on trial in 1768, and for half a century labored with zeal and success. On his way from the Conference of 1818 to his circuit, Manchester, he died suddenly (Aug. 19) at an inn in Delph (between Manchester and Leeds), leaping upon his travelling companion, Rev. Francis Wrigley. "He was much be-
loved, not because of his pulpit talents, for they were of no very brilliant order, but for his transparent simplicity of character and purpose, his unassuming manners, and genuine Christian feeling" (R. A. West).

Bardsley had been for some time the oldest preacher in the connection. See Minutes of the Brit. Conference, 1919; West, Sketches of Wesleyan Preachers, p. 108-197; Smith, Hist. of Methodistism, iii, 43; Stevens, ed. iii, 255; Wesleyan Takings, vol. i.

Bardwell, Horatio, a Congregational minister and missionary, was born in Belcher town, Mass., Nov. 3, 1778. In 1809 he went to Stanford, Conn., where he pursued his studies till November, 1811, when he entered the theological seminary at Andover, where he took the course. He was licensed to preach by the Haverhill Association, July 6, 1814; was ordained a missionary at Newburyport on June 21, 1815, and sailed for India, from the same place, Oct. 23 of same year. He resided some years as a missionary in Bombay, and returned to this country in 1821. After laboring as an agent for the board for nearly two years, he obtained a dismissal on account of impaired health. In October, 1823, he was made pastor of the church in Marshfield, Mass., where he labored till 1832, when he received from the American Board of Commissioners for Foreign Missions the appointment of general agent for the New England States. From 1836 to 1864 he was pastor in Oxford, Mass. Here he died, May 5, 1866, from injuries received in burning the dwelling-house of a native. Dr. Bardwell's publications are a Sermon on Evangelizing the Heathen; two on Christian Baptism; and a Memoir of Rev. Gordon Hall (1834). See Cong. Quarterly, 1866, p. 304.

Bardwell, William, a Methodist Episcopal minister, was born in Whately, Mass., in 1814. He experienced conversion at the age of seventeen; graduated at Yale New Haven University, Conn., in 1834; and joined the New England Conference. In 1849 his health failed, and he gradually declined until his death, March 27, 1851. Mr. Bardwell excelled as a pastor. He was pious, ardent, benevolent, and laborious. See Minutes of Annual Conferences, 1851, p. 574; Alumni Record of Wel. Univ. s. a. 1842.

Barebone, Praise-God. The person who had the name of Barebone in Baptist records in London. In 1640 he became pastor of a colony that separated from Rev. Henry Jerzy's Church. Besides preaching, he carried on the secular occupation of a leather-seller in Fleet street. Rapin, in his second volume of the History of England, tells us that he "passed among his neighbors for a notable speaker, being used to entertain them with his sermons, particularly in the Charterhouse." This point led him out to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the Long Parliament in 1659." Such a man could not fail to make himself conspicuous in such a body; and from the special prominence which he attained as one of the most active members of the assembly, it was called, by way of derision, "Barebone's Parliament." When this Parliament dissolved, he seems to have ended his connection with the government, being dissatisfied with the course which Oliver Cromwell took in setting himself up as "lord protector" of England, and assuming an authority that seemed to have all the qualities belonging to the rightful possessor of the throne. After the restoration of Charles II, the government regarded him with a jealous eye, and upon some pretext he was seized and committed to the Tower. It is very evident that he was a strong republican, and that he thought, although accepted in these days, would exceedingly obnoxious at the time. It is not known what were his circumstances in the later years of his life, nor when he died. It is said that he had two brothers whose names were more remarkable even than his own. The name of one of them was Christ-into-the-world-to-save Barebone; and that of the other was And-if-Christ-had-not-come-into-the-world-thou-host-hast-been-damned Barebone. For short, this latter was called "Damned Barebone." See Wilson, History of Dissenting Churches, i, 47-49. (J. C. S.)

Barca (Baçaca), a village mentioned by Eusebius as lying near Azotos (Omonauta, s. v. Baxacas); probably the present village Burka, an hour north-east of Esbud (Van de Velde, Memoir, p. 291). See Benc-Rak.

Bareiplasaiu was a Malayan protecting god of the battle-field.

Barella, Cristoforo, an Italian theologian, lived in the latter half of the 17th century. He completed his studies in Milan, and became secretary of Visconti, bishop of Cremona, and assisted in the spiritual services of another Visconti, archbishop of Milan. He wrote Elogi d'Uomini Illustri che 1658 Fugarono in Difesa di Trent (MS.). See Hoefer, Nouv. Biog. Générale, s. v.

Barelli, Francesco Luigi, an Italian monk and biographer, was a native of Nice. He belonged to the Order of the Barnabites, and finally went to Bologna. He died in 1723. Among other works, he wrote, Memorie dell'Origine, Fondazione, Avanzamenti, Successi e Uomini Illustri in Lettere e in Sanità de' Barnabiti (Bologna, 1705, 1706);—Vita del P. Anton. Maria Zacorcia, Fondatore degli Barnabiti (ibid. 1706). See Hoefer, Nouv. Biog. Générale, s. v.

Barenreiter, Andrej, a French theologian, of the Augustinian Order, who lived in the latter half of the 17th century, wrote La Guida Fidella (sic) de la Virtue Gliore, presented to the duke of Burgundy about 1687. See Hoefer, Nouv. Biog. Générale, s. v.

Bärensprung, Siomund, a Lutheran theologian of Germany, who died in 1738 as provost and inspector at Neu-Angermünde, in Prussia, is the author of, Erklärung der Worte, Epist. Jud. 4:—Thees vom Buße- und Loslüssel (Leipzig, 1702);—Cosmo cum Th. Irigo de Confessore um Callistus (Halie, 1704);—Unterschied der evangelischen und socinischen Lehre (Frankfort, 1717; Leipsic, 1721);—Die Wiederbringung aller Dinge in ihrem ersten guten Zustande der Schöpfung (Frankfort, 1739, published after his death). See Winer, Handbuch der theol. Lit. i, 476; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (1753).

Baretti,叻安西 (L. Baretii), Francesco, an Italian theologian, lived in the early half of the 17th century. He was the son of Barezzo of Cremona, and became vicar-general and bishop of Torsello. He wrote, Addizioni ad Manuale Confessorum Mart. Navarri (Venice, 1616);—Greg. Sugi Themanus Casuum Conscientiae e Additi. Franc. Baretti (ibid. 1616); and several other works. See Hoefer, Nouv. Biog. Générale, s. v.

Barfield, Abraham, an English Dissenting minister, was born about 1711, and was educated for the ministry at Hillsfont. He was ordained first pastor of a Church at Ashwell, Herts, in 1737, and removed to Baker street, Enfield, in June, 1804. He died March 4, 1806. Mr. Barfield was amiable, affectionate, benevolent, and pious. As a preacher, he was truly evangelical in spirit, an investigator, and one not to be ashamed, rightly divining the word of truth." His character in all the relations of life was such as to win universal respect. See Theological and Biblical Magazine, May, 1806, p. 214.

Barfknacht, Christopher, a German theologian, was born in 1657. After studying at Königsberg, he visited the other German universities, and went to perform pastoral functions at Coeslin, which he soon left on account of the dissensions in the civil council. In 1702 he went to Wittenberg, where he died, in 1739. He wrote, Der Schulmeister (Berlin, 1688);—Lippi Aureli Brandolini Augustanae Eremita Orieto de Virtutibus Domini Nostrri Christi (1708). See Hoefer, Nouv. Biog. Générale, s. v.
they occur very rarely. The earliest barge-boards known to exist are of the 14th century. After that time they were used most abundantly, and were of very various designs, and in later examples they not unfrequently supported a hip-knob on the point of the gable. They are usually either feathered or panelled, or pierced with a series of trefoils, quatrefoils, etc., and the spandrels carved with foliage; when feathered, the cusps or points of the principal featherings sometimes have flowers carved on them. As Gothic architecture advanced, the barge-boards continued gradually to lose much of their rich and bold effect.

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


Bargli, Paulin. See Berti.

Bargrave, Isaac, D.D., an English clergyman, was born in 1658, and educated at Clare Hall, Cambridge. He was taxor of Cambridge University in 1612, and chaplain to Sir Henry Wotton in one of his embassies. He became dean of Canterbury in 1629, and died in January, 1643. His publications consist of a few single sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Barham, Richard Harris, an English clergyman and author, better known by his assumed name of Thomas Ingoldsby, was born at Canterbury, Dec. 6, 1788. He was educated at St. Paul's School, London, and Brasenose College, Oxford. Having been admitted to holy orders, he was appointed curate of Ashford, in Kent, from which he removed to Westwell, a few miles distant. About the year 1814, he became rector of Snargate, in Romney Marsh, Kent, and at the same time curate of Warham. In 1821 he was elected canon of St. Paul's, London, and from that time gave much attention to literature. In 1824 he was appointed priest in ordinary of the Chapel Royal, and shortly afterwards was presented to the rectory of the united parishes of St. Mary Magdalene and St. Gregory by St. Paul's, London. In 1842 he was appointed divinity reader in St. Paul's Cathedral, and was permitted to change his living for the more valuable rectory of St. Augustine and St. Faith's, London. He died June 17, 1845. He was the author of the celebrated Ingoldsby Legends which began to appear in Bentley's Miscellany in 1837, and have since been published in three vols. 8vo, with a Memoir by his son. He was a frequent contributor to the periodicals of his day, and wrote considerable poetry of a high order. See Knight, Eng. Cyclopa. Biog. 1, 558; Alibone, Dict. of Brit. and Amer. Authors, s. v.; English Review (London.), 1847, p. 59; Hart, English Literature (Phil.), p. 449.

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


Baria, Geronimo, an Italian theologian, native of Nice, lived at the commencement of the 17th century, and wrote Pontificum Decretalium Constitutiones pro Regularibus (Turin). See Hoefer, Nouv. Biog. Générale, s. v.

Barile, Giovanni Domenico, an Italian theologian, lived in the early half of the 18th century. He belonged to the Order of Theatines, and distinguished himself as a preacher. He wrote, Le Moderne Conversazioni Ginnastiche (Venetia, 1716);—Scuola di Teologi che Verità Aperta al Mondo Cristiano o'opgida, asia l'Amer Platonico Smaccherato (Modern, 1716); published under the anagram of Nicodemo Belari). See Hoefer, Nouv. Biog. Générale, s. v.

Barrillon, Henri, D.D., bishop of Luçon, was born in Auvergne, March 4, 1638. He founded a large number of charitable institutions, and died at Paris in April, 1699. He wrote, Statuta Synodorum de Lucon (1681);—Ordinum Synodalium Diocesi de Lucon (Paris, 1685);—Præmes et Ordinum diocesi de Lucon (Fontenay, 1693). See Hoefer, Nouv. Biog. Générale, s. v.

Barindus. See Barfin.

Baring, Daniel Eberhard, a German librarian, was born Nov. 8, 1690, at Hamburg. He studied at Helmstedt; in 1719 was appointed librarian at Hanover, and died Aug. 19, 1733. He wrote, Beiträge zur hannoverschen Kirchen- und Schulhistorie (Hanover, 1748);—Das Leben Ant. Corvini (ibid. 1749). See Bücher, Allgemeine Deutsche Literatur-Lexikon, s. v.; Winer, Handbuch der theol. Lit., s. 797. (B. P.)

Baring, Nicolaus, a Lutheran theologian of Germany, was born March 9, 1607, at Zarentin, in Mecklenburg. He studied at Helmstedt; in 1632 was army chaplain; in 1636 pastor at Wilkenburg; in 1641 pastor at St. Jegidius in Hanover; and in 1642 commenced his theological lectures at Rostock, where he died in.

Baringer, John, a minister in the Methodist Episcopal Church South, was a native of Montgomery County, Va. In 1828, then a young man, he joined the Holston Conference, and after filling important stations for about seven years located. In 1835, he entered the active ranks, and continued faithfully until 1842, when failing health caused him to become supernumerate, which relation he sustained until his death, July 17, 1850. Mr. Baringer was pious and devoted. See Minutes of Annual Conference of the M. E. Church South, 1851, p. 351.


Bar-Joseph ben Elchanan, a Jewish rabbi of the 17th century, is the author of ד新农村 הדידנ לברח מים, a dogmatico-homiletical commentary on the historical books of the Old Testament, divided into four parts. The first part, entitled ד新农村 נפש, treats of those passages which have reference to David's house; the second, ד新农村 תקנת, speaks of the kings of Israel after the division of the kingdom, and of the so-called Messiah, the son of Joseph; the third, ד新农村 תמות, speaks of Elijah and other prophets; and the fourth, ד新农村 بط, treats of the priests and of the Noahites. The work was published at Frankfort-on-the-Oder in 1580. See Pitra, Bibl. Jud. i, 84; Benjacob, Osar Ha-Sepharim, or Thesaurus Librorum Hebraicorum tam Impressorum quam Manu Scriptorum (Wilna, 1880), i, 48, No. 955. (B. P.)

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

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

Barker is the poetical name of Anubis, the dog-headed deity of the Egyptians. He was also called Bornaunis, his sagacity being so great that some thought he had the faculty of prophecy.

Barker, Cyrus, a Baptist missionary, was born in Portsmouth, R. I., March 27, 1867. He pursued his literary and theological studies at the Hamilton Literary and Theological Institution, and was ordained to the work of the Christian ministry at Newport, R. I., September, 1839, and was appointed a missionary by the Baptist Board of Foreign Missions July 22, 1839. He sailed from Boston, Oct. 22, 1839, and arrived at Calcutta, Feb. 20, 1840. His first station was at Jaipur, Assam, where he arrived May 14, 1840. He remained here a little over one year, and then removed to Sisanggor, a town of eight thousand inhabitants, on the river Dikho. Subsequently he took up his residence in Gwahati, which had been the chief place in Assam for missionary purposes. Here Mr. Barker devoted himself with zeal and success to his work for several years. Mission-schools were established, and much good was accomplished. On account of his health, Mr. Barker was compelled to leave his work. It was thought that a sea voyage would benefit him, and he embarked with this hope; but the expectations of himself and friends were disappointed. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See The Missionary Jubilee, p. 184, 297. (J. C. S.)

Barker, David, an English Methodist preacher, came out from Mexborough, near Doncaster; was born in 1796; early converted to God; began to preach; entered the ministry of the New Connexion in 1817, and travelled in eight important circuits. He was a man of rare talents, good memory, sound judgment, gentle nature, well-stored mind, great humility, melting compassion, correct taste, and deep piety. He was killed by the overturning of a coach near Bolton, March 19, 1881. See Minutes of the British Conference.

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

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

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

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

Barker, Isaac, a Congregational minister, was born in Unity, Me., Nov. 19, 1799. From 1816 to 1826 he was a Methodist minister, but did not receive his ordination until June 10, 1827. After he had changed his ecclesiastical relation, he was pastor for five years of the Congregational churches which he had organized at Rockford and Cannon, Mich. From 1831, for one year, he was acting pastor in Laphamville, and then resided there without charge until 1867. Subsequently he lived at Rockford, where he died Feb. 13, 1880. See Cong. Year-book, 1881, p. 17.

Barker, John, an English Dissenting minister, was born about 1685, and was educated at Attlecliffe, Yorkshire. In 1709 he was chosen assistant preacher to a congregation in Crosby Square, London, which was under the pastoral care of the eminent Dr. Benja-
min Grosvenor. Six years later the congregation in Mare street, Hackney, elected him pastor, as successor to the pious and excellent Mr. Matthew Henry. This charge Mr. Barker held till 1736, when he resigned, to the inexpressible joy of many people. After some time in Epsom and Surrey, about three years, he accepted a call from the congregation at Salter’s Hall. Here he remained as long as he was able to perform the duties of his office; but in 1762 he was compelled to retire from work. After this he lived about one year. Mr. Barker was a man of great manliness, and un肄ilities, with ardent and unaffected piety. His preaching was solid, serious, and convincing. In 1748 he published a volume of sermons, and was preparing a second volume for the press, but was prevented completing his design. His purpose, however, was carried out by his executors, who, in 1783, issued the second volume. See (Lond.) Theological and Biblical Magazine, Oct., 1896, p. 413.

Barker, John (2), D.D., a Methodist Episcopal minister, was born in Yorkshire, England, March 17, 1813. He emigrated to America with his parents when three years old; graduated at Geneva College in his nineteenth year, and soon afterwards experienced conversion and received license to preach. His talents as an educationalist were recognized, he was appointed professor of mathematics in Genesee Wesleyan Seminary, at Lima, N. Y. In 1839 he became vice-president and professor of natural philosophy and chemistry in Allegheny College. In 1846 he was elected professor of ancient languages in Transylvania University, Ky., and in 1849 president of Allegheny College. That same year he entered the Pittsburgh Conference, but continued to fill the office of president till his death, by paralysis, Feb. 26, 1860. As a preacher, Mr. Barker was original, able, lucid, and often eloquent; as a man, amiable and witty. See Minutes of Annual Conferences, 1860, p. 69; Simpson, Cyclop. of Methodism, s. v.

Barker, Jonathan, an English Wesleyan minister, was born in Manchester in 1766. He entered the service in 1789; retired from its active duties in 1832, but labored as much as possible until within a few weeks of his death, when his health entirely failed. He died March 16, 1839. See Minutes of British Conference, 1839.

Barker, Joseph, a Congregationalist, was born in Bradford, Conn., Oct. 19, 1751. He graduated at Yale in 1771, was ordained in the Church at Mount Misquamic, Mass., in 1781, and died July 28, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his district in the United States House of Representatives. See Cong. Quarterly, 1859, p. 41.

Barker, Nehemiah, a Congregational minister, was born in 1720. He graduated at Yale in 1742, and was ordained in Killingly, Conn., in 1755, where he remained until 1764. In 1757 he removed to Long Island, N. Y., preaching in Southold and Aquebogue. He died in Mattituck, L. I., March 10, 1772. See Cong. Quarterly, 1860, p. 183.

Barker, Thomas Burgess, an English Congregational minister, was born near Sheffield, Jan. 10, 1800. He received the rudiments of his education from the minister of his native place, and afterwards was sent to Hoxton and Highbury colleges, where he studied for the Independent ministry. He was settled at Bere Regis, Christchurch, Tollesbury, Tamworth, and Ewell, and was much beloved by his congregations. On retiring from the ministry, he settled at Stoke Newington, where his best years were devoted to the education of youth in schools, and in connection with the Young Men’s Christian Association. He was the founder of Abney House School, one of the largest and most flourishing schools for boys in the north of London. He was for some time chaplain of Abney Park Cemetery, of which place he published a guide. His death occurred April 25, 1881. See (Lond.) Cong. Year-book, 1882, p. 285.

Barker, Thomas Richard, an English Congregational minister, was born in London, Nov. 30, 1798. His father, the Rev. Mr. Richard Barker, in Christ Church, Oxford, where his progress was so rapid and thorough that he attained the rank of Doctor Grecian in 1815. About this time he was converted, and, deciding to enter the ministry, he entered Homerton Old College in 1821 for its special preparation. He preached successively at Ailesford, Hants, 1822; at Harpenden, near St. Albans, 1824; and at Uxbridge, 1825. In 1838 Mr. Barker accepted a call to become classical, Hebrew, and resident tutor at Springfield College, Birmingham, where he labored until his death, Nov. 23, 1860. See (Lond.) Cong. Year-book, 1871, p. 302.

Barkey, Anton Cornelius, a Protestant theologian of Germany who was born in 1741 at Cleve-Herken, in 1772, was the author of, Dissertatio de Pseudo-doctoribus quorum Mensa est 2 Pet. ii, 2 (Leyden, 1767) — Oratio de Doctrina et Ethica Christiana pra Philosophia Provisantia et Diplicate (Steinfurt, 1770) — Disputatio de Affectibus Veritatis Noxias (ibid. ed.). See Meusel, Gelehrtes Deutschland; Jöcher, Allgemeines Gelehrten- Lexikon, s. v. (B. P.)

Barkey, Nicolaus, a German theologian, father of the present, was born Sept. 11, 1799. In 1820 he was vicar at Middelburg, and in 1754 was called to Bremen as pastor of St. Stephen’s, and professor of theology at the gymnasium there. In 1765 he went to The Hague as pastor of the German Congregation, where he died after 1778. He wrote, Disputatio Inauguralis de veritate religiositatis, in qua distinctionem praebet disciplinae anguvaria de Admirabilis Operum Divinorum Harmonia (Bremen, 1755) — Disp. in aliquot Loca ex Prioribus Acttorum Apost. Capitibus (ibid. 1766). He also edited the Nova Bibliotheca Bremenensis, Bibliotheca Hagana, and Museum Haganae. See Meusel, Gelehrtes Deutschland; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Barksdale, Clement, an English clergyman, was born in 1599, and educated at MerTon College, Oxford, having entered as servitor in 1625. He took holy orders, and in 1637 supplied the place of chaplain of Lincoln College at the Church of All-Saints. At the Restoration, Charles II gave him the living of Naunton, in Gloucestershire, where he remained until his death, in 1687. His publications consist chiefly of little religious tracts which were printed from time to time (1640-79). Besides these he published a poem, Nymphia Libellaria; or, The Ctosowell Muse (1651). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

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

Barlass, William, an Associate minister, was born near Perth, Scotland, and preached for some years at Whitehill, where he continued until converted to Methodism in 1798, and afterwards engaged as a bookseller until his death, Jan. 7, 1817. See Sprague, Annals of the Amer. Pulpit, IX, iii, 38.

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

Barlow, Daniel B., a Methodist Episcopal minister, was born in Richland District, S. C., Aug. 8, 1806. He removed about two years in 1829 was admitted into the Mississippi Conference, in which he filled many important stations with dignity and usefulness. On the division of the conference, he became a member of the Alabama Conference. He died Dec. 12, 1888. See Minutes of Annual Conferences, 1889, p. 663.

Barlow, Joel, an American preacher, diplomatist, and poet, was born at Reading, Conn., in 1758, and was first sent to Dartmouth College, but returned to New Haven, where he graduated in 1778. Shortly after this he was licensed a Congregational preacher, and joined the American army as a chaplain. At the close of the war, he resumed the study of law, in which he had previously been engaged, and settled in Hartford, where he established a weekly newspaper. While here, he adapted Watts's version of the Psalms to the use of the General Association of Connecticut, adding to it several original hymns. In 1788 he went to England as agent for the Schio Company, but, finding himself associated with a party of swindlers, he resigned his official position in Paris, was tried and acquitted as a zealous adherent of the Girondists. In 1795, while yet in Paris, he was appointed by president Washington consul to Algiers. He returned to Paris and resumed some commercial speculations in which he had formerly been engaged, and through which he realized a fortune. In 1805 he returned to the United States and established himself in Washington. In 1806 he instituted a scheme for a national academy under the patronage of the government, but it failed. In 1811 president Madison appointed him minister to France. Napoleon, desiring his advice in diplomatic affairs, in the autumn of 1812, while on his Russian campaign, invited him to a conference at Wilna, Poland. Being attacked with inflammation of the lungs while on the journey, he died at Zarnowitch, a small village near Cracow, Dec. 22, 1812. His first poem was written in 1778. In 1791, on receiving his master's degree, he recited a poem called The Prospect of Peace, which was subsequently merged in The Columbian. The germ of his great epic was The Vision of Columbus (1787), and attained greater popularity on both sides of the Atlantic than was the fate of the more pretentious work. His most popular poem, entitled Hasty Pudding, was written while at Châlmetv, in Savoy. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Encyclopedia Brit. (9th ed.), s. v.; Appleton's American Cyclop. s. v.; Duyckinck, Cyclop. of Amer. Lit. i. 408.

Barlow, Luke, an English Wesleyan minister, was born at Congleton, Cheshire, Sept. 29, 1786. He was appointed prayer-leader at sixteen, commenced his ministry in 1807, retired in 1848, and died at Harbeck, near Harrogate, Aug. 31, 1861. Mr. Barlow was a practical, genteel man of spotless character; diligent, faithful, and well read in theology. See Minutes of the British Conference, 1861, p. 24; Wesleyan Methodist Magazine, 1864, p. 102.

Barlow, Thomas, a preacher in the United Methodist Free Church, was born of Wesleyan parents at Darlington, Devonshire, Aug. 7, 1810. He was converted to the religion of his youth, and at seventeen began to preach the Gospel. His love of freedom induced him in 1835, during the Warrenite disputes, to leave the Wesleyans, and join the Association Methodists, and again in 1831, when the reform movement began, he identified himself with it and entered the ministry. He removed to Egypt four years after, in 1837 when he was chosen book steward to the United Methodist Free Churches, in which office he served with fidelity till his health failed in 1874, when he became a supernumerary, and resided at the East End of London, preaching as he had strength to the end of life. He died June 29, 1880, and was interred in Ilford Cemetery. He was courteous, conscientious, devout, intelligent. See Minutes of the Assembly.

Barlow, William (1), D.D., an English prelate descended from a family of the name in Lancashire. He became fellow of Trinity College, Cambridge, and afterwards dean of Chester. His account of the celebrated Hampton Court Conference is well known (London, 1604). It professes not to be an account of the conference at large, but, to use the author's own words, it is "as an extract, wherein is the substance of the whole." Various attacks have been made by the Dissenters to invalidate its authority, but in vain. Barlow was consecrated bishop of Rochester June 30, 1605; was translated to Lincoln in 1608, and died Sept. 7, 1613. His principal works, besides the above, are, Defence of the Articles of Faith (London, 1601), A Life of Dr. R. L., and The Rites of the Church of England. He was the first English writer on the nature and properties of the magnet, and the inventor of the compass-box as now used at sea. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Le Neve, Fasti, i. 582, 592.

Barlow, William (2), an English divine and eminent mathematician, was the son of William Barlow, bishop of Chichester, and was educated at Balliol College, Oxford, where he graduated in 1654. About this time he went to sea and learned much about navigation. About 1573 he took holy orders, and in 1585 became prebendary of Lichfield. He was installed treasurer of Lichfield Oct. 17, 1589, and died May 25, 1625. He wrote several works on subjects connected with practical navigation, the most remarkable of which was The Navigator's Supply (Oxford, 1597). He was the first English writer on the nature and properties of the magnet, and the inventor of the compass-box as now used at sea. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Le Neve, Fasti, i. 582, 592.

Barlow, William (3), a clergyman of the Protestant Episcopal Church, was pastor of St. Paul's Church in Syracusé, N. Y., and subsequently of Ogdensburg. He died at Chicago, Ill., Feb. 24, 1890. See Amer. Quart. Church Rev. 1850, p. 159.

Barmidbar Rana is the title of a Midrash (or exposition) on Numbers. It contains twenty-three chapters. The age of its compilation is uncertain, but internal evidence points to the 11th or 12th century. According to Zunz, the work was written by two different authors. See his Gottesdienstliche Veritragte der Juden (Berlin, 1807), p. 298-299. (B. P.)


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

Alexander, a monk of Cyprus, who wrote (Eulogy of
Barnaby, James, a Baptist minister, was born in Freetown, Mass., June 25, 1857. He graduated at Brown University in the class of 1809, and was ordained in July, 1811, as pastor of the Church in Harvard, Mass., where he remained until 1817, when he removed to New Bedford, Mass. His pastorate here was for four years. Subsequently he was pastor of several churches, but his longest ministry was with the Church with which he was originally settled. At four different times he was called to this Church, and the whole period of his connection with it was thirty-nine years. His entire ministry covered a period of nearly sixty-seven years. During this time he baptized not far from two thousand eight hundred persons. He died at Harvard, Dec. 10, 1877. (J. C. S.)

Barnard, A. F., a Methodist Episcopal minister, was born in Dixfield, Me., Jan. 30, 1806. He experienced conversion in 1820; entered the Maine Wesleyan Seminary in 1825, where he pursued his studies for about five years, and proved himself a man of great merit in the Maine Conference. During his ministry, he received twenty-three different appointments, two of which were in the East Maine Conference, and in all of which he succeeded well, and in some had glorious revivals. He died March 27, 1867. See Minutes of Annual Conferences, 1867, p. 138.

Barnard, Edward, an American clergyman, was born in 1731. He obtained an excellent education, became minister at Haverhill, Mass., and died in 1774. He published his Discourses, 1774, 4to., 1779. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Barnard (or Bernard), John (1), D.D., an English divine, was first a student of Cambridge, but removed to Oxford, where he became a fellow of Lincoln College in 1648. He afterwards became rector of Waddington, in Lincolnshire, and died in 1683. His works include, Cesarea Cleri (1660), against scandalous ministers not submitted to the church, and several other pamphlets, etc.—Theol–go–histrorius; or, The True Life of The Most Reverend Divine and Excellent Historian, Peter Huygyn, D.D. (1688). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Barnard, John (2), a minister in Andover, Mass., was born in 1690, and died in 1758. He published several sermons and discourses. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Barnard, Thomas (1), a Congregational minister, was born at Hadley, Mass., about 1665. He graduated at Harvard College in 1679; was called as an assistant to the Rev. Francis Dane, pastor of the Church at Andover, Mass., in January, 1682, and was ordained in March following. When Mr. Dane died in February, 1689, Mr. Barnard succeeded to the pastorate. During four or five years before the division of the town into two parishes, the contention was warm in regard to the site for a new meeting-house; but in 1709 the division was amicably made, and Mr. Barnard, who had conducted himself throughout the controversy with prudence, was given the charge of the eastern part of the town. Subsequently he was settled as minister of the North Parish. He died in Andover, Oct. 13, 1718. He is described as one of the best of men and of ministers.” See Sprague, Annals of the Amer. Pulpit, i, 198.

Barnard, Thomas (2), a Unitarian minister, was born Aug. 17, 1716, probably at Andover, Mass. He graduated at Harvard College in 1732, and was ordained and installed pastor of the First Church in Salem, Mass., Jan. 31, 1739. He was, by his own request, dismissed Jan. 18, 1751; removed to Newburyport, studied law, became a practitioner at the bar, and was a representative of the town to the General Court. He subsequently re-entered the ministry, and was installed as pastor of the First Church in Salisbury. He removed soon after, and eventually he was settled as minister of the North Parish. He died in Andover, Oct. 13, 1775. Here he continued till the close of his life, Aug. 15, 1776. See Sprague, Annals of the Amer. Pulpit, viii, 14.

Barnard, Thomas (3), D.D., a Congregational minister, was born at Newbury, Mass., Feb. 5, 1733, being the son of Rev. John Barnard of Andover, Mass. He graduated at Harvard in 1758, was ordained over the North Church, Salem, in 1764, and died Oct. 1, 1814. See Cong. Quarterly, 1859, p. 41.

Barnardston, Giles, a minister of the Society of Friends, was born in Clare, Suffolk, England, about 1624. His parents, who were persons of repute in the world, gave him an education consistent with their rank. After passing through the common schools, he was placed at the university, where he pursued his studies for about six years, and proved himself one of the most earnest and upright of his preachers among them. At once he became an object of the scorn and contempt in which the Friends were held in that ungodly age. He was despised of his goods to a large amount and exposed to innumerable
hardships. He was, however, most diligent and faithful in the performance of his duties. We are told that “he visited many parts of his own nation, and was also present at the conference in 1655. In all his efforts he went he left a good report and savour.” The histories of one Jeffery Bullock, a professing Friend, called forth a reply from Barnardiston, in which he clearly set forth the teachings of Holy Scripture concerning some of the cardinal doctrines of the common evangelical faith. About the year 1677, he was imprisoned in London for conscience’ sake, and during the next three years was more than once incarcerated. He died at his house in Chelmsford, Nov. 11, 1680. George Whitehead says of him: “My soul was deeply affected with his innocent life, sincere and tender spirit to God, and with his humble example among his people in word, in conversation, in charity, in spirit, in faith, in purity, in gravity, and sound speech that could not be condemned.” See Friends’ Library, iv, 1–10. (J. C. S.)

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

Barnden, James, an English Methodist preacher, was born at Maidstone, Kent, Jan. 2, 1806. He was brought up religiously; converted in early life; entered the Wesleyan ministry in 1835, and was ordained as a full preacher in 1837, with much acceptance in circuitous circuits. He became a supernumerary in 1870 at Dymock, Gloucestershire, where he suddenly died, Feb. 27, 1875.

Barnes, Albert, D.D., one of the most prominent theologians of the Presbyterian Church, was born at Rome, N. Y., Dec. 1, 1798. He studied at Hamilton College with a view of becoming a lawyer, but the Christian experiences he had had there induced him to give up his fondly cherished plan for the work of the ministry; and upon graduating in 1820 he pursued a four years’ course of theological study at Princeton, N. J., He was licensed to preach by the Presbytery of Elizabeth-town, April 28, 1823. His first pastorate was at Morristown, N. J., and in 1830 he accepted a call to the charge of the First Presbyterian Church of Philadelphia, with which Church he retained official connection to the day of his death, Dec. 24, 1870.

Dr. Barnes was not only the friend of the rich, but also of the oppressed, especially of the slave, whose earthly life was bitter. A faithful friend of native modesty which was so peculiarly a trait of his whole life never seemed to be in antagonism with the highest moral intrepidity. He thought, he spoke, he acted, from the sense of right which was so strong an element in his nature. Often in peril, and sometimes in actual experience of perils, of parting, of death, of disaster, of sympathy with the oppressed never wavered or slumbered. His faith in the emancipation of the slave and the elevation of the colored people of the country, though often confessed to be dark respecting the process, was firm respecting the final event. As to his theological position, widely as men may have differed as to the soundness of some of his doctrinal statements and positions, they did not differ as to the purity of his motives and the guilelessness of his spirit. As he approached the close of his life, his own testimony was that “the objects of eternity became overpoweringly bright and grand.” Yet he did not lose his interest in this world as the scene of the development of the great plans of God. He cherished to the last the cheerfulness views of the world, of the certain progress of the race, of the destiny of man.

At Philadelphia, Dr. Barnes prepared those works which made his name a household word wherever the English tongue is spoken. The first of these was his Notes Explanatory and Practical on the Gospels (Phila. 1832), designed for Sunday-school teachers and Bible-classes, which soon attained a larger circulation, both in Europe and America, than any similar work. This was followed, in rapid succession, by Notes on the New Testament (11 vols.), on Job (2 vols.), on Isaiah (2 vols.), on Daniel, and on the Book of Psalms (N. Y. 1870, 9 vols.). He was a man of large and busy life, and by lamplight in the early morning, he nearly lost his sight. He also published, The Attonement in its Relations to Law and Moral Government (Phila. 1859):—Lectures on the Evidence of Christianity in the Nineteenth Century (N. Y. 1868):—Practical Sermons Designed for the Use of Families and Foundations (N. Y. 1884):—The Way of Salvation (ibid. 1863), illustrated by a series of discourses:—Miscellaneous Essays and Reviews (N. Y. 1855, 2 vols.):—Prayers for the Use of Families (ibid. 1870), etc. See Lives of the Leaders of Our Church Universal (ibid.), p. 767 sq. (D. F.)

Barnes, Albert Henry, Ph.D., a Congregational minister, son of the preceding, was born in Morristown, N. J., Feb. 11, 1836. He was prepared for college at an academy in Philadelphia, and graduated at Yale College in 1864. He united on profession of faith with Yale College Church while a student, and studied theology one year in the Divinity School of Yale College, but subsequently entered the senior class in Princeton Seminary and remained one year. He was licensed by the New Haven East Association (Congregational) Aug. 15, 1860. Having accepted a call to become pastor of the Presbyterian Church of Lawrenceville, Pa., he was ordained at that place by the Presbytery of Pennsylvania, and installed pastor Dec. 6, 1864. He was released in 1869, after which he established a school in Philadelphia, which he taught from 1869 to 1870. He died May 6, 1878. Mr. Barnes was the author of a volume entitled Popular Mistakes in Education. He also wrote frequently for the newspapers, and especially for the New York Times. He was an earnest student, especially of the older English literature. See Necrological Report of Princeton Theological Seminary, 1879.

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

Barnes, Charles Curtis, a Methodist Episcopal minister, was born in Granville, Mass., in March, 1813. He experienced conversion in 1822, began preaching three years later, and in 1826 entered the New England Conference. On the division of the conference about 1840, he became a member of the Providence Conference, in which he did excellent service, and finally died, Nov. 29, 1846. Mr. Barnes was courteous and steadfast as a friend; conscientious, fervid, and uniform in life; a Christian in belief, diligent, and successful as a preacher. See Minutes of Annual Conferences, 1847, p. 108.

Barnes, David, D.D., a Unitarian minister, was born in Marlborough, Mass., March 24, 1731. He graduated at Harvard College in 1752, and commenced preaching shortly after. He received and accepted a call from the Second Church in Scituate in June, 1754. In 1759 he removed to Dulles College. Then to Unlike in Massachusetts, he then entered the New England when the controversy which resulted in the division of the Congregational Church of Massachusetts began, it was well understood that his sympathies were on the liberal side. He died April 26, 1811. See Sprague, Annals of the Amer. Pulpit, viii, 32.

Barnes, Elisha, a Baptist minister, was born in Farmington, N. Y., April 18, 1758. He was originally a
Congregationalist, but about 1779 became a Baptist, and served the Baptist Church in Canaan as pastor thirteen years. He died in August, 1806. See Sprague, *Annals of the Amer. Pulpit*, vi, 621.

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

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

**Barnes, James S.**, a Protestant Episcopal clergyman of the Diocese of New York, entered the ministry in 1838, and soon after became connected as pastor with Christ Church, Brooklyn, N. Y., officiating until 1865 as assistant minister. In that year he was un-entrenched and became the first rector of St. John's Church in the same city, in which position he continued to serve until 1872. In 1873 he was ap-pointed missionary to St. John's Church, Yonkers, N. Y. The last two years of his life he ceased to perform active ministerial labor. He died Dec. 22, 1876. See *Prot. Episc. Almanac*, 1876, p. 108.

**Barnes, John**, a Methodist Episcopal minister, was born in 1802. He became a Christian at the age of eighteen; soon after began a course of study at the Onedia Conference Seminary, and in 1840 entered the Onedia Conference. After several years of faithful labor, failing health obliged him to retire from active work, and he died March 24, 1847. See *Minutes of Annual Conferences*, 1847, p. 146.

**Barnes, Tadahua (1)**, a learned English divine, was born in London in 1854. He was educated at Christ's Hospital, and at Emmanuel College, Cambridge, where he graduated in 1886. He was chosen Greek professor at the University of Cambridge in 1865, and died Aug. 3, 1712. He published a large number of works, among which were, *Geramia* (1873) —a poetical pamphlet, *An American Conference Register*— *Selected Discourses* (1868) —and *The History of Edward III* (1868). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Barnes, Joshua (2)**, a Methodist Episcopal minister, was born in Frederick County, Md., in 1775. He embraced religion in early life; moved to Ohio in his youth; received license to exhort in 1804, and in 1805 entered the Ohio Conference. Two years later he located and became a merchant, which proved ex-tremely detrimental to his spiritual interests. In 1812 he was powerfully reclaimed, again licensed to preach, and in 1816 removed to Illinois. In 1836 he entered the Illinois Conference, and served with zeal and fidelity until his death, Nov. 18, 1839. See *Minutes of Annual Conferences*, 1841, p. 149.

**Barnes, Seth**, was a Universalist minister, concerning whose birth and life scarcely anything is re-corded. His field of labor seems to have been confined to Minneapolis, Minn., where he died suddenly, Aug. 12, 1866. Mr. Barnes was characterized by kindness and faithfulness. See *Universalist Register*, 1867, p. 57.

**Barnes, Thomas (1)**, a Puritan divine of the 17th century, was a graduate of Cambridge University. Among his productions is *The Wise Man's Forecast against the Evil Time* (Lond. 1624). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Barnes, Thomas (2)**, D.D., a learned English Pres-byterian divine, was born at Warrington, in Lancashire, Feb. 13, 1747. He was educated at the academy at Warrington, and was ordained a preacher in 1769, when he was settled over the congregation at Cockey Moor, near Bolton, and labored there with great success. In May, 1780, he removed to Manchester, where he labored as co-pastor of a large and wealthy congregation for thirty years. In 1786 he became principal of an academy at Manchester, but resigned in 1798. During the remainder of his life, he gave attention, in addition to his ministerial labors, to the advancement of the interests of the Manchester trinity. He died June 28, 1810. He contributed to various periodicals, and published a few sermons. See Chalmers, *Biog. Dict. s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Barnes, Thomas (3)**, was the "father of Universalism in Maine." The date of his birth is not record-ed, but he had arrived at maturity previous to 1772, in which year he embrace the Universalist faith, and soon began preaching it in Maine. In 1789 he re-moved to Oxford, Mass.; in 1792 to Woodstock, Conn.; and in 1799 settled in Poland, Me. In 1802 he was ordained over the united societies of Norway, New Gloucester, and Poland, Me. In 1810, he went to New York; and in May of the same year, he finished the first Universalist meeting-house in Maine. His after-history and the date of his death are not accessible. See Whitemore, *Modern History of Universalism*, p. 316, 590.

**Barnes, Zetto**, a Methodist Episcopal minister, was born in Onondaga County, N. Y., Oct. 4, 1807. He had religious convictions from early childhood; experienced conversion at the age of twenty-two, and in 1834 united with the Oneida Conference. In its effective ranks he continued till 1863, when he became superannuated. The circumstances of his death are painful, being the result of insanity, of which he showed signs for nearly a year. It occurred Sept. 22, 1864. As to his Christian character, no doubt can be entertained; for the amount and kind of work that he performed for so many years was proof of his being thoroughly imbued with the spirit of experimental piety. See *Minutes of Annual Conferences*, 1865, p. 69.

**Barneveldt, Jan van Olden**, grand-pensionary of Holland, whose influence upon the religious history of his country entitles him to a place here. He was born in Utrecht, in 1547. He studied law, and commenced practice as an advocate at The Hague in 1569. He felt deeply his country's wrongs under the yoke of Spain, and served as a volunteer at the sieges of Haarlem and Leyden. In 1570 he was appointed counsellor and chief pensionary of Rotter-dam. On the death of William the Silent in 1585, Barneveldt, as ambassador to England and France, of-fered these governments the protectorship of the Con-federated States. On their refusal, he exerted all his powers to carry through the election of Maurice of Nassau as stadtholder of five provinces. He was then raised to the dignity of advocate-general of Holland and West Friesland. At the close of 1586 the earl of Leicester, who had been invested with absolute power in the provinces, was recalled to England. The official career of Barneveldt was one of eminent success and of satisfaction to the States; and when he proposed to resign his post in 1595, he was urgently entreated to remain. In 1598 the treaty of Vervins called Barneveldt to France, where he obtained from Henry IV a large promise of pecuniary help. In the same year he arranged with Elizabeth the public debt and securities which England then held from the republic. In 1599 he again appeared at the English court, was sent into the alliance with James I, to which Sully, as the represent-ative of France, was a party. He next secured the
treaty of peace between Spain and the republic, dated April 9, 1699, and to continue twelve years. Although the foundation of Dutch political independence, this treaty brought upon him the suspicions of the bigoted clerical party, and the career of his talents was more or less ruined. It was the struggle of Arminians and Gomorrista that the court of Maurice. The struggle of Arminians and Gomorrista was already raging, and the two parties were led by Barnevedt and Maurice respectively. Maurice was aiming at the sovereign power; Barnevedt resolutely maintained the freedom of the republic. The clerical party, with Maurice as their leader, were determined to have Calvinism adopted as the state religion, and to tolerate no other; Barnevedt and the Arminians contended that each province should be free to adopt the form which it preferred. Barnevedt was the champion of the supremacy of the civil authority and the prime minister of Protestantism. New difficulties arose in the question of the National Synod, and of the right of the States-General to enforce Calvinism on the seven provinces by means of an ecclesiastical synod; the enlisting of Waagstedlers in the state of Utrecht; the occupation of Overyssel and Guelderland by the prince. In 1618 Barnevedt was illegally arrested, along with Grothus and Hoorn, in order by a secret plot to be afterwards adopted by the States-General. During the sittings of the Synod of Dort, he was brought to trial (March 7, 1619) in the most illegal and oppressive manner; found guilty of asserting the rights of the provinces to settle each its own religion, and executed at The Hague by the beheading. See De Vries, van der; Olden Barnevedt en zijn Tijd (The Hague, 1862-65, 3 vols.); Motley, Life and Death of John of Barneveldt (N.Y., 1874); Groen Van Prinsterer, Maurice et Barnevelde, Etude Historique (Utrecht and London, 1875).

Barney, Godfrey W., a Methodist Episcopalian minister, was born in Herkimer County, N.Y., in 1790. He professed conversion in his youth, and in 1817 joined the Genesee Conference. In 1818 he became a member of the Black River Conference; was superannuate between 1837 and 1847; re-entered the effective lists in 1848; was superannuated in 1849, and sustained that relation until his death, May 12, 1863. See Minutes of Annual Conferences, 1864, p. 105.

Barney, James Orsmbee, a Congregational minister, was born in Providence, R.I., Sept. 30, 1735. In 1821 he graduated at Brown University. His theological studies were pursued under direction of Calvin Park, D.D., and Jacob Ide, D.D. He was ordained pastor of the Church of Seekonk, Mass. (now East Providence, R.I.), Feb. 4, 1824, and was dismissed May 18, 1828. Three years he was pastor of the Norwin and Longmeadow, and acting pastor of the Fourth Church in Providence, R.I. In June, 1832, he returned as acting pastor to Seekonk, and remained there until 1868. From 1869 to 1874 he filled the same position in the Church at Berkshire, Mass. After this, he resided without charge in East Providence, where he died, March 7, 1880. See Cong. Yearbook, 1881, p. 17.

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

Barnhurst, Washington, a Baptist minister, was born at Philadelphia, Dec. 30, 1830, and united with the Broad Street Church in that city when he was sixteen years of age. His college course was pursued at Lewisburg University, where he graduated in 1851, and his theological course at the Rochester Seminary. His ordination as pastor of the Church at Chestnut Hill, Pa., took place Sept. 8, 1855, on leaving which place he went to Burlington, N.J., and in 1856 took charge of the Third Church in St. Louis, Mo. In all these pastorates he was greatly blessed with revivals of religion. The constant and exhausting labors of these years of ministerial work broke down his health, and in 1860 he left the pastorate and sought to recruit a farm in Miller County, Mo., where he died, April 29, 1892. See Baptist Encyclopaedia, p. 81. (J. C. S.)

Barnic, Sr., a Celtic bishop, whose burial-place in Cornwall is thus given by William of Worcester, p. 113: "St. Barnic episcopus, Anglice Seyrt Bart, sepulcrum in ecclesia de Fowye; et ejus festum per tres dies proxime ante festum St. Michaelis. Leland (Itin. iii, 23) говорит, что в освящении "St. Ferran's green hair)." Baroccus seems another form of the name, and there are several saints of the same name in Ireland (see Whitaker, Cathedral of Cornwall, ii, 214). The St. "Barrus," bishop of Cork, of the Acta Sanctorum, Sept. 7, 142, is commemorated on Sept. 25.

Barnuevo, Don Sebastian de Herrera, a Spanish painter, sculptor, and architect, was born at Madrid, according to Palomino, in 1611. He was instructed in painting by Alonso Cano. Many of his productions are to be found in the churches and convents at Madrid, the best of which among the paintings are, the Beheading of St. Augustine, in the great Chapel of the Augustin Recollets, and the Nativitiy, in the Church of San Geromino. He died at Madrid in 1671.

Barnum, Caleb, a Presbyterian minister, was licensed by the Fairfield East Association May 30, 1759, and was ordained and settled pastor of a Congregational Church at Franklin, Mass. He remained here eight years, and then resigned on account of difficulties in the congregation. Early in the Revolutionary War Mr. Barnum was appointed chaplain in 1746 was appointed to the Indian mission work about Lake Supe- rior, where he spent the remainder of his life among that benighted people. He died Aug. 5, 1854. Mr. Barnum was an amiable companion, an affectionate parent, an exemplary Christian, and a zealous minister. See Minutes of Annual Conference, 1854, p. 440.

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

Baro, Bonaventura. See Baronius.

Barocci (or Barocci), FIORI FEDERICO D'URBANO, an eminent Italian painter, was born at Urbino in 1529, studied under Battista Veneziano until he was twenty years of age, then went to Rome, where he was invited by cardinal della Rovere into his palace, where he executed some fresco paintings. During the pontifi- cate of Gregory XIII he returned to Rome, and painted two fine pictures for the Chiesa Nuova, representing the Visitation of the Virgin to Elizabeth and the Present- ation in the Temple. Borghese are thought his greatest efforts. He died in 1012. See Hoefn, Icon. Ant. Gen- erale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

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

Baron, Bonaventura. See Baronius.

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

Baron, John, a preacher of the United Methodist Free Church, was a Lancashire lad, born near Bacup, among the “common people.” A diligent Sunday scholar, a devoted teacher; converted at nineteen, he began to preach, and as a home missionary did good service for God among the poor in several circuits. While yet in rising manhood, he was ordained a presbyter, Feb. 7, 1682, suddenly, but gloriously, having lived a most useful life and left a precious memory. See Minutes of the Sixth Annual Assembly.

Baron (or Baronius), Martin, a Polish theologian, lived in the early half of the 17th century and wrote, Icones et Miracula Sanctorum Poloniae (Cologne, 1685);—Vita, Gestis, et Miracula B. Stanislai (Cracow, 1609);—Vita, Gestis, et Miracula B. Corona- gusii Fratrum Polonorum Eremitarum Casimirianorum Sancti Romualdi (ibid. 1710). See Hoefer, Nouv. Biog. Générale, s. v.

Baron, Richard, an English Dissenting minister, but most noted for his zeal as a political writer, was born at Leeds, Yorkshire, and educated at the University of Cambridge, with which he left testimonials in 1740. The next account we have of him was ordained pastor of the Dissenting meeting at Finner's Hall, Broad Street, London, in 1753. Much of his time and talents was employed in the cause of religious liberty, especially in editing books and collecting tracts on that subject. He died at Blackheath, Feb. 22, 1768.

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

Baron, Vincent, a French Dominican, was born at Martres, in the diocese of Rieux, May 17, 1604. He joined his order at Toulouse, and for some time acted as teacher of philosophy and theology. He openly held religious opinions in opposition to Calvinism (Hochberg), and this became known to his order, which elected him twice as prior. Towards the end of his life he retired to Paris, devoting his time entirely to pious exercises and literary work. He died there Jan. 21, 1674. His Theologiae Moralis (Paris, 1665, 2 vols.) was put on the Index, but in 1667 and 1668 he published a second edition, so that it bore the Imprimatur. He wrote, Le Cinquième Étude sur les quatre Principaux Mystères de la Foi (ibid. 1660):—L'Héroïte Concupiscence, ou la Théologie des Luthériens Réduite à quatre Principes et Réduite d'une Manière toute Nouvelle; with the Examen de l'ouvrage du Ministre Claude contre l'Eucharistie (ibid. 1668). For his other writings, see v. in Werner's, e.g., in Kirchen- Lexicon; also Touron, Histoire des Hommes Illustres de l'Ordre de S. Domin. (Paris, 1748-49), v, 489; Hoefer, Nouv. Biog. Générale, s. v.; Werner, Der heilige Thomas von Aquino, i, 764, 863; iii, 441, 451, 547. (B. P.)

Barocino, Porporino, an Italian theologian and antiquarian, a native of Faenza, who lived in the latter half of the 17th century, wrote, La Galleria Cesarina aperta, etc. (1672)—Ad Kalendarium Romanum Antemni effusium Minuscula Commentaria Lucrum Geniale (Naples, 1680, under the name of Porporino di Faenza). See Hoefer, Nouv. Biog. Générale, s. v.

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

Baroni, Cavalcado Gaspare Antonio, a reputable Italian painter, was born at Roveredo in 1682, and studied under Balestra. He executed five works in fresco for the choir of the Church of the Carmelites of that city. His best works are the prophets Elijah and Eliezer and the Last Supper. He died in 1728. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Biog. Universelle, s. v.

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

Baronius (Baro or Baron), Bonaventura, an Irish monk, nephew of Luke Wadding, was born at Clonmel, in the County of Tipperary, near the commencement of the 17th century. His true name was Fitzgerald. He studied at Rome, and there became a Franciscan, and died March 18, 1696. His principal works are, Metra Miscelanea (Rome, 1645):—Opuscula Varia (Wurzburg, 1666):—Theologia (Paris, 1676). He followed the opinions of Scotus. He also wrote Annales Ordinis SS. Trinitatis Redemptionis Cæsariopit, etc. (Rome, 1686, fol.). See Hoefer, Nouv. Biog. Générale, s. v.

Baronius, Justus, a French theologian, was born at Xanten, in the duchy of Cleves. He renounced Calvinism at the commencement of the 17th century, and gave himself up to pope Clement VIII. He wrote, Motif de la Condamnation de la Prescription contre les Hérétiques: and a collection of letters entitled Epistolæ Papae VIII ad Postif. Libri See (Mentz, 1605). See Hoefer, Nouv. Biog. Générale, s. v.

Baronius, Martin. See Baron.

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

Barozzi (da Vignola), Giacomo, an Italian architect, was born in 1507. While young he studied painting at Bologna, but, not succeeding, he turned his attention to perspective. At the same time he studied architecture, and visited Rome, where he returned nearly all the ancient edifices that still remained in that city. In his latter days he produced a valuable treatise on the five orders of architecture, which has become the alphabet of architects. He erected a mag-
nificent palace at Minesto, near Bologna, for the count
Isolani; the house of Achille Bochi; the façade on the
bank, and the canal of Navilio at Bologna. After the
death of Michael Angelo, he was appointed architect of
St. Peter's, and erected the two beautiful lateral cu-
polas.

Barr, Absalom K., a Presbyterian minister, was
born in Rowan County, N. C., Oct. 4, 1806. In 1821
he entered Chapel Hill University, N. C., where he
graduated in 1826; entered Union Theological Semi-
nary at Prince Edward, Va., in 1828; was licensed by
Concord Presbytery, N. C., Oct. 5, 1822, and labored for
two years in the Villisca Church, opposed to the
institution of slavery, and removed to the state
of New York in 1835, where he preached in Onondaga
and Yates counties. From 1843 to 1854 he preached
in Richland county, O., and, his health then failing,
he employed his time in copportage. He died June 5, 1855.

Barr, Andrew, a Presbyterian minister, was
born at Columbus, O., Jan. 20, 1820. He was educated at
Jefferson College, Pa., and Princeton Theological
Seminary. He labored in Ravenswood, Va.; Truro
and Crestline, O.; Wysox, Pa.; and finally as chaplain of the 141st Regiment of Pennsylvania Volunteers. He died April 11, 1864. See Wilson, Presb. Hist. Almanac, 1862, p. 32.

Barr, Daniel, an English Wesleyan missionary,
was sent to the island of Jamaica in 1851. He died at
Morant Bay, Oct. 17, 1835. He was affectionate, up-
right, consistent. See Minutes of the British Confer-
ence, 1836.

Barr, Gideon T., a Methodist Episcopal minis-
ter, was born near Quarryville, Pa., Dec. 4, 1822. He
was deeply impressed with religious motives in early
childhood; experienced conversion at the age of seven-
teen; received license to preach in 1855, and in 1856
entered the Philadelphia Conference. He died July 1,
1867. Mr. Barr was pleasing and attractive in address,
buoyant in spirit, affable in conversation, studious and
thoughtful in 1837, careful and effective in preaching. See Minutes of Annual Conferences, 1866, p. 37.

Barr, Hugh, a Presbyterian minister, was born in
North Carolina in 1790. In 1820 he was ordained by
the Shiloh Presbytery, and sent as a missionary to
Northern Alabama, and was settled at Courtland in
that state, where he remained for fourteen years. In
1835 he joined the Illinois Presbytery, and was stationed
at Hamilton, Ill. In 1836 he removed to Carroll-
ton, Ill., where he remained until his death, in 1852.

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

Barr, Jacob, a Methodist Episcopal minister, was
born about 1783. In the Revolutionary War, he was
appointed by the first South Carolina to enter the contest
for American independence. About 1786 he experi-
cenced religion, soon made himself useful as class-leader,
exhorter, and local preacher, and was finally ordained
elder. Twenty years of his life were spent as justice of the
quorum. He died June 15, 1825. See Methodist
Magazine, 1840.

Barr, John A., a Presbyterian minister, was born in
Rowan County, N. C., in 1882. He was brought up
piously, and was converted early. He graduated at
Davidson College, N. C., in 1854, and afterwards
studied at Union Theological Seminary, Va., and graduated
at Columbia Seminary, S. C., in 1857. The same year
he was licensed by Concord Presbytery, N. C., and, af-
fter laboring for some time in that state, settled in 1860
in White County, Ark., and served the Church in Sear-
ry till his death, July 18, 1865. See Wilson, Presb.

Barr, John T., A.M., an English Wesleyan minis-
ter, was born in Liverpool in 1802. His mother's pious
training gave him to the Church when young. In
1829 he was admitted into the ministry, and labored
successfully for thirty-three years. He died March 10,
1859. See Minutes of the British Conference, 1859.

Barr, Joseph W., a Presbyterian minister, was
born in Rowan County, N. C., July 22, 1802. He was
converted in 1823. He graduated at Western Reserve College at Hudson, O., in 1830, and studied theology in Princeton Seminary, N. J. In 1832 he was ordained by the Philadelphia Pre-
Barr, Thomas Hughes, D.D., a Presbyterian minister, was born at Greensburg, Pa., Nov. 19, 1807. At the age of nineteen he united with the Church at Wooster, of which his father was pastor. In 1835 he graduated at the Western Reserve College, Hudson, O., and in the fall of the same year entered Princeton Seminary, where he was regularly graduated in 1838. He was licensed by the Presbytery of New Brunswick, April 24 of that year. Having accepted a call to the united churches of Wayne and Jackson, Wayne Co., O., he was ordained and installed by the Presbytery of Wooster June 23, 1841. The pastoral relation existing between him and the Church of Wayne was dissolved April 21, 1847, but he continued to be pastor of the Jackson Church more than thirty-six years, until his death. During the last few years of his life he was very feeble. He died at Canal Centre, O., Nov. 29, 1877. During his long ministry in this one charge, he had acquired a vast influence over all classes of the whole community. His knowledge of the Scriptures in the original was very thorough. He was also a profound theologian, but nevertheless modest, retiring, humble, discerning, wise. See Necrological Report of Princeton Theological Seminary, 1878. (W. P. S.)

Barr, William H., D.D., a Presbyterian minister, was born in North Carolina in 1779. He was educated at Hampden Sidney College, studied theology privately, was licensed by the Concord Presbytery in 1806, and became a missionary in the lower parts of South Carolina. In 1809 he accepted a call from Upper Long Cove Church to become their pastor, where he remained until his death, Jan. 9, 1845. See Sprague, Annuals of the Amer. Pulpit, iv, 384.

Barracl (or Barradus), Sebastian, a Portuguese theologian, was born in 1542. He was of a noble family, and belonged to the Jesuit Order. He taught at Coimbra and at Evora both rhetoric and philosophy, and so brilliant was he as an instructor that he was asked to come to the St. Paul's in London. His conduct was like to that of a saint; and he held in such high veneration that even a piece of his apparel was sought for. He died April 14, 1615. He wrote, Comment in Historiam et Concordium Evangelicam: Itinerarium Filiorum Israel ex Aegypto in Terram Promissionis. See Hoefer, Nouv. Biol. Gén. et Hist., s. v.

Barral, Vincent, a monk of Letins in 1577, and afterwards a hermit, who died at Saint-Aubin-le-Blanc, left Chronologia SS. et Aliorum Virorum Illustrum ac Abbatum Sacror Insula Lerninsis (Lyons, 1698, 4to). See Landon, Ecles. Dict., s. v.

Bartas, Miguel, a Spanish painter and architect, was born at Consegra in 1538, and studied painting in the school of Boccara. He executed for Philip II, in the principal cloister of the Escorial, The Resurrection, Christ Appearing to the Apostles, The Descent of the Holy Ghost, and St. Paul Preaching. He died at Madrid in 1590.

Barratt, Edward, a Baptist minister, was born at Nailstone, Leicester, England, Oct. 7, 1790. At the age of about forty he came to America, and received (March 31, 1833) from the Church in Flemington, N. J., a license to preach. He was afterwards ordained, and was pastor of churches in Warren County, N. J.—viz. Delaware, Oxford, and Mansfield—and subsequently of two churches in Pennsylvania. After a brief illness, he died at Montauk, N. J., Sept. 16, 1869. In the churches of which he was the pastor "his work and worth are held in grateful remembrance. See Baptist Encyclopaedia, p. 85, 86. (J. C. S.)

Barratt, George M., a Methodist minister, was born in Shropshire, England, in 1811. He united with the Church at seventeen, was accepted by the Wesleyan Missionary Committee, and in 1887 was sent to New Brunswick. He preached at various points in New Brunswick and Nova Scotia; became a superannuated in 1878, after forty-two years' toil; settled at Carleton, N. B., and died there Aug. 14, 1878. His zeal and faithfulness won many to Christ. See The Wesleyan, Sept. 1878.

Barre, Jean Jacques de la, a French Protestant theologian who was born at Geneva in 1596, and died in 1751, wrote, Pensees Philosophiques:—Dialogues sur Divers Sujets. See Hoefer, Nouv. Biol. Gén. et Hist., s. v.

Barre, Nicolas, a French philanthropist, founded in 1678 the order of Brothers and Sisters of Christian and Charitable Schools. This order is obliged by its statutes to devote itself entirely to the education of poor children of either sex. See Hoefer, Nouv. Biol. Gén. et Hist., s. v.

Barre, Balthazar, a Portuguese of Lisbon, entered the Company of Jesus at Coimbra in 1556. During the dreadful plague of Lisbon in 1569, his charity and attention to the sick were unbounded, and continued even after he had himself sickened with the disease. His excellence being thus proved, he was sent as missionary to Angola in 1590, where he learned the language and was blessed with vast success. In his sixty-fifth year, after his return to Portugal, he was sent to Cape Verde, whence he proceeded to Sierra Leone, on the coast of Africa. He died in 1612 at Ribeira Grande. See New Gen. Biol. Dict., iii, 229; Landon, Ecles. Dict., s. v.

Barreira (or Barreria), Petrus. See Barrie.

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

Barreto, Francisco, a Portuguese ecclesiastic, was born at Montemayor in 1588. He was a Jesuit, and was sent to the Indies as a missionary, where he taught philosophy and theology. As visitor of his society he afterwards went to Malabar and to Goa, and died at the latter place, Oct. 26, 1603. He wrote An Account of Missions in Malabar, in Italian. See Hoefer, Nouv. Biol. Gén. et Hist., s. v.

Barrett, Alfred, an English Wesleyan minister, was born at Attercliffe, near Sheffield, Oct. 17, 1808. When fifteen years of age he united with the Wesleyan Methodist Society; entered the ministry in 1832; was governor of Richmond Theological Institution for many years; spent the closing years of his life in retirement, and died at Clapton, Oct. 26, 1876. "He was a man of high intellectual capacity and of refined and cultivated tastes. He was a hard student. Some of his works are valuable; and his sermons, carefully prepared and hallowed by fervent prayer, were a fine retinue of facts and figures, a joy for language of beauty, and depth of thought, as well as for energy and unction. . . . Powerful in the pulpit, unrivalled in the Bible class, and not less remarkable for the faithful and fruitful discharge of pastoral duties, he was also diligent in the more subordinate functions of his office." Mr. Barrett combined dignity and re宁mance with that courtesy, gentleness, and affection which won him many friends. William Arthur calls him "the lovely Alfred Barrett—a pearl of great price" (Life of Dr. S. D. Waddy, by his youngest daughter, p. 346). Owing to a constitutional tendency, his soul was sometimes for weeks under a cloud of sadness and gloom. Mr. Barrett wrote the following: The Pastoral Office; with Special Reference to the Wesleyan Methodists (Lond. 1839, 8vo);—Pastoral Addresses (1824; ibid. 1845, 2 vols. 12mo).—Catholic and Eccehical
Principles Viewed in their Present Application (ibid. 1848, 5vo).—Life of Mrs. Cryer (ibid. 1845, 12mo).—Christ in the Storm; or, The World Pacified (ibid. 1849, 12mo).—The Bootman’s Daughter (ibid. 1847, 18mo).—Discourse on Modern Mental Philosophy, with an Address to Young Men (ibid. 1851, 12mo).—Reminiscences of the Church of the Rev. J. H. Bunby, with a Brief History of the New Zealand Mission (ibid. 1852, 18mo).—Devotional Remains of Mrs. Cryer, with an Introduction (ibid. 1854, 16mo).—The Ministry and Polity of the Christian Church, Viewed in their Scriptural and Theological Aspects (ibid. 1861, 12mo).—sermon on Rev. xix. 18. in Sermons by Wesleyan Methodist Ministers (1850)—Consolator; or, Recollections of the Rev. J. Pearson (ibid. 1856, 12mo).—a sermon on Knowing our Fathers’ God. See Minutes of the British Conference, 1877, p. 14; Osborn, Wesleyan Bibliography, p. 66.

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

Barrett, Edward Semans, a Congregational minister, was born in Cavendish, Vt., Oct. 17, 1810. He graduated at Middlebury College in 1838; taught at Canaan, N.H., for two years, and the same time a tutor in the theological studies. He commenced preaching at Weston, Vt., where he was ordained in 1841. In 1844 he was a member of the legislature of Vermont. From 1845 to 1852 he was a teacher in Leicester, and from 1852 to 1855 superintendent of schools in Addison County. In 1861 Mr. Barrett was appointed clerk of the Pension Office at Washington, D.C., where he continued until his death, July 18, 1866. See Cong. Quarterly, 1867, p. 42.

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

Barrett, George J., a Methodist Episcopal minister, was born in Mechanicsville, N. Y., Feb. 22, 1818. He professed religion in early life; became a teacher among the Chippewa Indians at Green Bay, Wis., in his eighteenth year; and in 1839 entered the Illinois Conference. Ten years later ill-health obliged him to locate. On recovering, he began preaching for the Congregationalists, and remained with them fifteen years. In 1863 he re-entered the Illinois Conference, and continued to preach and faithful until his death, Feb. 19, 1877. Mr. Barrett won the reputation of being the wittiest man ever connected with the Illinois Conference. Always cheerful and buoyant, he scattered sunshine wherever he went. He was conscientious and strong in all his convictions; was brave, and wielded a scathing pen in early life; became a teacher of the Church in Hinckley, O., and commenced his duties in July, 1876. In the midst of great usefulness, and with bright hopes of success in his ministry, he was called away, after an illness of three weeks, Jan. 29, 1878. See Morning Star, Feb. 27, 1878. (J. C. S.)

Barrett, John, D.D., an Irish clergyman and educator, was born in Dublin in 1738. He was educated at Trinity College, of which he became a fellow in 1778, a member of the senior board in 1791, and librarian in 1792, having served as assistant during the preceding eight years. He died Nov. 15, 1821. Dr. Barrett was a fine scholar, and distinguished in particular for a memory which was almost miraculous. He was, however, exceedingly eccentric in his habits, and rarely passed beyond the precincts of his college. He published, An Inquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were Intended to Promote; —An Essay on the Earlier Part of the Life of Swift; —Evangeliwm secundum Matthaeum ex Codice scripto in Bibliotheca Collegii Scholasticici of privileged Dublin and of the Lond.) Amer. Antiq. Register, 1821, p. 245, 656; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Barrett, Myron, a Presbyterian minister, was born at North-east, N. Y., Sept. 9, 1816. He was prepared for college at Burr Seminary, Vt. He graduated at Yale College in 1844, after which he went to Columbia, O., and taught four years. In 1851 he was appointed to the Union Theological Seminary, N. Y., where he spent about two years, and then entered the senior class in Princeton Seminary, N. J., where he was regularly graduated in 1851. He was licensed April 16 of that year by the Presbytery of New York, and received a call from the Church at Pontiac, Mich., but did not accept it. He went to Detroit, Mich., preached a few weeks in the First Presbyterian Church of that city, and in the next was chosen assistant pastor, and filled the pulpit for fifteen months during Dr. Duffield’s absence in Europe. Mr. Barrett was ordained as an evangelist by the Presbytery of Detroit, in the First Church of Detroit, Michigan, that year, and was installed pastor of the First Presbyterian Church at Newton, Sussex Co., N. J., June 26, 1854, and here he continued about five years. His health then failing, he resigned his charge, continuing, however, to preach as he had opportunity. He spent the following summer in the employ of the American Tract Society, and then made three successive engagements of six months each to supply the Church at Stroudsburg, Pa., but declined to accept its call. He preached for one year as assistant pastor to the South Church, New Haven, Conn., and afterwards supplied for periods of various length churches at White Plains, N. Y., and elsewhere, being seldom unconnected with the Sabbath Societies. He died May 5, 1876. Mr. Barrett was a man of quick perceptions and logical intellect. His convictions of truth were clear and intense, and gave power to his preaching. He was active and useful as a citizen, and as a man and a Christian commanded the unwavering respect of all who knew him. See Necrological Report of Princeton Theological Seminary, 1877.

Barrett, Samuel D.D., a Unitarian minister, was born in Royalston, Mass., in 1794. He was educated in Wilton, N. H., and at Harvard College, where he graduated in 1818, and subsequently at the Theological School at Cambridge. In 1823 he became pastor of the Twelfth Congregational Society, and for a time edited the Sabbath. He died May 24, 1866, though for some time previous to his demise he served
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as Unitarian pastor in Boston. See Appleton's Annual Cyclop. 1806, p. 568.

Barrett, Selah, a Free-will Baptist minister, was born in Stafford, Tolland Co., Conn., Feb. 25, 1790. When he was a child his father moved to Vermont. Here, at the age of twenty-two, he was hopefully converted, and joined the Strafford Church, this being the first Free-will Baptist Church formed in the state. In the fall of 1817 he removed to Rutland, Vt., and in 1837 he was licensed to preach by the Meigs Quarterly Meeting. His ordination took place in September, 1849, in Cheshire, O. Here he preached more often than in any other place, although he labored in different churches in his own quarterly meeting and in that of Athens. He died in Rutland, July 19, 1860. See Free-will Baptist Register, 1861, p. 91. (J. C. S.)

Barrett, William D., a Methodist Episcopal minister, was born in Virginia, July 19, 1797. He received a careful religious training; experienced conversion in his nineteenth year; soon began exhorting, and in 1817 joined the Virginia Conference. Four years later he located on account of ill-health; removed to Ohio, and in 1821 joined the Ohio Conference, and in 1830 was elected bishop of the church, and labored diligently till his death, Feb. 22, 1889. Mr. Barrett was open-hearted and frank as a man, confident and unwavering as a friend, affectionate as a parent, and devoted and zealous as a minister. See Minutes of Annual Conferences, 1840, p. 32.

Barrett. The Carmelites were formerly called "Carmelites of Jesus." Barry F. Prior in his 1927 essay shows this was a misnomer for a time was party-colored—part black and part white. This was about 1295. They afterwards resumed the white dress, which was their original habit. See Collier, Hist. Dict. vol. iv.; London, Eccles. Dict. s. v.

Barrénn (Barrindus, Barinhensus, and also Finbar and Findbar, white hair), the name of three Irish ecclesiastics.
1. Son of Eithid, or Aedath, of the family of St. Bridget, who was related to the Irish king called the Lawgiver, who reigned A.D. 164-174 (Todd, St. Patrick, p. 287). His festival is Nov. 8.
2. Bishop of Drum-cullin (now Drumcullen, Kings Co.) and of Cliffrinhill, celebrated May 21. His date as given by Ussher (De Brit. Eccl. Prim. [Dublin, 1639]) is A.D. 590; but Laming (Eccl. Hist. Tr., ii. 223) thinks he must have flourished earlier. Ussher counts him among the three hundred who formed the second order of Irish saints, and quotes from the Life of St. Carthusius, calling him abbots of Drum-cullin, on the borders of Munster and Leinster. Kilbarron Parish, Drumcliff, County Sligo, sends its patronage to one named from this name from saint. See Stat. Acc. Ireland, i, 462.
3. Abbot of Inis-dambl, on the borders of Ken-salach in Leinster, whose festival is celebrated January 30. Some appear to confound him with No. 1 above.

Barri, Giacomo, a Venetian painter and engraver, lived about 1560. He etched a fine plate of the Notturni, after P. Veronese; also some plates after his own designs; and in 1651 he published a work of some merit, entitled Viaggio Pittoresco d'Italia.

Barrientos, Genes de, a Spanish theologian, studied at Salamanca, entered the Dominican Order, and made himself known as a theologian and preacher. Appointed to the Court of Charles II. for his eloquence, he did not remain to be dazzled by his success, but sequestered himself to foreign missions. In 1685 he went to the Philippine Islands, and became successively titular bishop of Troy and suffragan of the archbishop of Manila. He died in 1694. He wrote Reflexiones Theologicas (Manilla, 1694). See Hoefer, Nouv. Biog. Générale, s. v.

Barrientos, Lopes de, a Spanish theologian, was born at Medina del Campo in 1892. He entered the Dominican Order, and became professor of theology at Salamanca. He held this position from 1416 to 1433, when he was placed in charge of the education of the prince Henry by the king of Castile, John II. In 1438 he was appointed bishop of Segovia and grand-chancellor of Castile, and in 1440 assisted the king at the States-General of Madrid. In 1442 he became bishop of Avila, and, after bringing about a reconciliation between prince Henry and the king, his father, he became bishop of Cuenca and inquisitor-general of all Castile. He refused the bishopric of Compostella, and remained at Cuenca till his death, which occurred May 21, 1469. The poor were his heirs. He wrote, Claris Summatorum, ad Summam et ad Sanctum Florentini, Summatam Thesaurum:—and several other works which remain unpublished. See Hoefer, Nouv. Biog. Générale, s. v.

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

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

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

Barrindus. See BARRFINN; also BARRY.

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

Barringer, William, a minister in the Methodist Episcopal Church, South, was born in Cabarrus County, N. C., Feb. 18, 1816. He was educated at Chapel Hill; entered mercantile business at Concord; experienced a powerful conversion in 1842, and in 1844 joined the South Carolina Conference, in which he served with diligence and fidelity until his sudden death, March 17, 1875. Experimental religion was Mr. Barringer's great theme, and he exhibited it as the controlling power of his life. See Minutes of Annual Conferences of the M. E. Church South, 1878, p. 804.

Barrington, Shute, a prelate of the Church of England, was born in 1784. He was educated at Eton and at Merton College, Oxford, of which he became a fellow; was ordained in 1757; obtained various prebendaries, and at length, in 1769, the bishopric of Llandaff; in 1781 that of Salisbury; and ten years after that of Durham, which he held till his decease, in March, 1820. He was a learned man, a protector of literature, a patron of all religious and philanthropic institutions, and wholly devoted to the great work com-
minded to his care by the Church. His talents were acknowledged to be considerable, and his various publications, which consisted of Biblical criticisms, tracts, sermons, and charges, were all consecrated to the glory of God.

Barritt, John, an English Wesleyan minister, was born at Owlet Hill, near Colne, Lancashire, in 1756. He was converted at the age of seventeen, and was called into the ministry by Wesley in 1766. He travelled eighteen circuits; became a superintendental in 1817, and died March 8, 1841. He was a good man and a useful laborer. See Minutes of the British Conference, 1841, p. 156; Wesleyan Meth. Magazine, 1843, p. 177.

Barritt, John Wesley, an English Wesleyan minister, son of the preceding; entered the ministry in 1817, preached at Banff, Peterhead, Ayr, Middlesbrough, and Grantham, and became a superintendental at Middlesbrough in 1825; resumed work at Walsingham in 1830; retired again in 1838; resided at Halifax, Colne, and other places; received a great shock to his mental powers by an accident in 1856, and died in Manchester, Nov. 3, 1861, in the seventieth year of his age. See Minutes of the British Conference, 1862, p. 15.

Barritt, Myron. See Barrett.

Barrius (or Baroccus). See Barry.

Barroco, Sr., a disciple of St. Cadoc, in the 6th century. When Cadoc sailed from the island Echlini Brarow with his disciples Burre and Gulachs, he found that they had forgotten his encription, and sent them back for it, saying, "Go, not to return." The irritable and revengeful character of Celta saints is noted by Giraldus. A sudden storm overtook their boat, and Barrius lies buried in the living island Barrow, to which he gave his name. This account is late, and there is an evident use of Nennius in it. Giraldus Cambrensis, whose family took its name from Barry Island, describes the saint's shrine in his time thus: "Cujus et reliquias in capella ibidem sita, hodie nuxius ampelasia, in feretrum translationem continuavit." His feast-day is variously stated as Nov. 29 (Cressey, Church History, xx, 18) or Sept. 27 (Ritson, Arthur, p. 157).

Barrois, Humbert, a French theologian of the Benedictine Order. He entered the Order of Moyen Moutier in 1711, became abbot in 1727, and was invested with the principal honors of the Society of St. Van. He published various works upon the constitution of his order and upon other subjects. See Hoefer, Nouv. Biog. Générale, s. v.

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

Barron, Thompson, a Universalist minister, was born in Billericia, Mass., April 17, 1816. He was left an orphan at the age of eight; learned the carpenter's trade; gave himself a liberal education, and began preaching in 1836. In 1837 he was ordained at Bridge-water, Vt., in which vicinity he preached until 1841, when he removed to Winchester, N. H. He afterwards removed to Concord, N. H., in 1846; to Dayton, O., in 1851; to Ste. Genevieve, O., in 1859; to Muscatine, Ia., in 1866; returned to Enfield, N. H., in 1858; afterwards laboured in Wentworth; and lastly removed to Newport, same state, where he retired to a small farm, and there continued until his death, Jan. 4, 1870.

Mr. Barron was a man of positive theological views, impetuous temperament, of marked independent character, and very limited popularity. See Universalist Register, 1871, p. 100.

Barrow, David, a Baptist minister, was born in Brunswick County, Va., Oct. 30, 1758. He united with the Church in his seventeenth year, and began to preach when he was eighteen. He was ordained in 1777, entered the ministry by the called order of the people in Virginia, itinerating much also in that state and in North Carolina. He was exposed to many of the persecutions which in those times the Baptists suffered.

In 1778 he was seized at one of his meetings by a gang of twenty men, dragged a half-mile, and forcibly dipped under water twice, with many jeers and mockeries." He was removed to Montgomery County, Ky., and became pastor of the Church at Mt. Sterling. He was a warm advocate of anti slavery, and was regarded as a leader in the abolition movement in the section of the state in which he lived. He died Nov. 14, 1818. Among his published writings were a book against slavery and a treatise in defence of the doctrine of the Trinity. See Baptist Encyclopedia, p. 83. (J. C. S.)

Barrowclough, Samuel, a minister of the Methodist New Connection, a native of Staniland, Yorkshire, was born in 1756, and devoted himself in early life to the Methodists. He joined the New Connection at the time of the division, and in 1804 entered their ministry; travelled in thirty circuits, laboring with great success, some of his converts being eminent Christians. He was an eloquent and able divine; but in 1820 his health failed, and he retired to Manchester, and died there Dec. 1, 1821. See Minutes of the Conference.

Barrowclough, William, an English Wesleyan minister, and a young man of deep piety and promising gifts, was appointed by the Wesleyan Missionary Society to go to some circuit in County Durham. Having arrived there for three months, was seized with a fever, and died, much lamented, April 3, 1856. See Minutes of the British Conference, 1856.

Barrowes (or Barrowes), Henry, a Brownist, was executed at Tyburn with John Greenwood, April 6, 1695, "for writing and publishing sundry seditious books and pamphlets tending to the slander of the queen and government." He wrote, A Brief Discourse of the False Church; as is the Mother, so is the Daughter (Lond. 1690) — and Platform which may Serve as a Preparation to Drive away Prelatism (1698). See Brook, Lives of the Puritans; Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

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

Barrows, Allen, a Baptist minister, was born in Hebron, Me., July 7, 1807, and was a graduate of Waterville College in the class of 1884. He was ordained the September following his graduation as pastor of the Baptist Church at Hallowell Cross Roads (now Manchester), Me., where he remained one year, and then removed to Leeds, Me. His pastorates were: Leeds, 1833-37; Ellsworth, Me., 1837-45; Calais, Me., 1845-50; East Machias, Me., 1850-52; Leeds, 1852-54; Fayette, Me., 1854-57; Litchfield, Me., 1857-64; East Summer as a supply, 1864-70, at which place he died, April 24, 1875. "Mr. Barrows was very firm and constant in his opinions; sound, judicious, and instructive in his preaching, and a truly excellent man in all the relations of life." (J. C. S.)

Barrows, Eleazer Storr, a Presbyterian minister, was born Jan. 18, 1790, in Mansfield, Conn. He graduated at Middlebury, Vt., in October, 1811: spent 1811-12 in Castleton, Vt., 1812-16 in the Carolinas, and studied divinity at Princeton in 1815-16, accepted a portion of 1815 as tutor in Middlebury College. He preached in Middletown, N. Y., 1816-17; and at the close of 1817 accepted a tutorship in Hamilton College, and for three years filled the professorship of Latin in that institution. On June 29, 1819, he was received by the Presbytery of New Brunswick as a licentiate of the Presbytery of New Brunswick, and on June 25, 1822, was dismissed to the care of the Presbytery of Onondaga. This body ordained and installed him over the Congregational Church at Pompey Hill. Here he remained until 1828, combining the charge of the academy part of the time with that of the Church. He was a contributor of articles to Union Christian Magazine from 1828 to 1833, also supplying the pulpit at Waterville for some time. On leaving the editorial chair, he was settled at Cazenovia until 1842. He then returned to Utica with broken health, preaching here and there according to his ability. He died July 26, 1847. He was a man of great energy, judgment, skill, and won the esteem of all. See Presbyterians in Central New York, p. 459.

Barrows, George Wellington, a Congregational minister, was born at Bridport, Vt., Feb. 23, 1817. He entered Middlebury College, but did not complete the course; graduated at Union Theological Seminary, N. Y., in 1844; was ordained pastor at Salisbury, Vt., in 1845, where he labored until 1863; was twice elected to the bishopric of Vermont; was elected to the Union Christian Church, N. Y., in 1864, and remained pastor there until his death, Sept. 26, 1881. Mr. Barrows was a man of firmness and decision, sweetness and evenness of temper, good sense, and perfection of character. His sermons were terse, forceful, and sound. See Minutes of the General Association of New York, 1881, p. 41.

Barrows, Homer, a Congregational minister, was born at Wauwatosa, Wis., Dec. 19, 1891. He graduated at Amherst College in 1813; at Andover Theological Seminary in 1834; was pastor at Lakeville, then at Middleborough, Mass., 1836-42; at Norton, Mass., 1842-45; at Dover, N. H., 1845-52; Wareham, 1852-59; Plainstown, N. H., 1859-69; and Lakeville, 1869-72. He then removed to Andover, Mass., where he died, April 1, 1881. See Necrology of Andover Theological Seminary, 1880-81, s. v.

Barrows, Lorenzo Dow, D.D., a Methodist Episcopal minister, was born in Windham, Vt., July 1, 1817. He experienced religion at the age of fourteen. His academic education was in the Sanbornton and Newbury seminaries. He received license to expound and preach in the New Hampshire Conference. He filled leading appointments in New England until impaired health led to his transfer to prominent stations farther south—such as Newark, N. J., Charleston, and Cincinnati. For three years he was president of Pittsburgh Female College, and for six years of New Hampshire Conference Seminary and Female College. In 1871 he threw himself into the cause of the freedmen, and assisted in establishing the Clark Thoroughfare School at Atlanta, and was an early and active worker in the temperance reform. He died Feb. 18, 1875. In the pulpit, on the platform, at conferences, and before legislatures, Dr. Barrows was ever ready and powerful. He was a devoted husband and father, and an exemplary Christian. He published, a revision of Holyoke's Remarks of Public Speaking and Debating, and Shall We Have a Better Ministry as a basis for the establishment of Chapel Services, for schools and colleges. He also established the Prohibition Herald, which he edited over a year. See Minutes of Annual Conferences, 1878, p. 66; Simpson, Cyclop. of Methodism, s. v.

Barrows, Michael, an Irish Wesleyan minister, was born in Sligo in 1782. He was converted in his seventeenth year under the sermon by James Bell; entered the sacred work in 1805, retired to Carrickfergus in 1839, and died in Dublin, March 12, 1853. He is highly spoken of. See Minutes of the British Conference, 1853.

Barreau, Augustin de, a learned French Jesuit, was born Oct. 2, 1741, at Villeneuve-de-Berg, near Viviers. After assisting Ferrou in the publication of L'Amée Littéraire, he until 1801. He died at Paris, August 31, 1792. He then went to England, where he published a work against the French Revolution, entitled Mémoires sur Jacobisme, which was prohibited in France. After the Revolution, Nov. 9, 1799, abbe Barreau desired to return to France, and July 8, 1800, he circulated about Paris a tract warmly recommending fidelity to the consular government. This writing gained for him the favor of the First Consul, who, in order to recompense him, appointed him canon of the Cathedral of Paris. In 1803 he published, in two large volumes, an apology for the Conocutat, entitled De l'autorité du Pape, which was violently attacked by abbé Blanchard in three successive articles. Barreau died at Paris, Oct. 5, 1820. His principal works are, Ode sur le Gloryeux Avenir de Louis-Auguste (Louis XVI) (1774)—Le Patriote Verdique, on Discours sur les Vraies Causes de la Révolution (1789)—Collection eclectique, ou Recueil Complet des Oeuvres faisant depuis l'ouverture des États-Généraux, relativement au Clergé (1791-92)—Histoire du Clergé de France pendant la Révolution (1794, 1804)—Mémoires pour servir à l'Histoire du Jacobisme (1797, 1803). These various works, all directed against the Revolution, were named later, exaggerated and harsh criticisms. See Hoefer, Nouv. Ann. Générale, s. v.; Winet, Handbuch der theol. Lit. 1, 408, 818; Lichtenberger, Encyclopédie des Sciences Religionn, s. v.

Barry (Barrius, Barrindus, Barrocos, Barr, Flanbar), Sr., commemorated Sept. 25, has both an Irish and Scotch history. According to the Irish history, he was a native of Cork or its neighborhood, and the founder, bishop, and patriarch of the Church there, spending his life in that district as a confessor. He was educated at first in Leinster under Mac-corb; and at Corcaigh-Mór, the "marshy place" where Cork now stands, he founded his Church and established a school. He had previously had a school at Loch Fre. All accounts agree that he visited Rome, and on his way paid a visit to St. David at Menevia. After an episcopate of seventeen years, he died at Cloynne, Sept. 25, 633 (or 630), and was buried at Cork. He is patron of Kilberry Parish, in Waterford; perhaps also of Kilberry Parish, Diocese of Dublin, County of Kildare. See Caulfield, Life of St. Flibi Barrus (London, 1854); and for a long list of authorities, Smith, Dict. of Christ. Biog., s. v.

Barry, Basil, a Methodist Episcopal minister, was
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born in Ann Arundel County, Md., March 1, 1789. He joined the Church at the age of sixteen, received license to preach in 1813, and in 1815 entered the Balti-
more Conference. In 1844 ill-health obliged him to resign from the presbytery, and he located at Rockville, Md., where he continued to reside until his death Sept. 2, 1877. As a preacher, Mr. Barry was studious, Biblical, sound, and forcible; as a man, spiritual. See Minutes of Annual Conferences, 1878, p. 15.

Barry, Edmund D., D.D., a Protestant Episcopal clergyman, was born in Kinsale, Ireland, in 1777. His earlier studies were prosecuted under an able master in charge of the academy at Youghal. In 1796 he was entered as fellow-commoner at Trinity College, Dublin. In 1798 he became an exile to America, his banishment growing out of the political agitation in Ireland during 1796-97. He began his career as a teacher on Staten Island, where he remained fourteen months. In 1800 he taught at the Elizabethtown Academy. He became assistant minister of the French Church in New York in 1808, and at the same time took charge of the Protestant Episcopal Academy in that city, where he remained thirteen years. Removing to Baltimore, Md., he occupied a position as instructor in a similar institution in Maryland to New York in 1824, where he established a flourishing academy. He died at Jersey City, N. J., April 20, 1852. Dr. Barry was a man of eminent piety, courteous and graceful in his manner, and beloved by a large circle of friends. See Amer. Quart. Church Rec. 1852, p. 326.

Barry, Edward, D.D., an English divine, was born at Bristol about 1758. He was originally intended for the medical profession, but after the usual course of study, graduated as M.D. at St. Andrews College. Preferring to enter the Church, he received the curacy of Marylebone, London, where he was very popular as a preacher. Subsequently he obtained the living of St. Leonard's, Wallingford, where he died, Jan. 16, 1822. Dr. Barry was an energetic and successful clergyman, and an able defender of the principles of the Church of England. The following are a few of the works published by him: A Letter to Mr. Cumberland, occasioned by his letter to the bishop of Llandaff (1783, 8vo);— Theological, Philosophical, and Moral Essays (2d ed. 1791, 8vo) — The Friendly Call of Truth and Reason to a New Species of Dissenters (1799, 8vo; 4th ed. 1812) :— Works (1806, 3 vols, 8vo) — a number of Sermons, etc. See (Lond.) Annual Register, 1822, p. 266.

Barry, George, D.D., a clergyman of Scotland, was born in the County of Berwick in 1748. He was educated at the University of Edinburgh, and for a short time was employed as a private tutor to the sons of some gentlemen in Orkney, whose patronage he became second minister of the rivalburgh and ancient cathedral of Kirkwall. About 1756 he removed to the island and parish of Shapinsay. He first attracted public notice by the statistical account of his two parishes, published in Sir John Sinclair's Statistical Reports. He was very zealous in his labors for the education of youth, and for that reason the Society for the Propagation of Christian Knowledge in Scotland about 1800 chose him one of their members and gave him superintendence over their schools at Orkney. He died May 14, 1805. Shortly after his death appeared his History of the Orkney Islands.

Barry, Gerald (usually called Geraldus Cambrensis, or Gerald of Wales), an English clergyman descended from a noble family, was born at the Castle of Mainaper, near Pembroke, in 1146. His early training was conducted by the bishop of St. David's, his uncle. He was afterwards sent to Paris for three years, after which he returned to England, in 1172, entered into holy orders, and received several benefices in England and Wales. He became the legate of Richard, archbishop of Canterbury, for correcting various disorders in Wales, and executed his office with great vigor. At the death of his uncle, David FitzGerald, bishop of St. David's, he was elected to the vacant see, but declined the office on account of an irregularity in the election, more especially, however, on account of the opposition of King Henry II. He then returned to Paris, and enga-
gaged in the study of civil and canon law, especially the papal constitutions or decreta. In 1179 he was elected professor of canon law in the University of Paris, but declined the honor. In 1180 he returned to Eng-
land, and was appointed bishop of Menevia pro tempore, which function he filled during three or four years with great success. In 1184 he became chaplain to Henry II, and subsequently received various honorary appointments. In 1198 he was again elected bishop of St. David's, but this time the opposition of Hubert, archbishop of Canterbury, stood in the way; and after a contest of five years, in which he made three journeys to Rome, he was finally defeated. Soon after this he retired from public life, and spent the remaining seventeen years of his life in literary labors. He is supposed to have died in 1223. Among his works we note, Topographia Hiberniae (Frankfort, 1002) —Legends of Saints — Liber Instruccionum — Geminus Ecclesiasticus — The Itinera-

Barry, James (1), a historical painter of the British school, was born at Cork, Ireland, in 1741. He was educated in the school of Mr. West at Dub-
lin, where, at the age of twenty-two, he gained the prize for a historical picture representing the arrival of St. Patrick on the coast of Cashel. In 1770 he went to England, and exhibited in the Royal Academy his Adam and Eve, and the year following his Venus Anadyomene. He was elected a Royal Academ-
ician in 1777, and professor of painting in that institution, but on account of misconduct was obliged to resign. He struggled with his evil genius, poverty, and neglect, and died in the greatest infirmity at Lon-
don in February, 1806. The principal works of this great artist are the series of pictures in the Adelphi, which are best described by himself in his pamphlet, and which he terms a Series of Pictures on Human Culture.

Barry, James (2), an early Methodist preacher, entered the work in 1774, and died at Gainsborough, Lincolnshire, in 1783. "As he labored much, so he suffered much, but with unwearied patience. In death he suffered nothing, stealing quietly away." See At-
more, Meth. Memorial, s. v.

Barry, John, an English Wesleyan missionary, was of Irish Protestant parentage. He was appointed to the island of Jamaica in 1824, and on his return in 1832 he gave evidence before both Houses of Parliament on the negro race. He was afterwards sent to Canada and Bermuda, but, on his rupturing a bloodvessel, returned to England in 1836. He vainly tried to regain his health in Guernsey and the West Indies, and died in Montreal, June 21, 1838. "His sermons were rich in the grace of charity, and when delivered with great earnestness and power." See Cooney, Autobiog. of a Weal. Meth. Missionary (Mon-	real, 1836), p. 235, 248; Minutes of the British Confer-
ence, 1838.

Barsaiti, Marco, an eminent Italian painter, was a descendant of a Greek family of Friuli. He paint-
ed a picture of Christ Preying in the Garden, in the Church of St. Mary Major, in 1510, which was ex-
tolled by Ridolfi. There are a number of his works in the churches of Friuli, and one (The Vocation of St. Peter) in the Church of the Certosa, which Lanzi says is one of the most beautiful pictures of the age.

Barsanians were one of the minor Egyptian sects.
BARSANUPHIANS

of the Monophysites during the latter part of the 5th century. Joannes Damascenus identifies them with the Semidians (q.v.), and states that they had no valid consecration of the eucharist, but, having mixed a few crumbs of sacramental bread consecrated by Dioscorus, the Eutychian patriarch of Alexandria, with wine and near the partook of the loaf made therefrom, and regarded it as a reception of the holy communion. Damascenus strangely attributes to them the netuses both of the Gajzenius (or Julianists) and of the Theodosiani (or Severians), who held opposite doctrines as to the corruptibility of Christ's body, adding thereto something of their own.

Barsanuphi (or Barsanuphites) were an obscure subdivision of the Monophysites, taking their name from Barsanuphius, an Egyptian pretender to the episcopal rank. They separated from the Jacobites in the reign of the emperor Zeno, at the latter part of the 5th century, and were reunited to them in the time of the patriarch Mar, about 810. At that time they had two bishops, whom Mar at first refused to recognise, but afterwards acknowledged, and appointed them to the first vacant seats. The founder of this sect was a different person from the Palestinian anchorite. See Fleury, Hist. Eccl. x. 116; Neale, Patriar. of Alexandria, ii. 137, 252.

Barsema, a solitary of Palestine, an Egyptian by birth, in the reign of Justinian, about 540. According to the story related by Evagrius (Hist. Eccl. iv, 33), he shut himself up in his cell in a monastery at Gaza, where he remained for more than fifty years, seeing and seen by no human being, and eating no earthly food. Eustochius, the bishop of Jerusalem, disbelieving the story, went to see him, to be broken open, whereupon fire burst out and consumed the sacrilegious disturbers of the holy man's repose. Barsanuphius was the author of Quaestiones et Responsiones Acadetica Variae, and a Paraphrase ad Proprium Discipulam, originally printed by Montfaucon, Biblioth. Crit. p. 384; and afterwards by Galland, Biblioth. Vet. Patr., xi. and Migne, Patrolog. Lxxxvi. p. i. 887 sq.

Barsam, in Persian cultus, is a bundle of consecrated twigs which the priest holds in his left hand while reading the Zendavesta. They are held together by a sacred band of palm-leaves, which is called Evangunik. The tree from which the branches are taken is not mentioned; the number is decided according to the number of books which the priest reads.

Barsany (de Lovas Bereny), George, a Hungarian theologian, was born at Peterkula near the commencement of the 17th century. He embraced the ecclesiastical profession, preached several years in Szerdahely, became canon at Gran in 1658, and was made bishop of Grosswardein in 1666. He distinguished himself by his zeal against Protestantism. He died Jan. 18, 1678. He wrote Veritas Totu Mundo Declarat: Argumentum Triplici ostendens J. C. Regiamne Majestatem non Obligari Tolerare in Hungaria, Sectae Lutheran et Calvinismum (Raschau, 1671; Vienna, 1672). D. Joh. Posazhni published a refutation of the work, entitled Falsitas Veritatui Toti Mondo Declarat, etc. See Hoefer, Nouv. Biog. Generals, s. v.

Barsotti, Giovanni Carlo, an Italian theologian who lived at Florence near the middle of the 18th century, wrote Vita del Servo di Dio Giovanni Paterci Marzocchi Giannetti (Florence, 1756). See Hoefer, Nouv. Biog. Generals, s. v.

Barsotti, Nicola, an Italian ascetic writer, was a Capuchin at Lucca near the middle of the 17th century. He wrote, Spiritualia Humanae temp. Peregrinum Mortalia: Dialogum, libera Portum suum Immor talum Aeternam Vitalis (first printed in Italian, then in an abridged form in Latin, Vienna, 1647);—Sermones Evangelici pro Quadragesima et Adventu (ibid. 1667);—Sermones de Sanctis per Annum Occurrentes (ibid. 1668). See Hoefer, Nouv. Biog. Generales, s. v.

Barstow, George, a Congregational minister, was born in Canterbury, Conn., Oct. 4, 1790. He was admitted to college in 1811; after graduation he pursued his theological studies under the direction of president Dwight, and was licensed in New Haven, Conn., in 1814. For two years he was tutor and college chaplain in Hamilton College, and was invited to accept a professorship, but declined. He was settled over the Congregational Church in Keene, N. H., July 1, 1818, where he served fifty years. After his resignation he continued to preach at Keene. For thirty-seven years he served as trustee of Dartmouth College; was secretary for many years of the General Association of New Hampshire, a corporate member of the American Board of Commissioners for Foreign Missions, trustee of Kimball Union Academy, trustee, and secretary of Keene Academy. He was also a member of the New Hampshire Legislature, and chaplain of that body in 1868 and 1869. He died March 1, 1873. See Obituary Rec. of Yale College, 1873.

Barstucke (or Barstucke), in Lithuanian mythology, was the name of certain middle beings between the subordinates and men—goblins, or gnomes. The head among them was Pushekit, governor of the earth and arbiter of the dead. These goblins made their abode principally under elder—thorns, which were therefore sacred to them.

Bartels, August Christian, D.D., a Protestant theologian of Germany, was born Dec. 9, 1749, at Harderode, in the duchy of Brunswick. He studied at Helmstädt, and in 1773 was appointed pastor at Eimbeck, in Hanover. In 1778 he was called to Neubrück, and in 1784 to Balinghausen. He died Dec. 16, 1836. He was an excellent pulpit orator, and attracted both the higher and lower classes. With the exception of Ueber den Werth und die Wirkung der Stiltelehre Jesu (Hamburg, 1788-89, 2 pts.), his writings were mostly secular. See Nouv. Biog. deutscher Kanzelredner des 18ten und 19ten Jahrhunderts, s. v.; Winer, Handbuch der theol. Lit. i. 310; ii. 65, 86, 158, 167, 173 sq., 181, 198, (B. P. 110).

Bartěnův (Bartenov) is given by Epiphanius (i. 82 d) as the name of the wife of Noah, meaning probably the daughter of Enoch, as other ancient authorities state that the patriarch married Enoch, the daughter of Azaziel, the son of the son of Enoch (Dittmann, Conflict of Adam, p. 98, 141).

Bartolin, Thomas, a famous physician, librarian and rector of the Academy at Copenhagen, was born Oct. 29, 1616. He studied philosophy, philology, theology, and medicine at Leyden, and died Dec. 4, 1689. He wrote, Paralipomeni Noei Test. Medico et Philo, Commentario Illustre (Copenhagen, 1673; London, 1675);—De Crucis Hominum Running (1685);—De Carinorum Phytopathia (Frankfort, 1676);—De Sauginae Virtue (Frankfort, 1679);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680);—De Sauginae Virtue (Frankfort, 1680).
Bartholomew, Christian Jean Guillaume, a French Protestant theologian, was born Feb. 26, 1815, at Geisebronn, in Alsace. He studied at Strasbourg, and, after completing his theological course, went to Paris, where he was lecturer at the Academie de Prusse during Leibnitz jusqu'à Schelling (2 vols.). In 1853 he accepted a call as professor of philosophy to Strasbourg. In 1856 he published Histoire Critique des Doctrines Religieuses de la Philosophie Moderne (2 vols.). He died Aug. 31, 1856, at Nuremberg. See Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Bartholomew Isoucanus. See Bartholomew of Oxford.

Bartholomais, Paulinus a St., a German Carmelite, was born at Hof, Austria, in 1748, and died at Vienna in 1806. He wrote, Systema Brahmaun. Liturg. Mythol. Civile ex Monumentis Indicis Musaei Borgia; Dissertationis hist.-criticis illustrat. (Rome, 1791; Germ. transal. Gothia, 1797)—India Orient. Chris- tiana, Sermo Deorum, sat., Sanctorum Missiones, Schismata, Persecut., (Rome, 1794). See Winer, Handbuch der theol. Lit. i, 519, 841. (B. P.)

Bartholomiai, Johann Christian, a Protestant theologian of Germany, was born Feb. 26, 1708, at Ilmenau. He studied at Jena, but on account of his poor health gave himself entirely to the study of philosophy. He received his degree of doctor of philosophy, and accepted a call to the ducal library at Weimar, where he died, Feb. 1, 1776. He published, Acta Historico-ecclesiastica (pt. 96-120, Weimar, 1738-58)—Nora Acta Historico-ecclesiastica (ibid. 1758-72, 11 vols.). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 580. (B. P.)

Bartholomai, Wilhelm Ernst, a Protestant theologian of Germany, brother of the preceding, studied at Jena; in 1723 was preacher at Roda; in 1730 second deacon at Weimar; in 1731 court deacon; in 1736 court preacher and member of consistory; and died May 26, 1753. He published, Acta Historico-ecclesiastica (pt. 1-55, which his brother continued)— Monachorum der Theologie, Kirchenleben, Gelehrten-Historie (Weimar, 1737-42). See Moser, Deutsche Gottesgelehrte; Neubauer, Jünglings der Theologie; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 580. (B. P.)

Bartholomew, Dominicus, a minister of the Reformed (Dutch) Church, came to America in 1748. He served the Church at Zulpehocken from 1748 to 1759, when he died. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 170.

Bartholomew of Avoqadii, a native of Brescia, Italy, and a professor of canon law, who flourished about 1240, wrote on the Decretals, also several epistles and a chronicle of the cities of Italy, all of which works are lost. He died in 1258, being eighty-four years old. See Dupin, Hist. of Eccles. Writers, ii, 435; Paniconi, iii, 7.

Bartholomew of Bologna, an Italian ecclesiastic who lived in the beginning of the 14th century, was a Dominican missionary. Pope John XXII consecrated him at Avignon for the bishopric of Maratha, a city situated on the confines of Armenia and Persia. He made many converts among the heathen and Mussulmans, built a great many churches and monasteries, and was appointed archbishop of Naxav, in Armenia, which became the centre of his missionary labors. He published several treatises in the Armenian language, and translated the Psalms and some parts of the works of Thomas Aquinas into Armenian. See Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Bartholomew of Braganza, an Italian Dominican who held the episcopal see at Vincenza from 1250 to 1298, and died in 1270, wrote, A Commentary on the Bible—Scholia in Dionysiam Aretapogamam de Celesti Hierarchia.—Vita Sanctorum in Epistola Redacta: Narratio de Religione Spinis Coronae Christi 1260 Vi- centia Perlatum, et c. See Barbarus, Historia Vicentia; Ughelli, Italia Sacra; Echard, De Scriptoribus Ordinis Dominiconiorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bartholomew of St. Concordia, a native of Fisa, Italy, composed, about 1338, a Summary of Cases of Conscience, printed together with his sermons, at Lyons in 1519. See Cave, Hist. Lit. ii, app. p. 51; Dupin, Hist. of Eccles. Writers, i, 528; Landon, Eccles. Dict. s. v.

Bartholomew, bishop of Exeter. See Bartholomew of Oxford.

Bartholomew of Foroni (de Fumisco), bishop of Laon, was suspended about the year 1142 by cardinal Ivo, the legate of pope Innocent II, for having confirmed an unlawful divorce between Raoul, count of Vermandois, and Eudokia, queen of Hungary. He left his bishopric and became a monk of Citeaux. He wrote Epis- tola Apologiae ad Synodum Rhenenum, which is still extant, and is given in Labbe, x, 1184. See Cave, Hist. Lit. ii, 220; Dupin, Hist. of Eccles. Writers, ii, 567.

Bartholomew of Modena, an Italian Dominican, famous alike as theologian and preacher, who died in 1448, is the author of De Christo Jesu Abscondito in Solemnitate Corporis Christi (Venice, 1555) —Commentat. in Regular. S. Augustini: —Concio de Veritate Stigmata B. Catharinae de Siena: —Comment. super Integra Paulini: —Comment. super Evangelium Marthae (the two latter in M.S.). See Echard, De Scriptoribus Ordinis Dominiconiorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bartholomew, bishop of Oxford. So Dupin styles an ecclesiastical writer of the 18th century who wrote a Penitential, which he says was in MS, in the Library of St. Victoire at Paris. But clearly he is mistaken in calling him bishop of Oxford, which see was not erected till 1542. He means Bartholomew Is- oucanus, bishop and his writer who was consecrated in 1161, and died Dec. 15, 1194. He who, as Godwin states, wrote several works, a list of which may be seen in Bale. Some letters written to him by John of Salisbury, bishop of Chartres, are still extant. See Godwin, De Prax. Aug. p. 409; Dupin, Hist. of Eccles. Writers, ii, 369; Tanner, Bibl. Brit. p. 78.

Bartholomew of Przemysl, a Polish Dominican, and preacher at Cracow, where he flourished towards the end of the 16th and beginning of the 17th century, wrote in his vernacular a commentary on the gospels of the Christian year, and in Latin, Commen- tiones in eadem Evangelia et Opuscul. de Confraternita- tate Dei. See Echard, De Scriptoribus Ordinis Dominiconiorum; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bartholomew of Urbino, an Augustinian hermit, was made bishop of Urbino in 1348, and died in 1350. He completed the Millefoglio of St. Augustine, commenced by his master, Augustinus Triumphus (Lyons, 1555), and composed the Milleguicself of St. Ambrose (ibid. cod.). He wrote some other pieces. See Cave, Hist. Lit. ii, app. p. 44; Dupin, Hist. of Eccles. Writers, i, 529.

Bartholomew, James, an English Wesleyan minister, was born at Northwich, Cheshire, in 1802. He united with the Church in his sixteenth year, entered the Conference in 1829, and was appointed to
Alexandria, Egypt. After travelling in that country and Palestine for five years, he returned to England, and was employed in the home ministry for twenty years. In 1854 he retired and removed to Gloucester, and died Sept. 9 of that year. See Minutes of the British Conference, 1855.

Bartholomew, John Glass, D.D., a Universalist minister, was born in Pompey, Onondaga Co., N. Y., Feb. 28, 1834. He received a liberal education, and at the age of nineteen commenced preaching. From his entrance into the ministry his pulpit labors attracted attention by his happy eloquence, magnetic personal influence, and instantaneous delivery. He was ordained in 1856, and appointed to the following places: Upper Lisle, Broome Co., N. Y.; two years at Oxford, Cheungo Co., N. Y.; to Aurora, Ill.; in 1859 to Roxbury, Mass.; in 1863 at Church of the Redeemer, Brooklyn, N. Y.; in 1869 to Auburndale, N. Y.; in 1871 to Syracuse, N. Y.; and in 1873 to Newark, N. J., where he died, April 14, 1874. See Universalist Register, 1875, p. 128.

Bartholomew, Orlando, a Presbyterian minister, was born in West Goshen, Conn., in 1802. He was educated at Union College, Schenectady, N. Y., and studied theology at Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery in 1836, preached in Henrietta, N. Y., for a short time, and in the spring of his ministry was appointed to Augusta, N. Y. He died May 7, 1861. See Wilson, Preb. Hist. Almanac, 1863, p. 158.

Bartholomew, Thomas, an English Wesleyan minister of the primitive stamp, was received into the ministry from the Keighley Circuit in 1782. He travelled for thirty-eight years, dying in 1819. He was humble, unassuming, and highly esteemed by all who knew him. He read Latin, Greek, Hebrew, and Syriac, and enriched his mind with the learning of Walton's Polyglot Bible. See Minutes of the British Conference, 1820; Smith, Hist. of Methodism, i, 540-541.

Bartholomus, saint and martyr, was burned with another priest called Verca, with a solitary, by name Apria, and with twenty-three other persons, in a church in which they were assembled, in the 4th century, during the persecution of the Goths, in the time of Valentinian I and Valens. See Ruinart, p. 699.

Bartine, David Wesley, D.D., an eminent Methodist Episcopal minister, son of Rev. David Bartine, an honored and useful member of the Philadelphia Conference, was born in Trenton, N. J., March 17, 1811. He received a good academical education, with some knowledge of the classics, which fitted him to become a medical student under Dr. John M'Kelvey, a distinguished physician of Trenton. About this time he was converted, and joined the Methodists. He was licensed to preach, and in 1831 gave up the study of medicine, and was employed on Middlesex Mission. He was admitted on trial in the Philadelphia Conference in 1832. The people thronged to hear him at every appointment.

Along the sea-shore and in the Quaker settlements he went as a flaming herald. The following appointments were his fields of labor: 1832, Tuckerton, N. J.; 1833, Camden, N. J.; 1834-35, Mariner's Bethel, Philadelphia; 1836-37, Bristol, Pa.; 1838, Sharpstown and Woodstown, N. J.; 1839-40, transferred to New Jersey Conference, and stationed at Franklin Street, Newark; 1841-42, Morrisstown; 1843-44 Salem; 1845-46, Halsey Street, Newark; 1847-48, Camden; 1849-50, Burlington; 1851-52, transferred to Philadelphia Conference and stationed at Fifth Street, Philadelphia; 1855-56, Trinity, Philadelphia; 1855-56, Lancaster, Pa.; 1860, at South Amboy, N. J.; 1861-64, presiding elder on North Philadelphia District; 1865-66, St. George's, Philadelphia; 1867-69, transferred to New Jersey Conference and stationed at State Street, Trenton; 1870-72, transferred to Newark Conference and stationed at Trinity, Jersey City; 1873-75, Morristown; XI,-129.

Bartlett, Charles, a Methodist Episcopal minister, was born in New York city, July 11, 1821. He professed religion when about eighteen, studied two years at Wesleyan University, and shortly afterwards joined the New York Conference. He labored diligently until he was called to the ministry, which he was of short duration. He died Nov. 2, 1854. Mr. Bartlett was feeble in constitution, but strong in sociability and spirituality. See Minutes of Annual Conferences, 1855, p. 546.

Bartlett, Dwight Kellogg, D.D., a Presbyterian minister, was born at Utica, N. Y., May 20, 1832. He received his preparatory education in the Collegiate School of Poughkeepsie, N. Y., and graduated at

876-78, Calvary and Orange, N. J.; 1879, Emory, Jersey City; 1880-81, Belleville, N. J. He died in Trenton, Aug. 18, 1881.

Dr. Bartine was a noble specimen of a man—nearly six feet tall, stoutly built, straight, and vigorous; his hair was black and beautiful, his forehead high and commanding, his large dark-gray eyes were brilliant, his lips at times compressed All these grace in him a marked personal presence. His mind was of a high order, cultured and well-balanced; his imagination sublime, his voice having wonderful compass and sweetness, his diction faultless, and his gift of utterance most remarkable. His deep piety, burning zeal, and profound knowledge and use of the Scriptures made him a very successful and popular preacher. He stood forth a champion for liberty, education, temperance, Sunday-scholar, and missions, but pre-eminently as a preacher of righteousness. His great popularity made him a favorite at dedications, extra meetings, and at Conferences. His most effectual efforts were made at camp-meetings. Here he stood as a prince of preachers. In the deep solitude of the woods at night, when the stars peered through the trees, when the old-fashioned torchlight fires lighted up the ground and flashed over the vast congregations, and the stand was crowded with preachers, then he seemed almost inspired to speak the Word with marvelous edification to the Church and wonderful awakening power to the unconverted. Thousands were swayed under his preaching like fields of grain by the wind. For fifty years he went forward untarnished in reputation, never listening to flattering overtures of other denominations for his ministry. The last decade he seemed like one of the old prophets: his venerable appearance and long flowing locks, his youthful fire and full, sweet-toned voice, made him to the last a man of mark. (See N. Y.) Christian Advocate, Oct. 20, 1881.

Bartizan is the small overhanging turret which projects from the angles on the top of the tower, or from the parapet or other parts of a building. It is not so common in England as on the Continent.

Bartlett, Charles, a Methodist Episcopal minister, was born in New York city, July 11, 1821. He professed religion when about eighteen, studied two years at Wesleyan University, and shortly afterwards joined the New York Conference. He labored diligently until he was called to the ministry, which he was of short duration. He died Nov. 2, 1854. Mr. Bartlett was feeble in constitution, but strong in sociability and spirituality. See Minutes of Annual Conferences, 1855, p. 546.

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Union College in 1854. He taught in Rome, N. Y., from 1854 to 1855, after which he occupied the position of tutor in Union College over three years, during two years of which he was also engaged in the private study of theology under the guidance of Rev. Dr. Hicock. He entered Princeton Seminary in 1858, and remained there one year. He was licensed by the Presbytery of North River in 1859, and the same year ordained and installed pastor of Smithfield Church, to which he had previously preached as a stated supply. His pastoral relation to this Church was dissolved in 1862, when he was installed pastor of the Presbyterian Church at Stamford, Conn., by the Third Presbytery of New York. He remained here until 1864, when the relation was dissolved. He then accepted a call to become pastor of the Plymouth Congregational Church, Rochester, N. Y., where he was installed, and labored with great usefulness and success until 1874, when he accepted a call to the Second Reformed (Dutch) Church at Albany, N. Y., where he remained until his death, which occurred at New York, Jan. 11, 1880. See Theological Report of Princeton College, 1881; N. Y. Observer, Jan. 20, 1881. (W. P. S.)

Bartlett, Horace, a Methodist Episcopal minister, was born in Portland, Conn., Jan. 17, 1768. He experienced conversion in 1814, and in 1822 united with the New York Conference, in which he labored with devotedness, zeal, and success. He died Feb. 3, 1858. Mr. Bartlett's life was characterized by high integrity and uniform piety. See Minutes of Annual Conferences, 1855, p. 99.

Bartlett, James, a minister of the Bible Christians, was born at Somerton, England, April 21, 1816. When a boy he narrowly escaped death by fire and drowning. In 1835 he gave his heart to God. In 1840 he offered himself to the work of the ministry, and was accepted. In his ministry of forty-one years he filled fourteen different appointments. He was very successful in the conversion of souls. As a pastor, he particularly excelled. His death was calm and bright. He died in 1881. See Minutes of the Bible Christians' Conference, 1881.

Bartlett, John, a Unitarian minister, was born in Concord, Mass., May 22, 1784. He graduated at Harvard College in 1805; remained there two years after as a student of theology; was chaplain of the Boston Almshouse about three years; was ordained as pastor of the Second Church in Marblehead, Mass., May 22, 1811, and was installed, March 3, 1814. See Sprague, Annals of the Amer. Pulpit, ii, 243; viii, 416.

Bartlett, Mayhew, a Baptist minister, was born in Chilmark, Mass., Aug. 11, 1829, and was a graduate of Brown University in the class of 1854. He took the course of study at Newton, Mass. (1855-58); was ordained June 3, 1858, and was pastor of the Church in West Tisbury, Mass., during the year following. He then took charge of the Church in East Tisbury, where he remained until his removal to Exeter, N. H., in 1859. His residence here covered a period of only a few months. He returned to Tisbury, where he died, Sept. 24, 1860. See Newton General Catalogue, p. 44. (J. C. S.)

Bartlett, Nathaniel, a Congregational minister, graduated at Yale College in 1749; was ordained minister in Reading, Conn., May 28, 1753; and died in 1810. See Sprague, Annals of the Amer. Pulpit, i, 638.

Bartlett, Willard, a Free-will Baptist minister, was born in Vermont, Oct. 9, 1782. When young he removed to Canada, where, at the age of thirteen, he was converted. He was licensed to preach the Gospel at twenty-two. After preaching several years, he was ordained at Wheelock, Vt., in 1814. Not long after this he removed to Melbourne, C. E., which was his home during the remainder of his life. A Church was formed in that place July 11, 1818, of which he took the pastoral charge, retaining it until the state of his health prevented his further service. He died Aug. 31, 1855. Mr. Bartlett is said to have been a man of deep thought, ready at all times to give a reason for his faith, and remarkable for his perseverence. See Free-will Baptist Register, 1857, p. 87. (J. C. S.)

Bartlett, William, one of the founders of the Theological School at Andover, Mass., was born in Newbury, Mass., Jan. 31, 1748. His gifts to the institution in whose prosperity he took a life-long interest were generous and timely. He endowed the chair of sacred rhetoric with a donation of twenty-five thousand dollars, and built the chapel, one of the large halls, and two professors' houses. For five or six years he paid the president's salary, and gave largely towards the foundation of another professorship. He left also in his will fifty thousand dollars to the seminary. Mr. Bartlett died Feb. 8, 1841. (J. C. S.)

Bartling, Peter Conrad, a German theologian, was born Nov. 24, 1680. He completed his studies, travelled in Germany and Holland, and distinguished himself by his knowledge of theology. He died in 1734. He wrote Zeit und Ewigkeit, oder die gegenwärtige und zukünftige Welt, in allerhand zutreffend moralischen Anmachl an den Anleiter einiger Schriftsteller, a pious and humorous work. See Hoefer, Nouv. Biog. Générale, s. v.

Bartollette, Charles, a Baptist minister, was born in Lower Dublin, Ia., in 1768. He pursued his theological studies with Rev. Dr. Samuel Jones; having completed which, he accepted a call to become the pastor of the Church at Flemingston, N. J. Under his long and useful ministry the Church enjoyed a large measure of spiritual prosperity. For the six years he was the pastor of the sole Church which he served in that relation, and retired from active service only because of failing health. He removed his membership after his resignation to the Tenth Church in Philadelphia, in whose communion he died, in 1858. See Minutes of Philadelphia Baptist Association, 1859, p. 20. (J. C. S.)

Bartoli, Pierro Sante (called Perugino), an Italian painter and engraver, was born at Perugia about 1635. He painted in early life, but afterwards devoted himself entirely to engraving. His prints number over a thousand, a list of which may be found in Nagler's Künstler Lexikon. The following are some of his principal works: The Sepulchral Urn, in the church of San Domenico;—a set of capitals from the Church of S. Mary of the Angels; — a set of plaques from the Life of St. Peter; — the Abduction of the Magi; — the Birth of the Virgin; — Daniel in the Lion's Den.

Bartolocci (di Celleno), Giulio, a learned Italian, was born at Celleno in 1613. He was a pupil of the Jewish convert Giacomo Battista (q. v.), who instructed him in Hebrew. In 1651 he was appointed professor of the Hebrew and Rabbinic languages at the College of Neophytes and Transmarinus in Rome, and Scriptorium Hebraicum of the Vatican Library. He died Nov. 1, 1687. He is the author of Bibliotheca Magna Rabbinica de Scripturibus Hebreworum Ord. Alphab. Hebr. et Lat. Interpres. (Ibid. 1675, 1693, 4 vols.). The idea and plan, and in part the material, of the work he received from his teacher, who commenced it in a chronological order, which was abandoned by Bartocci. A continuation of the work was made by Imbonato under the title Bibliotheca Lat. Interpres. (Ibid. 1674). In the latter work we have also a list, De Scriptoribus Latinis qui contra Judaeos vel de Re Hebr. Scripsisse, cum Annot. Crit. et Histor. Of the complete Bibliotheca, including the continuation by Imbonato, Brunet says, "Ces deux ouvrages se trouvent difformité." See

Bartoloméo, Maestro, an Italian painter, flourished about 1236 in Florence. In the Church of the Serli in that city, according to Lanzi, is an Annunciation, painted in 1236, still in good preservation, which is generally ascribed to him. See M. de' Prati, "Ecco Virgo Concepiet," etc.

Bartolozzi, Francesco, a Florentine designer and engraver, was born in 1727, and was instructed by Hugford Forreto in drawing, and studied engraving under Joseph Wagner of Venice. His principal religious works, executed in England about 1780, were from his own designs, and his best-known plates are the Picture at the Temperance House; The Miracle of the Manna: —Job Abandoned by his Friends: —The Virgin and Infant: —Becket Hitting the Idols of her Father, etc. He died at Lisbon in 1813.

Barton, Bernard, known as "the Quaker poet," was born near London, England, Jan. 31, 1784. He early developed a poetical taste, and in 1811 published a volume of poetry which, coming from such a source, awakened the admiration of scholars in England. In 1806 he removed to Woodbridge, and in 1810 became a clerk in the banking-house of Messrs. Alexander, where he remained nearly till the time of his death. At one time he thought of abandoning music and poetry to the law, and for a moment attempted to divide his attention between literature and music, but he never lost the reminiscences of his friend Charles Lamb, who set before him the uncertainties of a merely literary life, kept the gentle poet at his desk. During the leisure hours of his profession, he devoted himself to literary pursuits. The Edinburgh Review gave a flattering notice of a volume of his poetry published in 1820. "The staple of the whole poems," said the critic, "is description and meditation —description of quiet home scenery sweetly and feelingly wrought out, and meditation overshadowed with tenderness and exalted by devotion; but all terminating in soothing and even cheerful views of the condition and prospects of mortality." Of his Devotional Verses (the Lond., New Monthly Magazine, March, 1826, says, "Mr. Barton's style is well suited to devotional poetry. It has great sweetness and pathos, accompanied with no small degree of power, which well qualify it for the expression of the higher and purer feelings of the heart." Another writer says, "His religious poems, while they are animated with a warmth of devotion, are still expressed with that subdued propriety of language which evinces at once a correctness of taste and feeling." Such was the esteem in which he was held that he was honored with a pension of one hundred pounds, granted to him by the queen, during the administration of sir Robert Peel. It was said of him that, "whether at his official place at the bank or in the domestic circle, he was the same pleasant man, and had the same manners to all, always equally frank, genial, and communicative: and, as he was charitable towards all, so he was beloved by all, and was much regarded, respected, or esteemed. His death took place Feb. 19, 1849. See Selections from the Poems and Letters of Bernard Barton, with a Memoir, by his daughter, Miss Lucy Barton; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Cleveland, English Literature of the 19th Century, p. 494; Gentlemen's Magazine, Nov. 1849. (J. C. S.)

Barton, Frederic Augustus, a Congregational minister, was born at Chester, Vt., Jan. 24, 1800. He graduated at Dartmouth College in 1821, at Andover Theological Seminary in 1836; was ordained pastor at Collinville, Conn., in 1839; was pastor there 1838-43; Chicopee Falls, 1843-46; Indian Orchard, Mass., 1846-61; East Boston, 1866-71; and Newtonville, Mass., 1871-80. He went to England in 1861 and remained there until 1866, studying in South America and elsewhere; in 1861-62 he was chaplain of the 10th Massachusetts Volunteers, and from 1862 to '68 he lived without charge at Nashua, N. H. He died in his last charge, Feb. 23, 1881. See Necrology of Andover Theol. Seminary, 1880-81, s. v.

Barton, John Graeff, L.L.D., a Protestant Episcopal clergyman of the Diocese of New York, was born in Lancaster, Pa. In 1852 he was appointed professor of English language and literature in the Free Academy of New York City. In this position he remained throughout his active life. He died at Hamburg, N. J., May 19, 1877, aged sixty-four years. See Prot. Episc. Almanac, 1878, p. 108.

Barton, Joseph, an English Congregational minister, was born at Doncaster in 1803. After he had given evidence of piety he was urged to devote himself to the study of the holy scriptures; his attention was directed to, and joined the Congregationalists; was educated at Rootham College, and became pastor at Bakewell. Mr. Barton subsequently labored successively at Brasington, Ravenstone, Wirksworth, and at Matlock Bath, where he died in 1874. See (Lond.) Cong. Year- book, 1875, p. 102.

Barton, Titus Theodore, a Congregational minister, was born at Granby, Mass., in 1765. He graduated at Dartmouth College in 1790; was ordained over the Church at Tewksbury, Mass., in 1792, and was dismissed in 1803. His next charge was Fitchburg, 1804-13. He removed to Hilham, Tenn., and thence in 1827 northward, designing to settle to Jackson, Ill., but died at Galena, Ill., in 1829. He was a very sudden death. See Quarterly, 1859, p. 47; Sprague, Annals of the Amer. Pulpit, ii, 87.

Barton, William, an English Wesleyan minister, was born at St. Ives, Huntingdonshire, March 27, 1803. He united with the Methodist society at the age of twelve, studied law at Baldock, Herts; was received on trial for the gospel in 1826; labored in some of the principal circuits (Cambridge, Leeds, Birmingham, London, Bradford, etc.); was assistant secretary of the Conference, and secretary of the Southern Branch of the Theological Institution; discharged his duties at the Conference of 1856; went home never to preach again; and died at Bradford, Yorkshire, on the fifty-fourth anniversary of his birthday. Barton was high in the estimation of his brother-ministers, and many encomiums on his character are on record. He was an eminent Christian, a faithful servant of the Church and Conference, and a thoughtful and powerful preacher. He published a Memorial of James Fison of Thetford 1845, 12mo., and a Discourse on Public Worship (1841, 18mo.). See Minutes of the British Conference, 1857, p. 410; Wes. Meth. Magazine, Dec. 1865, art. i.

Barton, Zachariah T., a Methodist Episcopal minister, was born in Clarke Co., Va., in 1846. He experienced conversion in his eighteenth year, and entered the Virginia Conference in 1872, in which he served the Church until his death, Nov. 21, 1874. See Minutes of Annual Conference, 1874, p. 92.

Barton, a monastic officer; the overseer of bartons, granges, and farms; a granarter.

Bartram, James Thomas, an English Congregational minister, was born at Cheltenham, Oct. 1, 1824. He began his ministerial labors under the direction of the London City Mission, but was ordained pastor of the Congregational Church at Wondover, Bucks, July 3, 1851. He removed to Deal, Kent, in 1856, where he continued to labor during the remainder of his life. He died in the midst of his useful labors, June 6, 1873. He was a zealous nonconformist, but advocated his views in that Christian spirit which caused his opponents to respect and reverence him. See (Lond.) Cong. Yearbook, 1860, p. 309.

Barth, of Apocrypha. By way of supplement to the list of the New Testament books, the Barth Apocrypha is a later Christian one, which was published in the Ethiopic by Dillmann under the title
Reliqua Verborum Baruchi, in his Christomathia Æthiopica (Lipsiae, 1866); in Greek under the title Paralipomena Jeremia, by Ceriani, in his Monumenta Sacra et Profana, tom. v, fasc. 1 (Mediolan. 1868, p. 9-12); and in a German translation by Penstorius, in the Zeitschrift für wissenschaftliche Theologie, 1872, p. 230-277.

Baruch ben-Baruch ben-Moses, a Jewish rabbi who flourished at Salonica about the year 1600, is the author of חֹסֶךְ חָסֶךְ, or a twofold commentary on Ecclesiastes. The one, entitled מִפֶּרֶשׁ מִפֶּרֶשׁ, gives an explanation according to the sense; the other, מִפֶּרֶשׁ מִפֶּרֶשׁ, contains an allegorical exposition of the book. It was published at Venice in 1999. See Further, Bibl. Jud. i, 89; Jäger, Allgemeines Gebirten-Lexikon, s. v. De Rossi, Dizionario Storico (Germ. transl.), p. 35; Benjacob, Ozar Ha-Sepharim, or Teururis Librum Hebraicorum (Wilna, 1880), iii, 518, No. 57.

Baruch ben-Isaac, a Jewish writer, who died at Constantinople in 1604, is the author of חֹסֶךְ חָסֶךְ, i.e. a Haggadic and homiletical commentary on the Pentateuch and the five Megillot—i.e. the Psalms, Proverbs, Lamentations, Song of Songs, and Ecclesiastes—published at Cracow, 1644 s. o. See Further, Bibl. Jud. i, 89; Jäger, Allgemeines Gebirten-Lexikon, s. v.; Benjacob, Ozar Ha-Sepharim, or Teururis Librum Hebraicorum (Wilna, 1880), i, 162, No. 274-276.

Baruchus, a Scottish saint who flourished about A.D. 700, is said to have attained to episcopal dignity. After residing some time in Ross-shire, where he was greatly revered, he passed into Ireland, and thence into Wales, and died at Barry, in Glamorganshire.

Barwick, John, an English clergyman, was born at Wetherslack, in Westmoreland, where he resided at the commencement of the civil war. Suspected by the Puritans, he left Cambridge and went to London, where he lived as a chaplain to Bishop Morton at Ely House. After the execution of king Charles, Barwick engaged with the same zeal in the affairs of Charles II; on which account he was arrested and sent to the Tower, where he was confined for two years, and released Aug. 7, 1662. After the declaration of Monk in favor of the king, Barwick was sent to lay before his majesty the state of ecclesiastical affairs, and was appointed his chaplain. He was afterwards appointed to a stall at Durham, and to the livings of Workingham and Houghton-le-Spring, and in 1660 became dean of Durham, which office he very shortly after resigned for the defence of Paul and Thernfleld. He died in 1664. His Life of Thomas Morton, Bishop of Durham, and his sermon preached at St. Paul's in 1661, entitled Deceivers Deceived, is his best-known work. His Life, originally written in Latin by his brother Peter, was printed in English (London, 1724).

Barzana, Gaspar, a Jesuit, who was born at Gois, in Zeeland. He studied at Louvain, whence he passed into Portugal, entered the Jesuits' order at Coimbra in 1546, and was the constant companion of St. Francis Xavier, by whom he was sent to Ormuz, on the Persian Gulf. He died at Goa, Oct. 6, 1555. As a missionary, he is considered second only to St. Francis Xavier.

Barzakh is the name given by the Mohammedans to the time and condition of the soul between death and the resurrection. The souls of the believers partake, even in this state, of a part of the blessedness to follow; on the other hand, the souls of the unbelievers are banished to the place of punishment, the seventh heaven. The souls of the prophets go directly into Paradise; the martyrs, however, live in the bodies of beautiful green birds, which eat of the fruit of the trees of Paradise.

Barzona, Alfonso, a Spanish Jesuit, surnamed "the Apostle of Peru," was born in 1528 at Cordova. He was a disciple of John of Avila, and went to Peru. He acquired the languages of Tucuman and of Paraguay, and devoted his life to the instruction of the natives. He died at Cuzco in January, 1598. Besides his Catechisms and some small ascetic treatises, he wrote, Lexica et Proposita Grammatica, item Liber Confessionis et Precum, in quibus Indorum Lingua, quorum Lexicon per Americanos Austriam, nempe Puquiniana, Tenochitca, Coriniana, Guatemalensis, Natticiana, etc. His Historia ( Lima, 1590), a very rare book, reputed to be the first published in Peru. See Hoefer, Nouv. Biog. Générale, s. v.

Barzoi, in Persian mythology, is the genius of the primordial mountain Alborj and of the water gushing therefrom, over which a mighty spirit reigns, Tashiter, whose assistant therefore Barzo is.

Bascomatius, born at Noveros, a French or Italian theologian of the Dominican order who lived in the early half of the 14th century, wrote Tractatus de Philoposia et Philosophia. See Hoefer, Nouv. Biog. Générale, s. v.

Bassus (or Basanow), in Norse mythology, was a king and priest of the Sigamars, wise, and possessing the most useful attributes, but too devious of conquest for a prince. He conquered, from B.C. 264 to 240, every king of Irland; his name pervaded the nations. He was a great philosopher. Having spent his life in idol-worship, he was worshipped after death as a god of war, and his fame was celebrated in all the songs of the ancient bards.

Bassan, Pierre François, a French engraver, was born in Paris, Oct. 23, 1728, and studied under Stephen Fessard and Jean Daulé. In 1767 he was chiefly employed in print-selling, and published a Dictionnaire des Graveurs. He died Jan. 12, 1797. The following is a list of some of his prints: Louis XV, with Diogenes:—Cardinal Prince de Rohan:—Baccus and Ariadne:—Christ Breaking the Bread:—The Female Gardener. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Basana, Dominoc of, a Christian martyr, was a citizen of Bassano, Italy, and followed the war of Charles, the emperor, in Germany, where he received the first taste of Christ's Gospel. He became able to instruct others in this doctrine, and he travelled and worked in the Church, till at length, in 1550, he went to Placentia, and there preached to the people the true doctrine. He was taken by some officers and put in prison. From there he was led to the changing house, and was asked whether he would renounce his doctrine. He answered that he maintained no doctrine of his own, but only the doctrine of Christ, which he was ready to set with his blood; and at the same time gave hearty thanks to God, for accepting him as worthy to glorify his name with his martyrdom. Upon this, he was committed to a filthy and stinking prison, where, after he had remained a few months, he was exorted divers times to revoke, otherwise he should suffer; but still he remained constant in his doctrine; whereupon, when the time came assigned for his punishment, he was brought to the market-place where he had preached, and there was hanged. See Fox, Acts and Monaments, iv, 461.

Basany, in the mythology of India, was the wife of Vaishya, created from Brahma's left hip, and therefore belonging to one of the lower castes, as the Brahmins sprang from the head, and the Kashetry from the shoulders, of Brahma.

Bascetti, Clemente, an Italian theologian, was born at Montaione, and lived about 1660. He wrote, Viridarium Theologicum, etc. (Venice, 1688);—Giardinetto di Verita, etc. (1693). See Hoefer, Nouv. Biog. Générale, s. v.
many, was born Sept. 8, 1700, at Juliusburg, in Silesia. He studied at Breslau, Jena, and Leipzig; in 1730 was pastor and co-inspector at Christianstadt; in 1734 arch-deacon and assessor of consistory at Sorau; in 1751 general superintendent at Hildburghausen; and died, April 24, 1771, as first court preacher, member of consistory, and superintendent of the duchy of Weimar. He wrote, Disputatio de Interpretatione N. T. ex Patribus Apostolicis (Leipzig, 1726); Epistola de Unitim Elise (ibid.); Deutlicher Beweis von der Glaubwürdigkeit der heil. Schrift; Pastorale Christi ex VII Epistolis ad Ecclesias Antiquas (1717). See Hamberger, Gelehrtes Deutschland; Aub, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

BASCHI, Matteo, an Italian visionary, was born in the duchy of Urbino, near the close of the 15th century. He entered the Convent of Montefalconi, where a sort of religious madness seized him. He believed that it had been revealed to him that the costume of the Franciscans should be changed, and, with the sanction of the pope, Clement VII, it was attempted; but the Franciscans refused to do this, and he was imprisoned. The capuchon, or cowl, which he wished them to adopt was that from which the Capuchin friars, who adopted it, derived their name. Matteo Baschi was the first general of the Capuchins, and died at Venice in 1552. See Hoefer, Nouv. Biog. Générale, s. v.

BASCOM, Ellery, a Presbyterian minister, was born at Chester, Mass., July 5, 1798. He was educated at the academies of Tallmadge and Aurora, O., and was graduated at the Western Reserve College. He studied theology in Princeton Seminary, where he remained nearly three years, and was ordained an evangelist by the Haron Presbytery in 1833. He was ever settled as a pastor. His successful fields of labor were as follows: Lower Sandusky, Williamsfield, Jackson, Wikesville, O.; and Pleasant Hill and Kendallsville, Ind. His health failing, he removed to Janesville, Wis., preached one year at Decatur, and two years at Jefferson, La., when he removed to Duluth and preached two years. He then removed to Upland, Kan., where he died, Dec. 25, 1880. See Necrological Report of Princeton Theol. Sem. 1882. (W. P. S.)

BASCOM, William, a Congregational minister, was born at Orleans, Mass. He graduated at Harvard College in 1802; was ordained pastor of the Church in Fitchburg, Mass., Oct. 16, 1805; was dismissed Dec. 16, 1813; and died in 1845. See Sprague, Annuals of the Amer. Pulpit, ii, 243.

BASE is the lower part of a pillar, wall, etc.; the division of a column on which the shaft is placed. The Grecian Doric order has no base; but the other classical orders have each their appropriate bases, which are divided into plinth and moldings, though in some examples the former of these divisions is omitted.

In Middle-Age architecture, the forms and proportions of the various members not being regulated by arbitrary rules as in the classical orders, the same capricious varieties are found in the bases as in all the other features of each of the successive styles. In the Norman architecture, in the moldings of the base often bear some resemblance to those of the Tuscan order, with a massive plinth which is most commonly square, even though the shaft of the pillar and the molded part of the base may be circular or octagonal. There is often a second or sub-plinth under the Norman base, the projecting angle of which is chamfered off. In the earlier periods of this style the bases generally have but few moldings, but, as a rule, they increase in number and vary in their arrangement as the style advances. There is a very great variety of bases in the Norman style; often in the same building scarcely any two are alike. This seems to be especially the case in the earlier division of the style both in Normandy and in England, and the bases in the two countries are often exactly alike. In Gaudí's Crypt of the Rochester Cathedral this variety of bases is found, and it continues until quite late in the style.

At the commencement of the Early English style the bases differ but little from the Norman, having very frequently a single or double plinth retaining the square form, with leaves springing out of the moldings lying on the angles. At a later period the plinth commonly takes the same form as the moldings, and is often made so high as to resemble a pedestal; and there is frequently a second molding below the principal suite of the base, as at the Temple Church, London. In this style the moldings of the base sometimes overhang the face of the plinth. The moldings of the Early English base that it will hold water, which is not the case in any other style.

In the Decorated style there is considerable variety in the bases, although they have not generally many moldings: the plints, like the moldings, conform to the shape of the shaft, or they are sometimes made octagonal, while the moldings are circular, and in this case the moldings overhang the face of the plinth. In some examples, where the shaft of the pillar is circular, the upper member only of the base conforms to it, the other moldings, as well as the plinth, becoming octagonal. The plints are often doubled and of considerable height, the projecting angle of the lower one being worked either with a splay, a hollow, or small molding. A common suite of moldings for bases in this style consists of a torus and one or two beads above.

In the Perpendicular style the plinths of the bases are almost invariably octagonal and of considerable height, and very frequently double, the projection of the lower one being moulded with a reversed ogee or a hollow. When the shaft is circular, the whole of the moldings of the base sometimes follow the same form; but sometimes the upper part, the projecting angle of which is chamfered off. In the earlier periods of this style the bases generally have but few moldings, but, as a rule, they increase in number and vary in their arrangement as the style advances. There is a very great variety of bases in the Norman style; often in the same building scarcely any two are alike. This seems to be especially the case in the earlier division of the style both in Normandy and in England, and the bases in the two countries are often exactly alike. In Gaudí's Crypt of the Rochester Cathedral this variety of bases is found, and it continues until quite late in the style.

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Window-shaft, Stanton Harcourt, Oxfordshire.

Dorchester, Oxfordshire.

Pier, Ewelme, Oxfordshire.

Perpendicular Base.
members only carried round the pillar, which are commonly those on the upper part of the lower plinth. The characteristic moulding of the Perpendicular base is the reversed ogee, used either singly or doubly: when double, there is frequently a bead between them. This moulding, when used for the lower and most prominent member of the base, has the upper angle rounded off, which gives it a peculiar wavy appearance. The mouldings in this style most commonly overhang the face of the plinth.

The above descriptions apply only where a single shaft occurs. In compound piers, which are made up of groups of single pillars, the bases become more complex.

Basedow, Johann Bernhard (known also as Bernward of Nordkaljingen), a German theologian and sectary, was born Sept. 11, 1728, at Hamburg. He studied at Leipsic and Kiel; was in 1738 professor of practical philosophy at Sorrie, in Denmark; in 1761, professor at Altona; went to Dessau in 1771, where in 1774 he founded the "Philanthropinum," an institution in which education was to be achieved without any religious influence—a principle which Rousseau had laid down before him. In 1778 he retired from this institution, went to Magdeburg, where he died July 25, 1790.

Lichtenberger, in his Encyclopædia des Sciences Religieuses, says of Basedow, "His life is that of a vulgar adventurer, and his character deserves neither sympathy nor esteem;" and, concerning his educational system, the same writer says, "He has, nevertheless, the merit of having called the attention of his age to the important problem of education, and of demanding that this should be conceived in a more rational and humane manner; but he was deceived in the method generally, and lacked the authority needed to effect a like reform." He is the author of Philaletheia, oder Neue Ausichten auf die Wahrheit und Religion der Vernunft bis an die Grenzen des Unüberwindlichen Offenbarung (Altona, 1754, 2 vols.):—Theoretisches System der gesunden Vernunft (1765):—Methodischer Unterricht in Religion und Sittenlehre (ed.). He also published Universalsammlung zur gesellschaftlichen und unstetischen Erbauung (Berlin and Altona, 1767), changing some very fine hymns according to his own taste. See, besides the article in Lichtenberger, Meyer, Basleolos Leben, Charakter und Schriften (Hamburg, 1791, 2 vols.); Koch, Gesch. d. deutschen Kirchenleides, vi, 219 sq.; Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Baselius (or Van Basle), Jacob (1), a Dutch theologian and historian, was born in 1580. He preached at and died at Zippinger-Zimmern, where he died in 1598. He wrote an account of the siege of this city in 1588, which was published in 1603. See Hoefer, Nouv. Biog. Générale, s. v.

Baselius, Jacob (2), a Dutch theologian, son of one who bore the same name, native of Leyden, lived in the early half of the 17th century. He was pastor of Kerkwerven, and devoted himself to civil and ecclesiastical history. He wrote Sulpicius Belgicus, sive Historia Religionis Instaturae, Corruptae, et Reformatae in Belgio et a Belgia (Leyden, 1657); translated into Dutch by Melchior Leydekker, and published in connection with the Nederlandse Historie of Z. van Bozign (Amsterdam, 1739). See Hoefer, Nouv. Biog. Générale, s. v.

Basement is the lower story or floor of a building beneath the principal one. In ordinary houses the lower story is not called a basement unless partly below the surface of the ground. In larger buildings in which an architectural arrangement is introduced, the lower story, even if above the ground, is called a basement if in the composition it serves as a pedestal or substructure for the main order of the architecture.

Base-moulding (or Base-table) is a projecting moulding or band of mouldings near the bottom of a wall, etc.; it is sometimes placed immediately upon the top of the plinth, and sometimes a short distance above it, in which case the intervening space is frequently panelled in circles, quatrefoils, etc.

Basenzi, Paolo Emilio, an Italian painter, was born at Reggio in 1824, and studied under Albano. He painted a number of works for religious edifices, of which those in the Church of San Pietro are most esteemed. He died in 1866. None of his works are mentioned.

Bashirists, a division of the Mohammedan sect called Metwelian (q. v.).

Bashyzen, Heinrich Jacob Van, a Protestant theologian of Germany, was born Oct. 26, 1673, at Hanau. He studied at Leyden and Franeker, and was in 1701 appointed professor of Oriental languages and Church history at the gymnasium of his native city. In 1708 he was made professor of theology. In 1716 he was called to Zerbst as professor of theology, history, and Oriental languages; and died Dec. 31, 1718. Bashyzen was one of the most learned scholars of his time; especially was he well versed in Rabbinical lore. He wrote, Dss. de Fatis Ecclesiae N. Test. (Franeker, 1700):—Dss. de LXX Hebdobmadis Danielis (ibid. ed.):—Dss. IV Positiones ad Scagriaphum Syriam Aquili. Hebriac. (Hanau, 1702-12):—Dss. de Academias Academiarumque Titularum Origine Hebraica (ibid. 1708):—Dss. de Federe Gratiae (ibid. 1704):—Dss. de Impostitio Manum (ibid. ed.):—Claudia Taulnacodea Maxima (ibid. 1714), etc.;—Lib. I. Observationum Sacrum de Interpretate S. Scripturae, occasione R. Mainimmittis Tract. de Libro Legis (Latine vers.) (1708). His writings fill about five printed pages in Döring's Die gebühren Theologie Deutschland. See, besides, Jöcher, Allgemeines Gelehrten-Lexicon, s. v.; Fürst, Bibl. Jud. i, 92; Steinheizer, Bibliogr. Handbuch, p. 18; Winer, Handbuch der theolog. Literatur, i, 190, 196, 556; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B.F.)

Basileas is the name of two early Christian martyrs: (1) At Rome, with Rogatus and others, under Aurelian, June 10; (2) June 12, under Diocletian, with Polymachus and others.

Basil, the friend of Chrysostom, with whom he lived on terms of the closest and most affectionate intimacy. The friends were equal in age, in rank, and property: read the same books, and studied under the same masters—Diodorus, afterwards bishop of Tarsus, and Carrierus. They were simultaneously resolved on adopting an ascetic life. Basil was the first to put the purpose into execution, living in solitude and devotion in his paternal home. On Chrysostom following his example, the two friends prepared to take a house and live together; but were prevented by the entreaties of Anthusa, Chrysostom's mother. The circumstances attending Basil's elevation to the episcopate, and the pious fraud by which his scriptures were overthrown, are narrated in the article CHRYSTOSTOM. We do not know the name of his see; but, as Chrysostom promised to give him his presence and counsel frequently, it could hardly have been far from Antioch. Baronius thinks it was Raphana (Chrysostom, De Sacrdot., i, 1, 8; vi, 19).

Basil, saint and martyr, bishop of Amasea, in the diocese of Pontus and province of Hellenopontus, is

Base-moulding.
said to have been one of the victims of the persecu-
tion set on foot, about 323, by Licinius, the colleague of Constantine, in Armenia; and especially in Pontus and the cities of Armenia. The author of the Acts of this saint appears to say that he attracted the fury of the emperor by receiving into his house, and protecting from his violence, a virgin named Gaphrya — one of the women attached to the household of the empress Constantia; for which act he was carried to Nerochis, there killed, and thrown into the sea. His body was alleged to have been cast ashore at Sinope, carried thence to Amasea, and buried there near a church that he had built. He is commemorated April 26.

Basil, saint (the father of St. Basil the Great), was the son of St. Macrina the elder, but the name of his father is unknown; he was, however, a scion of a noble house in Cappadocia or Pontus. During the cruel persecution under Galerius and the Caesar Maximin Daia, they were compelled to flee into the deserts, where they continued for about seven years, i.e. from 306 to 315. At the end of this period they returned to Pontus, where Basil, their son (the subject of our present theme) heard the sacred offices and talents. He united to vast erudition a rare gift of eloquence, which gained him a high reputation at the bar. The time of his death is not known, but the decease of his wife, St. Emmelia, probably took place in 370 or 372. The Church honors their memory January 20.

Basil of Achrida was metropolitan of Thessalo-
nica, and flourished about 1155. Pope Hadrian wrote to him to entreat him to forsake the Greek schism and unite himself to the Church of Rome. Basil replied, with dignity, that his Church was not schismatical, nor was the Church of Rome in any way her superior. His Letter to Hadrian will be found in Baronius, A.D. 1115, and (Greek and Latin) in the Jux Graec–Rom., v. 307; also his Reply to some questions concerning certain marriages (Greek and Latin), ibid. p. 309. See Cave, Hist. Lit., ii. 231.

Basil of Ancyra (1), a presbyter who became a martyr for the faith under Julian the Apostate, A.D. 362, was of Christian parentage and of orthodox faith. During the reign of Constantius, he was a bold and uncompromising opponent of Arianism, and maintained the truth with great courage at the Council of Jerusalem in 355. He was more than once apprehended as a seditious person by the provincial governors, but escaped his liberty. The Arian council under Eudoxius held its session in 360, and was held to hold no ecclesiastical assembly. The zeal of Basil was still further quickened by the attempts made by Julian to suppress Christianity. The natural result followed; he was apprehended, and brought before the governor of the city, Saturninus, who put him to the torture, and informed the emperor of the prize he had secured. On the arrival of Julian at Ankyra, Basil was presented to him; and, having reproached the emperor with his apostasy, he suffered death by red-hot irons on June 29. His festival, probably the anniversary of his persecution, is kept both by the Greek and Latin Church on March 22.

Basil of Ancona (2) attended the second Council of Nicaea (the so-called seventh General Council), A.D. 787. At the first session Basil read a lengthy apology for the tardiness of his arrival, and, abjuring the heresy as to image-worship which he had previously favored, expressed his acquiescence in the decision of Hadrian of Rome, Tarasius of Constantinople, and the holy apostolic thrones; and signed the decrees of the council. See Labbe, Concil. vii, 670, 887.

Basil, bishop of Antioch, succeeded Maximus II. as forty-third bishop of the see, A.D. 456. A portion of a letter addressed to him by St. Simeon Sty-
Basil, bishop of Tiberias, at the end of the 8th century, was originally an inmate of the monastic College of the Resurrection at Jerusalem, of which he afterwards became abbot. Here he was the intimate friend of the intruding patriarch of Jerusalem, Theodore, who, while still a young man, imbibed on the very point by him to St. Stephen at the monastery of St. Sabas, with the view of learning from him the future issue of his ambitious designs. Basil afterwards visited St. Stephen on his own account, and received from him an assurance that he would attain the episcopal dignity, together with a warning of the difficulties of the office. He subsequently administered the affairs of the see of Jericho, and finally became bishop of Tiberias. See Leonitus, Vita S. Steph. apud Le Quien, Or. Christ. iii, 306 sq.; 665 sq., 708 sq.

Basil, bishop of Tralleis, in the province of Rhodope, in Thrace, and metropolitan, took part in the "Robbers' Synod" at Ephesus in 449, when he gave his verdict in favor of the orthodoxy of Eutyches and against Flavian. He was present in 451 at the Council of Chalcedon, when he joined the noisy adversaries of Theodoret, and appears on the orthodox side consenting to the deposition of Dioscorus, and accepting the same of Leo. He was one of the bishops to whom the emperor Leo wrote in 458, requesting their opinions on the disordered state of ecclesiastical matters at Alexandria, after the murder of Proterus and the usurpation of Timothy Ælius.

Basilia, Abiad, a Jewish rabbi, who died at Mantua in 1743, is the author of הosophן היל אביד, or a philosophy of Judaism (Mantua, 1730; Lemberg, 1858), in which he defends Judaism against Greek and Christian philosophers. See De Rossi, Dizionario Storico Germ. (2nd ed., t. ii, p. 58; Fr. 76); Benjacob, Osar Hiz-Spharonim, or Theaurus Librorum Hebraicorum (Wilna, 1880), i, 41, No. 769. (B. P.)

Basilas, Raphael Chajim, son of the preceding, is best known as the editor of the famous Mantuan Bible with Norzi's (q. v.) commentary, published under the title עונש יושב. Basilas added some notes, and also appended a list of nineteen variations. The work was published at Mantua in 1742. The commentary itself was first published at Vienna in 1813, and then late in the Warsaw Rabbinic Bible, 1860-66. The remark of the writer of the art. Nonz in this Cyclopedia, "the work of Norzi marked great progress in Biblical exegesis, but it has no longer any value," is, to say the least, a very superficial one, for Norzi never attempted exegesis, but textual criticism, as any one acquainted with the work can see from the very first page. As to its value, it is best shown by the use which Baer and Delitzsch, the latest editors of the Hebrew text, make of it. See Fürst, Bibl. Jud., i, 92; De Rossi, Dizionario Storico (Germ. transl.), p. 58; Benjacob, Osar Hiz-Spharonim, or Theaurus Librorum Hebraicorum (Wilna, 1880), ii, 543, No. 1558; Dresde, Prograrnma qua Commandament Raphaels Chajim Basila, Judaei Recensoris, Excercitationes Criticas in Diversitatem Codicis Ethiopi ad Eceravdo van der Hooght Observationum (Wittenberg, 1774). (B. P.)

Basiléa (queen), in Greek mythology, Uranus had by a number of wives forty-five children. Of these Tethea also gave him eighteen, who, under the name of Titans. Basilis was the oldest, and also brought her brothers. After her father had been translated among the gods, she undertook the government of the kingdom. She then (still a maiden), in order to leave the kingdom to children of the family, married her brother Hyperion, and by him became mother of Aether, and then might ultimately draw the kingdom towards himself led the brothers to an atrocious act. They killed the husband, drowned Helios, and Selene, disharmonated, threw herself from the top of the house. A dream comforted the unhappy mother. Helios made known to her that he and her sister had been placed as sun and moon in the heavens, and that the Titans would receive their just punishment. Basilis (chanced called bona dea) told the people of the fates of her husband, and they appropriated the name of her children upon the sun and moon. She finally became insane, and at death was taken among the deities.

Venus was often worshipped as Basilis, but without being identified with the subject of the above sketch.

Basilieus (king), in Greek mythology, was the surname of a number of gods—of Jupiter, of Neptune, of Apollo. This name was especially worshipped by this name at Trozenae.

Basilica, or law books. The large Justinian compilation of Roman law (the so-called Corpus Juris Civilis), because of its being written in Latin, could not satisfy the wants in the East, a Greek translation being needed. In order to avoid all ambiguity, the emperor Basilissi Macedo undertook the publication of a manual (Προφήμιος νόμος) in the year 876 published by Zacharia, Heidelberg, 1837, which was revised in 883 (Επαναγωγή τον νόμου). Besides, he undertook Ανακειδάρων των παλαιων νομών (repetitio veterum legum) in sixty (comp. Πρόφημος, § 3) or forty (Επαναγωγή, § 3) volumes, which were published by the emperor Leo the Wise in 886, and which received the title Basilica: οι βασιλικοί (νόμοι) Ιατρικά βασιλικά (νόμιμα), consisting of sixty books. It was edited, in connection with others, by Symbatius or Sabbatius. Of a later revision under Constantine Porphyrogenitus, we read in Balsamon, Vodeti et Justiti in Bibliotheca Juris Canonici, ii, 814, but this statement is without any foundation. The Basilica are a Greek elaboration of Justinian's compilation, put together from older translations and commentaries, extracts from Justinian's Novelle, promulgated after 530, and from the Πρόφημος of Basilissi. For the history of these revisions and elucidations were added as scholia from the beginning, to which others were added, till finally a kind of glossa ordinaria was formed, which was also published by the editors. The manuscripts of the Basilica are all incompleat, and so also the editions. Single books were edited in a Latin translation by Gentianus Hierretus (Paris, 1557), Cuja- cius (1566), Labbeus (1569). The Greek text, with a Latin translation and scholia, was first published by Fabrot (Paris, 1647, 7 vols. fol.). To these were added supplements by Ruhnken (Reitz, a. o.). The latest edition is, Basilicorum Libri I-X post A. Fabroti, censurae oper. cod. MSS, a. Erm. Heinbacho cxilique Collatarum, in quibus Scholarship est recensuit, deputadis restituit, translationem Latinam et adnotationem criticam adjecit Carol. Guili. Erm. Hein- bacho. (Lipsiae, 1835-48, 5 vols.)—Supplementum Editionis Basilicorum Heimbachice Libri XI-XVIII Basilicorum edito Carol. ed. Zacharia a Lintchental (ibid. 1846). On the history of the Basilica and their importance for ecclesiastical law, see Zacharia, Historia Juris Graeci-Romani Delineatio (Heidelberg, 1859), p. 55 sq.; Morteuil, Histoire du Droit Byzantin (Paris, 1843-1846), ii, 1 sq.; iii, 230 sq.; Biener, De Collectonibus Canonihi Ecclesiae Graeci (Berolini, 1827), § 5; Menz, in Herzog's Real-Encyclop. a. v. (B. P.)

Basilicani, Nestorian followers of Basil of Irenopolis the Cilician (Dion. Areop. Eccl., Hier.).

Basilicapotri, Carlo, an Italian prelate, was born at Milan in 1500. After having studied jurisprudence, he joined the Barnabites, whose general he became. In 1593 he was appointed bishop of Novara, and died Oct. 6. 1615. He wrote, De Concordiæa Ecclesiastica.—De Immunitate Ecclesiastic. See Ughelli, Italia Sacra; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Basiliius, a Maronite of the 2nd century (Euseb. Hist. Eccl., v. 13), perhaps the same as Blastos (Volkmar, Hippol. p. 27).
Another of the same name is mentioned by Ruinart in connection with St. Mamas, to whom, with Basiliscus, a church was dedicated at Constantinople, their day being July 29.

Basilisk, in the supersition of the Middle Ages, was a fabulous animal which was to come from an egg laid by a thirty-year-old cock, and which a turtle was to hatch. It was to be frightfully large, with the body of a fowl, a brazen bell and brazen claws and a long tail, formed like three snakes, and with three points. Such an animal was regarded as dangerous from its size, and deadly from its poison, and it was supposed that it killed even with its look, and is itself invulnerable, the only weapon available against it being a looking-glass, at the presence of which it is frightened. Basilisci, wife of Julian, is commemorated as a martyr of Antioch (A.D. 296) in various Church lists on March 3 (Byzant.), May 20 (Jerome), June 9 (Old Rom.), or Nov. 25 (Armen.).

Basiliscus. See Basil.

Basil. See Basil.

Basil is the name of three Christian saints in different early martyrlogies: (1) Virgin martyr at Rome under Gallienus, commemorated May 20; (2) commemorated Aug. 26; (3) in Antioch, Nov. 23. See BASSILIDES.

Basin, Eucharistic. When the people offered bread and wine at the holy communion, as they did at first in large quantities, the ministers of the altar were obliged, after receiving it, to wash their hands before proceeding to consecrate. They did in large vessels, or basins, of silver, earthenware, etc. At the present day in the Latin Church, the form is still kept up by the priests dipping the tips of their fingers in water contained in a little basin. The alms and other devotions of the faithful are, by the rubrics of the Book of Common Prayer, directed to be received in a decent basin, or, as it is otherwise called, an alms-dish (q. v.), which ought to be brought to the altar, that the alms, etc., collected by the churchwardens, deacons, or others may be received in it. See BASINS.

Basin, Bernard, a Spanish theologian, canon of Saragossa, lived at the close of the 15th century. Among other works, he wrote Tractatus de Arithas Magiae et Magorum Maleficia (Paris, 1485). See Hoeve, Nouveau Dictionnaire... v.

Bassin, Thomas, a French prelate, was born at Calais, France. He studied philosophy at Paris; in 1431 was assessor of the philosophical faculty of Louvain; and finally bishop of Lisleux. He was a great favorite with king Charles VII, but was obliged to leave the country under his son, Louis XI. He went to Louvain, where he lectured on jurisprudence. From there he went to Trier, and finally to Utrecht, where pope Sixtus IV appointed him archbishop of Cressa and vicar to the bishop, David Burgund, of Utrecht. He died Dec. 30, 1491. He wrote, Res suo Tempore Trajecta Gestae: — a treatise against Paul of Middelburg; — and left in MS. Consilium super Christiana Poelia, etc. (Rome), an account of the history of the Maid of Orleans. See D'Achéry, Spicilegium, vol. iv; Mathieu, Annales, vol. ii; Jöcher, Allgemeine Gelehrten- Lexikon, s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.).

Basins, Ecclesiastical Use of. Before the high-altar, and above the steps to it, were usually three basins of silver, hung by silver chains, for sergeants to wash their hands, and the other people before receiving the wafer; thus we find one engraved with the mortal life and a
second with the divine life of Christ. The material was sometimes enamelled copper or silver-gilt, and the embellishment was frequently of a heraldic rather than religious character. At Durham one basin and two cruets were used at a time. There is a beautiful basin of the time of Edward II, wrought with figures of a knight helmed by a lady at a castle gate, in St. Mary's, Bermondsey, which once belonged to the abbey there. Two enamelled basins of the 13th century at Conques are called penelloions; one is used as a ewer and the other as a jug. There was also a large basin for alms, usually double girt, used upon principal festivals, and a smaller one of less value for ordinary days. Alms-basins of Flemish manufacture and latten are preserved at St. Margaret's, Westminster.

**Basinus, St.**, a French prelate, who was born in Lorraine. He entered the Monastery of St. Maximinus at Treves, where he made such advance in Christian perfection and holiness that, upon the death of Herwinus, the monks elected him abbot of their community. Subsequently, about A.D. 670, when the see of Treves became vacant by the death of St. Numerius (or his successor), Basinus was compelled to fill it. As archbishop of Treves, he reformed nothing of his former strictness in discipline or morality. After filling the see for twenty-two years, he resigned his office, and St. Ludwinus, his favorite nephew, succeeded him. The remainder of his days he employed in preparing for his death, which happened towards the end of the year 700. His festival is marked March 4. See Bellers, vol. i.

**Baskerville, John T.**, a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Feb. 17, 1803. He graduated in medicine in Baltimore city in 1822; professored conversion in 1833; received license to preach in 1839, and about that time entered the Tennessee Conference. In 1842 he received an appointment to the agency of the Memphis Conference Female Institute. He thus labored as agent and as minister until 1853, when he became superannuated, which relation he sustained until his death, May 1, 1873. Mr. Baskerville was warm and impulsive in nature, and decidedly pious. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 851.

**Basket, Ecclesiastical Use of.** See Canister.

**Basket, John C.**, a minister in the Methodist Episcopal Church South, was received into the Kentucky Conference in 1839, and labored with marked usefulness and popularity until his death, Aug. 27, 1844. Mr. Basket was remarkable for his amiability and zeal. See Minutes of Annual Conferences of the M. E. Church South, 1846, p. 56.

**Basmagut, in Hindusth mythology, was an evil demon (Danawa). Because of the sacrifice Homa, which he made by cutting up his own body and offering the pieces to Siva, the latter endowed him with the power to convert into ashes everything that he touched. But when, in love with Parvati, he sought to try and destroy power on Siva also, the latter fled Vishnu, who assured the frightened god of his help and revenge. Vishnu appeared to Basmagut in the form of Parvati, and promised to listen to his petitions if he would learn the dance of her husband, which she danced for him. Basmagut imitated the movements of Vishnu, and the latter putting his hand on his head, Basmagut did the same, thus destroying himself.

**Basmatheos (Basmothel, or Maabothel),** a name given to certain heretics who kept the Sabbath days (Clements Alexander, and Const., Apost.).

**Basolus (or Basilus), St.,** was a hermit, born in the 6th century, in the Limousin, who, resolving to quit the world, went to Rheims to visit and consult Gilles, the bishop of that see. In A.D. 575 he entered the Monastery of Verzy, and was regarded by the abbot Dromer and the other monks as a model of perfection; but, in order to attain to a higher state, he resolved to betake himself to solitude and solitude, and in 680 retired to a neighboring mountain, where he constructed a chapel and a cell, which he occupied for forty years, and died Nov. 26, about 620 (or 625). The Roman martyr-ology commemorates him on Nov. 26. Usuardus, who lived in the 9th century, speaks of his day as Oct. 13, the day of his translation by Hinemar of Reims.

**Bazor, Anthony, a Christian martyr, was an Englishman by birth, and suffered martyrdom in the early part of the 16th century. See Foxes, Acts and Monuments, iv, 457.**

**Basque Version of the Scriptures.** There are at least eight dialects of the Basque language, which is a tongue utterly unlike other European languages, unless we except the Finnish, with which it appears to have some slight connection. The Basques who can read at all can, in almost every instance, read either French or Spanish; but, as a matter of course, their mother-tongue is more valued by them than acquired languages. According to the geographical position, we have the French and Spanish Basque. See Bible of Every Land, p. 314-318.

I. French Basque.—The French dialect of the Basque is spoken in the south-eastern extremity of France, on the frontiers of Spain. It formerly included the three subdivisions of Labour, Lower Navarre, and Soulé, and it is now comprehended in the department of the Lower Pyrenees. The entire New Test. in the Basque of Lower Navarre was published at Rochelle in 1571 under the title Jesus Christi Evangelii Jovamarensis Testamentum Berrie. It was translated by John de Licarrague, a minister of the Reformed Church and a native of Béarn. In the dedication to Jeanne d'Albret, queen of Navarre, at whose expense it was published, the translator says: ["Et peu s'en fallut que je ne desistes entierement, voyant mon entreprise d'autant plus grande, que la langue en laquelle j'ay escrit est de plus stereotypes et diverses, et du tout insuitée, pour le moins en traduction." A copy of this New Test. was found in the library at the University of Oxford, and from this copy the British and Foreign Bible Society printed in 1825 at Bayonne one thousand copies of the gospel of Matthew, under the encouragement of the congregation of the Reformed Church in Béarn. The Roman Catholic bishop was opposed to the circulation of this edition, and destroyed about eight hundred copies of the same. This opposition only encouraged the British and Foreign Bible Society to publish another edition. Under the care of Mr. Mouleza and the superintendence of friends at Bordeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of language, and so many changes were introduced as virtually to constitute a new version. The New Test. in this new and revised form was completed at press in 1828, and further editions followed. Since 1869 the same society has published the Basque New Test. in the Labourdin dialect.

II. Spanish Basque.—This dialect is spoken in the provinces of Bizcay, Guipuscoa, and Alava. The educated class of the people can read and understand Spanish, but their native dialect has a peculiar charm for them. No portion whatever of the Scriptures appears to have been printed until the year 1838, when Mr. George Borrow, with the aid of the British and Foreign Bible Society, edited and published an edition of the gospel according to Luke. In 1848 this version of Luke was revised and accompanied by the translator, named Oteiza, and printed at the expense of the Spanish society. As this translation was, however, a mixture of the Guipuscoan and the Bascaian, an edition in the pure Guipuscoan dialect was printed, at the expense of the Rev. J. E. Dalton, in 1870, to which in 1878 was added the
gospel of John, which had been also translated at the expense of the same gentleman, under the care of Señor de Brunei.

For linguistic purposes, see Bonaparte, Le Verbe Diable. Tableaux, accompagné de Notes Grammaticales, selon le haut Dialecte de l'Euskara (Lond. 1869); Van Eys, Essai de Grammaire de la Langue Basque (Amst. 1867); id. Grammaire Comparée des Dialectes Basques (1879). (B. P.)

Bass-relief (or Basso-relievo) is sculptured work the figures of which project less than half their true proportions from the surface on which they are carved. When the projection is equal to half the true proportions it is called mezzo-relieve; when more than half it is alto-relieve.—Parker, Gloss. of Architect. s. v.

Bass, Benjamin, a Congregational minister, was a native of Braintree, Mass. He graduated from Harvard in 1715; was ordained pastor of the Church in Hanover, Dec. 11, 1728; and died in 1756, aged sixty-three. See Sprague, Annals of the Amer. Pulpit, i, 350.

Bass, Henry, a minister in the Methodist Episcopal Church South, was born at Berlin, Conn., Dec. 9, 1786. He was the son of Daniel Bass, one of the daring patriots who threw the tea overboard in Boston harbor. He joined the Church in 1807, soon after he graduated in Yale in 1811 entered the South Carolina Conference, and for thirty-seven years did effective work. In 1848 he became supernumerary, and continued to sustain that relation until the close of his life, May 13, 1860. Mr. Bass was a guileless Christian minister. See Minutes of Annual Conferences of the M. E. Church South, 1860, 625.

Bass, John, a Congregational minister, was born at Braintree, Mass., March 26, 1717. He graduated at Harvard in 1737, and was called to the pastorate in Ashford, Conn., where he was ordained in 1743. In 1751 he was dismissed "for dissenting from the Calvinistic sense of the quinquarticular points," having embraced the opinions of John Taylor of Norwich, England. In 1842 Mr. Bass was employed to supply the pulpit of the First Congregational Church in Providence, R. I. In 1758, his health being poor, he entered upon the practice of medicine, and continued therein till his death, Oct. 24, 1762. The Providence Gazette of Oct. 30 spoke of his character in very exalted terms. Mr. Bass published A True Narrative of the Late Unhappy Contention in the Church at Ashford (1751), and in an answer to Rev. Samuel Niles, who had replied to the above—a Letter to Mr. Niles, with Remarks on his Dying Testimony (1755). See Cong. Quarterly, 1859, p. 265.

Bass, Rowland G., a Methodist Episcopal minister, was born in Pocohantas County, Va., June 30, 1806. He was led to Christ in early life by the teachings, example, and prayers of his devoted mother; and in 1830 entered the Virginia Conference, in which he served the Church zealously until his death, Dec. 9, 1858. Mr. Bass was a man of great excellency of character, sound in mind and theology, modest in manner, solicitous and affectionate. See Minutes of Annual Conferences, 1839, p. 666.

Bass, Sabbatthai, a Jewish writer of Holland, was born at Kalisch in 1641. In 1689 he established a Hebrew printing-office at Dyrenfurt, and died in 1718 at Krotoschin. He is the author of, סבאתהא שלוש, a supercommentary on Rashi on the Pentateuch and the five Megilloth (Amst. 1680 a. o.); סבאתהא пров рассказал, an index of Hebrew literature, including the works of Christian writers, giving altogether 2990 titles, viz. 526 Jewish, and 2464 Christian works (ibid. 1680; Zolkiew, 1806). He also edited some other works. See Fürst, Bibl. Jud. i, 92 sq.; Benjacob, Oser Ha-Septarim or Theaurusa Librorum Hebraicorum, iii, 609, No. 1236, 1238. (R. P.)

Bass, Stephen, a Methodist Episcopal minister, was born in Marion District, S. C., June 8, 1795. He received a careful religious training, joined the Church at the age of sixteen, soon after began exhorting, and in 1820 was admitted into the South Carolina Conference. He died May 6, 1826. Mr. Bass was extremely fancy in piety and zeal. See Methodist Magazine, iv, 279.

Bassani, Jacopo Antonio, an Italian preacher and poet, was born at Venice in 1686. He belonged to the Jesuit Order, and preached in nearly all the cities of Italy. He counted among his auditors at Rome and Bologna pope Benedict XIV. He sojourned habitually at Padua, and was one of the three Grands of the Academy of Padua. He published Thirty Sermons (Bologna, 1752). His Latin and Italian poems were published by Roberti at Padua in 1749. See Hoefer, Nouv. Biog. Générale, s. v.

Bassas (or Bassandes) (θανατος), a long robe, a name sometimes given to the Boccon (q. v.) or Mendes, from the long robe which they wore on festival occasions.

Bastet (or De la Bastée). Étös, a French theologian, was born about 1585. He taught theology to the Capuchins of Lisie, and died in 1670. He wrote, Flores Theologiae Practicae (Douai, 1639) ; Supplementum (1658). See Hoefer, Nouv. Biog. Générale, s. v.

Basseporte, Madeleine Françoise, a French painter, was born in Paris, Sept. 5, 1706, and studied under the famous Robert. In 1723 she succeeded Oubrize as painter of natural history in the Royal Gardens, with a salary of one hundred pistoles a year. Her chief works are, The Martyrdom of St. Fédeio de Sigmarina, after Robert;—Diana and Endymion, after a design of Sebastiano Conca. She died about 1780. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bassett, Fulke, an English prelate, was the son and heir of baron Gilbert Bassett. In 1225 he was made provost of the collegiate Church of St. John of Beverley, and in 1230 dean of York. In 1241 he was elected bishop of London, and in 1244 was transferred to the see of Canterbury. In 1250 he began a controversy with archbishop Boniface, respecting the privileges of the see, but was overruled by the pope. In 1255, however, he succeeded in opposing the extortion of Rastul, the pope's legate. He built the church of St. Faith, near St. Paul's, and died of the plague in 1259.

Bassett, Rachel, wife of Joseph Bassett, was for many years an elder in the Society of Friends (Orthodox). She was born at Bridgeton, Mass., Sept. 28, 1822, at the age of seventy-one years. See The Friend, vi, 24.

Bassett, Amos, D.D., a Congregational minister, was a native of Derby, Conn. He graduated from Yale College in 1784; was a tutor there from 1789 to 1798; was ordained pastor of the Church in Hebron, Conn., Nov. 5, 1794, and remained there until Sept. 28, 1824; was appointed, in that year, principal of the Foreign Mission School in Cornwall; was installed pastor in Monroe, Conn., in 1827. From 1810 to 1827 he was a member of the corporation of Yale College. He died in 1828. See Sprague, Annals of the Amer. Pulpit, ii, 294.

Bassett, Archibald, a Presbyterian minister, was born at Maryport, Lancashire, March 23, 1722. He received a careful education, and graduated at Yale College in 1796, with the highest honors of the class for scholarship in languages. He labored for five years at Winchester, Conn.; in 1807 became pastor of the Congregational Church at Wilton, N. T.; and from 1810 supplied several churches in that vicinity. He was one of the original founders of the Falmouth (Mass.) female academy, which was opened in 1831, and remained connected with it for the remainder of his life. He died April 29, 1859. See Wilson, Hist. Preb. Almame, 1861, p. 155.

Bassett, Christopher, an English divine, was born in 1573, at Abergale, Glamorganshire, Wales. He
was educated at a noted school in Cowbridge, and Jesus College, Oxford; ordained by the bishop of London, and became the curate of St. Anne's, Blackfriars. Here he remained several years, but his health failing he was compelled to return to his native country, where he became a priest of St. Fagan's, where he labored faithfully some years, he removed to the home of his parents; but shortly afterwards took charge of Porthcerry church, near his father's house. This was a short time before the end of his life. He was seized with consumption, and died at the age of twenty-one. Mr. Basset was wholly devoted to the service of God. Wherever he went he won seals to his ministry. See Church of Eng. Magazine, Oct. 1847, p. 269.

Basset, John (1), D.D., a Reformed (Dutch) minister, was born at Bushwick, L.I., Oct. 1, 1764. He graduated at Columbia College in 1786, and pursued his theological studies with Dr. John H. Livingston. He was ordained to the ministry of the Reformed Church, and settled as colleague pastor with Dr. Eliardus Westerlow, in Albany, Nov. 25, 1787. In 1804 he resigned this charge and retired from the active ministry. He was professor of Hebrew by the appointment of the General Synod of his Church from 1804 to 1822, when he resigned. He died at his native place on Dec. 28, 1820. Dr. Basset was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. "In the pulpit he was noted for his sound and edifying discourse," but he was neither brilliant nor eloquent. In 1801 he translated from the Dutch, and published, a work called The Pious Communicant, by Rev. Peter Immens, pastor at Middelburg, Holland, 2 vols. pp. 600. He also published in 1791 a collection of Psalms, Hymns, and Spiritual Songs for the Use of the Reformed (Dutch) Church of the United States of America. See Rogers, Hist. Discours, p. 324, 335. (W. J. E. T.)

Basset, John (2), an English Bible Christian minister, was converted in November, 1819. In 1823 he entered the ministry, and a rich spirituality and vitalizing power attended his preaching for seven years. Fever cut short his labors at Penzance, Oct. 2, 1830. See Minutes of the Conference, 1831.

Bassett, John Samuel, an Irish Methodist preacher, was born at Coolafney, County Wicklow, in 1801. He entered the ministry in 1824, and was the second of sixteen under the Rev. Thomas Guard, and entered the ministry in 1826, in which he was studious, zealous, and faithful. He suddenly but calmly entered into rest Sept. 26, 1870.

Bassett, William, a member of the Society of Friends (Orthodox), was a member of the Queensbury (N. Y.) Monthly Meeting. He died at Queensbury, Oct. 17, 1835, aged twenty-nine years. See The Friend, ix, 53.

Bassetti, Marc' Antonio, an eminent Italian historical painter, was born at Verona in 1588, and studied under Felice Riccio, but afterwards became attached to the style of Tintoretto. He painted several pictures for the churches and public edifices of Verona, among which are a picture of St. Peter and other saints, in the Church of San Tommaso, and the Visitation of the Virgin, in the Church of St. Anastasia. He died in 1630. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bassi, Francesco, a Bolognese painter, was born in 1664, and studied under Pastinelli. He had some fine works in the public edifices in Bologna, the best of which is a picture of St. Anthony Token Up to Heaven by Anguissola. He was a distinguished copyist and imitator of Guercino. He died in 1698 (according to others in 1732). See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bassiliana, bishop of Ephesus, was originally a presbyter of Ephesus. The popularity he there gained by his service to the poor so excited the jealousy of Mennon, then bishop, that he, having failed to drive him from the city, forcibly ordained him bishop of Evaza (or Thessalonica). He, however, refused to recognize the promotion of the archbishop of Constantinople, to ordain Bassianus. Irregular as his ordination had been, Bassianus visited Constantinople, and succeeded in obtaining its recognition by the emperor Theodosius II. After four years he became odious to his flock, who thrust him into prison. Four months afterwards the emperor sent Eustathius, the chief Silentiary, to investigate the matter; and the case being laid before the chief bishops of the Christian Church—Leo of Rome, Flavian of Constantinople, and Domnus of Antioch—they pronounced for his deposition on the ground of forcible intrusion. On the receipt of this sentence, Bassianus was treated with the greatest indignity; his accustodial habit was violently torn from him, and he was cast into prison. At the Council of Chalcedon (q. v.) the See was declared vacant; but Bassianus and Stephen (ordained as his successor) were allowed to retain episcopal rank, and a pension of two hundred gold pieces was granted him by the episcopal revenues. See Constantine, Hist. Const., xvi, 490-496, 690-692, 895; Cave, Hist. Lit., i, 442.

Bassilianus, bishop of Lande, and a saint of the Roman calendar, was one of the bishops who condemned the Arian Palladius at the Council of Aquileia, and is mentioned as a friend of Ambrose. He died Jan. 19, 418, at the age of ninety.

Bassilia, a city and martyr. The name of this saint appears in the ancient Roman calendar of the 4th century, given by Ruiniart at the end of the Acta Sincera. There were two martyrs of this name. One appears to have suffered Sept. 22, 304, under Diocletian and Maximinus, the other on May 20. See Ruiniart, p. 617. See Bassilla.

Bassinger, Sophrenus D., a Methodist Episcopal minister, was born at Springfield, N. Y., Jan. 27, 1802. He was converted at a very early age, and experienced conversion at the age of twenty; was class leader during the following ten years, when he was licensed to preach, and served the Church on several circuits, and in 1852 was sent to work among the Indians, on the Montello mission. In 1858 he was received into the Western Wisconsin Conference, and did valiant work until his death, Aug. 31, 1864. Mr. Bassinger was a very laborious and successful minister. See Minutes of Annual Conferences, 1864, p. 186.

Bassler, Benjamin, a minister of the Reformed Church, was born at Berne, N. Y., 1800. He was graduated from Union College in 1830, and from the New Brunswick Seminary in 1833. He served the Church at New Rhinebeck and Sharon from 1833 to 1838, and at Farmerville from 1838 to 1866. He died at Farmerville in 1866. Mr. Bassler was of a cheerful disposition, and had a kind of manner, with piety, which won all hearts and made him a successor to Becker for Christ. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 171.

Bässler, Ferdinand, a Protestant theologian of Germany who died at Schulporta, in Saxony, Feb. 3, 1879, is the author of "Das heilige Land und die angrenzenden Landschaften (Leipzig, 1846; 2d ed. 1856)"—"Evangelische Lieder und Liedern von der Zeit Luthers bis auf unsere Tage (Berlin, 1858)"—"Auswahl nachchristlicher Lieder vom 2. bis 15. Jahrhundert. Im Urtext und in deutschen Uebersetzungen (ibid."
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BATCHELLER


Bäsaler, Johann Leonhard, a Lutheran theologian of Germany, was born Dec. 19, 1745, at Memmingen. He acted as pastor at different places, until in 1788 he was obliged to retire on account of broken health, and accepted a call as head of the lyceum in his native place, where he died, Oct. 9, 1811. He is the author of Geistliche Lieder fürs Landesvolk (Leipzic, 1778; 3d ed. 1782). Some of his hymns are still to be found in modern churchbooks. See Koh, Geschichte des deutschen Kirchengescheides, vi, 224. (B. P.)

Bassol (or De Bassolis), John, a Scotch Franciscan, called by the schoolmen Doctor Ornatis-simus, lived in the 14th century, and was a disciple of Duns Scotus, with whom he went to Paris in 1304. In 1322 he went to Brabant, and died there in 1347. He wrote a commentary on Peter Lombard's four books of Sentences, printed in 1517, and some smaller works.

Bassus is the name of several early Christian saints: (1) Of Africa, natale, March 19; (2) natale, Oct. 20; (3) in Heraclea, Nov. 20.

Bassus, a heretic of the 2d century, was a disciple of Cerinthus, Ebion, and Valentinius. According to him, the life of men and the perfection of all things consisted in the twenty-four letters and the seven planets. He also asserted that salvation was not to be looked for in Jesus Christ alone.

Bast, Martin Jean de, a French priest and antiquary, was born at Gand, Oct. 26, 1753. He entered holy orders in 1775, and became curate in his native place in 1778. When the active part in the Brabancon Revolution. Under the imperial government he became canon of the Cathedral of Gand. In 1817 his infirmities compelled him to renounce an ecclesiastical life, and he devoted himself to numismatic pursuits. He died April 11, 1825, leaving several works on Roman, French, and Italian antiquities, for which see Hoefer, Nouv. Biog. Gridale, s. v.

Bastard, Thomas, an English clergyman, was born at Blandford, Dorsetshire, and educated at Winchester School, whence he removed to New College, Oxford, where he was chosen perpetual fellow in 1588, and graduated two years later. For insanity he was too much his mind, and his greatest care was expected to make himself permanent. Soon after, he became chaplain to Thomas, earl of Suffolk, through whose influence he was made vicar of Bere Regis and rector of Almer in Dorsetshire. He died in Allhallows Parish, Dorchester, in April, 1618. His publications include, Chronologiae ; Seven Books, Epigrams (London, 1598);—Magus Britanniæ (1605);—Fice Sermou (1615); and Twelve Sermou (ed.). besides various satires and other works. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bastian, Carl, a Protestant theologian of Germany, was born April 23, 1821, at Ströbeck, near Halberstadt. He studied at Halle, and acted as private tutor in different seminaries from 1845 to 1850; and from 1850 to 1860 as religious instructor in different institutions. In 1860 he was appointed chaplain at Bernburg, in 1877 first preacher, and in 1878 superintendent there; and died May 7, 1881. He devoted his entire energy to the cause of the inner mission, in which field he developed a great activity. (B. P.)


Bastide, Philippine, a learned French Benedictine of the Society of St. Maur, was born at St. Benedict of Saul, in the diocese of Burgos, about 1630. He was successively prior of St. Nicaise of Rheims, of Corbie, and of other large monasteries. He died at the Abbey of St. Denis, Oct. 28, 1690. We are indebted to him for two learned dissertations, De Antiquta Ordinis Sancti Benedicti intra Gallias Propagatione, and De Decimas et earum Origine apud Judaeos, Gentiles et Christianos. He left other works in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Bastorno, see Mazzuoli.

Basva (bull), in Hindit mythology, is the name of Darmadeva, the god of virtue, because he is represented as a bull.

Batala, a name signifying God the Creator, is applied to the Supreme Being by the pagan inhabitants of the Philippine islands.

Batailerius, Jacobus, a Dutch Romish divine and theologian, was born Dec. 27, 1598, and died July 5, 1617. He wrote, Examen Accuratissimae Præsan Votan (Amst. 1617).—Confutatio Infall. et Malelici Libri quem adversus Remonstrantes Edidit Votanius Titulo Thesoris Hexacturmonium.—Dissertatio de Concessione Israelitarum a Deo Paulo cap. 10 ad Romanos Protracta (Hage, 1609, 18mo).—Vindicatio Miraculorum semper Diversa Religione et Fidei Chresteria olim Confirmata Fuit, adversus B. Spinoasam (Amst. 1674, 18mo).—Jacob et Esaus (on Rom. ix, ibid. 1664, 18mo). See Cattenburg, Bibliotheca Remonstrantium; Jöcher, Algemeines Gelehrten-Lexikon, s. v.; Walch, Bibl. Theol. i, 719; ii, 548. (B. F.)

Batava-Gourou, the god of heaven and of justice among the Battas of Sumatra.

Batchelder, Calvin R., a Protestant Episcopal clergyman of Vermont, was rector of the Church in Highgate, Vt., from 1845 until 1890, when he became rector of Zion Church, Manchester, Vt., of which he remained pastor until about 1866. In 1877 he officiated at Bells Falls, Vt., and in the following year became rector of Christ Church, Bethel, and St. Paul's, Royalton, in the same state. In 1863 he removed to Claremont, N. H., where he died in 1879. See Prot. Episc. Almanacs, 1880, p. 170.

Batchelder, John, a clergyman of the Protestant Episcopal Church, called a "pioneer missionary of Iowa," died at Burlington, Iowa, March 25, 1867, aged sixty-six years. See Amer. Quar. Church Rev. July, 1867, p. 335.

Batchelder, John, a Methodist Episcopal minister, was born at Brookfield, Mass., Aug. 23, 1755. He was converted at the age of sixteen; received license to preach in 1817; was ordained deacon in 1821; and in 1830 was ordained elder and received into the Maine Conference. In 1841 he locatecl, and in 1843 was put on the superannuated list, which relation he held until his death Feb. 15, 1873. Mr. Batchelder was a man of great devotion to the Church, and was highly esteemed by all who knew him. See Minutes of Annual Conferences, 1875, p. 70.

Batcheller, Bered, a clergyman of the Protestant Episcopal Church, was a graduate of Dartmouth College, and was for many years engaged in teaching in
Bateman, William, an English prelate of the 14th century, was born at Norwich, and was sent to the University of Cambridge, where he was elected doctor of civil law before he was thirty years of age. In 1248 he was called to the archdeaconry of Norwich, and soon after visited Rome, where he was appointed to various ecclesiastical honors. In 1254, being made bishop of Norwich, he returned to his native country, and in 1257 founded Trinity Hall in Cambridge. He died on Jan. 6, 1255, at Avignon, on a diplomatic visit to the pope. He was a man of great personal integrity and strictness of administration.

Bates, Alvan Jones, a Congregational minister, was born in the part of Brewer now called Holden, Me., April 12, 1820. He received his preparatory education at Gorham Academy and at Bangor Classical School, and graduated at Bangor Theological Seminary in 1847. He was ordained as an evangelist Sept. 27, 1849, at Lincoln, Me., where he was acting pastor from 1847 to 1865. He was acting pastor at Harwich Port, Mass., from Feb. 1865, to March, 1868, and at Saumerville, in Griswold, Mass., where he was installed, June 22, 1869, and remained from his death. He died of tuberculosis Sept. 3, 1892, at Silverdale, Me., September 6, 1892, to January 6, 1895, of the 2d and 14th Maine regiments. He died in Lincoln, July 29, 1897. (W. P. S.)

Bates, Benjamin Edward, Ion, a generous man of business, was born at Mansfield, Mass., July 12, 1808. He went to Boston in 1829, and commenced what proved to be a prosperous business career. He became a Christian about the preaching of Rev. Dr. Lyman Beecher, joined his Church in 1832, and became an active Christian worker. In 1847 he had his attention directed to the remarkable water-privilege at Lewiston, Me., and soon after entered into arrangements for the utilizing of this great power for manufacturing purposes. In the spring of 1848 the educational wants of the Free-will Baptists of New England were brought to the notice of Mr. Bates, and his sympathy awakened in behalf of the young of that denomination who were seeking for a more complete training than they could obtain in institutions already in existence. The appeal was not made in vain. Mr. Bates paid $100,000 towards the endowment of the college which bears his name, and subscribed another $100,000 on condition that the friends of the college raise $100,000. An effort is now making (1881) to secure this sum. He died Jan. 14, 1878. See Morning Star, July 3, 1878. (J. C. S.)

Bates, Charles, an English Wesleyan missionary, was converted in early life; entered the work in 1822; labored in Newfoundland and the West Indies for nearly twenty years; and died at Tortola, Dec. 16, 1841. See Minutes of the British Conference, 1842.

Bates, George, a Universalist minister, was born at Fayette, Me., Feb. 12, 1788. He acquired a good common-school education; learned the blacksmith's trade; was licensed to preach in 1824, and ordained in 1825. He labored in Livermore, Hallowell, Canton, Auburn, and Turner, Me., in which latter place he preached for twenty-five years. He died in Auburn, Jan. 24, 1876. Mr. Bates was a truly evangelical preacher; winning, impressive, clear, unaffected, and forcible; and the embodiment of kindness, gentleness, and hospitality. See Universalist Register, 1877, p. 195.

Bates, George Washington, a Methodist Episcopal minister, was born at Salisbury, Mass., Oct. 16, 1811. He experienced religion at an early age, and in 1835 entered the New England Conference, in which he remained a useful member till his death, Sept. 24, 1851. See Minutes of Annual Conferences, 1852, p. 38.
Bates, Henry H., a Protestant Episcopal clergyman of the Diocese of New York, was rector in Tariffville, Conn., for several years until 1859, when he became warden of Christ Church at Falls Falls, N. Y. Here he served until 1862, when he became a chaplain in the United States Army. He was minister of St. Paul's Church, Oak Hill, N. Y., from 1864 until his death, Jan. 14, 1888. See Prot. Episc. Almanac, 1869, p. 109.

Bates, James (2), a Congregational minister, was born at New Lebanon, N. Y., Jan. 17, 1795. He graduated at Dartmouth College in 1822; studied theology at Andover; was ordained colleague with Rev. Dr. Homer at Newton, Mass., in 1827, remaining there till 1840, when he was installed at Granby, Mass. His next charge was Central Village, Plainfield (1853-55). He died at Granby, Dec. 3, 1865. See Cong. Quarterly, 1860, p. 377; 1865, p. 395.

Bates, James (2), a Presbyterian minister, received his education in Scotland, and was called to the pastorate of a Congregational Church at New Cumnock. His health was failing, and, being advised to change climates, he sailed for Australia in April, 1858, but died there in July following. See Wilson, Presb. Hist. Almanac, 1860, p. 277.

Bates, John (3), an Irish Wesleyan clergyman, was born at Ballymore, County Wexford. The years of his probation were spent in the north of Ireland, where his self-denying labors were remarkably successful. He was an affectionate and assiduous pastor. On account of failing health he became a supernumerary in 1862, still laboring, however, as strength permitted in his native county and at Cashel, where he settled, and where he died in 1865, in the thirty-second year of his age and the eighth of his ministry. See Minutes of the British Conference, 1866, p. 43.

Bates, John (2), a Baptist minister, was born at Bugbrook, Northamptonshire, England, Jan. 26, 1805. He removed to London in 1827, and procured a situation as a compositor and bookseller. Soon after he became a Christian and united with the Baptist Church. His thoughts soon began to be directed towards the Christian ministry, and he turned his attention to study to prepare himself for the work. He was designated as a missionary under the patronage of the Baptist Irish Society to labor in Ireland, and was stationed for a time on the island of Ballina, on the coast. Early in 1834 he removed to the city of Sligo, and became pastor of a small Baptist Church in that place; but soon removed to Coolany, and subsequently to Ballina-carrow, where he labored for a few months, and then returned to Ballina. From this place he made extensive journeys, with addresses as an evangelist for seven years. He left Ballina at the close of 1845. The greater part of the next four years was spent in Banbridge, in the neighborhood of Belfast, where he collected a Church of fifty members. In 1850 Mr. Bates came to the United States as missionary of the American Baptist Home Mission Society, of which appointment, however, he did not avail himself, but proceeded to Cascade, Ia., where he became pastor of a Baptist Church, which, under his faithful ministry of fifteen years, became strong and influential. In all the region around he did good service as a missionary, and was instrumental in the formation of quite a number of Baptist churches. In 1864 Mr. Bates removed to Canada, and became pastor of the Baptist Church in Dundas, near Hamilton, where he remained nearly three years, and then accepted a call to one of the most important Baptist churches in the province, that of Woodstock. Here he had a ministry of six years, which was richly blessed: but on account of failing strength he resigned in June, 1873. His last ministry was at St. George. It lasted but two years, his death occurring May 8, 1875. See Smith [J. A.], Memoir, Sermons, Essays, and Addresses of Rev. John Bates (Toronto, 1877). (J. C. S.)

Bates, John H., a Presbyterian minister, was born at Lebanon, Conn., March 20, 1776. Under the instruction of Rev. Josiah C. Shaw he prepared for Harvard College, teaching a select school meantime, and graduating in 1800, when he became assistant teacher in the Andover Phillips Academy for one year. At this time he began to study theology under Rev. Jonathan French. In 1802 he was licensed to preach, and was ordained pastor of the Church at Dedham, Mass., March 16, 1808, and in this connection he served fifteen years. In March, 1818, he became president of Middlebury College, from which position he retired at the age of sixty-four. Being in Washington, D. C., at that time, he was chosen chaplain to Congress. After a visit to South Carolina, he preached for two months at Portland, Me., and then for two years as supply at Northborough, Mass. On March 22, 1843, he was installed pastor of the Church at Dudley, Mass., and he died there Jan. 14, 1854. Dr. Bates published a large number of sermons, lectures, etc. As a college president, he was very popular and efficient. His eloquence was remarkably distinct. A striking trait in his character was his punctuality. See Sprague, Annals of the Amer. Pulpit, ii. 405.

Bates, Lemuel P., a Presbyterian minister, was born at Blanford, Mass., Dec. 16, 1791. He was educated at Williams College, Mass., and at Princeton Theological Seminary, where he graduated in 1822. He was a successively pastor of the Congregational churches in Whately and Templeton, Mass., and in 1846 he removed to Manchester for the charge of the Baptist Church at Pontiac, Mich., for one year. He was next stated supply for the Presbyterian churches in Conneautville and Hermansburg, Pa., and in 1851 he preached at Utica, O. In 1859 he was appointed to a Church in Edwardsville, Ill., where he labored until death, March 5, 1884. See Wilson, Presb. Hist. Almanac, 1861, p. 78; Gen. Cut. of Princeton Theol. Sem. p. 92.

Bates, Merritt, a Methodist Episcopalian minister, was born at Queensbury, N. Y., July 12, 1806. When but seven years old he was thrown upon his own resources and began his life-struggle. From childhood he was in the habit of rising at four, summer and winter, and devoting the first three hours of the day to study. He never failed for the love of the Bible, the light of a pine knot served his purpose. Thus he strove until he acquired a solid English education, and became so proficient in the classics that in 1836 Middlebury College conferred upon him the honorary degree of M.A. In 1857 he entered the Troy Conference, and devoted thirty-six years of his life in his active ranks. In 1863 he became superannuated, and retired to a new farm near Travis City, Mich., where he died Aug. 23, 1869. Great zeal, diligence, and success marked Mr. Bates's course through life. See Minutes of Annual Conferences, 1870, p. 139.

Bates, Samuel, an Irish Methodist preacher, was born at Baldlomore in 1843. He was converted at the age of nine through the teaching of his pious father and the preaching of the Rev. Thomas Guard; entered the itinerant Irish ministry in 1866, and labored with acceptance for five years. He died at Wexford, Dec. 1, 1871.

Bates, William F., a Congregational minister, the son of Josiah Bates, D.D., president of Middlebury College, Vt., was born at Dedham, Mass., Jan. 19, 1816. He graduated at Middlebury College in 1837, and at Andover Theological Seminary in 1840. Two subsequent years were spent in teaching, and very success-
fully. In 1845 Mr. Bates was ordained over the Church in Northbridge, Mass., which he supplied till 1858. On June 18, of that year, he was installed pastor in Falmouth, Mass., where he died, Sept. 9, 1859. See Cong. Quarterly, 1859, p. 418.

Bateson, Anthony, an English Congregational minister, was born at Wray, Yorkshire, in 1815. His conversion occurred when he was about sixteen years of age, at Settle. In 1837 he removed to Preston and joined the Grimshaw-street Chapel. He received a sanction to preach occasionally, which he did with much acceptance. He was under the instruction of his pastor, Rev. R. Slater, for a year. In 1838 he was admitted as a student to Blackburn Academy, and upon his graduation received a unanimous call from the Lee Chapel, Horwich, which he accepted, and entered upon his pastorate at New Bolton, Nov. 25, 1845, and was removed to Egerton, near Bolton, in 1848, where he remained only till 1853, when the Middletown Church, near Manchester, called him, and he accepted. His work was greatly blessed; but in the midst of great usefulness, with a few days' sickness, he passed away, on Sept. 30, 1854. See (Lond.) Cong. Year-book, 1855, p. 206.

Bath, Levi, a Baptist minister, was born at Dunhill, N. Y., in 1821. He pursued higher parsonage studies at Pres养ry, Va., and was a graduate of Union College, N. Y. Michigan was the field of his ministerial labors for several years, as he had been pastorate in several places in that state. In 1861 he took up his residence in Columbus, Wis., where he was pastor until obliged on account of ill-health to resign. He was elected a fellow-citizen of his city by several offices of public trust both in the town and in the county in which he lived. He died at his home in Columbus, March 4, 1876. See Baptist Encyclop. p. 85, 86. (J.C.S.)

Bath (or Bates), William, an Irish Jesuit, was born in Dublin in 1654. His parents, although Protestants, placed him under the care of a Roman Catholic instructor, and afterwards sent him to Oxford. He left England, and in 1596 became a Jesuit. Having spent some time among the Jesuits of Flanders, he travelled into Italy, and completed his studies at Padua, from which he passed into Spain, having been appointed to govern the Irish seminary at Salamanca. He died at Madrid, June 17, 1614. He published an Introduction to the Art of Music (Lond. 1604) — Jëuua Longinum (Salamanca, 1611) — and several theological treatises. See Chalmer, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bathen (Ibn el-Bathen, i. e. "inner science"), in Mohammedianism, is the inner, spiritual life, which consists in the purification and enlightening of the heart. The mystical sects among them call the practice of this inner life Thikikat and Hukumat, i. e. the way and the truth.

Bathenians (from bathen, the secret knowledge of mysteries), a name applied to the Asassins (q. v.).

Bath-house is a large building for bathing at certain times, and was a usual adjunct to a Benedictine monastery; at Canterbury it occupied the site of the deanery.

Bathilda (Bathilde, Bathylida, or Baldechilda), Sr. (corrupted into St. Baudouer and St. Baudouer), was by origin a Saxon, and born in England, and was exposed for sale on the coast of France, when she was purchased by Erchinoald or Archambaud, the maire du palais of Chlodoveus, or Clovis II; she afterwards became, through the means of Archambaud, the wife of the king, about 640. St. Gregory of Tours calls her princess of the clergy, and by her Clovis had three sons — Cloethaire III, Childeric II, and Theoderic III. Upon the death of the king she became regent, and used all her authority in endeavoring to discover and reform abuses in Church and State, and founded many churches and religious houses; among the latter, the

celebrated monastery of Corbie, in Picardy. She also endowed, or restored, the houses of St. Vindulfe, Luxeuil, Juauzure, Foissigny, and Corbon; and completed that of Cala (Chelles), the palace of Paris, which the bishops of Paris, and the queen, had commenced. To this last monastery she retired, when the injustice of Ebroin, or Ebrovius, the maire du palais, and the violence of others of the courtiers, had compelled her to resign the government. Having thus forsaken the world, she took the vows, and gave herself up to a religious life, under the abbess St. Bertila, whom she had herself constituted as the first establishment of the community. She died Jan. 30, 680, on which day she is commemorated, and her tomb is yet to be seen at Chelles. See Ruinart, Noti. de Grav. Tarun, p. 663; Hoefer, Nouv. Biog. Générale, s. v.

Bathing. The common use of baths throughout the Roman empire presented to Christian converts a special difficulty and danger. Yet, as the employment was not a forbidden one, Christians would be found to enter on it and reform its evils. The public baths at Rome, which were established by emperors or places under magisterial control, were free from the grosser evils of the mixture of the two sexes; and many of the emperors, who were, more or less, under the influence of a higher culture, sought to check them. Though the practice is but little noticed unless where its accomplishment can be censured, it appears that the most devout Christian did not think it necessary to abstain from the public bath.

It was in the "baths" of Ephesus that John encountered Cerinthus (Eusebius, Hist. Eccles. iii, 38). Tertullian, with all his austerity, acknowledged that bathing was necessary for health, and that he practised it himself (Apol. xi). Clement of Alexandria lays down rules, half medical and half moral, for its use (Paedag., iii, 9). It formed part of the complaints of the Christians of Lugdunum and Vienne, and was mentioned by them as the first sign of the change for the worse in their treatment, that they were excluded from the public baths (Eusebius, Hist. Eccles. v, 1). Augustine narrates how on his mother's death he had gone to the bath to assuage his sorrow, and found it fruitless (Confes. ix, 82). The old evils, however, continued to prevail, probably in worse forms in the provinces than in the capital. Epiphanius mentions mixed baths as common among the Jews of his time (Herod. xx). Clement describes the mixture of the sexes as occurring in the daily life of Alexandria (Paedag., iii, 8); Cyprian (De Cult. Virg. p. 73) and Ambrose (De Off. i, 18) both plead against it with an earnestness which shows that it was a danger for Christians as well as heathens. It was even necessary, after the conversion of the empire, to forbid, under pain of excommunication, the cloistered Assasins from frequenting baths where the sexes were thus mingled. Offending laymen were in like manner to come under sentence of excommunication. Gradually the better feeling prevailed, and the "mixed baths" fell into a disrepute like that of houses of ill-fame. It was reckoned a justifiable cause of divorce for a wife to have been seen in one.

Traces meet us here and there of a distinctly liturgical use of bathing, analogous to the ablutions of Jewish worshippers and priests, as preliminary to solemn religious acts, and in particular to baptism. The practice existed among the Essenes, and there may possibly be a reference to it in the "washed with pure water" of Heb. x, 22. Tertullian condemns as superstitious what he describes as the common custom of washing the whole body before every act of prayer (De Orat. xii).

In Western Africa there was a yet stranger usage, which Augustine characterizes as "pagan," of going to the sea on the feast of St. John the Baptist, and bathing as in his honor (Serm. cxxxv). As preparatory to baptism, it was, however, recognised. The catechumens who were to be admitted at Easter had during the long quadragesimal fast abstained from the use of the bath:
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and there was some risk in such cases, when large numer-
bers were gathered together for baptism by immersion,
and stripped in the presence of the Church, of offensive
uncleanness. The bath was therefore brought into
use, and the bather delivered to attendants, who
furnished him with a flask of oil and his towels, after the usual fashion. This
implies that the employment was lawful for Christians
to engage in. Probably for this purpose, as well as for
the use of priests before they celebrated the eucharist,
Constantine constructed baths within the precincts of
the great church which he built at Constantinople.
They were recognized as important, if not essential,
appendages to the more stately churches, and were
entitled to the same privileges of asylum. Popes
and bishops followed the imperial example, and constructed
baths in Rome, in Pavia, in Ravenna, and in Naples.
See Bath.

Bathory, LADISLAUS, count, a learned Hungarian
theologian, lived in the latter half of the 16th century. He entered
the Order of St. Paul the Hermit, and spent
nearly all his life in the cloister of St. Laurent at Ofen.
He wrote a translation of the Bible, and the Life of the
Saints, in the Hungarian language. See Hoefer, Nouv.
Biog. Générale, s. v.

Bathrick, STEPHEN, a Free-will Baptist minister,
was born in Cayuga County, N. Y., May 10, 1810. He
was converted at nineteen, commenced preaching in 1832, and
was ordained Sept. 23, 1833, pastor of the North Parma
Church. For nine years he was pastor of this Church,
at the same time performing pastoral work in the
Church at Byron. He removed to Comanche, O., about
the year 1842. Subsequently he labored in New York
and New England, and for a short time was in Michi-
gan. Twenty years of his life were spent in central
New York, with the exception of the brief period alluded
to in Michigan. His last settlement was at Frankfort,
Ill., where he died suddenly, Sept. 28, 1880. See Morn-
ing Star, Dec. 25, 1880. (J. C. S.)

Baths were used by the faithful before communion, by
catechumens before baptism, with the use of the
strigil and perfumes, and by the clergy on the eyes
of festivals. The latter had by the grant of Theodosius
the right of sanctuary; and Constantine having built
one at Constantinople, near the Apostles' Church, St.
Hilaria Damasus, and Adrian I followed his example at
Rome. Paintings and mosaics adorned them, and bish-
op and their visits occasioned their use. One at Pazo-
zuoli still bears the name of the Bishop's Spring. See
Bathing.

Bathylida, ST. See Bathilda.

Batlan (בַּתְלָן, Chald. leisurely), a word formerly
used among the Jews to denote a free person of full
age, who had leisure to attend the service of the syna-
gogue. It was a rule that a synagogue was to be
erected in every place where there were ten Batlanim,
but with a less number a synagogue could not be built,
as ten were required to make a congregation. See
Synagogue.

Batsmanon, JOHN, a Roman Catholic divine, stud-
ed divinity at Oxford, became a monk, and afterwards
prior of the Chartusian monastery, or Charterhouse, in
the suburbs of London. He was an intimate friend of
Eusebius, and also of the abbot of York, at whose request he
wrote against Erasmus and Luther. He died Nov. 16,
1531. Batsmanon wrote several works, among which are,
Adaevvediones in Annotationes Erasmii in Novum
Testamentum: — A Treatise against some of M. Luther's
Writings: — Commentarius in Proverbia Salomonis: —
InCanonCapitolium: —DeUni必不可ofVinculum:—De
Fabrica Stopalensen: — De Contemptu Mundii: — De
Christo Duodemi.

Baton (anc. Bourdon). See Staff, Precentor's.

Batrachite. Philaster (11) mentions a sect who
worshipped the frogs of the plague before the Exodus,
thinking so to appease God's anger. Later writers add-
et the name. It was probably an obscure and misun-
derstood heathen superstition.

Batt, GEORGE, an English Methodist preacher, was
born at Burritung, Devon, in 1899. He was con-
verted under John Smith, the Methodist revivalist, in
1831, and joined the Wesleyan Methodist Church. In
1835 he began to preach in 1833, entered the itinerant min-
istry in 1837, and for thirty-four years labored in many
circuits with zeal and earnestness, till failing health
obliged him to locate at Wellington. There for a year
he worked as he had strength. His death took place Sept.
19, 1872.

Batta Version of the Scriptures. Batta is a
language spoken by a large population on the island of
Sumatra. The Batta has three dialects—the Toba, the
Mandailing, and the Daire. See Bible of Every Land,
p. 575.

1. The Toba is spoken by the Batta of northern
Sumatra. It is the most classical and widely spoken.
The New Test. has been translated by the Rev. J. Nom-
menzen of the Rhenish Missionary Society, and was
printed at Elberfeld for the British and Foreign Bible
Society, under the superintendence of the Rev. Dr.
Schreber, a former missionary, in 1878. The edition
consisted of 370 copies of the New Test., and 1500
copies of Matthew and John.

2. The Mandailing is spoken by 100,000 of the
population of the southern part of the island. Nearly
the whole of the New Test. was translated some years
ago by the Rev. Dr. Schreber, after it had been revised
and improved by Mr. Leipoldt, another missionary of the
Rhenish Society; it was also carried through the press
by Dr. Schreber at Elberfeld in 1878. The edition
consisted of the same amount of copies as that in the
Toba dialect.

For linguistic purposes see Van der Tunk, Bataksch
Lesboeck betrefende studien in het Boek van
Draatges, en Diefrisch (Amst. 1890-62), and Kurzer Abriss
einer Bataischen Formenlehre im Toba-Dialekte,
translated by Schreber (Barmen, 1867). (B. P.)

Battaglin, MARCO, an Italian prelate and anti-
quary, was born March 25, 1645, of a noble family, in
a little town of the diocese of Rimini. In 1690 he was ap-
pointed bishop of Nocera, in Umbria, and in 1716 was
made bishop of Cesena, in the Romagna, and died Sept.
19, 1717. He is the author of, Istorla Universale di
tutti Consoli Generali e Particolari celebrati nelle Chiese
(Venice, 1686 a. o.). See Giornale de Letterati d' Italia;
Lami, Memoriale Italiano: Jöcher, Allgemeines Ge-
lehrten-Lexicon: v. Weller, Handbuch der theolog. Lit-
eratur, i, 655; Lami, Eccles. Dict. s. v.; Hoefer, Nouv.

Battley, JOHN, D.D., an English clergyman and
antiquary, was born at St. Edmund's Bury, Suffolk,
in 1647. He was some time fellow of Trinity College,
Cambridge, and chaplain to archbishop Sancroft, by
whose favor he became rector of Adisham, Kent, prebend-
ary of Canterbury, and archdeacon of that diocese.
He died Oct. 10, 1708. In 1711 Dr. Thomas Terry pub-
lished Dr. Battley's Antiquitates Rutupinae. See Chal-
mers, Biog. Dict. s. v.

Batten, THOMAS, a Welsh Wesleyan minister,
son of Rev. William Batten, was born at Beaumaris in
1826. He was educated at Kingswood school, and con-
verted at the age of fifteen. He commenced his min-
istry in 1845, and died April 10, 1857. "His sermons
had point and power." See Minutes of the British Con-
ference, 1857.

Batten, WILLIAM, a minister in connection with
the British Wesleyan Conference, was one of the first-
fruitists of Methodism in North Wales, and there entered
the labor of the church's mission in 1804, retiring in 1848.
Batten possessed showy views and sagacity, was of a
cheerful disposition, and knew the reality of an experi-
mental religion. He was chairman of the North Wales
District for several years. He died at Llansantffraid,
BATTER

Sept. 1, 1864, in the eighty-sixth year of his age. See Minutes of the British Conference, 1865, p. 11.

Batter is a term applied to walls built out of the upright, or gently sloping inward, for example, the tower of Oxford Castle, and of St. Peter's Church (Oxford), of Isham Church (Northamptonshire), and some others, batter—that is, they are smaller at the top than at the bottom, the walls all inclining inwards. Wharf walls, and walls built to support embankments and fortifications, generally battery.

Battersby, Charles, a Methodist Episcopal minister, was born at Manchester, England, in 1836. He emigrated to the United States with his parents in his ninth year; received from his exemplar an early, careful mental and moral training; experienced conversion in his nineteenth year, while teaching near Saugerties, N.Y., and at once began laboring from house to house for the salvation of souls. He graduated at the State Normal School at Albany in 1858; resumed his profession as teacher at Gravesend, L.I.; received license to preach, and accepted a call to supply a vacant pulpit until 1864, when he entered his remaining life-work as a missionary and agent of the church in New York City. He joined the New York Conference in 1865, and labored under its direction to the close of his life, receiving as his first appointment the Five Points Mission, and his three subsequent ones as chaplain of the city prison. He died of typhoid fever, May 29, 1898. Mr. Battersby was extremely modest and retiring in deportment, charitable in judgment almost to a fault, unflinching in duty, ardent and energetic in his home relations. His literary attainments and preaching abilities were extraordinary, and his life exemplary. See Minutes of Annual Conference, 1865, p. 93; Simpson, Cyclopaedia, s.v.

Batt, Amos P., a Methodist Episcopal minister, was born in Rhode Island. He was converted in early life; educated for the ministry at Kent's Hill, Me.; and after one year's service under the presiding elder, joined the Maine Conference. About six years later, 1848, he became superannuated, and held that relation to the close of his life. He died at Bucksport, Me., Oct. 9, 1849. Mr. Batt was a devout man, a devoted minister, and a faithful pastor. See Minutes of Annual Conference, 1850, p. 480.

Battier, Johann Rudolph, a Protestant theologian of Switzerland, was born at Basle, Nov. 9, 1638, where he pursued his theological studies. In 1730 he was appointed preacher at the orphanage of his native city, and in 1783 professor of Hebrew. He retired from his position in 1736 on account of broken health, and died in 1759. He wrote, Disput. qua Loco Veit. Test. in Evangelii Christi Serpento et contra Judæorum Strrophas Definiti (Basle, 1716)—Theseis Philologica Miscell. (ibid. 1738). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. V.)

Battista, Giovanni Guido Giona (originally Jehuda Jona ben-Isaac), the teacher of the learned Bartolocci (q.v.), was born at Safed, in Galilee, Oct. 28, 1588, where he was also appointed to rabbiship. He was a descendant of a famous family who, after their expulsion by Ferdinand, retired into Tuscany. Pius V having expelled them thence also, his parents went to the East, where Jehuda Jona was born. Having gone through his course of studies, he visited Italy, Amsterdam, Hamburg, and Poland. In the latter country he joined the Church with his wife and children in 1625, taking the name of Giovanni Battista Giona, after the bishop Lancelot of Nola, the papal nuntius at the court of king Sigismund III of Poland, who baptized him. He now gave up his talmudical studies, while he commenced the study of the Bible. As he made his living by the sale of jewelry, the king of Poland sent him to Constantinople for the purpose of buying precious stones. He was, however, taken for a spy of the Cossacks, who had lately burned a city upon the banks of the Euxine Sea, and would have lost his life had he not been ransomed by the Venetian ambassador. He was sent to Italy, where he remained some time as teacher of Hebrew and Chaldee at the Academy of Pisa, which he left for Rome, where he was appointed professor of Hebrew and assistant librarian at the College pro Propaganda Fide. He died May 26, 1668. He wrote, The Doctrine of Christianity, translated from the Italian of Robert Bellarmine, with notes (Rome, 1658):—הعالم והדת, The Four Gospels, translated from the Latin into Hebrew, with a preface of Clement IX (ibid. 1668):—האברכים וה诫, a discourse on the Advent of the Messiah and the Outpouring of the Holy Spirit, in Hebrew and Latin (ibid. 1658). See Wolff, Hist. Heb., i. 430; iii. 312 sq.; Pittot, Bibl. Jud., i. 94; iii. 73; Wagensell, Die Erklärung Israels, p. 137; Nassau, Histoire des Juifs (Taylor's transl.), p. 704; Kalkar, Israel und die Kirche, p. 81 sq.; Le Long-Masch, Bibl. Sacra, i. 144. (B. V.)

Battista, Hortensio. See Battista, Hortensius.

Battlement. A notched or indented parapet originally used only on fortifications and intended for service, but afterwards employed on ecclesiastical and other edifices and intended for ornament only. The solid parts of a battlement are called merlons, and the intervals between them embrasures, but these are rather military terms than ecclesiastical. In the earlier battlements the embrasures appear to have been narrow in proportion to the height of the wall; in the modern or classical buildings the battlements are often richly panelled, or pierced with circles, trefoils, quatrefoils, etc., and the coping is frequently continued up the sides of the merlons so as to form a continuous line round them, as at St. George's Chapel, Windsor.

St. George's, Windsor, and St. Peter's, Dorchester. On fortifications the battlements are generally quite plain, or pierced only with a very narrow, cruciform, or upright opening, the ends of which often terminate in circles, called loop-holes or ollites, through which archers could shoot. Sometimes the coping on the top of the merlon is carried over the embrasures, a feature that is seen in many English castles, and lending interesting effects. Occasionally the merlons are figures of warriors or animals; were carved on...
the tops of the merrions, as at Alnwick and Chestow castles. Towards the end of the 13th century, and afterwards, battlements are very frequently used in ecclesiastical work as ornament on cornices, tabernacle work, and other minor features, and in the Perpendicular style are sometimes found on the transoms and bases of windows. It is remarkable that the use of this ornament is almost entirely confined to the English styles of Gothic architecture. In Wales a peculiar battlement is used, as at Swansea and St. David’s, which has a hollow space under it to allow of the free passage of the water from the roof, an ingenious contrivance suitable to the climate. It is used chiefly in the 14th century.

The Irish battlements are also very peculiar, consisting of a sort of double battlement, one rising out of the other, they are quite picturesque, but very liable to decay. The idea of them was probably taken from the Venetian battlements, which bear some resemblance to them. In Ireland there is frequently a row of holes on a level with the gutter to let off the water, instead of the English gurguyles or the Welsh openings.

Battioni, Pompeo, an Italian painter, was born at Lucca in the year 1706, and studied in Rome under Sebastian Conca and Agostino Musacci. He was more employed on portraits than historical works. In St. Maria Maggiore is an altar-piece of the Annunciation; in the Pavillon at Monte Cavallo are five pictures, our Lord being considered his best performance, representing Christ Giving the Keys to St. Peter; and in the Church of St. Girolamo, there is a Madonna, with saints and angels. He died at Rome in the year 1767.

Battius, Abraham, a Protestant theologian of Germany, was born at Greifswalde in 1666. He studied at Rostock and Königsberg, and was appointed in 1629 professor of logic and metaphysics at his native place. In 1650 he was made professor of theology and pastor of St. James. In 1653 he took the degree of doctor of divinity, and was appointed in 1658 general superintendent of Pomerania and Rügen. He died Sept. 22, 1674. He wrote, Disputationes Logicae et Theologiæ: Opera Omnia Photiutica: Epistolam Pauli ad Romanos. See Witte, Dictionariographico, Memoria Theologorum; Jöcher, Allgemeinen Gelehrten-Lexikon, s. v. (B. P.)

Battius, Bartholomeus, D.D., a Lutheran theologian of Germany, father of the preceding, was born at Hamburg, Sept. 10, 1651. He studied at Rostock and Wittenberg, and was in 1696 appointed professor of metaphysics at Greifswalde, and in 1699 professor of theology and pastor of St. James. He died Nov. 3, 1689. He is the author of, Collegium in Confessionem Augustam:—De Justificatione Hominis Peccatorum corum Deo. Libri 3;—Disputationes et Expositio ad Galatæa;—Disputationes de Antichristo;—Commentarii, in Epist. ad Ephesos, Coloss., et ad Philippienses;—Orationi de Christo Servatore, etc. See Witte, Dictionariographico; Miller, Cimbrisch Litteratur; Adam, Vita Eruditorum; Jöcher, Allgemeinen Gelehrten-Lexikon, s. v. (B. P.)

Batty, Christopher, a religious poet and preacher, was born in England early in the last century, and became a minister among a small sect of the Methodists called the Inghamites. He was an excellent preacher and a good minister, and was often the companion of the Wesleys on their preaching tours, and shared with them the severe persecutions through which they were called to pass. He is best known as the author of the beautiful hymn, found in many collections, commencing with the line, “Sweet the moment, rich in blessing.” See Belcher, Historical Sketches of Hymns, p. 81.

Batty, Edward, an English Wesleyan minister, was born in Liverpool. He was converted in youth, and entered the ministry in 1808. As a young man he was, Sunderland, 1813 to 1814; Isle of Wight, 1817 to 1819; Bath, 1824 to 1826; York, Nottingham, etc. He became a superannuary in 1848, taking up his residence in Guernsey, where he had formerly (1820-21) been stationed. He still worked. He died suddenly while attending the conference at Manchester, July 28, 1849, aged 51 years. See Minutes of the British Conference, 1849.

Batty, James, an English Congregational minister, was born at Dent, Yorkshire, in 1779. In the midst of this dark and irreligious town Rev. George Whitfield once preached, and in the little chapel afterwards erected there Mr. Batty became a Christian, and soon began to lead the devotions of the congregation. Eventually he became the pastor (about 1816), still laboring at his worldly calling for his support. He preached three times on Sunday with great acceptance, and also in the surrounding villages with great usefulness, till his death, April 7, 1856. See (Local) Cong. Year-Book, 1857, p. 168.

Batty, Thomas, an English Methodist preacher, was born in 1750 at Plessey, Northumberland. He was converted at the age of 14, and entered the ministry eventually as the pastor (about 1816), still laboring at his worldly calling for his support. He preached three times on Sunday with great acceptance, and also in the surrounding villages with great usefulness, till his death, April 7, 1856. See (Local) Cong. Year-Book, 1857, p. 168.

Baucio, Carlo, an Italian theologian, was born at Casua in the 17th century. He wrote, Tractatus de Judicio Universali (Naples, 1640):—Varia Opera de Miscelleaniis Praticis Cassum Consiciens (ibid. 1651):—Selecta Cassum Consiciens Recondotum, etc. (ibid. 1652). See Hoefer, Nouv. Biog. Générale, s. v.

Baudart, Wilhelm, a Protestant theologian of Holland, was born in 1564 at Deinum, a small place of Flanders. He studied at Emden, and was first pastor at Sneek, then at Zutphen, where he died in 1640. He was commissioned by the Synod of Dort, with Bucer and Begerman, to prepare a new translation of the Old Test. This appeared under the title, Gemeinsame Übersetzung der heiligen Schriften, etc. (Amsterdam, 1624). He also published a collection of sentences entitled, Apophthegmata Christiana (Amst. 1657):—Polemographia Auraico-Belgica (ibid. 1657). This work was published in France under the title, Description des Sitges, Batailles, Rencontres, etc., durant les Guerres des Pays-Bas ou de Nassau (ibid. 1616). See Hoefer, Nouv. Biog. Générale, s. v.

Baudemand, abbot of the monastery of Blandin, at Gand, in Flanders, lived in 690. He wrote a history of the life of St. Amand, whose disciple he probably was. It is found published in Bolandus, Acta Sanctorum, vol. i. See Hoefer, Nouv. Biog. Générale, s. v.

Baudet, Étienne, a French engraver, was born at Blois about 1629, and studied first in Paris. He afterwards went to Spain and adopted the name of Bazon. His best works are said to approach the style of John Baptist Poilly. He was a member of the Royal Academy of Paris, where he died in 1691. The following are some of his principal sacred works: The Virgin Teaching the Infant Jesus to Read:—The Woman of Samaria:—Adam and Eve:—The Communion of the Primitive Christians:—Moses Treading on the Crown of Pharaoh:—Worship of the Golden Calf:—Moses Striking the Rock. See Biog. Universelle, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Baudet, Gui, bishop of Langres, was born at Beaune,
in Franche Comté, at the close of the 13th century. He was first professor of law, then chancellor of France in 1334, under Philip of Valois. He died in 1339. See Hoefer, Nouv. Biog. Générale, s. v.

Baudilius, saint and martyr. The name of this saint has been corrupted in various ways, but Baudilius is that assigned to him by St. Gregory Tours (De Glor. Mar. 1, 78). Very little is known about him, but the common opinion is, that he was born in that part of Celtic Gaul which lay towards the Loire; that he was married, and bore arms, although he is also said to have been subdeacon in the Church of Orleans. He suffered martyrdom at Nismes, in the 5th or 6th century. See some certain passages of Spain, and France. His festival is marked on May 20, and an account of him will be found in the Acta Sanctorum.

Baudouin de Nînoge, canon of the abbey Church of Nînoge in Belgium, and a monk of the Premonstratensian Order, who lived at the end of the 13th century, left a chronicle from the birth of Christ to the year 1294, which is preserved among the MSS. of his abbey. See Hoefer, Nouv. Biog. Générale, s. v.

Baudouin, François, a French theologian and lawyer, was born at Arras, Jan. 1, 1520, and taught law successively at Strasbourg and Heidelberg. He was the orator of Antoine de Bourbon at the Council of Trent. He died at Paris, Nov. 8, 1579, leaving some historical and legal works, especially on Roman jurisprudence. See Hoefer, Nouv. Biog. Générale, s. v.

Baudouin, Gabriel, a French preacher of the Congregation of St. Vincent de Paul, and founder of the great Hospice of the Infant Jesus at Warsaw, was born April 5, 1689, at Avenues, in Flanders. In 1717 he came to Poland, and there distinguished himself for more than a century by his religious virtues and labors. He died at Warsaw, Feb. 10, 1768. See Hoefer, Nouv. Biog. Générale, s. v.

Baudouin, Louis Marie, a French priest, and founder of an order of nuns called the Ursulines of Jesus, was born Aug. 2, 1675, at Montaigu, diocese of Luçon. He finished his studies at the Seminary of the Lazarites at Luçon, and took refuge in Spain during the Revolution. At the renewal of the amnesty acceded to the clergy, he returned to France and devoted himself to the Sables d'Olonne. There, in concert with a pious woman, he resolved to found a society for young women, for the purpose of giving a Christian education to the young, especially those connected with the order. This resulted in the founding of the above-named society. He died at Chavanges, Feb. 12, 1835. See Hoefer, Nouv. Biog. Générale, s. v.

Baudran, Barthélemy, a French Jesuit and theologian, was born about 1730 at Vienna, in Dauphiny, and died at Lyons near the close of the 18th century. A number of his works have been published together under the title Exercices Spirituelles de Baudran (Lyons, 1777). He afterwards published anonymously, L'Amé Contemplant les Grandeur de Dieu, with l'Amé se Préparent à l'Éternité (ibid. 1778); —L'Amé Élevee à Dieu (ibid. 1776); —L'Amé Affirmée dans la Poi (ibid. 1777); —L'Amé Interieure, ou l'Oualité Spirituelle dans les Voles de Dieu (ibid. 1776). See Hoefer, Nouv. Biog. Générale, s. v.

Baudrand, HENRY, a French theologian, was born in Paris in 1637. H. was director of theology and rector of St. Sulpice at Paris, and died at Beaufort, in Gâtinais, Oct. 18, 1659. He wrote Recueil Manuscrit des Actes de la Foi de Théologie de Paris. This MS. is preserved in the library of the Seminary of St. Sulpice. See Hoefer, Nouv. Biog. Générale, s. v.

Baudrzel, PHILIP JAKOB, a Suhbian theologian and musical composer, who was born at Fies about 1635, and died about 1700, was the author of Primícia Musicalis (Ulm, 1664, 4to); —Psalmi Versertini (Co-

Bauer, Christoph, a Lutheran theologian of Germany, was born at Scheneberg in 1718. He studied at Wittenberg, and in 1744 was appointed deacon at Greifenhaymichen, where in 1766 he also acted as superintendent. In 1768 he was called to the same office in Warzen, where he died in 1778. He wrote, Die Begründung des Ortes und Lehre über den Art und Zweck der Begräbniss in der Stadt (ibid. 1778). — Soles Doctrina Biblica de Externa Fidei Dei Generatione, Paulino lll (Leipzig, 1775). See Dietmann, Charissiaca Priesterchaft, iv, 67; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lex. i, 355, 485. (B. F.)

Bauer, Friedrich Gottlieb, a German theologian, son of Friedrich Gaspard, was born at Siles, March 11, 1691. He studied at Jena, and died at Quendorft, Feb. 21, 1740. He wrote, Disputatio de Harmonia Vite Johann Quickia judicia cunctum Cap. Poet. Libr. 1 Reg. et 2 Chron, xxi—xxii (Jena, 1718) — De Monographia, et Methodi Fader Amorosit in Machab, id. 15, 16 (ibid. ed.). See Trinian, Gottesgelehrte und Mundmuth des Landes; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bauer, Johann Friedrich Christoph, a Protestant theologian of Germany, was born at Uffenheim, May 2, 1803. He studied at Erlangen; in 1826 was appointed vicar at Wurzburg; in 1829 pastor at Markbreit; and in 1839 dean and pastor at Wurzburg, where he died Dec. 24, 1857. He published Abhandlungen zur Natur- und Kirchenlehre in the Publications of the Evangelical Church in Germany, and a treatise on the Tumidification in the Protestantical Volks (Barmer, 1839). — Ganadel oder die Garantien der Kirche (ibid. 1840). — Uber die Unteilbarkeit der Geistlichen an der Armenpflege in their Gemeinden (Stuttgart, 1841). See Zuchold, Bibl. Theol. i, 75. (B. F.)


Bauer, Karl Gottfried, a Lutheran theologian of Germany, was born at Frohburg, Aug. 24, 1765. In 1785 he was pastor at his native place; in 1809 arch-deacon, and in 1837 pastor at St. Nicola in Leipzig, where he died in 1845. He wrote, Paragraphen als Grundlage zu Vorlesungen über Homiletik (Leipzig, 1826) — Die rechte Jesu-Flammme der Aegyptischen Confessions verwandten (ibid. 1830) — Mah aun den Zeit an die Vorstände der evangel. protest. Kirche (ibid. ed.) — Was sind an sin dem Zeit Staat? Atta, s. v. — Bedenken über verschiedene in der evangel. Landeskirche des Königtums Sachsen sich regende Wünsch (ibid. 1832), etc. See Winer, Handbuch der theolog. Lit. ii, 18, 60, 92, 133, 160, 196; Zuchold, Bibl. Theol. i, 74, 1517 s. v. (B. F.)

Bauer, Karl Ludwig, a Protestant theologian and philologist of Germany, was born at Leipzig, July 18, 1730. In 1756 he was rector at Lauban, and in 1766 at Hirschberg, in Silesia, where he died Sept. 7, 1799. He wrote, Philologia Thysãvidae—Paulina (Halle, 1773) — Logica Paulina, etc. (ibid. 1774) — Rhetorica Paulina (ibid. 1782). See Winer, Handbuch der theolog. Lit. i, 80, 112, 132; Zuchold, Bibl. Theol. i, 74. (B. F.)

Bauerschubert, Joseph, a Roman Catholic theologian of Germany, was born in 1766 at Birnfeld. He performed his first ministerial functions at Würzburg, but soon after the outbreak of the French Revolution he was persecuted and deposed from his office. He died Sept. 24, 1797, as chaplain at Hausen, near Fährbrück, in the Diocese of Würzburg. He was the author of, Erbauungsbuch für Katholiken (Frankfort-on-the-Maine, 1793) — Servorum (8 vols., Erfurt and Leipzig, 1780—1801; some volumes were edited by Laubender). See Döring, Die Gelehrten Theologen Deutschland's, i, 54; Winer, Handbuch der theolog. Lit. ii, 145, 150. (B. F.)

Baufett, Guillaume, bishop of Paris, was at first physician of King Philip of Valois, and died in 1290. He wrote a small treatise entitled, De Septem Ecclesias Sacramentis (Leipzig, 1512; Lyons, 1567). See Hoefer, Nouv. Biog. Générale, s. v.

Bauge, or Baug, in Norse mythology, was a Jote, brother of Suttung, who possessed the costly Meth, a drink which possessed the power of imparting the art of poetry, and eloquence. Odin, desiring of possessing the same, made several fruitless propositions to the giant. He then took on the appearance of a servant, and, after slaying the nine servants of Bauge, offered to do the work of the nine laborers if Bauge would give him a taste of the Meth. Bauge promised, and, when the work was completed, led the god to the mountain where his brother lived. The entrance was blocked up by a huge rock, which Odin ordered Bauge to cut into. Bauge bored through it, and Odin converted himself into a snake and crept in. He now changed himself into the most beautiful man, and won by his songs and form the love of Gunlod, the daughter of Suttung, and she favored him for three nights, consenting to his taking three draughts of the poetic Meth, which she guarded. Odin thus drank all of the Meth and flew away in the form of an eagle, but not without danger, for Suttung sought to overtake him in the same form. Odin had nearly reached Asgard, when he lost some of the Meth. This fell to the poor poets. The rest of the Meth Odin preserved in vessels. The gods very rarely gave it away, and then only to their favorites.

Bauge, Étienne de, bishop of Autun in 1113, renounced his bishopric in order to enter the monastery at Cluny. John Mowart Zeit und geschichte, and work by this bishop upon Les Ordres Ecclesiastiques et les Ceremonies de la Messe. See Hoefer, Nouv. Biog. Générale, s. v.

Baughter, Henry Lewis, D.D., a Lutheran divine, was born at Abbotstown, Pa., July 19, 1804. He graduated at Dickinson College in 1826, and studied theology at Gettysburg, Pa., and Princeton University. He was pastor of a church at Boonsboro', Md., in 1829, and was a teacher at Gettysburg, Pa., from 1830 to 1832. He was professor of Greek and belles-lettres in Pennsylvania
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College, Gettysburg, from 1832 to 1850, when he became its president, a post which he held until his death, April 14, 1868.

Baughman, John A., a Methodist Episcopal minister, was born in Hartford County, Md., Aug. 2, 1802. He removed in early life with his parents to Ohio, experiencing many vicissitudes. In 1836, he entered the Ohio Conference. He labored twelve years in Ohio, and thirty-two in Michigan. He was a true pioneer preacher. Mr. Baughman died in Detroit, Mich., March 1, 1868. He was a man of extraordinary physical strength, with a trumpet voice, cheerful temper, and unriveting energy; a favorite among children and a leader among the young people. He was elected to the Annual Conference, 1865, p. 175; Simpson, Cyclop. of Methodism, s. v.

Bauldri, Paul, a French theological historian, was born of Protestant parents in 1639 at Rouen. He studied at Saumur and Oxford, and was in 1685 appointed professor of church history at Utrecht, and died Feb. 16, 1706.

He published, Lactantii De Mortibus Persecutorum cum Notis Variorum;—Symposia Calendariorum:—Considerations Critiques in Jobi op. xxxxi, 81. See Burman, Trajectum Eruditionis; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 909; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)


Baulthorn (or Bölthorn), in Norse mythology, was a forefather of Odin on the mother's side. His daughter was called Beista, and was married to Bó, the son of Beist. The name of Baulthorn was grandifather likewise of Wile, and Wey, by Beista.

Baum, Johann Wilhelm, a Protestant theologian of Germany, was born in the year 1806. When he was ten years of age he was taken to Strasburg, to the house of his uncle, where he prepared himself for the ministry. After completing his studies he was appointed assistant to St. Thomas's, and afterwards first preacher there. At the close of the Franco-Prussian war, the German government appointed him professor at the University. He died as doctor and professor of theology, Oct. 29, 1878. Baum has made himself known by his writings touching the history of the Reformation, as well as that of his own time. Thus he published, Franz Lambert von der Vogelsang und Paulus Breuer in handschriftlichen Quellen dargestellt (Leipsic, 1843):—Johann Georg Stuber, der Vorgänger Oberlin im Steinhaufen und Vorkämpfer einer neuen Zeit in Strassburg (Strassburg, 1846):—Capito und Beter, being the third part of "Leben und ausgewählte Schriften der Väter und Bekenntner der reformirten Kirche." For number of years he assisted his colleagues, Reuss and Cunitz, in the edition of Calvin's works, published in the Corpus Reformatorum. The University of Strasbourg owes to him a large collection of letters, which belong to the period of the Reformation in Alsace. He belonged to the liberal Protestant party of his country. See M. Baum, Johann W. Baum, ein protestantisches characterbild aus dem Elaas (Bremen, 1880). (B. P.)

Baumann, Christian Sacale, a Protestant theologian of Germany, was born at Berlin, Nov. 30, 1725, and died about the close of that century, leaving several memoirs on religious subjects. See Hoefer, Nouv. Biogr. Générale, s. v.

Baumann, Gottlob, a Protestant theologian of Germany, was born at Berlin, Oct. 10, 1714. At Berlin he studied at Tubingen, which was in 1822 pastor at Notzingen, and accepted in 1839 a call to Kemnath, near Stuttgart, where he died, Oct. 3, 1856. He is the author of, Christ-


The most important of his numerous published works are:
- Lehrbuch der christlichen Sittenlehre (1826): Grundzüge der biblischen Theologie (1828): Lehrbuch der Dogmengeschichte (1832): Ueber Schleiermacher, seine Denk-

au, und seine Verdiens (1844): und Compendium der Dogmatik (1845). Contributions on several of the books of the New Test., gathered from his papers,

were also published after his death.

Bäumlein, Wilhelm, a Protestant theologian of

Germany, who died in 1866, is the author of, Versuch,
die Bedeutung des Johannesischen Logos aus den Religions-

systemen des Orients zu entwickeln (Tübingen, 1828):

Commentatio de Hubecci Valentinii (Heilbronn, 1841).

See zu BredDel, Bibl. Theol. i, 79; Purr, Bibl. Jud. i, 96.

( B. P.)

Baukund, John, a German Reformed minister,

was born at Reichenbach, Hesse-Darmstadt, Feb. 15,

1824. He emigrated to America in 1837, and was li-

censed to preach by the Miami Class of Seven Mile,

Butler Co., O., in 1852. He accepted a call from Sam-

uel, near Millville, O., the same year; also another at

Seymour, Jackson Co., la., during the year 1856, where

he labored with success until Sept. 16, 1857, when he

Ref. Church, iv, 406.

Bauny, Étienne, a French theologian, was born at

Mouzon (Ardenne) in 1564. In 1593 he entered the Jesuit Order, and then taught successively clausal

studies and ethical theology. He attributes to conscience, says abbe Bouillot, the power of imputing

to his enemies the supposed crimes, without calumnny,
of killing without becoming guilty of homicide; of ap-

propriating the goods of another without stealing; and

of disclosing numerous means of gaining heaven in

spite of all. Nevertheless, his works were examined

and sanctioned by the Inquisition of Tournay, 1667,

and at St. Pol de Leon, Brittany, Dec. 4, 1649. Some of his works are

as follows: Constitutiones Synodales Dioecesis Leonensis

(Paris, 1630): Extrait d'un Livre intitulé Somme des

Péchés, etc.: Summa Casuim Conscientiae (ibid. 1631):

-Theologia Moralis (ibid. 1640). These moral works of

Bauny were condemned by Rome at a decree by a rea-
decorated plates: The Repentance of St. Peter and The Three

Apostles.

Bautain, Louis Eugène Marie, D.D., a French

philosopher and theologian, was born in Paris, Feb. 17,

1796. At the École Normale he adopted the views of

Cousin, and in 1816 was called to the chair of philoso-

phy in the University of Strasbourg. In 1829 he took

orders, and resigned his chair in the university. He

still remained at Strasbourg, however, for a number

of years delivering lectures; and in 1849 he set out for

Paris as vicar of the diocese. In 1853 he was made

professor of moral theology at Paris, and held that post

until his death, Oct. 18, 1867. In philosophy he was

scholastic of the Aesmeic school, but in theology he

showed Hegelian tendencies. Among his works the most

important are, Philosophie du Christianisme (1833):

-Psychologie Experimentale (1839; new ed. entitled

Esprit Humain et ses Facultés, 1859): -Philosophie

Mora!e du XVIIIe Siècle (ibid. 1858): -Les Confessions

sur la religion et la liberté (1848): and La Morale de

l'Église Comparée aux Divers Systèmes de Morale

(1855). For others see Hœfer, Nouv. Bio!. Générale, s. v.; Lichtenberger,

Encyclopédie des Sciences Religieuses, s. v.

Bava, Andrea, an Italian theologian, was born at

Cavagnola, in Montferrat, in the latter half of the 16th

century, and wrote, Trattato della Seda (Genoa, 1557):

-Iustrazioni della Vita Cristiana (Turin, 1604; improved


Bavilier, Jean de (called Sans Pitié), bishop of

Liége, lived at the commencement of the 15th century.

He filled the country with troubles and scandals. The

people of Liége revoluted against him, and opposed to

him Thierry of Furnes. Jean vanished them in the

bloody battle of Other, and deprived them of their

liberty and privileges. He allied himself with the

count of Hainault and the duke of Burgundy against

France. In 1418 he obtained the subdeaconry, left the

bishops of Liége, and married the widow of An-

Thony, duke of Burgundy. See Hœfer, Nouv. Bio!. Générale, s. v.

Bavithin, Sr., succeeded St. Colomb as abbot of

Hy. He died Jan. 9, 599, having written a Life of St.

Colomb in Irish verse, and some Prophecies.

Bavo, Sr. (whose proper name was Allovios), the

patron saint of Ghent, in Flanders, and of Haarlem in

Holland, was born about 889. Upon the death of his
wife, he was brought to repentance through the preaching of St. Amaranus. Baro confessed to him his sins, sold all his goods and gave to the poor. Returning to Soissons after a long journey, he retired in a monastery, which that saint had lately founded there in honor of St. Peter. After a time, he was admitted to the clerical office; and, being attached to the person of St. Amaranus, benefited by his example and instructions. After visiting the most celebrated monasteries of France, he resolved upon his return to Ghent to endeavor to unite the austerity of the life of an anchorite to the observance of a conventual rule. A huge, hollow beech-tree formed his cell, which, after a time, he exchanged for a little hut in the forest of Malmedy, near Ghent; and again for the monastery of St. Peter, where he lived in silence, practising the most unheard-of abstinences. He died Oct. 1, 658, or thereabouts. Many miracles are recounted as having been worked at his tomb in the Abbey Church of St. Peter, which monastery was subsequently called by the name of St. Baro, and secularized in 1357. In 1540, when the Church of St. Baro was converted into a citadel, the new canons were transferred to the parish Church of St. John, which was, in 1559, erected into a cathedral, and called thence forwards the Cathedral of St. Baro. The name of this saint occurs on 1 Oct. in martyrologies as ancient as the 9th century. See Acta SS. April, i, 874; May, ii, 494; Baliet, Oct. iii, 15; Butler, vol. x.

Bauosi, Alfonso, an Italian theologian, was born at Bologna. He was canon regular of the Order of St. Augustine, and was several times elected general. He died May 5, 1628. He wrote, Controversiae Miscellanea (Venice, 1588, 1593; Bologna, 1607).—Disputationes Catholicae in quibus Principes Grammaticorum Oppositis Ordoxolea Sides Recipiturum, etc. (ibid. ed.).—See Hoefer, Nouv. Biog. Générale, s. v.

Bawden (or Badwdeen), William, an English clergyman who was born in 1762, undertook a translation of the Donesday Book, which was to be completed in ten volumes; but he died in 1816, leaving only two volumes finished, which were published (Lond. 1809, 1812). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bawdon. See BALDACHINO.

Bawor, in Norse mythology, was a dwarf who lived in stones and never made his appearance.

Baxmann, Rudolf, a German licentiate of theology, was born at Stendal in 1832, and died July 2, 1869, on the same day on which the University of Göttingen had honored him with the doctorate of divinity. He is best known as the author of, Die Politik der Päpste von Gregor I bis auf Gregor VII (2 vols.).—Friedrich Schleiermacher, sein Leben und Wirken (Bonn, 1864).—Philipp Melanchthon Epistolae Tract, nunc Primum Editae et Commentario Instructae (Viteberg, 1860). (B. P.)

Baxter, Andrew, a Scotch philosophical writer, was born at Aberdeen, in 1866, and educated at the university of the town. He was employed as private tutor to young gentlemen, among whom were lords Gray, Blantyre, and others. With the latter he travelled, and resided six years on the Continent. He published an Essay into the Nature of the Human Soul (Lond. 4to; 2d ed. 2 vols. 180). An appendix was subsequently published, and dedicated to the widely known John Wilkes. In 1779 Dr. Duncan collected from the MSS. of Baxter, and published, The Evidence of Reason in Proof of the Immortality of the Soul Independent of the Doctrine of Matter and Spirit. Mr. Baxter published, for the use of his pupils and his son, a piece entitled Mathes sine Cosmologia Pueriliis (Lond. 1740, 2 vols.). His treatise on the soul has been highly commended, and by no less authority than Dugald Stewart. Though he was not a graduate, he acquired a large amount of learning. He died in Aberdeen in 1750. See Allibone, Dict. of Brit. and Amer. Authors, s. v. (W. P. S.)

Baxter, Benjamin Stephens, a Congregational minister, son of Rev. Elijah B. Baxter, was born at Cornwall, Vt., Aug. 8, 1806. In early life he was a carpenter, and began to preach in 1836, assisting Rev. Sherman Kellogg, the evangelist. Although he had previously labored with the Congregationalists, he was ordained Sept. 23, 1842, as a Free-will Baptist minister, in Waterbury, Vt., and the following year preached in East Vermont. In 1862 he ministered in Benss and Leon, Wis., 1862 to 1864 in Birono and Portland; 1864 to 1868 in Mauston; 1868 to 1870 in Tomah; 1879 to 1872 in Hale; 1873 to 1877 in Mauston, where he remained without charge thereafter until his death, which occurred June 14, 1879. See Comp. Year-book, 1880, p. 11.

Baxter, John, one of the first Wesleyan missionaries, was a native of England, a local preacher, and an emplower of the Mecklenburg and Dock Establishments at Chat- ham, Kent. In 1779 he went to the island of Antigua, W. I., where he was invested with a lucrative government office. Renouncing this in 1785 (Myles says 1786), he became a missionary among the slaves of the islands. Next to Nathaniel Gilbert, he may be considered the founder of the missions in the West Indies. He wrote: "He was greatly beloved by the negroes, and loved them in an equal degree; and went to glory (1806) from among them in the triumph of faith." See Myles, Chron. Hist. of the Methodists, p. 173; Smith, Hist. of Wesl. Methodist (see Index, vol. iii); Stevens, Hist. of Methodism, iii, 208.

Baxter, Joseph, a Congregational minister, and a lineal descendant of Richard Baxter of England, was the son of Lieut. John Baxter of Braintree, Mass., and was born June 4, 1767. He was a graduate of Harvard College in the class of 1803, and was ordained April 21, 1807. He offered his services as a missionary to the North American Indians, but they were so greatly under the influence of the Jesuit Riales that they declined the offer. Mr. Baxter died May 2, 1745. See Allen, Amer. Biog. s. v.; Sprague, Annals of the Amer. Pulpit, i, 919. (J. C. S.)

Baxterians, the followers of the nonconformist divine Richard Baxter (q. v.).

Bay is a principal compartment or division in the architectural arrangement of a building, marked either by the buttresses or pilasters on the walls, by the disposition of the main ribs of the vaulting of the interior, by the main arches and pillars, the principals of the roof, or by any other leading features that separate it into corresponding portions. The word is also sometimes used for the space between the mullions of a window, properly called a light; it is occasionally found corrupted into day.

Bay, Andrew, a Presbyterian minister, was born in Ireland. He was ordained by the New-Side Presby- teries of Newcastle in 1748, and installed pastor of Round Hill Church, N. Y., and of Marsh Creek in Adams Co., Pa. He remained until 1760, and became pastor of Deer Creek Church, which relation he sustained seven years, when he was sent by the synod to the South to supply the vacancies which had appeared. He was the father of the Bay family of Wilmington, Newbern, Edenton, and Williamsburg. He also travelled extensively in Virginia and South Carolina. He made a tour of New Eng- land, and was sent by the synod in 1768 to the vacancies above Albany, N. Y. The congregation was, for its convenience, annexed to the New York Presbytery, which
Bay joined in 1773, having accepted a call to Newtown,[ L. I., and after remaining a year was dismissed, he refusing to submit to the jurisdiction of the synod. He died in 1776. (W. P. S.)

Baya (Beya, or Vey), St.—commemorated Nov. 1 or 8—who is venerated at Dunbar, in Lothian, is said she died on the island, and there was raised over her remains, and may be the one now in ruins bearing her name. King places her in the 9th century.

Bayadero (from the Portuguese balladeira, i.e. ballet-dancer), is a professional dancing and singing girl of India. In the language of India they are called Devadasis, and are divided into various classes. The first live in the temple of Vishnu and Siva; they dance and sing during the solemnities of the worship. Those in the second class are called Nutshas, or Night girls, and perform the same duties as above, but they do not belong to any particular pagodas. The third class are called Vestitiras, and those of the fourth Concias. The latter are placed under the care and supervision of an old woman, and are hired out by the latter, single or in greater numbers, in order to participate in festivities. They are taken from all ranks in life, are chosen for their beauty, and subjected to severe physical training, by which they acquire great variety and facility of movement. Most of these girls assist at the formal services of particular divinities in the temples, likewise serve the passions of the Brahmans so long as their beauty remains. If children are born to them, the girls are brought up to the occupation of their mothers, and the boys are trained to be musicians. They receive a fixed allowance of food and money, to which some classes add the income of an infamous profession. See DANCE.

Bayanne, Alphonso Hubert (de Lattine), Duke de, a French cardinal, was born at Valence, Dauphiny, Oct. 30, 1739. He was auditor of the rote at the court of Rome in 1777, was appointed senator, April 6, 1813, and voted the forfeiture of the emperor in 1814. He was created peer of France by Louis XVIII, and assisted at the Camp de Mai, but was retained upon the list of peers, and refused to sit as judge in the trial of Marshal Ney. He died in Paris, July 26, 1818. He wrote a very rare and interesting medical work entitled, Diario sopra la Mal aria e la Malattie che si opera in Varie Spagge d'Italia (Rome, 1793). See Hoefer, Nouv. Biog. Générale, s. v.

Bayard, Lewis P., D.D., a clergyman of the Protestant Episcopal Church, was a son of the Hon. Samuel Bayard, of Princeton, N. J. He graduated from the College of New Jersey in 1809; became rector of Trinity Church, Newark, N. J., in May, 1813; resigned his charge in 1829, and then preached in various places in the surrounding country; was the first Episcopal minister who officiated in Paterson, N. J.; and died at Malta, on his return from the Holy Land, Sept. 2, 1840. See Sprague, Annals of the Amer. Pulpit, v. 740.

Bayart, in the sagas of the Middle Ages, was the famous horse of the four Heimun children, on which they all sat, and whose fleetness, courage, and strength made them so dangerous to the king of France, that the lieutenants of their army, who had conspired on the sacrifice of this noble steed. The oldest son, Renaud, was obliged to tie a millstone to the horse's neck, and throw it into the Seine; but it worked its way up again and swam to the shore. The weight was doubled and redoubled, but every time it gained new power and courage when it saw its master. At last a millstone was tied to each foot, and around the neck, and Renaud was ordered away. The noble animal again came out of the water, but, not seeing its master, lost its strength and sank.

Bayer (de Bobpart), Conrad, bishop of Metz. From 1415, was of the same family as Thierry Bayer de Bobpart. This prelate first occupied his time in extinguishing the brigands who were desolating the country, and bringing about a reconciliation between the people of Messina and the duke of Lorraine. He went to Rome to secure the appointment of the archbishopric of Messina to his nephew, James of Sterck. On his return he took the part of René d'Anjou against Anthony of Vaudemont, was taken prisoner with René, and purchased his liberty with ten thousand talents of gold. Thanks to his generous ally, René also returned to his estate. The bishop of Bobpart was pursued by him to introduce reforms and to subdue revolting vassals. In 1488 René bore arms into Italy. At that time, in concert with Erard de Chatel, Bayer governed the two duchies. Bayer, in order to repulse them, in view of the financial crisis, laid taxes upon the estates of René, for which he was arrested, and gained his liberty only upon harsh conditions. The people of Messina received him in triumph, aided in paying the debts, and allied themselves with him in 1439 and 1440 to take revenge on the duke of Lorraine. Bayer consecrated the latter years of his life to the administration of his diocese. He protected artists, and called a number around him. He died April 29, 1457. See Hoefer, Nouv. Biog. Générale, s. v.

Bayer (y Subias), Francisco, a Spanish painter, was born at Saragossa, March 9, 1734. He was early instructed by an obscure painter, and soon after sent to Madrid, where he entered the school of Antonio Gonzales Valasquez. He painted several pictures for the churches of Madrid, among which were those of the life of St. Peter, at the Carmelites. In 1765 he was received into the Academy of Madrid, and in 1788 made painter to the king. He died in August, 1795. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bayer, Francisco Perez, a Spanish antiquary who was born at Valletta, 1711, and died in 1794, wrote, De Numis Hebrao-Samaritana (Valent. 1781), and Numos Heb. Sam. Vindelic. (1790). These are standard works on the subject to which they relate.

Bayer, J. Adam, a German Reformed minister, was born at Zweibrücken, Rhine Baier, Dec. 26, 1807. He came to America, and in 1831 became pastor of some congregations in Westmoreland County, Pa. Subsequently he served Meadville and French Creek, in Crawford Co., Pa., from 1838 to 1885; Dansville, N. Y., Livingstone and vicinity, from 1854 to 1864; and later, Allentown, Ind., 1845, withdrawing after a short time and returning to Dansville, N. Y., where he died, Aug. 24, 1878.

Bayer, Johann, a Hungarian theologian, was born at Eperies, and was called in 1650 to the University of Wittemberg, where he became professor of philosophy. He wrote, De Notitia Dei Naturali (Wittemb. 1659), and some other works indicated by Haranyi. See Hoefer, Nouv. Biog. Générale, s. v.

Bayer, Johann Wolfgang, a German Jesuit missionary, was born at Schleswitz, Bavaria. He was sent in 1749 to Peru, in order to propagate the Christian faith. After the dispersion of his order in 1722 he returned to his native country. Murr has published an abridged account of the travels of P. Bayer (Nuremb. 1776). He died in 1796. See Hoefer, Nouv. Biog. Générale, s. v.

Bayer (de Bobpart), Thierry, a French prelate, exchanged in 1385 the bishopric of Worms for that of Metz. The historians of his time have spoken in high terms of his personal qualities. He terminated the discussions raised between the inhabitants of Metz and his predecessor, formed an alliance with the dukes of Lorraine and Bar, and with Charles IV combated the duke of Milan, concerning which affair he went as ambassador to Rome. The new strifes with the inhabitants of Messina, the quarrels with the clergy which he wished to settle, and the wars with the dukes of Lorraine and Bar

Bayes, Joshua, an English Presbyterian minister, was born in 1671, and died in 1761. He was one of the writers who completed Matthew Henry's Commentary on the Holy Scriptures. He also published a work against Popery (2 vols. 1750). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bayfield, Richard, an English martyr, was for some time a monk of Bury. He was converted by some godly men of London, who went about visiting and preaching to friends in the country around. For reading the New Test. in Latin he was cast into prison, whipped with a gag in his mouth, and then put in the stocks for nine months. He was released through Dr. Barnes. He prospered in the knowledge of God mightily after this, and was beneficial to Tyndale and Frith for their works in Germany, France, and England. He afterwards went to London, and was there betrayed. The articles laid against him by the bishop of London were numerous. After his examination he was taken to Newgate, and there burned, Nov. 29, 1581. See Fox, Acts and Monuments, iv. 689.

Bayless, John Clark, D.D., a Presbyterian minister, was born at Louisville, Ky., Jan. 7, 1819. His mother died while he was an infant, but he was sedulously trained by a pious grandmother in the precepts and practices of gospel truth. He was graduated from Centre College, Ky., in 1836. While a student he was converted during a revival in Danville, united with the Church there, and was baptized by the Rev. Dr. John C. Young. He entered Princeton Seminary in June, 1837, and remained until September, 1838, when the state of his health compelled him to leave. He returned, however, in August, 1839, and remained until he had completed his course in the spring of 1841. He was licensed by the Presbyterian Church in Danville, Sept. 28, 1840, and spent his first year of ministerial labor at Cloverport, Ky., and vicinity. At the end of this time he became pastor of the church at Jeffersonville, Ind., for two years, and, in addition, was for one year chaplain to the penitentiary. In 1844 or 1845 he removed to Covington, Ky., where he succeeded in building up a flourishing church, and sent out a colony to organize a second church (now North Street) in that growing city. In 1852 he removed to northern Kentucky, and took charge, for a part of his time, of Bethesda Church (now Ashland Church), in Boyd County. Here began that great evangelistic work in which he was engaged for the last twenty-five years of his life, and which extended not only through northern Kentucky, but all contiguous parts of West Virginia. On this wide and needly field preaching points and Sabbath-schools were established. Iron-furnaces were made centres of work. New churches were organized wherever practicable. Thus he soon had five or six organized churches under his care, and each was a centre of extended mission work. In April, 1866, he severed his connection with Ashland Church, still continuing his work as an evangelist. In 1867 he bought a mountain farm near Grayson, Carter Co., Ky., and henceforth resided there, still, however, earnestly continuing his missionary labors. But his health grew more and more feeble, and for four or five years before his death he was able to travel very little, especially in winter. He died May 28, 1875. Dr. Bayless espoused the Southern side during the civil war, and at the time of his death was in connection with the Presbytery of the Eighth District of the Southern Synod of Kentucky. He was a man of great ability, and of strong and clear views on all subjects to which he gave his attention. He was an earnest, effective, and instructive preacher. He was especially fond of children, and gave much time and labor to instruct and benefit them in every way. He was a winner of Christian joy and even of triumph. See Necrological Report of Princeton Theol. Sem. 1876, p. 23. (W. P. S.)

Bayless, Lewis C., a Presbyterian minister, was born in New York city, Sept. 26, 1888. He was educated at the New York Free Academy, and studied theology at the Seminary at Princeton, N. J. He was ordained by the New York Presbytery in 1862, and installed pastor of the Eighty-fourth Street Presbyterian Church, New York city. He died Aug. 18, 1864. See Withrow, A. A. L. M., I, 188, 188.

Bayley, Abner, a Congregational minister, was born at Newbury, Mass., in 1716. He graduated from Harvard College in 1736, was ordained pastor of the church in Salem, N. H., Jan. 30, 1740, and died March 10, 1798. See Sprague, Annals of the Amer. Pulpit, ii. 389.

Bayley, C., D.D., an English divine, was born about 1732, near Whitchurch, Shropshire. He was sent to the grammar-school, where by assiduity he made great progress in learning, staying there until he became the master. To his advancement in literature his excellent gr mmar in the Hebrew language bears sufficient testimony. He entered the ministry as curate of the Rev. John Fletcher, vicar of Madeley, Salop, and subsequently was connected with the Rev. Dr. Couys, at Deptford. After much labor and perseverance, he erected a church in Manchester, and in 1788 became its first pastor. Dr. Bayley retained this charge till his death, which occurred April 2, 1812. His diligence in pastoral duty, his faithfulness in the ministrations of the pulpit, and his purity of life, were such as to place him in the estimation of the servants of the Lord. He published The Christian's Choice (Manchester, 1801, 12mo). See (Lond.) Christian Observer, August, 1812, p. 477.

Bayley, James, a Congregational minister, was born Sept. 12, 1650. He graduated from Harvard College in 1669, was ordained at Danvers in October, 1671, became senior of Harvard College, in 1687, and in 1697 he was again visited by the Lord in his work. He published The Christian's Choice (Manchester, 1801, 12mo). See Sprague, Annals of the Amer. Pulpit, i. 136.

Bayley, John, a minister of the Methodist Episcopal Church South, was born at Newcastle-under-Lyme, Staffordshire, Eng., March 13, 1814. In his youth he became a bold and decided infidel. He came to America in 1836, was converted in 1839, and in 1840 joined the Virginia Conference. In 1845 he visited England, returning to his work the following year. In 1849 he again visited England, to recruit, and returned in 1869. He died in Lynchburg, Va., Feb. 25, 1880. Mr. Bayley was a close student. The Bible was his chief study, and his preaching was always accompanied with the unction of the Spirit. Socially, he was entertaining, cordial, pure, and was eminently successful in winning souls to Christ. He was continually writing for papers and periodicals, and he wrote and published many interesting books. Among them are: Confessions of a Converted Infidel:—Marriage as it is and as it should be:—Pleasant Hours; also many smaller pamphlets, viz.: Shakespeare—Was He a Christian?—Facts About America for the People of England, etc. See Minutes of Annual Conferences of M. E. Church South, 1880, p. 235.

Bayley, Josiah, a Unitarian minister, was born at Newbury, Mass., in 1723. He graduated at Harvard College in 1752, and was ordained pastor of the Church at Hampton Falls, N. Y., Oct. 19, 1757. He died Sept. 12, 1762. See Sprague, Annals of the Amer. Pulpit, vi. 445.

Bayley, Robert Slater, F.S.A., an English Congregational minister, was born at Lichfield, in 1801. He was converted early in life, educated for the ministry at Hoxton College, and settled first at Louth, in 1833. In 1835 he removed to Sheffield, where he labored ten years. From Sheffield Mr. Bayley went to Queen-street Chapel, London, where he bore his labors to the utmost. He died Nov. 15, 1859. Mr. Bayley was the author of, Nat-
Bayley, William, an English minister of the Society of Friends, was born about the year 1630, and was for some time a Baptist minister at Poole. He united with the Friends about the year 1655, and, as the "testimony" about him says, "he ran up and down in many places in the service of the Lord." He is spoken of as being singularly gifted by the Holy Spirit, and an "able minister of the New Testament." He undertook the personal sufferings usual in that age with his associates. In order to provide for the wants of his family, he made a voyage to Barbadoes in 1682, on a ship which was wrecked. His last voyage was made to Barbadoes. On his return from visiting Friends in that island he died, April 1, 1675, in lat. 46° 36'. See Piety Promoted, i, 73, (J. C. S.)

Baylis, Frederick, an English Congregational minister, was born at Rotherham, Gloucestershire, in 1828. Soon after his conversion he was accepted by the London Missionary Society, and sent to Fakenham and Rotherham to fit himself better for their work. In 1850 he was ordained at Southampton. On Sept. 14, 1850, Mr. Baylis left for India. He labored first at Madras, and finally at Neyyar, South Travancore. In August, 1854, the charge of the entire mission devolved on him. He was the last of the first generation of the medical department, for which he had been happily prepared by his early education. His death occurred May 17, 1877. Mr. Baylis was possessed of great energy and patient determination. He was indefatigable, self-possessed, and cheerful. His varied abilities and attainments qualified him for all departments of missionary labor. He had the confidence and esteem of both the English and native authorities of the province. Besides discharging his missionary duties, Mr. Baylis contributed numerous works to Tamil Christian literature, and for several years was joint, and afterwards sole, editor of the illustrated Tamil magazine, The Jeevakār. See (Lond.) Cong. Year-book, 1878, p. 306.

Bayliss, Samuel, a Congregational minister, was born at Stratford-on-Avon, England, Jan. 9, 1812. His early years were spent in New York and Philadelphia, and from 1832 to 1842 he was engaged in business in Rochester, N. Y. From 1842 to 1853 he was agent of the American Tract Society; but May 1 of the latter year he was organized as an evangelist in Brooklyn, N. Y. As a result of his labors the Warren Mission Church in Brooklyn was organized in the following year, and he remained in pastoral charge of it until 1866, when he was elected secretary and agent of the Brooklyn Association for Improving the Condition of the Poor. He continued to hold this position until 1877. His death occurred in Brooklyn, Feb. 12, 1879. See Cong. Year-book, 1880, p. 12.

Baylor, Hon. and Rec., R. E. B., a licensed preacher of the Baptist denomination, was born in Bourbon County, Ky., May 10, 1791. He studied law in his native state, and, having been admitted to the bar, he removed to Alabama, and practised at Cahaba and Tuscaloosa. For two terms he represented the Tuscaloosa district in Congress. His conversion took place in 1839, and soon after he was licensed to preach. He removed to Texas not long after, where he was a member of the Texan Congress for a time, and for twenty-five years he was a licentiate for a time, and for twenty-five years he was a licentiate for preaching, and for eight years on the Supreme bench. "Wherever he held courts he also preached, often deciding cases on the bench during the day, and holding a protracted meeting at night." "His religious character aided him no little in his judicial career at a time when violence, lawlessness, and misrule prevailed among the people." He was singularly identified with the people of God wherever he went. He was a generous friend and contributor to "Baylor University"—called so from him—an institution of high character, situated in Independence, Washington Co., Texas, established in 1845. Mr. Baylor spent most of his time during the last ten years of his life in attending religious meetings. He died Dec. 30, 1873. "His memory is precious among all classes of people in the State of Texas. See Bapt. Encyclopaedia, p. 89.

Bayly (or Bailey), Anselm, LL.D., an English clergyman, who died in 1784, was sub-dean of his majes-
ty's Chapel Royal, and published a number of educational and theological works (1751-89). His most pretentious work was, The Old Testament, English and Hebrew, with Remarks Critical and Grammatical on the Hebrew, and Corrections of the English (Lond. 1774, 4 vols. 8vo). "In this work he has made no large number of alterations, chiefly in the punctuation, is printed so as to face the Hebrew; a few notes are added of an explanatory kind; the Keri readings are conveniently placed on the margin; and summaries of the books are appended. The work is of little value, except as it supplies a legible Hebrew text. The text is pointed, but only the thaukach and sobh-pusak accents are inserted." Dr. Bayly published also a Hebrew Grammar, and a Practical Treatise on Singing (ibid. 1771).

Bayly, Benjamin (1), an English clergyman, was rector of St. James's, Bristol, and died about 1720. He published, An Essay on Inspiration (Lond. 1707) — a Discourse on the Genii, or the General A ministral, or the general A ministral Subjects (2 vols. 1721). See Allibone, Dict. of Brit. and Amer. Authors, s. v. Bayly, Benjamin (2), an Irish Methodist preacher, was born at Moneygrath, County Carlow, Oct. 13, 1807. He was converted at twenty-one, received into the Methodist Society by the Rev. Robert Huston, became a class leader and local preacher, and began in 1822 the career of an itinerant minister. During forty-two years he labored more and longer than any in Ireland, and reassembled remarkable revivals of the work of God. He became a supernumerary in 1874, preaching as health permitted, but died at Enniskillen, Aug. 10, 1879.

Bayly, John, an English clergyman, son of bishop Lewis Bayly, was born in herefordshire in 1595, and educated at Exeter College, which he entered in 1611. After completing his collegiate studies, he took orders and received some prebendaries from his father. He afterwards became one of the king's chaplains, and guardian of Christ's Hospital in Ruthen. He died in 1638. His published works include, The Angel Guardian (1630) — and The Light Enlightening (ed.).

Bayly, Thomas, an Irish prelate, was bishop of Killala and Achonry, and died in 1670. He published, Theophilact's Comments on St. Paul (Lond. 1686). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bayne (or Baine), James, minister in Edin-
burgh, was born in 1710, and died Jan. 17, 1790. He was a protégé of the duke of Montrose, and was so celebrated a preacher that he was popularly called the "Boy of the Bawn of Montrose." He published, Discourses on Various Subjects (1778) — and A Sermon on Feast of the Minor. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bayne, John, a Methodist Episcopal minister, was born in Somerset County, Md., in 1796. He experienced conversion when about twenty-one; soon began active service as exhorter and local preacher; and in 1821 entered the Philadelphia Conference, where he labored with zeal and fidelity until the close of his life, Aug. 6, 1851. Mr. Bayne was a warm friend, a firm Methodist, and a plain, energetic, and useful minister. See Minutes of Annual Conferences, 1832, p. 20.

Bayne (or Baynes), Paul, an eminent English Puritan divine, was educated at Withfield, in Essex, and at Christ College, Cambridge, of which he became fellow. Shortly after his graduation he was chosen lecturer of St. Andrew's Church, in which office he con-

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continued until silenced for certain opinions advanced in his lectures. He died at Cambridge in 1617. He wrote, *The Diocesan’s Trial* (1621):—A Commentary on the 1st and 2d Chapters of St. Paul to the Colossians; together with Divers Places of Scripture Briefly Explained (London, 1634, 4to):—Help to True Happiness, Explaining the Fundamentals of Christian Religion (2d ed. 1635):—A Commentary on Epistle to the Galatians (1648), and some other works.

Bayne (or Bains), Ralph, D.D., an English prelate, was a native of Yorkshire, and was educated at St. John’s College, Cambridge. He afterwards went to Paris, where he was for some time royal professor of Hebrew. He remained abroad until the accession of queen Mary, when he was consecrated bishop of Liebfeld and Coventry. On the accession of Elizabeth he was deprived and for some time imprisoned, but afterwards lived in the bishop’s house of London. He died in 1559. He published, *Prima Rudimenta in Linguam Hebraicam* (Paris, 1550).

Baynes, Joseph, an English minister of the Society of Friends, was born at Kissingtom, Westmorland Co., in 1633. He was converted in 1652, through the preaching of George Fox, and united with the Quakers. Some time after this he began to preach, and commenced himself to those whom he addressed of like faith, as one who “truly loved and feared the Lord, making it his daily care to keep his conscience void of offence towards God and man.” For the non-payment of tithes, and for other reasons, he was deposed of his goods and frequently imprisoned, all which “he endured with steadfastness and great patience.” For many years during the latter part of his life he travelled in England. He took special interest in the spiritual welfare of the young. He died Jan. 29, 1714. See *Pieti Promota*, ii, 145–147. (J. C. S.)


**BAYNE**

**Bazan, Ferminiano**, archbishop of Toledo, was born in 1527. His taste for literature led him to establish an academy of the learned in his own house. He died in 1702. He wrote some works, which are unpublished, in Spanish and Italian. See Hoefer, *Nouv. Biogr. Générale*, s. v.

**Bazend**, another name for the *Zend Avesta* (q. v.).

**Bazin, George W.,** a prominent Universalist, was born at Portsmouth, N. H., in 1794. He there learned the printer’s trade; removed to Boston in 1800; became connected with the *Universalist Magazine* as printed in 1828, and continued his connection with it for forty years, excepting about six years which he spent in the office of the *Eastern Argus*. He died Dec. 21, 1873. See *Universalist Register*, 1874, p. 141.

**Bazin, Jean Baptiste,** a French theologian and hagiographer, was born at Aixonne, Jan. 14, 1657. He was in 1695, one of the council of the Congregation of the Ordo de Jurisdiction in Diocletianus. He died at his native place, Jan. 20, 1708. He wrote, *Praesidio Recollectionis Amoris* (Paris, Degollier, 1868):—*La Grand’-Messe et la Messe de l’Entendre et d’y Assister Saintement* (Lyons, 1687):—*Exercice de Baptsim,* etc. (ibid. 1686):—*Exercices de Baptsim,* etc. (ibid. 1698). See Hoefer, *Nouv. Biogr. Générale*, s. v.

**Bazin, Nicolas,** a French engraver, was born at Troyes, in Champagne, in 1636, studied under Claude Melan, and established himself at Paris as an engraver and print-seller. He died about 1706. The following are some of his principal religious works: *The Portrait of the Virgin; The Annunciation; Christ Crowned with Thorns in the Garden; St. Jerome and St. Peter* (two plates). See Spooner, *Biogr. Hist. of the Fine Arts*, s. v.; Hoefer, *Nouv. Biogr. Générale*, s. v.

**Bazius, Johannes,** bishop of Wexiö in Sweden, was born in 1581, and died in 1649. He wrote, by order of his government, a history of the Swedish Church, entitled *Inventarium Ecclesiae Sueco-Gothica- rum*, contains *Integra Historiam Ecclesiae Suecorum, libri viii*; description, usque ad annum 1642 (Linkoping, 1642, 4to).

**Bazur** was an Oriental magician. All amulets of the Persians are called *Bazurband after him.*

**Bazzani, Giuseppe**, an Italian painter, was born at Reggio, in 1690, and studied under Gio. Canti. Many of his fresco paintings are at Mantua and in the convents in its vicinity. He was director of the Academy at Mantua, where he died in 1705. See Hoefer, *Nouv. Biogr. Générale*, s. v.; Spooner, *Biogr. Hist. of the Fine Arts*, s. v.

**Beach, Aaron Crowell,** a Congregational minister, was born at South Orange, N. J., Dec. 28, 1805. After leaving the academy at Bloomfield, N. J., he entered Yale College, graduating in 1835, and three years after from Yale Theological Seminary. In June, 1842, he was ordained pastor of the church in Wolcott, Conn., where he remained exactly fifteen years. From Feb., 1859, to April, 1876, he was pastor of the Millington Church in East Haddam; and after this he remained without charge. He died at East Haddam, Conn., July 30, 1881. See *Cong. Year-book*, 1882, p. 23.

**Beach, Anson F.,** a Methodist Episcopal minister, was born at Cheshire, Conn., in 1816. He experienced conversion at the age of nineteen, soon began preaching, and in 1833 united with the New York Conference. In that body, with but a short intermission as supernumerary, he labored earnestly to the close of his life, Oct. 6, 1847. See *Minutes of Annual Conferences*, 1845, p. 225.

**Beach, H. W.,** a Methodist Episcopal minister, was admitted into the Upper Iowa Conference in 1858, but became ill-handled, on account of ill-health, in 1863. At the close of one year, he made another year’s effort to keep in the effective ranks, but bodily weak-
ness obliged him to resume a superannuated relation, which he sustained until his decease, Dec. 19, 1878. See Minutes of Annual Conferences, 1879, p. 50.

Beach, Isaac Closson, a Presbyterian minister, was born at New Milford, Conn., March 2, 1802. He studied theology in private, and after being licensed by the Litchfield South Association, in 1828, preached in Washington and Bethel, Conn. He served as pastor to the American Bethel Society in Ohio in 1829-30. He was then ordained pastor of the Presbyterian Church in New Palz, Ulster Co., N. Y., where he remained about five years. After eighteen months' service as pastor of a church in Newburgh, N. Y., he removed, in 1848, to Northern Illinois, where he labored for three and a half years as a home missionary. His next remove was to Southern Ohio, where he had charge of the Church at North Bend about three years. Thence he went to Cincinnati, and spent between three and four years as pastor of the Sixth Presbyterian Church. His health again failed, and in September, 1856, he settled in Kansas, residing first at Wyandotte and afterward in Atchison. He was general missionary of the Presbyterian Church for the territory, travelled largely, and organized churches. He died Feb. 23, 1873. See Obituary Record of Yale College, 1873.

Beach, James, a Congregational minister, was born at Winchester, Conn. He graduated from Williams College, where he studied theology. Rev. Asa Hel Hooker, was ordained pastor in Winsted, Conn., in 1805, resigned his charge in 1845, and died June 10, 1850, aged seventy years. See Sprague, Annals of the Amer. Pulpit, ii, 319.

Beach, John, a Christian martyr, was burned at Rochester, April 1, 1556, because of his faithful adherence to the Gospel. See Fox, Acts and Monuments, v, 130.

Beach, Lyman, a Methodist Episcopal minister, was born at Wallingford, Conn., Dec. 21, 1792. He received a careful bringing-up, experienced conversion at the age of seventeen, and was licensed to exhort in 1813. He served in the war with Great Britain, and became a backslider. He purchased a farm in 1818, in Stockbridge, N. Y. He removed to the Church in 1820, and was relicensed to exhort; was licensed to preach in 1822, and employed one year by the presiding elder, and in 1828 entered the Oneida Conference. He served the following charges: Palatine and East Brockett's Bridge, Camden, Lebanon, Brookfield, Norwich, Westmoreland, East Center, Deerfield, Shanker's Bridge, Augusta, Smyrna, Hamilton, Brookfield (again), Onondaga, Onondaga Mission, Camillus, Lowell, Westmoreland (again), Bennett's Corners and Indian Missions; and in 1858 was superannuated. He lived in Verona until 1874, and then went to Augusta, N. Y., where he remained until his decease, Jan. 30, 1880. Mr. Beach was a man of great influence, excellence of character, superior ministerial gifts, sound judgment, ready command of language, and pleasing address. See Minutes of Annual Conferences, 1880, p. 80.

Beach, Stephen, a clergyman of the Protestant Episcopal Church, was born at Wallingford, Conn., March 15, 1790. Although lacking the advantages of a collegiate education, he became a good scholar and an excellent preacher. He was ordained deacon Oct. 20, 1815, immediately after which he officiated in St. Albans, Fairfield, and Sheldon, Vt., for several years. On Aug. 24, 1817, he was ordained priest. In 1822 he became rector of Salisbury, Conn.; in 1838 rector of Essex, Vt., in the same state, taking charge also of St. Stephen's Church, East Haddam. In 1836 he resigned the parish at Essex, and assumed the rectorate at East Haddam, where he died, Jan. 14, 1888. As a preacher, his sermons were remarkably clear, earnest, and instructive, and he excelled in extemporaneous address. See Sprague, Annals of the Amer. Pulpit, v, 832.

Beacock, William, an English Wesleyan missionary, went to the West Indies in 1816, and labored in the island of St. Vincent's. He died Aug. 29, 1817, of a fever induced by a cold when sailing in an open boat for Prince Rupert's Bay. "His charity, diligence, humility, resignation, and love have rarely been excelled." See Minutes of the British Conference, 1818.

Beacom, James, a Methodist Episcopal minister, was born at Pittsburgh, Pa., Aug. 15, 1817. Following his natural inclinations, he became a votary of the histrionic art, and acquired some celebrity therin. He was the associate of Forrest, and also Parsons, who, like him, abandoned the stage for the Christian ministry. He experienced conversion at the age of thirty, and soon afterwards entered the Pittsburgh Conference. He grew in knowledge and grace with a rapidity rarely surpassed, and labored with great zeal and fidelity until near the close of his life, when he became superannuated, and retired to Pittsburgh, where he died, April 21, 1862. See Minutes of Annual Conference, 1862, p. 43.

Beacon Turrets occur at Llandrillo-yn-Rhos, at St. Burian's, Hadley, and St. Michael's Mount, under the modern name of St. Michael's Chair; they carried a light that warned seamen on an isolated coast of the presence of travellers or ships. The cage for the cresset remains at Hadley Tower. Octagonal lanterns are found at Boston, in the west tower of Ely, at All Saints', York, and other places which served the same purpose. St. Hilary Tower was yearly whitewashed by the port of St. Ives, to render it conspicuous at sea. At Bow Church, Chapside, and Winchester, there were beacons.

Beadle is a title of—(1) certain university officials known also as bedells of divinity, arts, and law, who formally attend the universities upon public occasions, to perform certain prescribed duties; (2) a lay officer who presides over orders in churches and chapels. See ACOLYTE.

Beadle, Elias Root, D.D., LL.D., a Presbyterian minister, was born at Cooperstown, N. Y., Oct. 13, 1812. He united with the Church at the age of seventeen, and soon after commenced his preparation for the ministry, spending parts of two years under the tuition of Rev. Dr. E. N. Kirk, then pastor of the Fourth Presbyterian Church at Albany, N. Y. In 1835 he was licensed to preach, and in 1836 was ordained. His health being much shattered in consequence of his labors as a city missionary, he accepted an invitation to become the pastor of the First Presbyterian Church in Albion, N. Y., where he remained for two years; at the end of which time the church was placed in an unhealthy situation among the Druses of Mount Lebanon, Syria, and sailed from this country in June, 1839. The war in Syria prevented his entrance upon the work for which he had been set apart, and, after three years' missionary labor in different parts of Syria, he went to Constantinople, with the hope that Providence might open some field for work in Turkey. To recruit his health, he decided, after a time, to return to his native land. In 1840 he went to New Orleans, where he continued for nine years "in labors abundant and most fruitful, in zeal ardent, in perils oft, amid epidemics and panics, sicknesses and calamities." As the result of his persistent efforts, three Presbyterian churches were formed in New Orleans, of one of which he was pastor for several years. In 1852 he returned north, and became pastor of the Pearl-street (Congregational) Church in Hartford, Conn., —a new church, of which he was the first minister. Here he continued his useful labors. Then his health failed, and he was compelled to rest from his ministerial labors, and then yielded to the pressure of disease, and was obliged to spend eight months in the West Indies to recruit his wasted energies. Returning to Hartford, he continued his labors for a time, and then resigned. After spending some time in the Old World, he returned to the United States, and having accepted a call to the pastorate of the See-
Beacon, Richard, D.D., an English prelate, was born about 1739, and educated at Cambridge, where he became fellow of St. John's College. He obtained a prebend in London in 1771, and another in 1775, and became archdeacon of London the same year. He was chosen master of Jesus College, Cambridge, in 1781, and vice-chancellor of the University in 1782. He was consecrated bishop of Gloucester June 7, 1789, and translated to the see of Bath and Wells in 1792. He died April 21, 1824. He published a few sermons. See Le Neve, Fasti (Index).

Beaufort. See Badulph.

Beaumont. See Badulph.

Beak-head is a term applied to an ornament which is very frequently used in rich Norman doorways, resembling a head with a beak. There are many varieties of this ornament. It is sometimes called cat's-head, having then a tongue hanging out instead of a beak.

Beal, John, an English divine and philosopher, was born in 1603, and died in 1683. He contributed many papers to the Philosophical Transactions (1666-77). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Beal, William, an English Wesleyan minister, was born at Devonport, in 1785. He was converted at the age of seventeen, and appointed teacher, by Dr. Coke, in the first Sunday-school established at Liskeard. He was received into the ministry in 1808, and for sixty-four years he did the work of an evangelist with ability, purity, and fidelity. In the early part of his ministry, he endured privation and persecution as a pioneer home-missionary in a part of Devon where Methodism was scarcely known, among a people sunk in ignorance and apathy. He was a conscientious and faithful student, and his sermons were practical, rich in experience, pervaded throughout by deep thought. He pursued anti-quarian studies with enthusiasm. He was affectionate and eminently simple-hearted and single-minded. He became a superannuate in 1848, spent the evening of his days in genial activity, amid calm and sunshine, and died at Liskeard, June 18, 1872. He published the following works: The Fatal Tendency of False Principles; a sermon, 2d ed., with a Postscript to Rev. Dr. Coke (in which latter science he was one of the very highest authorities in America. The museum of Brown University has been greatly enriched from his valuable collections. See Dr. Herrick Johnson's Memorial Sermon. (J. C. S.)

Beane, Henry Marshall, A.B., an Irish Wesleyan minister, was born at Mount Mellick, in 1820. His parents were once Quakers. He entered the ministry in 1845, and after a few years accepted a tutorship in the Connectional School, where the influences of his gentle and cheerful temper, pure mind, and upright conduct were fully recognized. Disease was, however, rapidly developing, and under it he finally sank, Dec. 17, 1855. See Minutes of the British Conference, 1856.

Beall, Isaac L., a Methodist Episcopal minister, was born in Fairfield County, Ohio, Sept. 18, 1823. He was dedicated to his ministry from infancy, and enjoyed the privileges of an early religious education. He chose and prepared himself for the legal profession, was converted in 1848, soon began preaching, and in 1849 entered the Ohio Conference, in which he served on eight different appointments. He died Oct. 27, 1899. See Minutes of Annual Conferences, 1861, p. 167.

Beals, David, a Congregational minister, was born at Dalton, Mass., Jan. 28, 1829. He graduated from Amherst College, 1857, and from the Connecticut Theological Institute in 1860. The middle year of his theological course was spent in the Union Seminary, N. Y. He was ordained in East Hartland, Conn., June 10, 1863, where he remained four years and a half. While preaching as acting pastor at Southwick, Mass., he died Sept. 28, 1868. See Alumni Records of Conn. The. Ins. p. 84. (J. C. S.)

Beaman, H. H., a Baptist minister, was born in 1849. In early life he was frail in health, and was obliged to pursue his studies under private tutors. At the age of seventeen he was converted, and became a member of the church in Athol, Mass., where he was excelled, active Christian from the outset of his religious life, and about a year after joining the Church he felt himself called to enter the ministry. After preaching for a time at Warwick, Mass., he went to the Theological Institution at Newton, Mass., and remained there two years (1870-72). On leaving the seminary, he accepted a call to the pastorate of the churches of Hampton Falls and Seabrook, N. H., his ordination taking place Oct. 2, 1872. After a successful pastorate of four years, he was called, in 1876, to Bridgewater, Mass., where he remained another four years, and then removed to North Oxford, Mass. He died Aug. 10, 1881. "He was a good preacher, a faithful pastor, a kind and conscientious man. He fell at the post of duty, with the harness on." See The Watchman, Sept. 22, 1881. (J. C. S.)

Beamer, Valentine M., a Methodist Episcopal minister, was born in Clark County, Ohio, Dec. 14, 1821. He labored in his father's farm until twenty-one years old; and in the winter, after leaving home, was converted, Feb. 7, 1843. In 1845 he united with the Ohio Conference, and served the charges of North Lewisburg and Washington circuits, Wayne and Coal River circuits. In the fall of 1849 he located, and in September, 1851, was readmitted into the travelling connection in the North Indiana Conference. His appointments in that Conference were, Knightstown Circuit,
Logansport Station, New Castle Circuit, Agent of the M. E. Tract Society, Muncie Station, New Castle Circuit, Richmond Station, Pendleton Circuit; Berry-street Station, Fort Wayne; Main-street Station, Peru; Miami Circuit, Elkhart Station, 1866 supernumerary; Mexico Circuit, Kokomo Station; Logansport District, Noblesville Station; 1876 supernumerary; Xenia Circuit, Alto Circuit, Jerome Circuit. He died June 27, 1880. He possessed more than an ordinary amount of native talent, and his eloquence was sometimes of a high order, while his sermons were always interesting and instructive, and his ministry was eminently successful in the salvation of many souls. See Minutes of Annual Conferences, 1881.

**Beam-light** is the lamp which burns before the holy sacrament; so called, because set on the rod-beam above the altar, in distinction from a light set upon a perch or swinging stand, or those placed in bowls suspended from the vault.

**Beam-rood** is the beam crossing the chancel arch, on which the rood or crucifix is fixed; sometimes the top of the chancel screen.

**Beam, a saint whose day is Oct. 26;** but nothing is known of him except that he was venerated at Wester Ercla, in Essex. See **Bevan, St.** He is not to be identified with St. Beane of Mortlach, but he probably is St. Beane, the uncle of St. Cadlog, or St. Bevan of Tamlach-Meian. See **Monitr. Donegail,** by Todd and Reeves, p. 237-9, n.; Reeves, Eccles. Ant. p. 113; Gordon, Monast. ii, 270; Bishop Forbes, *Kalendar of Scottish Saints*, p. 269, 277.

**Bea, Beniamin, a Free-will Baptist minister, was born at Salisbury, N. H., June 30, 1793.** He was baptized by Rev. Joshua Quimby in 1812; moved to Whitefield, N. H., in 1821, and became a member of the Church in that place at the time of its organization. He was licensed to preach in 1823, and ordained Aug. 24, 1828; and was pastor of the Church at Whitefield for ten years, during which several revivals were enjoyed. In 1838 he moved to Bethlehem, N. H., and was pastor there for eight years. In 1850 he became pastor of what was called the Clerkville and Pittsburg Church, and subsequently of the Church at Swattstown, N. H. He died in Colebrook, N. H., Dec. 17, 1866. See Free-will Baptist Register, 1868, 1869. (J. C. S.)

**Beau, Henry, an English Congregational minister, was born at London, June 2, 1756, of pious parents, and was converted about the age of twenty. He preached two years as an evangelist at Burslem, North Staffordshire; studied four years at the academy at Idle, and in 1824 was ordained at Upper Chapel, Heckmondwike, where he continued pastor until his death, March 7, 1862. Mr. Beau's power in the pulpit lay in his earnestness; the words he uttered came straight from his heart. He was a well-read man, a rapid speaker, a genial, faithful Christian. He left fifteen or sixteen hundred sermons fully written, and an immense number of skeletons—the produce, for the most part, of the hours he devoted to study before breakfast.**


**Beau, John, a Methodist Episcopal minister, was born at Stratford, Vt., Sept. 23, 1817.** He was converted at fourteen; removed to Illinois; commenced his itinerant life in Wisconsin in 1845; labored until he could do so no longer; retired in 1870; and died of apoplexy, near Barnow, Wis., where he resided, May 1, 1890. He was an excellent revivalist, and his words and spirit were eminently successful. He died at Fairport, Mich. See Minutes of Annual Conferences, 1880, p. 240.

**Beau, Joseph, a Congregational minister, was born in Boston, March 7, 1718. In 1741, under the preaching of Whitefield and Tennant, he became a Christian, abandoning his calling as a trader, he devoted himself to preparatory studies, and at length graduated at Harvard College in 1748. He was ordained the third minister of Wrentham, Mass., Nov. 24, 1756, and remained pastor of the Church there for thirty years.** He died Dec. 12, 1784. See Panhaph, v., 481-488; Allen, Amer. Biog. s. v. (J. C. S.)

**Bean, William,** an English Congregational minister, was born at Bridgewater, Nov. 19, 1800. He was converted early in life, educated by private tutors, and was ordained pastor at Whitchurch, Hants. Thence he removed to Hope Chapel, Weymouth, where his pastorates continued eight years, which he became pastor of Livery-street Chapel, Birmingham. On removing to London, he was for twelve months evening lecturer at Clapham Common. Mr. Bean's final charge was at Worthing, where he labored from 1855 to 1863, and then retired to London, where he died, Nov. 14, 1871. Mr. Bean had a commanding presence, great energy of character, and a warm and brotherly heart. See (London) Cong. Year-book, 1872, p. 306.

**Beane, Samuel,** a Congregational minister, was born at Lyman, N. H., March 1, 1812. He was educated at the Haverhill (N. H.) Academy, where he was converted, at Dartmouth College (graduated 1836), and at Andover Theological Seminary. He was ordained pastor of the Church in Great Falls, N. H., 1845. He was an itinerant installer at Little Cotton, R. I., the Church of which was bitterly divided on the slavery question, but had been united and harmony restored by Mr. Beane. He removed to Beloit, Wis., in 1857, conducting a female seminary for three years. His health improving, he returned east and was installed in 1860, where he labored until his death, after a protracted and painful illness, May 6, 1865. Mr. Beane was a model pastor, and a spiritual and earnest preacher. See Cong. Quarterly, 1867, p. 200.

**Beanland, Benjamien,** an English Wesleyan preacher in the early times, was called upon to endure grievous sufferings for the truth's sake. He had many narrow escapes and wonderful deliverances. After continuing for a long time a local preacher, he yielded to solicitations and gave himself wholly to the work of the ministry. There being then no settled provisions for the Methodist preachers, Beanland was hard pressed, and, when his clothes were nearly worn out, he returned home; "sooner than being damned for debt, he would work an hour for his wife herself." The sequel proved him in this step. In spite of his industry, he was actually cast into prison for debt, and the remainder of his days were spent in distress; and he died under a cloud, "a monument" (in the opinion of Charles Atmore) "of the just displeasure of God against him, for who is so happy as to desire the path of duty." He had uncommon ministerial gifts, and was an acceptable and useful preacher. No dates can be found. See Atmore, *Memorial*, s. v.

**Beaus, a Scottish prelate, was the first bishop to the see of Aberdeen.** He was bishop in 1015, and is said to have administered his diocese for thirty-two years with prudence and integrity. He died in 1047, and is said to have died as a saint on Dec. 16. See Keith, *Scottish Bishops*, p. 101.

**Bear, Charles W.,** a Methodist Episcopal minister, was born near Mount Jackson, Pa., Oct. 23, 1826. He was trained "in the nurture and admonition of the Lord," was converted in 1842; licensed to exhort in 1858, to preach in 1859, and in the same year entered the Erie Conference. He did valuable service until his death, Oct. 26, 1865. Mr. Bear was a man of correct qualities, possessed a good English education, and rare preaching abilities. As a disciplinarian he was thorough, and as a pastor he had marked success. See Minutes of Annual Conferences, 1867, p. 148.

**Bear, Jacob,** a German Reformed minister, was probably born in eastern Pennsylvania, March 4, 1810,
and licensed to preach either by the Susquehanna Classis or the Synod in 1836. He was settled first at Spring Mills, Pa., and remained there three years. In 1840 he had charge of twelve congregations in the vicinity of Shanesville, O.; preaching there and then removed to West Point, Iowa Territory, where he died, Feb. 1, 1855. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 488.

Beacroft, George, an English Congregational minister, was born at Leigh-Sinton, Worcestershire, Nov. 18, 1782. He was religiously inclined from childhood; ordained to the ministry in 1826, at Cradley; and there died, Aug. 3, 1861. See (Lond.)Cong. Year-book, 1862, p. 222.

Beacroft, Philip, D.D., an English clergyman, was born May 1, 1697, and elected scholar of the Charter-house in 1710. He went thence to Magdalene Hall, Oxford, in 1712, and graduated in 1716. He became fellow of Merton College, and took holy orders. In 1724 he was appointed preacher to the Charter-house, and in 1738 one of the king's chaplains. In 1743 he became rector of Stornmouth, in Kent, and master of the Charter-house, Dec. 18, 1753. He died Nov. 17, 1761. His only published work was a Historical Account of Thomas Sutton, Esq., and of his Foundation in the Charter-house (London, 1737). See Chalmers, Biog. Dict. s. v.

Beard. The practice of the clergy in ancient times in respect to wearing beards was in conformity with the general custom. Long hair and baldness by shaving being alike in ill-repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. The fourth Council of Carthage ordered that the clergy should "neither cultivate the hair, nor shave the beard." The contrary practice, however, having obtained in the later Roman Church, it has been contended that the word "shave" was an interpolation in the canon. But this has been disproved on the testimony of the Vatican and many other manuscript long after it was the custom of the French bishops to wear short hair and long beards. See SHAVING.

Beard, Calvin M., a Universalist minister, was born in Wayne County, N. C., Sept. 5, 1822. He was reared under Methodist influence; was educated at Fall-ing Creek Academy, with the Methodist ministry in view; embraced Universalism in 1848; moved to Union College in 1850; was three times a preacher in 1854; and in 1855 entered the Universalist ministry, wherein he labored until his death, Dec. 10, 1871. Mr. Beard possessed an unshrilled character, and lived to do good. See Universalist Register, 1873, p. 119.

Beard, Edgar, a Methodist Episcopal minister, was born in Connecticut, Oct. 29, 1830. He removed to Michigan when about twenty years of age, experienced religion in 1843; married in 1844, preached in 1846, and entered Albion College for better ministerial qualifications. In 1858 he entered the Michigan Conference. For fourteen years Mr. Beard served the Church with zeal and earnest devotedness. He died March 4, 1873. See Minutes of Annual Conferences, 1873, p. 57.

Beard, George, an English Wesleyan minister, was born at Southwark in 1739. He was converted at the age of fourteen, and attending a Methodist class-meeting, and became a class leader and local preacher in that denomination. Jan. 1, 1828, he joined a Baptist church in Loughborough, where he pursued his studies. After acting as an assistant to Rev. Mr. Stock at Castle Donnington, he became pastor of a Church at Market Harborough, and in 1864 removed to Mansfield near Nottingham. He remained there until the spring of 1842 embarked for America. He died on the voyage, June 25, 1842. See Report of English Baptist Union, 1848, p. 2. (J. C. S.)

Beardsley, Nehemiah, a Congregational minister, was born at Stratford, Conn., June 20, 1790,
BEARING-CLOTH

He graduated at Yale College, and studied theology in private. He was licensed to preach by the Hampshire South Association in October, 1806, and for several years performed some missionary work in Maine. In January, 1816, he was ordained, and settled over the Congregational Church in Chester, Conn., where he labored for more than six years. From April, 1824, to 1831 he was pastor of the Congregational Church in Union, Conn. This was his last charge. He died in Somers, Conn., Feb. 29, 1828. See "Obituary Record of Yale College, 1828.

Bearing-cloth is a chasubling robe or mantle, in which children were carried to the font. One of the 16th century, made of blue satin, and embroidered with silver lace and fringes and gold violetteps, is preserved at Bitterly Court, Salop.

Bearparke, William, an English Congregational minister, was born at Ingleby Cross, Yorkshire, July 31, 1828. From childhood he was marked by serious and thoughtful habits. He became a member of the Church at Appleton-on-Wisk in 1848, and soon after was admitted to the Home Missionary Academy at Pickering. In 1852 he was ordained pastor at Mickleby, and there labored ten years. In 1853 he removed to Stokelsey, where he died, Jan. 23, 1864. Mr. Bearparke was a diligent student, a well-informed man, and his sermons were marked by great excellence. See "London Cong. Year-Book," 1865, p. 220.

Bear - worship. Among the Ostiah Tartars in Siberia the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal they strip off its skin and hang it on a very high tree in presence of their idol. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death by attributing the fatal deed to the arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon the murderers.

Beast, a Symbol. See Symbolism.

Beates, William, an American Lutheran minister, was born in 1777. He was the senior member of the Lutheran Synod of Pennsylvania, and died at his residence in Lancaster, Pa., Aug. 17, 1867, while administering the ordinance of the Lord's Supper to his family. See "Appleton's Annual Cyclopaedia," 1867, p. 578.

Beatitude. In the Liturgy of S. Chrysostom the Beatitudes are ordered to be sung by the choir on Sundays, instead of the third Antiphon. Dr. Neale takes them, no doubt rightly, for the Beatitudes of the Sermon on the Mount.

Beaton (or Bethune), James, a Scottish prelate, was first chancellor in the Church of Glasgow, and in 1543 got the Abbey of Aberbrothock, which he held until 1551, when he was preferred to the see of Glasgow. He was consecrated at Rome in 1552, and held the see of Glasgow until 1559; at which time he, receiving the wild fury of the reformers in pulling down churches and monasteries, thought it prudent, for the preservation of his life, to go to the monarch of France, and transport them out of his kingdom; so he took the opportunity and went away into France with the forces of that nation the same year, and carried with him all the writs pertaining to the see of Glasgow. He was appointed by queen Mary her ambassador at the court of France, and her son king James VI continued him in the same character, notwithstanding their difference in religious sentiments. After all these various changes, the king, by act of Parliament, restored bishop Beaton to the temporality of the see of Glasgow, which he enjoyed until his death, April, 1608. By his last will he left all his goods to the Scots College in Paris. See Keith, "Scottish Bishops," p. 259-262.

Beatrici, Niccolò, a French engraver, was born at Thionville, in Lorraine, about 1500. He probably lived in Rome until 1525. His style is very much that of Agostino Veneziano. The following is a list of some of his works: "Buon di Piuss III; Pope Paul III; Pope Paul IV," dated 1558; "Cain Killing Abel; Joseph Explaining the Dream; The Nativity of the Virgin; Magdalene and St. John; The Prophet Jeremiah; The Adoration of the Magi."

Beattie, Alexander, a Presbyterian minister, was born in County Antrim, Ireland, July 21, 1824. He was educated at Belfast College, and studied theology at the Belfast Theological Seminary. He emigrated to Canada and subsequently to the United States. He was ordained by the Orange Presbytery of Arkansas in 1851, and labored first at Ebenzer and Mount Carmel, next at Three Creeks, Scotland, and Eldorado, then at La Pile and Carolina, and finally at Arkadelphia, where he died, Aug. 16, 1865. See Wilson, "Presbyterian Historical Almanac," 1866, p. 346.

Beattie, Alexander O., a Presbyterian minister, was born at Ecclefechan, Scotland, Aug. 17, 1773. His early education was received at a school conducted by a Quaker, and he was licensed and appointed to a church in Kincardine. In 1825 he was called to Gordon-street Church, Glasgow, where he remained for thirty-two years. He was successful and very popular as a minister. He died June 10, 1858. See Wilson, "Presbyterian Historical Almanac," 1860, p. 271.

Beattie, John, a minister of the Reformed (Dutch) Church, was born at Salem, N. Y., in 1874, of Scottish parents, and was brought up among the Scotch Presbyterians. He studied under Dr. Proudfoot, and was licensed by the Classis of New York in 1808. He became missionary in west New York and Canada, 1809 to 1810, where he had much hard labor, but heroically went forward where duty called. He was pastor at New Utrecht, L. I., 1809 to 1834; stated supply at Belfor, 1838 to 1842; and pastor there from 1842 till his death, Jan. 22, 1864. See Corwin, "Manual of the Ref. Church of America" (3d ed.), p. 172.

Beattie, Matthew, a Presbyterian minister, was born in 1786, and ordained as minister of the congregation of Dunscar, Scotland, in 1817. He died June 28, 1868. See Wilson, "Presbyterian Historical Almanac," 1869, p. 271.

Beattie, William, an English Wesleyan minister, was consecrated at the age of thirteen, gave himself to the work of the ministry in 1848, was trained at the Dillsbury Theological Institution, and died at Crickhowell, County Brecon, Wales, Dec. 31, 1852, in his twenty-sixth year, and the second of his ministry. By his exemplary conduct he won the esteem of all. See "Minutes of the British Conference," 1853.

Beatty, Charles, a Presbyterian minister, was born in Antrim, Ireland, in 1715. He removed to America after having received a classical education. While travelling as a pedlar he was induced by Tennent to prepare for the ministry. He was taken on trial by the New Brunswick Presbytery, Oct. 12, 1742, and was licensed the next day and sent to Nottingham. In 1743 he was called to the Forks of Neshaminy, and was ordained and installed in the fall of that year. The synod sent him to Virginia and North Carolina in 1754, and he accompanied Franklin in the defence of the frontier, after the burning of the Moravian missionaries by the Indians. Franklin speaks of him as the zealous and devoted chaplain. He was advised by the synod in 1759 to go to Col. Armstrong's station near Augusta. In 1760 he was sent by the corporation of the widows' fund to Great Britain. The same year Beatty and Duffield were sent as missionaries to the frontiers of the provinces, to preach two months in those parts in accordance with the instructions of the corporation. Beatty
published his tour in Great Britain, two pamphlets on Indian missions, and a sermon entitled, Double Honor is Due to the Laborious Gospel Minister. He sailed for the vessel, but died Aug. 13, 1722, soon after reaching Barbadoes. (W. P. S.)

Beatty, Samuel Miller, a Methodist Episcopal minister, was born at Hagerstown, Md., Dec. 4, 1805. He embraced religion at the age of nineteen, received license to preach in 1831, and in 1841 entered the North Ohio Conference. From 1861 to the close of the war he served out the United States as a chaplain and afterwards in the Bethel agency, one year in Cleveland, and the remainder of his life in Toledo, where he died, Nov. 22, 1876. Mr. Beatty was tall, erect, and well-developed; his features noble and beaming with good-nature; frank and genial in manner. His culture of mind was largely the result of observation, he never having had many school privileges. His life was highly exemplary. See Minutes of Annual Conferences, 1877, p. 110.

Beatus. See Benedict; Bede. Beatus, a Spanish theologian of the Benedictine order, and abbot of the monastery of Val-Gabado in Asturia, died in 789. He wrote, Libri de Adoptione Christi Filii Dei, against Euphrodes, published in the collection of Peter the Venerable, Vir in a Commentarium upon the Apocalypse of St. John, which is unpublished. See Hoeyer, Nouv. Biog. Générale, s. v.

Beatus, Giambattista, an Italian theologian and mathematician, was born in 1607. He entered the Jesuit order, and was successively professor of philosophy, of theology, and of mathematics. He died April 6, 1673. He wrote, Una Specimina in Gaudi- Natura in Arctico Coelis: Sphaera Triplex: Qua-estionte Morales. See Hoeyer, Nouv. Biog. Générale, s. v.

Beau, Jean Baptiste le, a French Jesuit, was born, in 1602, in the Comtat-Venaissin, and died at Montpellier in 1670. He wrote, the Life of Francois d'Estising, Bishop of Blois (Clermont, 1658, 4to, in French), and that of Bartholomeo dos Mantayas, Arch- bishop of Broga, in Latin.

Beaucarne, Francois de Régillon, a learned French prelate and theologian, was born in 1514, at the château of Cleta. He was at first preceptor of the Cardinal Charles of Lorraine, whom he accompanied to Rome, and who gave to him the bishopric of Metz. He also went to the Council of Constance, where he spoke with great eloquence and zeal against the pretensions of the Ultramontanes, and upon the necessity of the Reformation. Beaucarne retired to Bourbounais after having resigned his bishopric, and there composed his Heredita Galliarum Commentaria, ab anno 1541 ad annum 1562 (Lyons, 1625). He died in 1631. He also wrote De Infantum in Matrim Uteria Sanctificatiis (Paris, 1565 and 1567); and some verse, which is found in Delicia Poetarum Galliarum Illustrium. His Histoire de France did not appear until after his death, as he had desired. See Hoeyer, Nouv. Biog. Générale, s. v.; Lich- tenberger, Encyclopédie des Sciences Religieuses, s. v.

Beauchamp, Robert, an Irish Methodist preacher, was born in Limerick, April 28, 1798. He was favorably connected with Irish Methodism from the days of Mr. Wesley, was converted in his youth, joined the Methodists, entered the ministry in 1824, and for thirty-nine years faithfully discharged the pastoral office. He became a superannuated in 1866, removed to England, and died first at Newark, then with his son in London (John Beauchamp, Esq. treasurer of the Wesle- yan Thanksgiving Fund). He was a spotless example of holy living, and peacefully died in London, April 28, 1873.

Beauclerk, James, D.D., an English prelate, became bishop of Windsor in 1738, and was consecrated lord bishop of Hereford May 11, 1746. He died Oct. 20, 1787, aged seventy-eight. He published a Sermon Preached before the Lords (1762). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Le Neve, Fusi.

Beaufort, Daniel Augustus, of Huguenot de- scent, was pastor of the Church of the Champs in London, in 1728; of the Artillery in 1728; and of the Savoy, and probably Spring Gardens, in 1741. Subsequently he went to Ireland, where he held the living of Navan, and was appointed dean of Tuam. His des- cendants are still in England, one of whom arrived at the present time as resident at Sandown. He died in 1778, what celebrated in his day as a religious controversialist. See Smiles, Huguenot Refugees, p. 398, 399. (J. C. S.)

Beaufort, Eustache de, a French monk of the order of Cistercians, was born in 1835. He embraced the monastic life contrary to his inclination, in order to satisfy his vanity and that of his family. After several years he was appointed to the abbey of Sept Fons. He at first lived in luxury and dissoluteness, but in 1668 he repented of this course, and proposed to the friars a rigid reform; but they, after reproaching him severely, abandoned him. Eustache then rebuilt his monastery, and soon after, by the example of Rance, he assembled a new society, which submitted to more rigid regulations. He died Oct. 22, 1709. See Hoeyer, Nouv. Biog. Générale, s. v.

Beaufort, Henry, an English prelate of considerable celebrity, was born about 1370. He was a natural son of John of Gaunt, duke of Lancaster, and was half- brother to King Henry IV. He studied at Oxford and Cambridge, but received the principal part of his education at Aix-la-Chapelle. He became prebendary of Lincoln in 1389, dean of Wells in 1397, chancellor of Oxford University the same year, bishop of Lincoln in 1398, and bishop of Winchester in 1404. He repeated-ly filled the office of lord-chancellor, and was involved in all the most important political movements of his times. He was present at the Council of Constance, and voted for the election of Pope Martin V., by whom he was subsequently made a cardinal. When the car- dinal's nephew, Henry V. of England, proposed to levy a new impost on the clergy, in order to raise money for carrying on the war against France, Beaufort was the chief opponent of the measure; yet he loyally the king, out of his own private purse, £28,000, a sum which seems to indicate that he was the wealthiest subject of his time in all England. His service in this affair was soon recognized by the pope, who sent him as legate into Germany to organize a crusade against the follow- ers of John the Slav, who undertook to overthrow the cardinal, having expounded, in levying an English army against France, the monies granted from Rome for other purposes, fell under the papal displeasure. In 1431 Beaufort conducted the young king, Henry VI., to France, to be crowned in Paris as king of France and England. Here he also endeavored in vain to reconcile the duke of Bedford, regent of France, with the offended duke of Burgundy. Cardinal Beaufort died at Winchester, in 1447. His memory is stained by his suspected participa- tion in the murder of his great political rival, the duke of Gloucester, who headed the lay opposition to the despotism of ecclesiastical statesmen, and by the fact that he presided over the tribunal which sentenced the Maid of Orleans to perish at the stake. See Milnor, History of Winchester; Gough, Life of Beaufort, in Vetusta Monumenta, vol. ii; Le Neve, Fusi (Index).

Beaunaudre, Antoine, a French Benedictine of the Society of St. Maur, and librarian of the abbey of Saint-Germain-des-Fres, was born in Paris in 1268. He published in 1283 a De narratione, with notes, written by Hildebert, bishop of Mans, archbishop of Tours at the time of his death, and of Marbod, bishop of Rennes, which was printed at Paris in 1708. He died Aug. 16, 1708. He also wrote, Vie de Mesnaire Joly, Chanoine et Instituthe des Religieuses Hospita!ieres de Dijon. See Hoeyer, Nouv. Biog. Générale, s. v.
Beaumarchais, Jacob, a French ecclesiastic, was born at Tournai, in 1739, and died in 1791. He was for twenty-five years director of the convent of the Ursulines of Troyes, and published a rehearsal of the doctrine of St. Augustine, entitled, Sommae Augustinae Doctrinae Catechumenae (Troyes, 1679). See Hoefer, Nouv. Biog. Générale, s. v.

Beaune, Claude, a French mathematician and astronomer, was born at Béziers, in 1623. He was professor of mathematics at the University of Toulouse, and died in 1684. He was the author of several treatises on mathematics, and his works were highly esteemed. See Hoefer, Nouv. Biog. Générale, s. v.

Beaune, Claudio Francesco, an Italian painter, was born in 1694. After studying some time in his native city, he visited Rome, where he applied himself to copying the works of Raphael, Guido, and the Carracci. On returning to Turin, he was employed to decorate the royal palace, where he painted in fresco, in the library, various symbolic subjects relative to the royal family of Sardinia; and in the other apartments he represented the episodes of the L'Itinerario di Roma. In the Chiesa della Croce is a fine picture of The Descent from the Cross. The king of Sardinia considered him worthy of the honor of knighthood, in whose service he died in 1766.

Beaune, Geoffrey de, a French prelate and peer, was born at Bayeux, at the commencement of the 13th century. He was legate of the holy see in Lombardy, and accompanied, as chancellor, Charles of Anjou, brother of St. Louis, to the kingdom of Naples. In 1265 he brought to the king of Sicily the aid of three thousand horses, which he had collected at Manta. On his return, being appointed bishop of Lyon, he performed the service of peer, in 1272, at the coronation of Philip the Bold. He died in 1273. See Hoefer, Nouv. Biog. Générale, s. v.


Beaune, John, an English Wesleyan preacher, and father of the eloquent Rev. Joseph Beaumont, M.D., was converted to the new Church of England; entered the ministry in 1766, and travelled until his death at Macclesfield, Nov. 8, 1822. "He possessed considerable musical talents, and some of his sacred compositions will long be esteemed." See Minutes of the British Convention, 1823.

Beaune, Joseph, D.D., an English divine, was born at Hadleigh, Suffolk, March 16, 1615. At the age of sixteen he was placed in Peterhouse, Cambridge, where he made great progress in learning, and subsequently became fellow, tutor, and moderator. In 1648 he was ejected from his fellowship on account of his adherence to Charles I. He was ejected from three other preferments received during the Rebellion for a like reason. In 1650 he became domestic chaplain to Bishop Whitaker, and the restoration of the king, first chaplain to Charles II. In 1602 he was appointed master of Jesus College, Cambridge, and in 1663 master of Peterhouse. The same year he was instituted to the rectory of Tewsham, near Cambridge, and in 1664 to that of Barley, Hertfordshire. In 1665 he had a controversy with Dr. Henry More on account of certain doctrines advanced by the latter in his Mystery of Godliness, which he thought subversive of the English ecclesiastical constitution. Dr. Beaumont received the thanks of the university for his services on this occasion, and in 1670 was elected to the divinity chair. He died Nov. 29, 1699. His Poems in English and Latin were published in 1749. His principal work was Psalms, or Love's Mystery, in twenty-four cantos, displaying the intercouse between Christ and the soul (1648). He is said to have left all his critical and polemical works to his college, strictly forbidding the printing of any of them.

Beaune, Jean de, a French ecclesiastical writer of the 14th century, was a native of Beaune, in Burgundy. He entered the Dominican order at Dijon, and was inquisitor at Carcassonne from 1316 to 1338. He wrote Sententias Plurae ab Inquisitori Late; published with the Latin History of the Inquisition, by Philip of
Limborch (Amsterdam):—Acta Pluris contra Albigenses Haereticos, anno 1318 mense Maii et Mart. seq. He also wrote some similar works under lengthy titles. See Hoefer, Nouv. Biog. Générale, s. v.

**Beaune, Réné de, a French prelate, son of baron de Samblancay, was born at Tours in 1257. He was chancellor of the duke of Alençon; but he afterwards chose the ecclesiastical profession, and was appointed successively bishop of Mende, archbishop of Bourges, and then, in 1596, of Sens. Clement VIII, irritated that this prelate had justified Henry IV, and that he had proposed to create a patriarch in France, obliged him to wait six years for his bulls. De Beaune finally obtained the rights of France on all occasions, before the assembly of the clergy, before the states of Blois, where he presided in 1588, and especially at the conference of Surène, where he announced that Henry IV had decided to make abjuration. Réné de Beaune became grand-almoner of France, and counselor of the orders of the king. He died in 1606. He wrote Decretal Concilii Provincialis Bituricensis:—Discours dans l'Assemblée du Clergé (1605):—Oraison Funèbre de Marie Stuart (1575):—Sermon Funèbre sur la Mort du Duc d'Alençon, Frère de Henri III (1584):—Harangue dans les États de Blois:—Réformation de l'Université de Paris (1591, 1601-87). See Hoefer, Nouv. Biog. Générale, s. v.

**Beaupère, Jean (in Latin Johannes Pulchripatris), a French theologian, was born at Nevers in 1380. At the commencement of the 15th century he completed his studies at the University of Paris, and devoted himself to ecclesiastical labors and honors. He was successively master of arts, doctor in theology of the university (1413), canon of Paris, Besançon, Rouen, chancellor of Notre Dame de Paris, and deputy of the university for the nation of Normandy at the council of Bâle. He took part in the process of condemnation of the Maid of Orleans in 1400, where he distinguished himself by his want of truth and his iniquity. In the process of re-examination in 1450, he excused himself for his conduct by the violence exercised by the English concerning the judges who condemned that heroine. He died about 1450. See Hoefer, Nouv. Biog. Générale, s. v.


**Beauport, Benjamin, a French theologian, who lived in the latter half of the 16th century, wrote Monotassetron Evangelitum (Paris, 1552, 1560); which is, notwithstanding the Latin title, a concordance of the gospels written in French. See Hoefer, Nouv. Biog. Générale, s. v.

**Beauvais, Charles Walon de, a French theologian, was born at Beauvais, Aug. 9, 1621. He was closely allied with the monks of Port Royal, whose schools he directed at Paris. After the suppression of these schools in 1660, he went into retirement. He died Feb. 1, 1709. He wrote, Maximes Chrétiennes, Tables des Lecons de l'Abbé de St. Cyran (Paris, 1676):— Nouveaux Essais de Morale, Contenant Plusieurs Traittés sur Differents Sujets (1699). See Hoefer, Nouv. Biog. Générale, s. v.

**Beauregard, Jean Nicolas, a French Jesuit preacher, was born at Metz, June 16, 1731. The originality and eloquence of his sermons gained for him great success. The sermon which he preached during Lent, in 1768, produced a profound and universal effect. He took refuge in England during the Revolution, and continued preaching against the emigrants, whom he accused of being the direct abettors of the Revolution by their intrigues. Attracted to Germany by the princess Hohenlohe, who showed him great favor, he there continued his ministry, ever with his wonted success. His sermons, unpublished, were bequeathed, it is said, to the Jesuits of Russia. He died in 1804 at the chateau of Groningon, Suabia. His Analyse was published at Lyons and Paris in 1823. See Hoefer, Nouv. Biog. Générale, s. v.

**Beaussant Avant was the war-cry of the Templars, in allusion to their colors—black for their foes, and white for friends, side by side; for which the old French word was baussant (piebald). The Hospitallers' flag was red with a white cross.

**Beausobre, Charles Louis de, a French Protestant theologian, son of Isaac, was born at Deseau, March 24, 1690. In 1718 he was appointed preacher to the French congregation at Buchholz, near Berlin. In 1715 he accepted a call to Hamburg, but he soon returned to Berlin, where he died, March 10, 1758, as pastor of the French congregation and member of the Academy of Sciences. He published Le Triomphe de l'Innocence (Berlin, 1716); being a defence of the French Reformed Christians against their opponents. He also edited from his father's writings, Supplement à l'Histoire de la Guerre des Hussites (Geneva, 1745);—Sermons sur le xiiie chap. de l'Esprit aux Romains (Lausanne, 1744);—Sermons sur la Résurrection de Lazare (1751). See Fischer, Algérieznes Génerzen-Lexikon, s. v.; Nouv. Bibl. Germ. xviii; Mémoires de l'Académie de Berlin, 1753. (B. P.)

**Beaufortville, Jean Louis Dubuisson de, bishop of Alais, was born at Beaufortville in 1708. In 1755 he was sent to the assembly of the clergy, where he ranged himself on the side of moderation. The mandate which he published in 1761 against the Recueil des Assertions gained for him a number of enemies, especially on the part of his colleagues. Nevertheless he enjoyed great consideration, more especially on the part of the Protestants than among the Catholics of Alais. He was a learned preacher, full of religious fervor, devoted to his duty, and charitable towards the poor. Some of his writings created a public sensation; among others one entitled, Sur la Mort de Louis XV et sur le Sacre de Louis XVI. He had prepared a work against the report of M. de Brienne, at the assembly of the clergy of 1765; but was prevented from presenting it by his death, which occurred March 25, 1775. He was in correspondence with Clement XIV concerning means for terminating the divisions which were disturbing the Church of France. See Hoefer, Nouv. Biog. Générale, s. v.

**Beauvais, Councils of (Concilia Bellovacensis). Of these there were several. I. Held in April, 845. Ten bishops were present. Hinennar was elected to the archbishopric of Rheims, which had been vacant ten years. A sort of agreement (consisting of eight articles) was drawn up between Hincmar and Charles, the king, which the latter promised to observe religiously. See Labbe, Concil. vii, 1811.

II. Held Dec. 6, 1114, by Conon, legate and cardinal, assisted by the bishops of three provinces. Here sentence of excommunication was passed upon the emperor, Henry V, and Thomas Seigneur de Marl, accused of cruelty and robbery. Several decrees made by the later popes, for the preservation of Church property, and other articles, to maintain discipline, called furo, the circumstances of the times, were renewed; also the case of certain heretics was discussed, whom the populace had burned at Soissons, without waiting for the sentence of the ecclesiastical court, fearing that it would be too lenient. The case of Godfrey, who had left his bishopric of Amiens, and retired to the monastery of Chartres, for a sentence of excommunication at a future council. See Labbe, Concil. x, 797.

III. Held in October, 1120, by the legate Conon and the bishops of three provinces. At this council, the canonization of Arslough, bishop of Soissons, took
place. The then bishop of Soissons, holding in his hand the book containing the life of Arnulphus, certified to the truth of its contents. The day was then settled, with the abbot of Oudenburg, on which the body of Arnulphus should be raised from the ground; and this was accordingly done May 1 of the following year. See Labbe, Concil. x, 882.


Beauvais, Jean Baptist Charles Marie de, bishop of Senec, was born in Cherbourg in 1731. He completed his studies at the College of Harcourt, under Lebeau, successor of Rollin. The noble appearance of his physiognomy was in harmony with that of Hesdéon. His eloquence in the character of the devo- lution, and his entire devotion to the ecclesiastical calling. He acquired a reputation and became preacher at the court. He resigned his bishopric in 1788, and the viscount of Paris appointed him, in 1789, deputy to the States-General. He died April 4, 1790. An edition of his *Sermons, Pédagogiques, et Moraux* was published in Paris, 1807. See Hoefer, Nouv. Bioi. Générale, s. v.; Winer, Handbuch der theol. Lit. ii, 115; Lichtenberger, *Encyclopédie des Sciences Religieuses*, s. v.

Beauvais, Nicholas Dauphin de, a Parisian engraver, was born about 1657, and studied under John Audran. He engraved part of the dome of St. Paul’s, after Sir James Thornhill. Some of his plates are: *The Virgin with the Infant Jesus upon a Pedestal, with Saints below; Mary Magdalene in the Desert; Tha- dier; The Descent of the Holy Ghost.*

Beauvau, René François de, a French prelate, was born in 1664, at the Château du Rivau. After having completed his studies, and received the cap of doctor in the Sorbonne in 1694, he was appointed canon and grand-vicar of the Church of Chartres, and his uncle was bishop. Six years later he was himself made bishop of Bayonne. Here, by his abilities, his zeal, his gentleness and charity, he won the affection and esteem of all in his diocese. He was convinced of their faithfulness by a circumstance which tested the sincerity of their profession. He had, since his appointment, been the bishopric of Tournay, which spread consternation throughout Bayonne, as the people were so reluctant to part with him. But all effort to retain him was in vain, for Louis would not change his plans, declaring it to be necessary that Tournay should have such a man as this one. Tournay was besieged and taken by prince Eugene, and M. de Beauvau rendered excellent service to the inhabitants. He afterwards retired to Paris, where Louis XIV, in recognition of his valuable services, defrayed his expenses with silver from the royal treasury. Tournay having been given to the emperor, M. de Beauvau resigned his bishopric, and became in 1713 archbishop of Toulouse, and in 1719 of Narbonne. He also had charge of the political government. As president of the states of Languedoc for twenty years, he there exhibited the same virtues as upon the different episcopal sees which he occupied. It is to his patriot-mind that we are indebted for the Histoire du Eien du Roi by the Histoire de St. Maur; also the Description Géographique, and the Histoire Naturelle, of the same province, by the Society of Montpellier. He died Aug. 4, 1739. See Hoefer, Nouv. Bioi. Générale, s. v.

Beauvilliers, Marie de, abbess of Montmartre, daughter of the count of Saint Aignan, a gentleman at-}

Becan is the name of some saints.

1. The son of Cula, and contemporary of St. Columba, lived at Imleach-Fiaích, now Inchlagh, County Meath, in Ireland. He was made a deacon in the church, and among him the twelve apostles of Munster, and is commemorated April 5.

2. Of Cluain-aird-Mlochog, commemorated May 36. He was brother of St. Cronbach, in whose lifetime he was
astery is called Killbreacan (or Cluainiard-Moiboc) in Munster. O'Clergy puts the site of this church in Muscraige Breaoghain, and attaches him also to Tigh Chonaill, in Uis-Briuin Cualann; adding, from the Life of St. Aiden, that he himself built a church at Cluainiard-Moiboc and left it in it with the place of the holy Church, as in every church he helped. Here St. Bécan continued till his death, A.D. 689 (or 690). In the Annals of Ireland he is known by the diminutives Dubec and Dubecuc. See Lanigan, Eccles. Hist. Irel. ii, 21, 129; O'Donovan, Four Masters.

Becer (or Bec), named Bucer (or Bucen) commemorated March 17, was the son of Ern, and a near relative of St. Columba, and of the early abbots of Hy. Leaving Ireland, he went first to Iona, and then into a solitary place. There he lived for several years, while his uncle, Segenius, was abbot of the island. He died March 17, 677.

Becnac, Martin, a noted French Jesuit, who flourished in 1550-1582, was for a long time professor of philosophy and theology in the colleges of his order. He was a favorite with the emperor Mathias, who retained him at Vienna, and with his son Ferdinand II, who made him his confessor. This position and his writings give us an insight into the zeal with which he supported that policy of which the Thirty Years' War was the final result. On sundry occasions he wrote against kings James I, and he even went so far, especially in his Controversia Apulicana de Potestate Regis et Pontificis (Mayence, 1612), as to define the legitimate authority of the Church. The Roman see found it wise to condemn the work. His Opuscula Theologica (Mornun, 1610-1621, 5 parts in 4 vols.) contain the following treatises:


Becan, Wilhelm, a Flemish theologian and poet, was born at Ypres in 1608. He was a Jesuit, and distinguished himself by his eloquence and poetry. He died at Louvain, Dec. 12, 1683. He wrote, Introitus Triumphis Ferdinanda Austriac in Flandria Metropolitam Pandanum (Antwerp, 1636); with engravings from the designs of Rubens, Regiones et Regiones; published with the works of P. Hochius. See Hoefler, Nouv. Biog. Générale, s. v.

Becandella, Mary, a French martyr, was burned at Fontaine, France, in 1534, for finding fault with a sermon which a friar preached. See Fox, Acts and Monu ments, iv, 897.

Becart (or Becardus), Jean, a Flemish theologian, of the order of the Premonstrants, who died in 1655, wrote, S. Thomæ Cantuariensis et Hierici II. Monachii de Libertate Ecclesiastica (Cologne, 1624), under the name of Richard Brunnaus, and is also the author of Annales Premonstratenses. See Sweerti Athene Belgica; Jücher, Allgemeines Gelehrten-Lezikon, s. v.; Hoefler, Nouv. Biog. Générale, s. v. (B. F.)

Bec (or Bog), an Irish saint whose day is Oct. 12, was the son of Dó, and seems to have been attached to the court of Diarmaid of Tara, about A.D. 500, when his prophecies appear to have had a wide reference and acceptance. O'Donovan (Four Masters, i, 197) places his death at A.D. 557. Colgan (Aeta SS. 713, c. 4, § 9) gives his genealogy from Colla-da-chrioch; but the ancient sources represent him as eighth from Niall of the Nine Hostages.

Beccafumi, Domenico (called Meccavio), an eminent Italian painter, sculptor, and engraver, was born at Siena in 1484. He visited Rome and studied the works of Michael Angelo and Raphael. He painted several pictures for the churches and cathedrals of Siena. He was living, according to Lanzi, in the year 1651. The following are some of his principal prints: The Nativity; St. Peter holding a Book and the Keys; St. Jerome kneeling before a Crucifix.

Becancöuld, Council of (Concilio Beccançöulensis), is the name of two provincial synods.

I. Held in 692, by Whittred, King of Kent, at Becancöuld, in the Isle of Bathechild, near Sittingbourne. Beside the king, there were present Briedwald, archbishop of Canterbury, Tobias of Rochester, and several abbots, abbesse, and wise men. The chief object of the council appears to have been to consult about the repairing of the churches in Kent, injured in the wars with the West Saxons. King Whittred then, with his own mouth, renewed and confirmed the liberties and privileges and possessions of the Church in his kingdom; forbidding all future kings, and all aldermen and laymen forever, all dominion over the churches, and all things belonging to them. He further directed that, upon the death of any bishop, abbot, or abbess, the event should be immediately made known to the archbishop, and a worthy successor be chosen with his consent. See Johnson, Eccles. Canon.; Labbe, Concil. v, 1356.

II. Held about 796, by Athelward, archbishop of Canterbury, in which the privileges granted to the churches by Weland and others were solemnly confirmed. This deed of confirmation is signed by the archbishop, twelve bishops, and twenty-three abbots. See Johnson, Eccles. Canon.; Labbe, Concil. vii, 1148; Wilkin, Concil. i, 162.

Beccaria (or Beccarissi), Anthony de', a Dominican of Ferrara, who died in 1548 as bishop of Sosdi, in Dalmatia, is the author of Glossematica super Psalmodiam Secundam 4, Sensum: Exposito Job: — Homiliae 50 super Epistolam Canonicam Petri, etc. See Échéard, De Scripturis Ordinis Dominicano-horum; Jücher, Allgemeines Gelehrten-Lezikon, s. v. (B. P.)


Becci, Giovanni Battista, an Italian theologian, a native of Castiglione, entered the Benedictine order at Monte Cassino, and became abbot of Arezzo; this office he held at the time of his death, which occurred in 1668. See Hoefler, Nouv. Biog. Générale, s. v. He wrote, Joc Corruetis Elagius Illustrum Anachoretarum (Rome, 1662)—Vita Antonii Anagnomate Explorata ad Varias Tezenda Encomia (Padua, 1668). See Hoef ler, Nouv. Biog. Générale, s. v.

Becrespin, Jean du, a French theologian and
miscellaneous writer, nephew of Philip of Bec, was born about 1540. On his return to France from a journey in the East, he took part in the civil wars which were so numerous at this epoch, and was wounded in 1577 under the walls of Issoire. Authorized by the king to withdraw from the service, he was provided for at the abbey of Mortimer; became bishop of St. Malo in 1599, and counsellor of the crown. He died Jan. 12, 1610, leaving Paraphrase de l'Esqueue:—Sermon, upon the Latin Pray for the Captives (Venice, 1589). See Hoefer, Nouv. Biog. Générale, s. v.

Becerra, Dominico, a Spanish preacher of the 16th century, was a native of Seville. He was made prisoner by the Moors of Algiers, and conducted to Rome. He published 12 Tratados de Controversias (Venice, 1580). See Hoefer, Nouv. Biog. Générale, s. v.

Becerra, Fernando, a Spanish hagiographer who lived at the commencement of the 17th century, wrote, La Vida e Morte de los SS. Martyres Fr. Ferando, etc. (Cadiz, 1617):—Relación del Martyrio del P. Fr.-P. de Zutígá, en los regnos del Zapan, 1622, which is found in manuscript in several libraries of Spain. See Hoefer, Nouv. Biog. Générale, s. v.

Becerra, Gasparo, a Spanish painter, sculptor, and architect, was born at Bajalsa, Andalusia, about 1529. He studied at Rome under Michael Angelo. He carved in wood images of Christ, of the Virgin, and of saints, which were among the most beautiful ornaments of the Spanish churches. He was one of the first to conceive the idea of painting statues. His chief work is the statue of the Virgin, made by order of queen Isabella of Valois, which is admired at Madrid. He left some remarkable fresco paintings. He died at Madrid in 1570. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

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

Becerril, Francisco, brother of Alonzo, who died in 1573, and Cristobal, his son, who died in 1584, were also sculptors, and their names are mentioned in the works for the Church of St. John at Alcarnon which were very highly esteemed. See Hoefer, Nouv. Biog. Générale, s. v.

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

Bechada, Grégoire, a Limouin poet, composed in verse a recital of the Conquête de Jerusalem at the commencement of the 12th century. In 1577, one of the most noteworthy of the French literature of this epoch, has not come down to us. The author worked on it for twelve years. Geoffroy, abbot or prior of Vigeois, a contemporary author, mentions it, with some details, in his History. See Hoefer, Nouv. Biog. Générale, s. v.

Becher, Carl Anton Eduard, a Protestant theologian of Germany, was born at Hildburghausen, May 6, 1741, and died as pastor at Oldisheim, in Thuringia, July 30, 1802. He wrote, Abhandlung vom Sabbath der Juden und der Christen, and was wounded in 1777 under the walls of Issoire. Authorized by the king to withdraw from the service, he was provided for at the abbey of Mortimer; became bishop of St. Malo in 1599, and counsellor of the crown. He died Jan. 12, 1610, leaving Paraphrase de l'Esqueue:—Sermon, upon the Latin Pray for the Captives (Venice, 1589). See Hoefer, Nouv. Biog. Générale, s. v.

Becchman, Friedrich, a Lutheran theologian of Germany, was born July 26, 1628, at Elleben, in Thuringia. He studied at Jena, where he became professor of philosophy in 1568. In 1668 he was appointed professor of theology, taking at the same time his degree as doctor of divinity. He died March 9, 1703. He is the author of, Annotationes Ueberiores in Compendium Thol. L. Hutteri (Leipsic, 1636):—Theologia Polonica (Jena, 1700):—Disquisitiones de Oraculis Novi Testamenti (Leipsic, 1639):—Theologia Conscientia, sine Tractus de Casibus Conscientiae (ibidem, 1620, 1703, 1713). See Winer, Handbuch der theol. Lit., i, 296, 342, 417, 499; Jücher, Allgemeine Gelehrten-Lexicon, s. v.; Pipping, Memoriae Theologorum; Zeuner, Vita Professorum Jenaensium. (B. P.)


Bechtel, John, a German Reformed minister, was born Oct. 3, 1690, at Bergstrasse, in the Palatinate. He emigrated to Pennsylvania in 1725, and began to preach at Germantown in 1728 without ordination. He was, however, ordained in 1742 by Rev. David Nitschmann, a bishop in the Moravian Church, as a minister in the German Reformed Church of that place. Two years later he was dismissed for holding different doctrinal views. He died April 10, 1777. See Harbaugh, Fathers of the Germ. Ref. Church, i, 312.

Becius, Jan, a Dutch Protestant theologian, was born in Holland in 1622. He was minister at Middleburg, and one of the defenders of Socinianism. He died near the close of the 17th century, leaving, Apologia Modesta et Christiana (1668):—Probatio Spiritus Autoris Arii Redirici (1687):—Institutio Christiana (Amst. 1678). See Hoefer, Nouv. Biog. Générale, s. v.

Beck, Cave, an English theologian who lived in the middle of the 17th century, wrote The Universal Character, or the Necessity of a View executed in 1663, and another An Other's Conceptions, Reading out of One Common Writing their Own Tongues (1657). See Hoefer, Nouv. Biog. Générale, s. v.

Beck, Christian Daniel, a Protestant theologian of Germany, was born at Leipsic, Jan. 22, 1757. In 1782 he was appointed professor of philosophy, and in 1785 of Latin and Greek literature, at Leipsic, where he died, Dec. 13, 1802. He was a very learned man, a priest, and a friend of G. E. G. Herder, and wrote Grammatum Hermeneuticorum Librorum Novi Federici (Leipsic, 1808):—Commentarii Histor. Decretor. Relig. Christ. et Formulae Lutheranae (ibid. 1801):—Consilia Formulae Compositae, Recitato, Tradito, Editore, Defenitore, et Prudentissima et Subterravm Explicatique (ibid. 1806):—Commentationes Criticas Quinque de Grammaticis in Veterum Libris (ibid. 1832). See Winer, Handbuch der theol. Lit. i, 107, 392, 865; Zuchold, Bibl. Theol. i, 86. (B. P.)

Beck, Jacob Christoph, a Swiss doctor and theologian, was born at Basle, March 1, 1714. In 1737 he was appointed professor of history in his native place, in 1744 professor of theology, and in 1746 professor of Old-Test. exegesis. He died in 1785. He wrote, Disputatio de Dilectio Novochaco Universali (Basle, 1738); — Synopsia Institutionum Universalia Theologiae Naturalis et Reaelata, Dogmatica, Polemica, et Praxis, (ibid. 1750); — Bibliotheca Wurcburscher oder Conciliorum (ibid. 1750, and often, 2 vols.); — De Partibus Ordinis Quaestum ante Dilectum Novochacum Homine Incoluisse Viventur (ibid. 1739); — Epitome Hist. Eccl. Vet. Testamenti (ibid. 1770); — Disputatio de Codicibus Manuscriptis Graecis (ibid. 1774); — De Editionibus Principibus Novi Testamenti Gracii (ibid. 1775); — Bigia Editionum Novi Testamenti Symposium (ibid. 1781); — Historia, Biblioth. theol. l. i. 175; Fürst, Bibl. Jud. i. 95; Jöcher, Allgemeines Gelehrten-Lezikon, s. v.; Lichtenberger, Encyclopaedie des Sciences Religieuses, s. v.; Steinheil, Biblioth. Handb. No. 184, p. 19; Hoefer, Nouv. Biogr. Generale, s. v. (B. P.)

Beck, Johann Tobias, one of the most prominent Protestant theologians of the 19th century, was born Feb. 28, 1814, at Balingen, in Württemberg. He studied at Tübingen; was in 1827 pastor at Waldthaun, and in 1829 teacher and preacher in Mergentheim. In 1836 he accepted a call as professor of theology at Basle, and remained there till 1845. In that year he accepted a call to Tübingen, where he remained until his death, Dec. 28, 1878. The great influence which he had exercised at Basle caused him to be honored by the Basle faculty with the doctorate of divinity when he left there for Tübingen. Greater yet was his influence in the latter place, where he was the complete antipode of Bauer, the father of the hypercritical "Tübingen school." He was most popular as a professor. All modern novelties he treated with the silence of utter contempt, professing to know nothing but the Bible as the book of life. His writings are very numerous. Thus he wrote, Versuch einer punitivisch-hermeneutischen Entwickelung des neuesten Kirchbuchs im Briefe an die Römer (Mergentheim, 1833); — Christliche Reden (Stuttgart, 1834-60, 6 vols.); — Einleitung in das System christlicher Lehre (ibid. 1838, 1870); — Liesunden der christl. Glaubenslehre (ibid. 1869); — Gedanken aus und nach der Schrif (Tübingen, 1868); — Über die wissenschaftliche Behandlung der christl. Lehre (ibid. 1865); — Übers der biblischen Seelenlehre (Stuttgart, 1871); — Eng. transl. Oubles (6th ed. London, 1871); — Erklärung der zwei Briefe Pauli an Timotheus (edited by Julius Lindemann, Gütersloh, 1879), etc. See Zschold, Bibl. theol. i. 87 sq.; Worte der Erinnerung an Dr. Johann Tobias Beck (Tübingen, 1879). (B. F.)

Beck, John (1), D.D., a German Reformed minister, was born in the borough of York, Pa., April 10, 1830. He graduated at Marshall College in 1848, and pursued the regular course of study at Mercersburg Theological Seminary until 1850, when he was licensed to preach. He first served the Funkstown charge, Md. In 1854 he accepted a call to the Third-street Reformed Church in Easton, Pa., where he continued to labor earnestly and efficiently until his death, April 15, 1877. He stood high among the ministry of his denomination, having filled various positions of trust and responsibility, and being at the time of his death the president of the Mother Synod. He was an able, though not a great, preacher. He possessed a broad, catholic spirit, and a modest, retiring disposition. His well-stored mind, comprehensive, life, genuine piety of feeling, warmth of affection, and unceasing pastoral care, rendered him an efficient servant of his Master. See Harbaugh, Fathers of the Germ. Ref. Church, v. 278.

Beck, John (2), a Moravian missionary, was born at Creuzendorf, Upper Silesia, June 7, 1706. He was converted in 1731; was cast into a dungeon of the castle of Suppau in 1732, because of his refusal to recant the religious principles which he had imbibed; and shortly after escaping therefrom he made his way to Herrnhut, Upper Lusatia. Here he found a congregation of the United Brethren which, like itself, had formed a voluntary association; and his election proceeded as a missionary to Greenland, March 10, 1734, arriving on Aug. 19. He afterwards paid several visits to his native country, at the first of which he was ordained a deacon of the Brethren's Church. In 1759 he returned from his last European visit to his station at New Herrnhut, where he remained till 1761, when he removed to Lichtenfels, at which place he died, March 19, 1777. Mr. Beck was an humble, earnest Christian, thoroughly devoted to his work, and successful in the accomplishment of much good among those whom he served in the Gospel. See The (N. Y.) Christian Herald 1821, p. 695. (B. P.)

Beck, Matthias Friedrich, a Protestant theologian of Germany, was born at Kaufbeuren, May 23, 1749. He studied at Jena; was in 1769 deacon, and in 1769 pastor, of the Church of the Holy Ghost at Augsburg, where he died, Feb. 2, 1701. He is best known by his Targum seu Paraphrasis Chaldaica in 1 et 2 Librum Chronicorum cum Versione Latina et Notis (Augsburg, 1680-83); which A. B. Rahm used in his Targum zu Chronik (Thorn, 1866). See Winer, Handb. der theolog. Lit. i. 53; Fürst, Bibl. Jud. i. 95; Jöcher, Allgemeines Gelehrten-Lezikon, s. v. (B. P.)

Beck, Michael, a Protestant theologian and Hebraist of Germany, was born at Ulm, Jan. 14, 1653. After having studied at Jena, he devoted himself, under the direction of a rabbin who had become Christianized, to the study of the Oriental languages and of philosophy; and from 1674 he himself prepared lectures in philology, and, like most of the learned Germans, he travelled, resorting to Jena, then to Strasburg. On his return he was made professor of Hebrew. At the same time he undertook pastoral functions, which he performed under various titles at Munster and Erlangen. He died March 10, 1712. Some of his principal works are, Disputatio de Judaorum Phylacteribus (Jena, 1675, 1684); — Disputatio de Duplici Accautentie Decalogi; de Acceuntium Hebraorum Us Musico, in the Theosaurus Dissectionum Theologiae, vol. i. —De Firmamentis Hebr. published about 1707. See Hoefer, Nouv. Biogr. Generale, s. v. (B. P.)

Beck, Thomas J., a Baptist minister, was born in Buncombe County, N. C., Dec. 2, 1805; and was converted and united with the Rechoboth Church in Wilkes County, Ga., in 1833. His ordination in 1855 took place at New Providence Church in Warren County. The churches he served during a ministry of thirty-seven years were in Warren, McDuffie, and several other counties of Georgia. He had, at the time of his death, the pastoral oversight of four churches. He died in Warren County, Ga., Sept. 2, 1862. "He was very successful in winning souls to Jesus, and building up and strengthening the churches he served; and, according to his talents and education, few have done more for the denomination in Georgia than he." See Baptist Encyclopedia, p. 92. (J. C. S.)

Becker, Carl, a Protestant theologian of Germany, was born Feb. 6, 1803, at Gusten, in Anhalt-Cöthen. He received his early education at the gymnasium at Bernburg, and in 1823 he entered the missionary institution of the American Mission Society at Berlin. He thereafter studied at Halle and Berlin, and for some years labored among the Jews in connection with the London Society for Promoting Christianity among the Jews. In 1844 he accepted a call to the pastorate at Pinne, in the duchy of Posen; and in 1849 he accepted a call to Königsberg, in the Neumark. He devoted the latter part of his life entirely to the mission among the Jews, and died Jan. 23, 1874, at Ludwigsalut. He followed out the maxim of the great apostle, and became a Jew unto the Jews. His writings are given by Zuchold, Bibl. theol. i. 88. (B. P.)
Beckwith, John Hubbard, A.M., a Congregational minister, was born at Aeworth, N. H., Jan. 16, 1811. He was ordained at Middlesex, Vt., 1843, and dismissed to Northampton in 1845. He died at Northampton in 1848. He was married at Middletown in June, 1849, where he remained until Oct. 16, 1855. He then became acting pastor successively at the following places, viz.: at Irasburg, from December, 1855, to December, 1858; at Barton, from 1858 to 1859; at Bristol, from 1859 to 1859; at Raymondsville and Norfuk, from 1859 to 1862; and at St. Chaplain, in Adirondack Park, of the Second United States Colored Infantry; at Evans’s Mills, N. Y., from 1865 to 1867; at Washington, D. C., from 1868 to 1871; then, again, acting pastor at Parishesville, N. Y., until 1871; at Massena, from 1871 to 1876; at Mannaunville, from August, 1876, to October, 1876; and at Chateaugay, N. Y., Nov. 2, 1877. He published in Memoriam not Hiftsians (1838, small 16mo; republished in 1876). (W. F. S.)

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

Beckwith, William W., a Presbyterian minister, was born at Watertown, N. Y., Aug. 13, 1830. He graduated from the Union Theological Seminary, New York city, in 1868; and died at Utica, N. Y., Oct. 13, 1876, being at the time a member of the Saganaw Presbytery. See Gen. Cataul of Union Theol. Sem., 1876, p. 192; Minutes of General Presby Assembly, 1877.


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

Bedia, See Beatus; Bede; Blesin.

Beda, Natalis (or Nokl), a French theologian, was a native of Picardy, being born in the diocese of Avranches near the close of the 15th century. He was principal of the College of Montaigu, at Paris, in 1502; and syndic of the faculty of theology about 1530. He was opposed to all and every kind of reform. In 1521 he obtained from the Sorbonne a condemnation of the writings of J. F. Stapelensis. He chiefly distinguished himself by his opposition to the wish of the king, Francis I, to obtain the sanction of the Sorbonne to the divorce of Henry VIII of England. So far did Beda carry matters, that he was arrested in 1536, condemned to make the amende honorable in the Church of Notre-Dame, and was sent prisoner to Mont Saint-Michel, where he died in the following year. He wrote against Erasmus, who answered in a rejoinder, entitled Supportiones Errorum in Censurae Natalis Bede; and in which he accused Bede of 181 lies, 310 calumnies, and 47 blasphemies. Beda also wrote, De Unico Magno dulce (Paris, 1519), —Dolia Apologia pro Fidelibus et Nepotibus Ammonis (1529); —Contra Gratam in Evangelio Lib. ii (ibid. 1529); —In Erasmi Paraphrases (ibid.): — Apologia adversus Clandestinos Lutheranos (ibid. 1529). See Jäger, Allgemeines Gelehrten-Leziskon, s. v.; Lichtenberger, Encyclopädie der Sciences Religieuses, s. v.; Biogr. Universelle, s. v. (B. F.)

Bedawi (plur. Bedaenin, French Bedainin) is the Arabic term for a dyer, who is engaged in the textile industry, in distinction from the fellahin, or fixed cultivators of the soil. See ARABIA.

Beddome, Benjamin, an English Baptist minister, was born Jan. 23, 1771. His father being also a Baptist minister, he was baptized in London in 1788, and in 1746 became pastor of a Church in Bourton-on-the-Water. Some time after, when he had a small congregation, he removed into the West, and was one of the first converts who heard the gospel in the South of England. He died at Evesham, October 24, 1818, aged 47. His son, Mr. W. Beddome, a lawyer in London, has his recovery from which he wrote a hymn found in some collections, commencing, "If I must die, oh, let me die / Trusting in Jesus' blood!"

His ability as a preacher attracted the attention of the Church in London with which, on his conversion, he had connected himself, and they vainly endeavored to obtain him as a minister, as a successor to Mr. Beddome, who had died. Mr. Beddome remained in his pastorate at Burton till his death, Sept. 5, 1795. A volume of his hymns was published in 1818, with a preface by Robert Hall, who says, "The man of taste will be gratified with the beautiful and original thoughts which many of them display, and the reverence with which the Christian will often perceive the most sweet movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart." See Belcher, Historical Sketches of Hymns, p. 88-87. (J. C. S.)

Bede (a prayer). Bede-roll was a catalogue or list of the departed, who were prayed for every Sunday from the pulpit. Bedemon (or peculiar) is a prayer-man, one who says prayer for a patron or founder, hence an almsman. In all the cathedrals of the New Foundation, there are several bedesmen on the Foundation, who wear the Tudor rose on their breast, and serve as bell-ringers and assistant-vergers. Beads of jet were regarded as having virtue to help, beads of mystyll were said to restrict conceit and nrar, beads of alabaster and times of stone, and, in England, often called a pair of paternosters, or, by the common folk, peculiar, or Ave-beads. A belt of paternosters is ordered to be said at the death of a bishop in the English Council of Caerlewythe, of the 9th century. Abbot Paul, who inhabited the deserts of Egypt, according to St. Jerome, recited the same prayer three hundred times a day, and counted them by means of an equal number of little stones, like the cubes used in mosaic work, which he kept in a fold of his robe, and cast away one by one. In a painting of the 11th century, representing the burial of St. Ephraem, the monks carry chaplets in their hands, or suspended at their girdles. Alan, archbishop of Meath, in the 16th century, says that such crowns lasted in England from the time of the Bede until the 7th century, and were hung upon church-walls for public use. The famous lady Godiva, of Coventry, according to William of Malmesbury, possessed a threaded chain of jewels, used by her at prayer-time, as a necklace to St. Mary's image. A similar chaplet is mentioned in the Life of St. Gertrude, in the 7th century. Most probably Peter the Hermit, about 1090, introduced the fashion with the Hours of our Lady among the Crusaders, having seen the beads of the Mohammedans. The Indians use beads, and the Jews have a chaplet called Meuk Berakoth. The ascription of the chaplet to Venerable Bede is no doubt due to the similarity of name; but St. Dominic, in 1290, may be regarded as the author of the permanent use of the beads. The Rosary is a modern name.
The Lady Psalter consisted of fifteen Paternosters, and a hundred and fifty Ave; the latter representing the Psalms of David, in place of which they were recited. The name of bede was transferred to the knobs on the prayer-belts, and when pilgrims from the East introduced chaplets and seeds of stone, the beads strung upon a string, which were used in place of a girdle, studded with bosses or notched on the part which trailed upon the ground. "Hail Mary" was unknown till 1229 or 1235, and then was used simply in the Anglican Salutation (Luke i, 38-42). Urban IV, in 1261-64, added the last of the works to "Jesus Christ," but the prayer or invocation is barely three hundred years old. See Beads.

Bede. Beside Bede the Venerable and Bede рожд (q. v.), there were three others. (1) A name occurring in the pedigree of the kings of Lindisfar, as father to Bishop. See Benedictus Bisop. (2) Beda Major, a priest mentioned by Bede himself as present with St. Cuthbert at his death. His epitaph, written by his pupil Suing, is given by Mabillon, Annales ed. nov. p. 381. He fixes the date at A.D. 681, Feb. 9; but as Cuthbert died soon after this, in 687, the epitaph must belong to another Bede. (3) A monk contemporary with Charles the Great. Mabillon (Itatitulium, p. 144), gives an epitaph of a certain Juves Romanus as buried formerly in the Church of St. Peter at Rome; and Ware refers to Raphael of Volaterra for the story that his tomb was at Genoa. A Life of Beda junior, who died at Genoa about 833, is given in the Acta SS. Boll. April, i, 687-673.

Bede, the Venerable, Hymna of. At the end of his Ecclesiastical History of the English Nation, Bede gave a list of his numerous writings up to the year 731. In the list we find Liber Hymnorum Diversa Metra sive Rhymo, and Liber Epigrammatis Heroico Metra sive Elepticus. But both are lost, hence it is difficult to decide which of the eleven hymns generally ascribed to Bede really belong to him. The longest of his hymns, says the author of Christian Life in Song, p. 140 sq., "is a comparison of the six days of creation with six ages of the world; the sixth day, in which Adam was created, corresponding to the sixth age, in which he by whom man was created himself became man—when, as Eve was formed out of the side of the sleeping Adam, the bride of Christ also was raised to life through him who slept in death upon the cross. The seventh age was, Bede believed, to be the age of quietness, when Christ shall command the Sabbath, and keep it with his own; and the eighth age is to be sublime above all the ages, when the dead of the earth shall arise and the just shall see forever the face of Christ, and be like the angels on the heavenly heights." The best-known of his hymns are:

- "Hymnum canumus gloriam, Hymni novi nunc personent, Qui tenebras nouo cum transtulit, Ad patrias escuditi thronum;"

or in Mrs. Charles's translation:

- "A hymn of glory let us sing; New hymns throughout the world shall ring; By a new route never trod, Christ muniteth to the throne of God."

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

- "Hymnum canentes martyrum Dilamus innocucent, Quae terræ fluentes perdidit, Gaudens sed aethra sanculit. Vultum patria ter secuica, Hoc terrae tur angusti, Rimaque laudant Gratiam Hymnum canentes martyrum;"

or in Dr. Neale's translation:

- "The hymn for conquering martyrs raise: The victor Innocents we praise; Whom in their woe earth cast away, But heaven with joy received to-day."
tled to the Troy Conference in 1848. His ministry of thirty-three years was within the bounds of the Troy Conference, and included seventeen different appointments. On Jan. 23, 1891, he was stricken down with paralytic apoplexy and remained incapable of conscious until his death, four days later. He was unselish, possessing a rich Christian experience, diligent in his labors, and many were converted under his ministry. See Minutes of Annual Conferences, 1881, p. 93.

Bederan, (1) a hospital; (2) an ancient name for the dwelling-house or room of the chancel in a religious community; (3) a residence for bedmen.

Bederic, Henriq, (surnamed Burj, from his birthplace, Burj, in Surrey), an English writer and theologian, was an Augustinian monk, and lived about 1380. He gave himself to preaching, and also wrote several works, among which are Questions Theologicae:—Commentarius in Magistram Sententiarum:—Sermones per Annurn de B. Virginie. See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bederin, Beddesman. See Bedriis.

Bedeford, Hilkiah, an English clergyman, was born in London, in 1563. He educated at Marlborough College, at Cambridge, and at St. John's College, Cambridge, of which he became a fellow. For refusing to take the oaths at the Revolution he was ejected from his prebend in Lincolnshire, and he afterwards kept a boarding-house for the Westminster scholars. In 1714 he was fined one hundred marks and imprisoned three years for writing, printing, and publishing The Hereditary Right of the Crown of England Asserted (1718, fol.); the real author of which was George Harbin, another nonjuring clergyman. Bedeford translated An Answer to Fontenelle's History of Oracles, and The Life of Dr. Barrow; and published A Vindication of the Church of England (1710), and some other works. He died Nov. 26, 1724. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bedeord, John, a distinguished English Wesleyan minister, was born at Rothwell, Wakefield, July 27, 1810. He was received into the ministry in 1831; was appointed assistant secretary to the General Chapel Committee in 1835; succeeded Wm. Kelk as general secretary in 1860; retired from office 1873; was appointed secretary to the Board of Trustees for Chapel Purposes in that year; was elected president of the Conference in 1867; and died at Charleston-cum-Hardy, near Manchester, Nov. 20, 1879. Mr. Bedeord's diligence and punctuality were unflagging. His energy was felt in all the duties of his official life. He was a steady debater, sometimes appearing hard and exacting. For many years he was writer of the official Conference letters, and one of the assistant secretaries of the Conference. He published Letters on Doctrines and Systems of the Wesleyan Methodists (Bolton, 1845), against the reform movement in that connection; and Funeral Sermons for the Duke of Wellington (Stockport, 1852) and Rev. Dr. Newton (ibid. 1854). See Minutes of the British Conference, 1840, p. 17.

Bee, Edward, a distinguished English clergyman, son of Hilkiah Bedeord, was educated at Westminster School and St. John's College, Cambridge, where he was junior wrangler, Dec. 9, 1790. Being a nonjuror, he never took a degree in the church but gained an entrance into orders in his own party, officiated among them in Derbyshire, fixing his residence at Compton, near Ashbourne. He died at Compton in Feb. 1778. He edited Simeon of Durham's De Exordio atque Procuras Durhamensis Ecclesia (printed by subscription, 1782). He also published a Historical Register (2d ed. 1826). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Beebe, William, an English Congregational minister, was born at Norwich, Dec. 16, 1790. He was converted about the age of twenty; received his aca-
BEEBE, Edmund Murphy, a Methodist Episcopal minister, was born at Springfield, Mass., April 24, 1805. He was converted at the age of eighteen; in 1829 he entered the New England Conference, and in it did valiant service until his death, March 19, 1845. Mr. Beebe passed his declining years in a pleasant home. See Minutes of Annual Conference, 1846, p. 616.

Beebe, Warner, a Free-will Baptist minister, was born at Solon, Cortland Co., N. Y., about 1810. His father removed to Canandaigua, N. Y., in 1812, and to Liverpool, Medina Co., O., in 1823. The son was converted in 1825, licensed to preach by the Stroupsville Quarterly Meeting in March, 1830, and ordained Dec. 11, 1833. He died at Liverpool, Oct. 6, 1854. Mr. Beebe is said to have been a man of much decision of character, diligent, faithful, and prompt in the discharge of his duties. During the twenty years he labored in the ministry, he sacrificed much and suffered many privations. See Free-will Baptist Register, 1856, p. 67. (J. C. S.)

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

Beecer, Elijah Parkes, a Methodist Episcopal minister, was born at Bensselsaule, N. Y., Dec. 7, 1810. He experienced conversion when about twenty-five, and in 1840 entered the Oneida Conference. After fifty years of laborious service, he was transferred (1855) to the Wisconsin Conference. In 1865 he was appointed agent of the American Bible Society, which office he held with credit four years, and then retired from all stated service, but held himself ready for voluntary work whenever health and opportunity afforded a chance, until his decease, Nov. 3, 1867. Mr. Beecher was very earnest and enthusiastic, never allowing a winter to pass without gathering in many from the ranks of sin, through extra revival services. See Minutes of Annual Conference, 1878, p. 67.

Beecher, John Sydney, a Baptist minister, was born at Hinesburg, Vt., in 1820. Having completed his literary and theological education, he received an appointment as missionary to Borneo. In 1856 he commenced his labors in Arracan, where he remained for ten years. He then dissolved his connection with the Missionary Union. He subsequently came under the auspices of the Free Mission Society, and occupied himself in the work of preparing young men for the Christian ministry. On account of failing health, he left the field of his labor with the intention of returning to the United States, but died in England, Oct. 22, 1866. See Appleton's Annual Cyclop. vi, 579. (J. C. S.)

Beeck, Jan (1), a Flemish painter, was born at Loos, and was a monk of the Convent of St. Lawrence, near Liége, of which he became the abbot in 1555. He died in 1516. He painted most of the pictures in the church of his convent, and is considered, after the brothers Van Eyck, to be the most eminent among the ancient painters of Liége.

Becke (or Beius), Jan (2), a Dutch Protestant theologian, lived in the middle of the 17th century. Among other works, he wrote Verantwoordd pro de verenigte Watergeest (Amsterdam, 1689). See Hoofcr Nieuw. Bibl. Générale, s. v. 

Beck, Johann Martin, a Protestant theologian, of Germany, was born at Lübeck, Dec. 2, 1665. He studied at Wittenberg and Jena; and in 1668 was called as pastor to Kurslack, near Lübeck, where he died, Sept. 7, 1727. He wrote, Disputatio de Plagio Divinae Pra-
for a trifle, not considering it of any great value. Since then many antiquarians, to whom impressions were sent, have pronounced the device an image of Beezel-bub, the great Fly-god, and the only one ever discovered. He is of the Osiris type, with short beard and four wings. In his hands he holds two apes or monkeys, denoting, perhaps, his office as 'prince of devils' (De Haas, Travels in Bible Lands, p. 424).

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

Beers, Bernard, a Jewish writer, was born at Amsdorf, Saxony, Jan. 20, 1801. Being the son of a wealthy family, he received an excellent education in the Bible and the Talmud, as well as in modern languages. In Mendelssohn's writings he found a great delight; and he regarded him as his example in life. He especially labored in behalf of his co-religionists, whose cause he always tried to advance. He founded societies for the benefit of his brethren, and contributed many valuable works to Jewish literature. In 1834 he took the degree of doctor of philosophy, and he was the first who preached in German in his native country. He died July 1, 1861. He wrote, besides a number of valuable contributions to different periodicals, works upon moral religious discourses (Leipzig, 1833):—Philosophie und philosophische Schriftsteller der Juden (translated from the French of Munk, with additions and notes, ibid, 1842)—Das Leben Abrahams nach Auffassung der jüdischen Sage mit erläuternden Anmerkungen (ibid. 1852)—Das Buch der Jubiläen und sein Verhältniss zu den Môrachim (ibid. 1852—57) —Abel, in Die Orient. vol. iv.—Aaron, in Werther's Jahrbuch (Wien, 1855)—Leben Moses im Jahrhundert für Geschichte der Juden und des Judenthums (Leipsic, 1863, 3 vols.). See, Forst, Bibl. Jud., i, 96; Kayserling, Bibliothek der jüdischen Kanzelredner, ii, 99 sq.; Frankel, Dr. J. Beer, ein Zeit- und Lebensbild, in his Monatschrift, 1863, p. 41 sq., 81, 121, 171, 245, 285, 295, 325, 350, 405, 470; Wolf, D. J. Beer (Wien, 1853); Seizer, La Judéos (Berlin, 1857); Stillman, the preface to Beer's Leben Moses im Jahrhundert für Geschichte der Juden (Leipsic, 1863), p. 3—10; Zuchold, Bibl. Theol. i, 91. (B. P.)

Beer, Friedrich Wilhelm, a Hungarian Protestant theologian, was born at Presburg, Jan. 4, 1691, and died in 1756. His principal works are: Diss. de Pseudo-Theologia (Leipsic, 1718);—Schlagworte Epistolarum Paulinarum et Regni. N. Testamentum:—Trauctitum de Philosophia Præctica:—Linæus Physices. These last-mentioned works are in manuscript. See Hoefer, Nouv. Biog. Générale, s. v.

Beer, Johann, a German visionary, born at Schweidnitz, in Silesia, raised quite a tumult on account of the spirits he claimed to have seen upon the Riesengebirge. He painted these beings and published them in Loci theo- lischer undirdischer Güter (Leipsic, 1659). See Hoefer, Nouv. Biog. Générale, s. v.

Beer, Peter, a Jewish writer, was born Dec. 19, 1716, at Neuwitschau, and died Nov. 9, 1788, as teacher of the Jewish High-school at Prague. He wrote, Israelitische Geschichte von der Schöpfung bis nach dem Exil (Prague, 1796, and often):—Geschichte der Juden von ihrer Rückkehr aus der babylonischen Gefangenschaft bis nach Zerstörung des zweiten Tempels (Wien, 1808)—Das Judenthum oder Versuch einer Darstellung aller wesentlichen Glaubens, Sitzen- und Ceremonialehren heutiger Juden (Prague, 1809—10, 2 vols.)—Handbuch der mosaischen Religion (ibid. 1818):—Geschichte, Lehren

und Meinungen aller bestandenen und noch bestehenden religiösen Sektet der Juden und der Kabballa (Brünn, 1822—23, 2 pts.):—Leben und Wirken des Rabbis Moses bar Menasche (Prague, 1816). See Fürst, Bibl. Jud., i, 97; Wine, Geschicht der hebräischen Literatur, i, 51; Demberow, in Wissenschaftliche Zeitschrift für jüdische Theologie, i, 97—123, 210—224, 414—427. (B. P.)

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

Beers, Daniel, a Presbyterian minister, was born at Fairfield, Conn., Jan. 24, 1757. He received license to preach in 1812: was ordained pastor of a Church at Lexington, N. Y., in 1818; served the Church at Madison, N. J., for a few months in 1822; and died June 24, 1863. See Wilson, Presby., Hist. Abmes, i, 519; Tuttle, Hist. of the Presb. Church in Madison, N. J., p. 68; Akiman, Hist. Discourse Concerning the Presb. Church of Madison, N. J. (1876), p. 21.

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

Beers, Hawley Baxter, a Methodist Episcopal minister, was born at Cold Spring Harbor, L. I., April 23, 1810. He was powerfully converted in 1831, and in 1836 entered the itinerant ranks of the Indiana Conference. With a conference was served until 1857, when he was a member of the North Indiana Conference. In 1866 his failing health obliged him to take the supernumerary relation, which he sustained until his death, May 7, 1873. See Minutes of Annual Conferences, 1874, p. 92.

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

Beersheba. The last person who has carefully examined this locality is lient, Condor, who thus describes it (Tent-work in Palestine, ii, 94 sq.).

'The scenery was tame and featureless, with a single dark tell in front, and white marl peaks capped with flint to the west.... We ascended the tell or mound of Seba, which is two and a half miles east of the wells of Beer-sheba, and there we had a fine view of the great boundary valley which limited our work on the south, joining the long ravine which comes down from Hebron, and running west in a broad flat, gravelly bed, between high walls of brown earth. The pebbles were white and dry, yet water-worn, for, as we found in the following spring, a river will occasionally flow for hours along the muddy bed. East of us were remarkable chalk-hills called el-Ghurrah, and on the west a low ridge bent out the maritime plain. To the north were the hills of Judah, dotted with houses—trees; and to the south stretched the endless desert of the Jezreel valley. The depression of the land is a beautiful pasture-land in spring, when the grass and flowers cover the gray mud, as in the Jordan valley; but in November is desolate. No vegetation exists, but the hollies and the wells, and only the foundation of a once flourishing town of the 4th century remain.... The sides of all the wells are flanked with the shaggy forms of the acacia, and we made one discovery which was rather disappointing—namely, that the masonry is not very ancient. Fifteen courses of stone are preserved with the bases of the columns; but we made one discovery which was rather disappointing—namely, that the masonry is not very ancient. Fifteen courses of stone are preserved with the bases of the columns; but the structure is a stone with an inscription in Arabic, on a tablet dated, as well as to the south of Mount A. H. 626, or about the 12th centu-ry. The stone must be at least as old as those at the mouth. The wells have no parapets.' See Will.
Canon Tristram thus describes the ancient remains on the north of the wady (Bible Places, p. 22):

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


Becc. See Becc.

Bega (Beza, Beysa, Begga, or Bee), Sr., a Cumbrian virgin of whom nothing is clearly known. According to Alban Butler (Sept. 6), she was an Irish virgin, an ancestress of the 7th century, and founded a monastery in Copeland. He also mentions a place in Scotland called Kilbees after her. According to the life of her seen by Leland (Col. iii, 96), after founding her monastery in Cumberland, she founded another north of the Wear; then went to Hert, where she becomes identical with St. Hau, and then to Tadcaster; winding up her career at Hackness, as identical with St. Begu. The Aberdeen Breviary contains lessons for two saints, with either of whom she might be identified.

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

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

Begah, St. See Begha.

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

Begaunl, Giles, a French preacher, was born in 1660. He was canon and archdeacon of his native city. His contemporaries compare him to Fleacher for eloquence. He died at Nismes about 1715. He wrote, Panégyriques et Sermons sur les Mystères, avec des Discours Académiques, des Compliments et des Lettres (Paris, part i, ii, 1711; part iii, 1717; part iv, 1727). See Hoefer, Nouv. Biog. Générale, s. v.

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

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

Begoman, Augustus L. W., a German Reformed minister, was born July 14, 1810, at Brenerlehe, kingdom of Hanover, in North Germany, and emigrated to America in 1833. He was licensed to preach by the Classis of West Pennsylvania, at Pittsburgh, and ordained to the ministry, April 30, 1834. From this time until 1886, he served several congregations in Ohio. He continued in this field of labor for four years, when he re-
moved to Wayne County, Ohio, and there took charge of nine congregations. In 1843 he preached at Columbus for a German congregation. His health failing him, he was obliged to give up his charge. He removed to Mansfield in 1845, where he continued about two years. He died of erysipelas at Columbus, Sept. 4, 1848. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 290.

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

Beggia Friars. See Mendicants.

Begh (or Le Béguè), LaMhurt, priest of the diocese of Lige, is often recognized as the founder of the Béguines (q. v.). He preached with zeal against the disorders of the clergy, especially against simony, which particularly irritated the ecclesiastical body. Ralph, bishop of Liege, who carried on this as a scandalous extent, arrested Begh, and imprisoned him for a long time at the chateau of Rivogne; then conveyed him to Rome, in order to make it appear that he had been guilty of preaching without authority. Pope Al- exander III, informed of these motives, received Begh honorably, and permitted him to return to his country, with all the necessary power to exercise freely the functions of his office. On his return from Rome, he assembled all the daughters and widows in order to form a religious order. These were called Béguines. They were first established at Neville, in Brabant, whence they spread to Flanders, Holland, and Germany. Begh died in 1177.

According to others, this person was a French so-called heretic, who lived near the close of the 13th century. He is said to have taught that man in this life is capable of perfection, by which he probably meant a state of entire Christian purity. He refused to worship the popish hosts, and, according to his enemies, opposed the practice of the popular acts of piety. His doctrines were condemned at the Council of Vienna in 1311. See Hoefer, Nouv. Biog. Générale, s. v.

Begna (also called Bez and Begagh), Sr., a Saxon virgin, in order to avoid a marriage fled into Scotland, and received the veil at the hand of bishop Aidan. See Bega.

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


Behalok, in the mythology of India, was the sec- ond section of the infernal regions (Aitaal), the dark abode of evil demons.

Beham (or Böhm), Bartel (or Barthelemy), a German painter, and a very distinguished engraver, was born at Nuremberg about 1496. He was the elder brother of the eminent Hans Sebald Beham, and resided in Italy, where he studied under Marc' Antonio Raimondi at Rome and Bologna. The following are some of his best prints: William, Duke of Bavaria; Bust of Leonard van Eyck; Adam and Eve, with Death before the Tree; Judith Sitting on the Body of Holofernes; The Virgin Bringing the Infant, very rare; Susanna Brought before the Elders. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Beham, Hans Sebald, an eminent German engraver, was born at Nuremberg in 1600, and was in- structed by his younger brother Bartel. He engraved on wood and copper. The following are some of his prints: Adam and Eve in Paradise; The Death of Dedo; A Woman Sitting on the Body of Holofernes, The Virgin Holding the Infant Jesus in her Arms, with a Parrot and an Apple. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Behemb, Martin, a Lutheran theologian of Ger- many, was born Sept. 16, 1557, at Lauban, in Upper Lu- satia. He studied at Strasburg, and was appointed in 1581 deacon in his native city. In 1586 he became pastor of Trinity Church, and preached there for about thirty years. His sermons are also translated into English, as, O Königliger Ehren, Herr Jesus (in Winkworth's Lyra Germ. ii, 41: "O King of Glory! David's Son")—O Jesus Christ, mein's Lebens Licht (ibid. p. 276: "Lord Jesus Christ, my Life, my Light") See Hoffmann, Lcerei Lutherti Rector (Lauban, 1677); Noldeke's Biographical Sketch, prefixed to his edition of Behemb's Hymns in Schirck's Collection, iv (Halle, 1857); Koch, Gesch. d. deutschen Kirchenleides, ii, 227 seq. (B. P.)

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


Beham, Johann (1), a Lutheran theologian of Ger- many, was born June 21, 1578, at Königsberg, in Prus- sia. He studied at Leipzig; obtained the degree of doctor of divinity at Wittenberg in 1658; and accepted a call in 1609 as professor of theology to his native place, where he died, April 27, 1648. He wrote, Thema Theologicum de āstera Filii Dei Divinitate Ebonitarum Blasphemias Oppositorum:—Disputationes viii de Volun- tate Dei:—Disputat. contra Ortus O. J. R.:—De Justificatione:—Discurr. de Questions:—An Petrus Fuerit Romanus Episcopus aut Pontifex Primus?—De Quas:—An Maria Abaque Omni Fecato Concepta, Nata et Mortua Sit?—De Serro Arbitrio:—De Verò V. T. Deo, Uno Eodemque cum eo qui Patet est Domini Nostrī Jesus Christi:—De Termino a Quo et ad Quem Iux Annorum Captivitatis Babylonicae:—De Generatione Filii Dei ab Iethero:—De πρωτότυπων Daurum in Christo Naturâ Verisimul Personâ, etc. See Witte, Memoria Theologorum; Arnold, Historie der künigrischen Uni- versität; Hartknock, Prussische Kirchen-Historie; Jöch- ler, Algemeine Gelehrten-Lehrer, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Beham, Johann (2), a Lutheran theologian of Ger- many, great-grandson of the preceding, was born at Preussisch-Holland, April 17, 1687. He studied at Jena; became an adjunct to the philosophical faculty at Kö- nigsberg in 1712; was in 1717 professor of Greek and theology; and in 1738, member of Consistory; and died Feb.
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17, 1758. He wrote, De Antiqua Ratione Compellandii Episcopos per Coronam (Königsberg, 1712). — De Lo-
tione in Obœdela Sacris Gentilium Judæorum et Chris-
tianorum (ibid. 1716). — De Libellis Nocivis de Suroosto (Wittenberg, 1716). — De Symbolo Lutheranorum; Verbum Domini Manet in Aeternum (ibid. 1717). — De Fidelitatem Para-

Behm, Michael, a Lutheran theologian of Ger-
many, son of Johann (1), was born at Königsberg, Sept. 29, 1612. He received his theological training, and re-
ceived the degree of doctor of divinity in 1638; in 1639 adjunct of the theological faculty in his native place, and in 1640 professor of theology. In 1645 he attended the colloquy at Thoren as delegate of his uni-
versity. He died Aug. 31, 1650. He wrote, De Ques-
tionum, utrum Iesus se ob Missaein in Mundum Jux. s. v. 86 Filiwm Dei Appellavit? — De Gratia et Libero Ar-
bitrio ac Hominis Conversione; — De Sacramentop Bapti-
tis; — De Sacris Vocis avvsoriph. See Witten, Me-

Behme, David, a Lutheran theologian of Germany, was born April 2, 1655, at Bernstadt, in Silesia. When twenty-five years of age, he was appointed court-preacher to prince Henry Wenceslaus of Münsterberg, and pastor praisius in 1658. In 1658 he was called as court-preacher of Oels and counsellor of Comity at Berne, where he died, Feb. 9, 1657. He is the author of some hymns, one of which, Herr nu laus in Frie,es, was translated into English by C. Winkworth. (Lyra Ger. ii. 280: “Lord, now let thy servant”). See Sinapis, Olomographia (Leipsic, 1707), ii, 487 sq.; Koch, Gesch. des deutschen Kirchenliedes, iii, 56. (B. R.)

Behmenists, a sect of mystics which arose in Ger-
many, at the beginning of the 17th century, and derived its name from Jacob Behmen or Bahm (q. v.).

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

Behram, in Persian mythology, is the Izd of fire, the king of all beings, with a shining body, the assistant of Ahrilbehest against the Deos. Behram appears in all possible forms, and is represented as the all-penetrating, ever-moving, all-empowering power. In the form of the wind, he loosens the fetters of winter; as a bull, he crushes the evil with his power; as a ram the noblest Oriental symbol, he is represented as adorned with golden ears and horns; as a lamb (a symbol of abundance), he represents the wealth of pastoral peo-
ple; as a horse, symbol of swiftness. He is also de-
picted as a camel, and as the bird of Ormuz. Finally, as a youth, with flaming eyes, continually in victorious battle against the evil, he is one of the mightiest genii on the side of light. Behram is also the planet Mars.

Behrendt, Johann Friedrich, a German theo-
logian, was born at Lubeck. He was well-versed in philology and Oriental antiquities, and wrote in the

He studied at Wittenberg, where he formed a friendly alliance with Luther. He died Aug. 11, 1577. Besides his commentaries on the Bible, he wrote Quaestiones in Libellum de Divina Gratia, and Commentario de Sacris (Wittenberg, 1573). Also attributed to him is the so-called Pro Fictiis Missa Sacrifici Argumenta Erronea (Paris 1572), which was published under the name of Andreas Epicuros (Magdeburg, 1551); and translated into French (Lyons, 1564). See Hoe-

Beierlenk (or Beierlinck), Laurent, a Flem-
ish theologian, was born at Antwerp in April, 1658. He studied at Louvain, entered the Jesuit order, and became professor of rhetoric in the College of Vaulx. For a short time he was curate of Herent, near Louvain, and taught philosophy in an adjoining monastery. He was next made assistant of the chief-priest at Louvain, and in 1659 was called to Antwerp as director of the semi-

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

Beiram, a Turkish or Persian word meaning feast, is the name applied to the two great Mohammedan fes-
tivals. The first of these, called generally the Greater Beiram, is the day following the Ramadan, or month of fasting. It lasts strictly for only one day, though the common people generally extend it to three, and is a period of great animation and enjoyment. What is called commonly the Lesser Beiram follows the first at an interval of sixty days. It is the feast of sacri-
fices, at which all Mohammedans imitate the offerings of animals which are then being made at Mecca to commemorate Abraham's offering of Isaac. It lasts four days, and is not of so sacred a character as the first Beiram. See Encyclopedia Britannica (9th ed.), s. v.

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

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

Beissar, in Oriental mythology, was the son of the Kham in the Zoroastrian ur-Izar of the Baha, a Persi-
ian astrologer, who became superior to all those following a like profession. He saved himself and his whole family in Noah's ark. The most celebrated of his sons was called Mizrraim, who was the progenitor of twenty-six Egyptian kings, and built Memphis.

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munity at Ephrata, Lancaster Co., over which he pre-
sided about thirty years. He established the sect of Seventh-day Dunkers, or German Seventh-day Bap-
tists. Among his publications are hymn-books in German and Latin, and ninety-nine mystical oracles. He died at Ephrata in 1768.

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

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

Beja, Francisco Luis, an Augustine monk (surnamed Perestrello, probably from a village in Portugal of that name, where he was born), lived at the commencement of the 17th century, and wrote, Responsa Castrense Conciliatia (Bologna, 1587; Venice, 1591);--Commentaria in S. Ambrosii de Sacrario in Bomanian.;--De Venditione Rerum Frutuaurnar ad Termine, See Hoefer, Nouv. Biog. Générale, s. v.

Beja, Frey Antonio de, a Portuguese critic, was born in 1493. He entered into holy orders in 1517, and exercised a strange ministry, quite celebrated in his day, especially writing a work against astrologers, which was printed by German Galharde in 1522. See Hoefer, Nouv. Biog. Générale, s. v.

Bejaranus (Bejarano, or Bexeran), Petrus, a Spanish Dominican preacher, a native of Seville, lived at the commencement of the 17th century. Besides a volume of sermons, we have from him Resolucio de Moneda y Especie de Plorita de la Isla Mararquía (1600), See Hoefer, Nouv. Biog. Générale, s. v.

Beka, Sibert, a Belgian Carmelite friar, a native of Ghendre, lived about 1290. He was highly learned in philosophy, history, and canon law. His principal work is a commentary on Thomas Aquinas. See Hoefer, Nouv. Biog. Générale, s. v.

Bel (or Bellus), Matthias, a Lutheran theologian and historian, was born at Otsava, in Hungary, March 24, 1684. He studied at Halle, and, after his return to his native country, he obtained the position of rector of the Protestant schools at Noesohl. He afterwards became historiographer of the emperor Charles VI. He died Aug. 29, 1749, being at the time a member of the London, Berlin, and St. Petersburg academies of sciences. His works, published in the Bohemian language, represent the translations of Arnolt, Thomas a Kempis, and other ascetic works. He likewise prepared a translation of the N. T. He also wrote, Liber undimorato, Hungaria Antique et Hodierne (Nuremberg, 1728):--Notitia Hungariae Nova Historico-geographica (Vienna, 1735-42):--De Vetere Litteratura Hundo-Scythica Exercitatio (Leipzig, 1718):--Ampullasina Historico-critica Pragationes in Scriptores Rerum Hungaricarum. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

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

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

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

Belanger, Théry, a celebrated French painter, was born at Nancy about 1590, and was a friend of Cal- lot, Leclerc, Chasseul, and all those artists who threw so much éclat on the peaceful reign of Charles III, Duke of Lorraine, at Pont-à-Mousson, in Paris. He painted in fresco the hall of the convent at Nancy, which was destroyed in 1718; The Twelve Caesars, in colossal grandeur, for the Château de Moravins; A Conception of the Virgin in the Church of Notre Dame. His greatest works, however, are in the Church of the Minimes at Nancy; among these are, a figure of Christ; The Virgin in Her Deathbed, Surrounded by the Apostles and Cherubim; The Assumption of the Virgin—a very large painting. Belanger died at Nancy about 1660.

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

Belbog (or Bolbog), in Wendian mythology, was the wise god of the good. At Julian he was worshiped. He is represented as an old man, dressed in white, crowned with laurels, with a palm-branch in his hand. Everywhere sacrifices were brought to him, in order that he might protect from the evil purposes of Tschernegob. Among the Russians he was called Bel- bog, and had a temple in Kiew, where he was held to be the god of thunder

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

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

Belden, William (1), a Congregational minister, was born at Wilton, Conn., July 16, 1781. He first studied law, and was for a short time engaged in practice in Norwalk. He soon left this, and prepared himself for the ministry of the Gospel. In October, 1812, he was settled as pastor of the Congregational Church in Green- field, where he remained until 1821, being at the same time engaged in teaching in the academy of that place. He went to Fairfield, and was there occupied a few years in teaching. In 1824 he went to New York city and opened a classical school, which he taught for several years. He was principal of one of the public schools, and subsequently an instructor in the Normal School in that city. These offices he continued to hold until 1858, when he resigned on account of advancing age. After 1858 he resided in Brooklyn. He died March 20, 1861. See Obituary Record of Yale College, 1861.

Belden, William (2), a Presbyterian minister, was born at Weston, Conn., Aug. 20, 1811. He graduated
Belejamebe, Pierre, a modern French engraver, was born at Rouen in 1792. He executed some fancy subjects, and a few prints for the collection of the Palais Royal. Among others are the following: 'The Circumcision'; 'The Adoration of the Magi'; and 'The Holy Family.'

Belli, Fulgenzio. See BEBELLI.

Belénus (Bellinnus, or Bellis) was the surname of Apollo on two inscriptions at Aquileia. The name is perhaps related to the Cretan-Pamphylian Abellus; also to the Gallic Abellis, and to the Laconian word Bela, brightness, sun's brightness.

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


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

Belgrave, Henry, D.D., minister at Falkirk, in Scotland, who was born in 1774, and died in 1855, published, Practical Discourses for the Young (1817) — Practical Exposition of the Assembly's Shorter Catechism — A Monitor to Families (1823); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; McKerron, Life of Henry Belgrave (1867).

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

Belgrado, Gaetano, a learned Italian Jesuit, was born at Udine, Dec. 16, 1704, and died April 17, 1789. He published a large number of scientific works, of which the greater part are in Latin. The principal of these are, Ad Disputandum Mechanicam Naturaliam et Geographicam, Accursus Critico et Geographicus (Paris, 1741) — De Ligurnum Equilibrio Accursus (ibid. 1742) — De Analgesia Vulgaris Usui in Re Piscinss (ibid. 1761) — Theologia Cochla Archimedis (1671). At the age of eighty-one years, he gave a dissertation, full of new ideas, upon Egyptian architecture. See Hoefer, Nouv. Biog. Générale, s. v.


Belhonne, Humbert, a learned French Benedictine of the Congregation of St. Vanne and St. Hidulphus, was born at Bar-le-Duc, Dec. 27, 1653. He was distinguished for his eloquence, being the first who preached in French at the Cathedral of Strasbourg after its banishment to France. In 1708 he was made abbot of Moyen-Montier, and during his long superintendence of its affairs he rebuilt its structures, and collected the valuable library which was formerly there. He died Dec. 12, 1727. He wrote, Historia Mellini Monasterii (Strasbourg, 1724, 4to); also a Prologus of the Chronicles of Jean de Bezen; and some other historical pieces besides Remarks on some Decisions of the Rota concerning the Abbeys of St. Michel and Senoues; published under the name of Dominiq Doges (Naples, 1700); a small work concerning the Power of the Reformed Benedictines to Possess the Perpetual Benefices of their Order (without his name); and a work in Latin, Ecles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bell (in Hindū mythology). See BALL.

Bell (in Norse mythology). See BELA.

Belgatti, Casato, an Italian Capuchin, was born at Marcera, in 1708. He remained as missionary for eighteen years in Thibet and in the kingdom of the Great Mogul. After his return, he edited, upon the invitation of cardinal Spinelli, prefect of the Propaganda, a Tibetic Alphabet (Rome, 1775); and two grammars, one of the language of Hindostan, the other of the Sanscrit idiom. He was the co-laborer of P. Giorgi, who in his celebrated work explained the MSS. found in Tartary in 1721. He died at Rome in 1791. See Hoefer, Nouv. Biog. Générale, s. v.


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

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

Belin, John Albert, a learned French prelate, was born at Besançon about 1610. He took the Benedictine vows at the Abbey of Faverney, Dec. 19, 1630. Having in the Catholic Church spent the remainder of his life at the Abbey of Cluny, to the Priory of Charité-sur-Loire, then to Paris and other places, where he distinguished himself as a preacher. Having secured for the son of Colbert the vote of all the monks for the election to the Priory of Charité, he obtained of this minister the bishopric of the Abbey in 1666. He died in Paris in 1777. He wrote, Les Emblèmes Eucharistiques (Paris, 1647): — Les Fêtes Pénitent de l'Ane pour la Porter à son Devoir (ibid. ed., 1660); — Pierre Philosophale (ibid. 1653): — Les Aventures du Philosophé inconnu à la
Beling, Richard. See Belling.

Belingan. See Bellingan.

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

Belinus, Belis. See Belenus.

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

Belit, an Assyrian goddess, analogous to the Accadian Nin-gal.

Belknapp, Giles N., a Methodist Episcopal minister, was born at Randolph, Vt., May 13, 1811. He was converted in 1832; received license to preach in 1840; moved to Shiawassee County, Mich., in 1846, and in the same year entered the Michigan Conference. On account of ill-health he held a supernumerated relation during 1857 and 1858. During the other years of his ministry he labored willingly and faithfully. He died April 13, 1865. Mr. Belknap excelled as a pastor. His preaching was direct, earnest, and full of pathos. See Minutes of Annual Conferences, 1865, p. 187.

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

Bell, Alexander (1), an English Wesleyan minister, was born in 1738. He was converted when seventeen years of age, under Rev. William Bramwell, and was called to the ministry in 1810. He died Feb. 3, 1851. He occupied some of the most important circuits, and was an eminently useful minister and a burning and shining light. See Minutes of the British Conference, 1851; Wesleyan Centenary Transactions, i, 934.

Bell, Alexander (2), a Methodist Episcopal minister, entered, in 1855, the Pittsburg Conference, in which he did excellent service for twelve years, when he was disabled by an attack of apoplexy. He soon manifested alarming symptoms of insanity, and was removed to the Columbus Asylum, where he died, Nov. 18, 1857. Mr. Bell was an earnest, able, and acceptable minister. See Minutes of Annual Conferences, 1860, p. 112.

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

Bell, Ann Mercy, an English minister of the Society of Friends, was born in London, in 1766. For several years she was a teacher in a Friends' school in her native city. Her conversion took place in early life, and she was impressed that it was her duty to preach. Her ministry was at first in her own immediate vicinity, but gradually extended to many parts of England. It was not confined to persons in her own denomination, but reached the various sects of Christians. In 1783 she went to London, where she was much occupied in preaching in the streets and market-places, and "such was her ardor and love for the people that she frequently preached three or four times a day in different places." She died of apoplexy, Dec. 30, 1775. See Fiery Furnace, iii, 103-106. (J. C. S.)

Bell, Benjamin (1), a Congregational minister, was born in Dutchess County, N. Y., Jan. 21, 1752. He graduated from Yale College in 1779; was ordained pastor in Amesbury, Mass., Oct. 13, 1784; resigned his pastorate in March, 1780, and died in 1856. See Sprague, Annals of the Amer. Pulpit, ii, 87.

Bell, Benjamin (2), a Methodist Episcopal minister, was born in Montgomery County, N. C., Nov. 16, 1801. He experienced conversion in 1818; received license to preach in 1825, and in 1826 entered the South Carolina Conference, in which he was very successful, and only missed one year, and that on account of ill-health, until his death, Jan. 27, 1838. Mr. Bell was an able, devoted, ardent Christian gentleman. See Minutes of Annual Conferences, 1839, p. 665.

Bell, David L., a minister in the Methodist Episcopal Church South, was born in Kentucky. His father was a Baptist preacher. He was converted in 1841, and in 1842 entered the Arkansas Conference. In 1844 he was ordained deacon and transferred to the Texas Conference, where, soon after, from pecuniary embarrassment, he was obliged to locate. In 1849 he re-entered the active ranks, but was attacked by pneumonia on his return home, and confined until his death, Jan. 25, 1850. Mr. Bell was an agreeable companion, a dauntless preacher, a conscientious Christian, and a faithful pastor. See Minutes of Annual Conferences of the M. E. Church South, 1850, p. 259.

Bell (née Wynn), Deborah, an English minister of the Society of Friends, was born at Bradford, York-
shire, in 1889. She became a Christian when quite young, and at the age of nineteen began her ministerial work with modesty and timidity, but grew strong by experience. She visited many parts of England, Scotland, and Wales, and went to America. In 1736 she made her last visit to several places in Hertfordshire, where, though very feeble in body, she was strong in spirit, and proved a great comfort to the Friends where she went. She died Sept. 2, 1738. See Piey Promoted, ii, 258, 259. (J. C. S.)

Bell, Fielding, a minister in the Methodist Episcopcal Church South, was born in Stafford County, Va., Jan. 16, 1781. He was at Williams College, Mass., and in 1832 moved to St. Louis, Mo., and entered upon the practice of medicine. In 1839 he moved to Floydsburg, Ky., where he received license to preach, and in 1840 entered the Kentucky Conference. In 1860 he was transferred to the Louisiana Conference, and appointed to the Concordia Mission, where he labored until the war broke up by the war. In 1865 he resumed his service, and was appointed to Water- proof and St. Joseph, where he continued until with- in a few days of his decease, which occurred Aug. 28, 1867. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 135.

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

Bell, Henry, a minister in the Methodist Episcopcal Church South, was born in North Carolina, Feb. 28, 1779. He was converted in early life, but did not join any religious sect until about thirty-five years of age. He moved to Tennessee when about eighteen, was licensed to preach in 1814, spent eleven zealous, laborious years in the local ranks, and then, in 1822, entered the Methodist Episcopal Church, in which he labored as a local preacher, until his death, July 26, 1874. Mr. Bell had very limited educational privileges in early life, but by persistent personal application became a well-read man. He was plain, practical, and forcible in his preaching, and an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1874, p. 64.

Bell, Hiram, a Congregational minister, was born at Antrim, N. H., Dec. 16, 1867. His preparatory studies were pursued at the Kimball Union Academy, and he graduated from Williams College in 1886. In 1889 he graduated from East Windsor Theological Institute. From 1860 to 1850 he was pastor of the Church in Marlborough, Conn. In the latter year he was installed at Killingworth, Conn., remaining there until 1864; and from 1864 until his death, June 18, 1876, he was acting pastor of the Church in Westchester, Conn. See Cong. Quarterly, 1877, p. 409.

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

Bell, James (1), an Irish Weslyan minister, was born in the north of Ireland, 1759. He was converted when after twenty. He was appointed to a circuit in 1790, and labored for thirty-seven years, chiefly as a missionary in the English and Irish tongues, oftentimes at fairs and markets, and exposed to much danger. When unable longer to fulfil the duties of the ministry, he retired to Dublin, where he still did missionary work. He died Dec. 8, 1844. See Minutes of the British Conference, 1845.

Bell, James (2), a Wesleyan minister in Canada, was born in the County of Westford, Ireland, in 1810. He was converted in early life; came to Canada in 1831; entered the ministry of the then newly formed "Canadian Wesleyan Methodist Church" in 1834; retired from the active work in 1863; settled in London, Ont., in 1867; and died in that city, May 31, 1879. Bell was a mighty wrestler with God and an irresistible polemical man. His whole soul sometimes seemed on fire; it flashed from his eyes, flamed from his tongue, and burned into the souls of those who heard him. He was a man of warm friendships and of universal and unsupposed integrity. See Minutes of London (Ont.) Conference (Toronto, 1879), p. 92.

Bell, John (1), an English Wesleyan minister, of Episcopcal parents, was born at Hull, Oct. 19, 1788. He united with the Church at the age of fourteen, and was received as a probationer in 1811; he was sent to New- foundland in 1816, and labored in St. John's, Island Cove, and Harbor Grace; returned to England in 1823; became a superannuated in 1851, and died after much affliction, in 1857. He was a man of "unexceptionable sanctity." See Minutes of the British Conference, 1856; Wilson, New- foundland and its Missionaries (Cambridge, Mass., and Halifax, N. S., 1866, 12mo), p. 257.

Bell, John (2), a Methodist Episcopcal minister, was born in Accomac County, Va., in 1792 or 1793. He experienced conversion in his twenty-first year; soon was promoted to class-leader, exhorter, and local preach- er; and in 1827 entered the travelling ministry. For two years previous to his decease he held a superannu- nated relation. He died Aug. 14, 1859. Mr. Bell did valiant work for the Church. He was humble, guile- less, patient, courteous, and generous. See Minutes of Annual Conferences, 1860, p. 66.

Bell, John (3), an English Wesleyan missionary, was born in Darlington, Yorkshire, England. He was converted when twelve years old, entered the itinerancy in 1836 (Haslingden and Oakham circuits), and sailed for Antigua, W. I., Oct. 31, 1838. After a few months of earnest work, he was stricken with yellow fever, of which he died, Aug. 16, 1839. See Minutes of the British Conference; West. Meth. Mag. 1841, p. 578.

Bell, John (4), an English minister of the Society of Friends, was born in Cumberland County in 1868. He took up his residence in London in 1708, was a member of the Savoy meeting, from which he received a certificate approving him as a minister, and commending him to Friends in Holland, among whom he purpose to labor. For a time, he resided in Bradford, York County, and in 1715 removed to London; he re- mained during the rest of his life, and died in 1761. He was the compiler of one volume of Piety Promoted. See Piety Promoted, iii, 205-206. (J. C. S.)

Bell, John (5), an English minister of the Society of Friends, was born in London in 1774, and became a Christian in early life. Engaging in secular pursuits, he was converted in 1797, and was "steward" of God, generously distributed the good things which came into his hands. He began to speak as a minister in 1797, and subsequently, at different times, in company with other ministers he made religious visits in different parts of England and Scotland.
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Bell, John Foster, a Methodist Episcopal minister, was born near Lewistown, Pa., Oct. 16, 1844. He was converted at the age of thirteen; and in 1869 was licensed to preach and admitted into the Central Pennsylvania Conference, in which he labored with great energy and fidelity until his decease, March 5, 1878. Mr. Bell was a model young man, cultured in manner, mind, and spirit. See Minutes of Annual Conferences, 1878, p. 37.

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

Bell, Richard, an English Wesleyan minister, was born at Leeds, June 4, 1820. He was converted when eighteen years of age; entered the ministry in 1849; became a supernumerary in 1873; took up his residence at Beverley; and died Nov. 14, 1874. Mr. Bell had a delicate mind; his preaching was attractive and edifying; he promoted the religious instruction of the young; and his amiable disposition and blamelessness of life secured the esteem and love of the people. Mr. Bell wrote, The Claim of the Bible (3d ed. Lond. 1857, 12mo);—The Human Mind (Lond. 1867, 8vo);—The Great Possession (Lond. 1867, 12mo, pp. 469);—Existence after Death (ibid. 12mo). See Minutes of the British Conference, 1875, p. 16; Osborne, Meth. Bibliography, s. v.

Bell, Robert (1), an Irish Methodist preacher, was born in 1815, in the County of Cavan. The Methodist preachers lodged and preached in his father's house, spoke kindly to the boy, and at the age of eighteen he was converted and joined the society. He began to preach soon afterwards, and entered the ministry in 1844. He died peacefully, Nov. 2, 1866. His preaching was earnest and powerful.

Bell, Robert (2), an English Congregational minister, was born at Colne, Lancashire, July 11, 1806. He early became a Christian, and, showing unusual abilities as a public speaker, he was introduced by his pastor to Airedale College, where he made preaching his study. His health was delicate, yet he settled at Stanley, and remained there eleven years, infusing new life into the people, and augmenting the Church both in numbers and in spiritual power. He subsequently labored at Sowerby Bridge, Brighouse, Salterforth, and Huddersfield. Here he died, Dec. 12, 1869. See (Lond.) Cong. Year-book, 1871, p. 304.

Bell, Samuel, M.A., Ph.D., an English Congregational minister, was born at Leeds, June 3, 1786. In his eighteenth year he became a member of the Church; in 1813 was admitted as student at Hoxton Academy, and at the close of his course was stationed at Wrexham. Here he preached five years; then removed to Lancaster, where he labored twenty-two years; and then went to Stockwell, near London, where he conducted an academy for young gentlemen sixteen years. He died July 22, 1861. Mr. Bell was a devoted Christian, a man of strict conscientiousness and great benevolence. See (Lond.) Cong. Year-book, 1862, p. 222.

Bell, T. H. D., a Methodist Episcopal minister, was born in Coshocton County, O., March 7, 1856. He received a careful religious training; experienced conversion in his fourteenth year; spent two years at West Bedford Academy as a student, and then engaged in school-teaching. He was an unusual and remarkable teacher. In some of his schools nearly every scholar was converted through his prayers and example. In 1864 he was licensed to preach, and in 1866 entered the North Ohio Conference, in which he served the Church valiantly, and died in the midst of his labors, March 31, 1878. Mr. Bell was an excellent man, a faithful and useful preacher; tall and manly in form, genial in spirit, and a loving companion. See Minutes of Annual Conferences, 1873, p. 37.

Bell, Thomas M., a Methodist Episcopal minister, was born in Pennsylvania, July 4, 1832. He removed to Indiana in early manhood; experienced conversion at the age of eighteen; soon became class-leader; worked at his trade until the breaking-out of the civil war, when he served three years; and in 1869 entered the North Indiana Conference. On account of his feeble health he was only able to labor six years. In 1875 he became supernumerary, and died Sept, 2, 1878. Mr. Bell was brave and true in the army, and watchful and zealous in his ministry. See Minutes of Annual Conferences, 1879, p. 96.

Bell, Walter A., a Methodist Episcopal minister, was born in 1850. He received a careful religious training, and spent most of his youth in Claysville, O. He was converted at his father's family altar. Being poor his literary advantages were very limited, and to remedy them he, after toiling hard all day, pushed his intellectual labors far into the night. He was duly licensed to exhort and to preach, and finally entered the Pittsburg Conference, in which he labored until his health permitted until his decease, April 22, 1890. Mr. Bell was a Christian gentleman of the finest sensibilities and most approved manners. See Minutes of Annual Conferences, 1890, p. 117.

Bell, William (1), a Scottish primate, was elected to the see of St. Andrews in 1832, but did not succeed in obtaining a consecration. So the see remained vacant until 1841. See Keith, Scottish Bishops, p. 24.

Bell, William (2), D.D., an English clergyman, was born in the parish of St. Dunstan's-in-the-West, London, Feb. 4, 1625, and educated at Merchant Taylors' School, and at St. John's College, Oxford. In 1648 he was ejected from the university by the republicans, and afterwards travelled in France. About 1655 he had a small benefice in Norfolk conferred upon him, but was not admitted by the triennial corporation be become chaplain in the Tower of London. In 1662 he became vicar of St. Sepulchre's, London, and in 1655 prebendary of St. Paul's. In 1667 he was promoted to the archdeaconry of St. Albans, and made one of his majesty's chaplains in ordinary. In 1668 he became one of the chaplains of the Temple. In 1668 he was elected archdeacon of London. In 1683. His only publications were a few sermons. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bell, William (3), a minister of the Church of Scotland, was born in 1704, and died Sept. 20, 1779.

Bell, William (4), a Universalist minister, was born at Windsor, Vt., June 16, 1791. He was strictly trained in Calvinism; removed to South Hampton, N. H., in 1797; attended school at East Kingston and Concord, N. H., and at Newburyport, Mass.; learned the printing and silversmithing business; and in 1818 removed to Charlestown, Mass., and embraced Universalism. He received a private theological training under the Rev. Hosea Ballou, and began to preach in 1824 at Haverhill, and a loving companion which he labored as his minister in Salem and Washington, N. H., and Springfield and Woodstock, Vt., during which period he edited and published five volumes of The Watchman and Christian Repository. Thence he removed to Lansenburg, N. Y.; thence to Bennington, Vt.; thence to Milford, Mass.; thence to Lowell, where for a time he assumed the duties of the labors of the press; and in 1849 to Boston, where, with the exception of three years spent in Charlestown, he remained until his death, April 30, 1871. Mr. Bell was not great in either natural endowments or requirements, but a man of sound mind,
Bell, William (5), an English Wesleyan missionary, was born at Louth, Lincolnshire. His zeal and steadfastness when a local preacher, as well as his bodily vigor and enterprise, induced the conference to send him to America in 1822—to a missionary on the River Gambia, West Africa. Shortly after his arrival he was assailed with a violent fever, which occasioned his death, March 15, 1822, aged twenty-seven. See Minutes of the British Conference, 1822.

Bell, William Gilmore, a Presbyterian minister, was born at Westmoreland, Pa., Nov. 11, 1812. He prepared for the ministry at Pennsylvania College, and graduated from Washington College in 1836. He went directly from college to Princeton Seminary, where he studied between two and three years. He was licensed by the Red Stone Presbytery in 1837, and ordained in 1840 by the Presbytery of Missouri, and on the same day installed pastor of the Church at Booneville, Mo., where he labored over fourteen years. During this period he had charge of a seminary for young ladies, which he organized in 1843, and presided over until 1858. After this he organized a Church at Union, fifteen miles from Booneville, and supplied it from 1844 to 1850. He was removed to Texas, and supplied the Warrensburg Church after his return. In 1859 he again removed to Texas, and engaged in the work of the American Bible Society, supplying the Georgetown Church. He next labored as a missionary, supplying various churches. In 1890 he was commissioned by the United Home Missions to labor at Fort Concho and vicinity, but was overtaken by sickness at Perkins Ranch, twenty-three miles west of Coleman, Texas, and died Sept. 23, 1880. See Necrological Report of Princeton Theol. Sem. 1881, p. 57. (W. P. S.)


Bella, Geronimo, an Italian theologian and poet, was born at Carra, in Piedmont, and lived in the latter half of the 17th century. He was prior of St. Andrew’s Monastery from 1644. He was the chiefastic of Coni, doctor of civil and canon law, and vice-general of the Church of Saluzzo. He wrote, Il Genio Regale Appogato (Monovi and Coni, 1646):—Il Sole Benefico (ibid. 1647):—L’ Aurora Opportuna (Coni, 1655):—Le Palme del Giusto (ibid. 1664):—also some Panegyrici. These works of the poet breathe the spirit of the time and place. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

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

Bellah, James, a Methodist Episcopal minister, was born in North Carolina. At the age of twenty-two he was converted, and in 1816 entered the South Carolina Conference, in which for seventeen years he travelled and labored with zeal and success. On his entering the itinerancy in 1822—as a missionary on the River Gambia, West Africa. Shortly after his arrival he was assailed with a violent fever, which occasioned his death, March 15, 1822, aged twenty-seven. See Minutes of the British Conference, 1822.

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

Bellaïse, Julien, a learned French Benedictine of the Society of St. Maur, was born at St. Symphorien, in the diocese of Arranches, in 1641. In concert with Lenouy and Jean Duchene, he revised the manuscripts of St. Ambrose. His death prevented his completing a complete edition of the Councils of the Church of Normandy. He died at the Abbey of St. Ouen of Rouen, March 23, 1711. See Hoefer, Nouv. Biog. Générale, s. v.


Bellamy, Adey, an English minister of the Society of Friends, was born at Framingham, Suffolk Co., in 1739, and in early life made a profession of his faith in Christ. For many years he resided in London, where he was engaged in trade. He first appeared as a minister in the forty-first year of his age, "in which character he was well accepted by his friends." He was useful in his vocation, not only in his native land, but also in the island of Guernsey, where he made two religious visits, and in the south of France. In the year 1789 he removed to High Wycombe. He died peacefully, March 29, 1810. See Pety S. H. (1st ed.), p. 18. (A. C.)

Bellamy, David, a Baptist minister, was born in 1805. He became pastor of a Church in Skenesborough, N. Y., in 1838, and subsequently of a Church in Manlius, N. Y. Ill-health compelled him to retire from the pastorate in 1839. He entered the service of the American and Foreign Bible Society, and the more active life he led while travelling for the society so far restored him that he again resumed his ministerial work, and became pastor of the Church in Ithaca, N. Y., and subsequently of the Stanton-street Church in New York city, with which he remained until 1846. He then united with others in the formation of what is now the Calvary Church in New York, and became its pastor, sustaining that relation for about three years. Afterwards he was pastor successively of churches in Arcadia, Mt. Morris, and Rome, where he died, Oct. 1, 1864. See Appleton’s Annual Cyclop. v, 618.

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

Bellamy, Joseph, D.D., a Congregational minister, was born at New Cheshire, Conn., in 1719. He graduated from Yale College in 1735, and soon after devoted himself to theological study. Two years after
Bellamy, Samuel, an English Congregational minister, was born at Lincoln, April 4, 1808. He was converted early in life, joined the Congregational Church, received his collegiate discipline at Hixton Academy and Highbury College, and was ordained to the pastorate at Leeds in 1828. On resigning his charge at Leeds in 1831, he preached successively at Clutton, Somersetshire, ten years; ten years at Sheffield; seven-teen years at Buckingham; and finally retired to Sheffield, where he died, Nov. 28, 1877. Mr. Bellamy published The Betrayal, a sacred poem in five books; A Sermon on Baptismal Regeneration, and A Course of Lectures on the Prodigal Son. See (Loud) Cong. Yearbook, 1879, p. 298.

Bellamy, Thomas, a Presbyterian minister, was born at Great Grimsby, Lincolnshire, England, in 1804. He was licensed and ordained by Black River Congrega-
tional Association in 1831. He labored in the min-
istry for thirty years in Copenhagen, Evans’s Mills, Pendleton, Alexandria, and Charlotte, all in the state of New York, and died May 1, 1867. See Wilson, Pulpit Almanac, 1868, p. 75.

Bellange, Jacques, a French painter and engraver, was born at Chalon about 1610, and studied under Claude Henriot, a painter of Nancy, and Simon Vouet. As a painter, little is known of him. The following are his principal religious plates: The Anunciation; The Holy Family, with St. Catherine and St. John; The Adoration of the Magi; The Resurrection of Lazarus; Christ bearing his Cross; The Dead Saviour lying on the Knees of the Virgin Mary; The Martyrdom of St. Lucia. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.
occasions they were dressed in red, but at chapel their
clothes were purple and they wore surplices. It was nec-
essary that one of them should be a priest, so that he
could carry the sacrament from the horse to the place
where it was to be used on a journey. It was their
office to decorate the altar, light the wax tapers, cover
the tables of the altar, prepare the seat for the offici-
ating priest, arrange the benches and cushions in order,
dress the assistant, take care of the censer, and present
the wine and water to be made use of in the mass.

Bellefonds, Léonard Gigault de, a monk of
the 17th century, founded at Rouen the monastery of
Notre Dame des Anges, of the Order of St. Benedict.
His Œuvres Spirituelles were published at Paris in 1719.

Belli, Fulgentio (or Francesco), a pious and
learned Italian theologian of the Order of the Augusti-
s, of whom he became general, was born in 1675 at
Buccino, in the diocese of Couza (kingdom of Naples),
and died at Rome in 1742. In his work De Inventione
corporis Augustini (Venice, 1729), he maintained, con-
trary to the opinion of Muratori, that the body of St.
Augustine existed at Pavia and was transported in the
8th century. He published two other works on August-
tine, De Statu Creatura ante Pecatum (Anit. 1711)
and De Reparatione Natura post Lapsam (Rome, 1731,
2 vols.), the former of which was condemned by the In-
quisition. See Hoefer, Nouv. Biog. Générale, s. v.;
Wetzler u. Welte, Kirchen-lektion, s. v.

Bellemère, Gilles de, a French canonist and
prelate who died in 1409, was successively bishop of
Laval, of Puy-en-Velay, and of Avignon. He left
several works on jurisprudence (Lyons, 1549, 7 vols.;

Bellendien, Adam, a Scottish prelate, was first
minister at Falkirk in 1598, where he continued until
1613, when he was expelled from the Kirk and
promoted to the Kirk of Stornoway, and from there to the see of Aberdeen in 1635. Here he
sat until 1638, when he was excommunicated with
the rest of his order by the wild assembly at Glasgow.
He went to England and died soon after. See Keith,
Scottish Bishops, p. 181-182.

Bellenghi (and not Bellenchhi), Filippo Maria
Albertini, an Italian prelate and learned Camaldolese,
was born at Fortimpeoli (and not at Forlì), Sept. 22,
1758. Having received the degree of doctor of the-
ology and of canonical law at Rome, he was successively
rector of the parishes of Faenza and Perugia, abbot of
Sassoferato and of Avellana. At last Bellenghi be-
came procurator-general of his order, and Leon XII
appointed him archbishop of Nicomedia, and made him
apostolic visitor of the orders of friars in Sardinia.
He died March 2, 1839. Besides many of his works
which remain in MS, we notice, De Veritate ac Di-
vinitate Sacra Magnorum Historia, Dissertatio His-
torico-theologico-critica (Pisauri, 1786) — De Jesu
Christi Reliquiae, Dissertatio Theologico-critica (Re-
vien, 1761). — Anmudurum in Sacrum Polentum In-
quisitorum Cultus Vetusatam, ac Prohibitionem adversus
Iconoclastas Pontifices, trioque Religionis Catholicae
Ritum Nuperus Criticos (ibid. ed.). See Hoefer,

Belle, Carlo, an Italian theologian and poet,
was a native of Ragusa, and died at Padua in 1580.
He wrote, De Significatum Intentionis et Tractatus
(Tenise, 1589) — De Multiplici Sena Scripturae

Belle-Percy, Perre de, a French prelate and
statesman, was born of very obscure parentage at La-
cenai, in Nivernais. He was first doctor regent in
civil law at Orleans, then councillor of Parliament.
Philip the Fair especially drew him into intimate
relations with himself about 1296, and confided to
him many important missions. Belle-Percy had
charge of the negotiations of Flanders in 1301, then

was sent to England, and afterwards to Rome. He
negotiated for the treaty of peace of Amiens in 1302,
between France and England. In 1305 he returned to
Rome, and in 1306 was sent to the archbishop of Bor-
duen, who became pope under the name of Clement
V, and accompanied him to Italy. In 1306 his impor-
tant services gained for him the bishopric of Aixerre
and the title of chancellor of France. He was well-
versed in canonical law, and was one of the principal
officials of Philip the Fair, and took an important
part in the enterprises of this prince, who passed a great
part of his life in contest against the spiritual power.
Biog. Générale, s. v.

Bellermann, Christian Friedrich, a Protestant
theologian and scholar of Germany, son of Johann Jo-
achim, was born at Erfurt, July 8, 1738. He was from
1828 to 1829 pastor of the Protestantists of Lisbon ;
trav-
elled in Portugal and Spain, and went to Naples in 1827
as chaplain of the Prussian ambassador; and returned
to Berlin in 1835, in order to assume the pastoral char-
ge of the parish of St. Paul. He died at Berlin, Feb. 6,
1874. His principal works are, Inhalt und über die äl-
testen christlichen Erkrankungsstätten, and besonders die
Katakomben zu Nessel mit ihren Wandgemälden (Ham-
burg, 1839) — Kathedr en der christlichen Lehre (Ber-
lin, 1842; 2d ed. 1854) — Inhalt und Verfasser der ein-
zelnen Bücher der heiligen Schrift (ibid. 1848) — Luther
auf der Coburg (ibid. 1858) — Bogenhagen in Braus-
enschweig (ibid. 1854) — Melanchthon in Heidelberg (ibid.
1855) — Das Leben des Johannes Bogenhagen (ibid. 1859)
—Ueber die rezenten Bestrebungen in der evan-
Générale, s. v.; Zschokub, Bibl. Theol. i, 102. (B. P.)

Bellerophon (or Bellerophontes), in Greek
mythology, was the son of the Corinthian king Glaucus
and of Eurymele. He unintentionally killed his brother,
and therefore fled to king Pratos, in Argos. But as the
latter's wife became enamoured of him, and he did not
favor her love, she accused him to her husband of evil
intentions and violence to her person. The king did
not care to avenge himself on his guest, but sent him
with a letter to his wife's father, Jobates, king of
Lycia, asking him to execute Bellerophon. Jobates
likewise refused to kill him as a guest, but exposed him
to dangers to which he might fall a victim. The deities
stood by him because of his innocence, and sent him the
winged horse Pegasus (q. v.), by the aid of which he
subjected the Solymi, an Asiatic nation, the Amazons,

Bellerophon Slaying the Chimera.
and the Chimæra (q. v.). Jobates was so touched there- by that he gave Bellerophon his daughter Philonœ as a wife, and appointed him his successor. His end was not so happy as his life. The deities, out of envy; began to hate him, and threw him from his Pegasæ; lame, he wandered about lonely and sad, in bitter anguish of heart fleeing the paths of men. Philonœ bore him three children, Isander, Hippolochus, and a daughter Laodamia. Mars slew the first in a battle; Diana robbed him of his daughter; but Hippolochus inherited his father’s kingdom.

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

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

Belli, Francesco (1), an Italian theologian and scholar, was born in 1577, at Arzignano, in Vicentin. He travelled in France and Holland, and died in 1644. He wrote, La Caterina d’Alessandria, a tragedy in verse (Verona, 1621, 1622, 1660) — L’Esquilsi del Redentore, Sacra Rappresentazione, in Prosa (Venice, 1653) — L’Osservazioni di Fr. Belli ne’ suoi Viaggi d’Olanda e di Francia (Venice, 1632). See Hoefer, Nouv. Biog. Générale, s. v.

Belli, Francesco (2), an Italian theologian, perhaps brother of the preceding, of the Order of Francis- cans, a native of Siccna, in Sicily, lived about 1600. He wrote Libro della Verità Chiristiana, ed quale s’ap-
Bellino, or Bellini, an Italian painter little known, of the Venetian school, lived about 1500. He painted the Madonnas which are ordinarily attributed to Gentile and Giovanni Bellini, the style of which he imitated perfectly. See Hoefer, Nouv. Biog. Générale, s. v.

Bellisomì, Carlo, an Italian prelate, was born at Pavia, Oct. 30, 1736. He was made cardinal in 1765 by Pius VI., and was sent, in 1801, by Pius VII. to the Congress of Lyons, where he showed himself favorable to the project of forming the kingdom of Italy. Napoleon, in evidence of his satisfaction, sent him a snuff-box ornamented with his portrait. Bellisomì died Aug. 9, 1808. See Hoefer, Nouv. Biog. Générale, s. v.

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

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

Bellochìo, Pietro, an Italian theologian of the order of Regular Franciscans, a native of Accona, lived near the middle of the 17th century. His principal works are, Exercitii Spirituali (Venice, 1625) — Annunziamenti e Istruzioni per i Giovani Scolari che Desiderano Passare allo Stato Religioso (Rome, 1650). See Hoefer, Nouv. Biog. Générale, s. v.

Bellgrandi, Richard. See Bellgrandi.

Bellôna, in Greek and Roman mythology, was the sister of Mars, or his nurse, or his wife, or daughter, the goddess of war. When Mars went to the battle-field, she prepared for him his wagon and his horses. Her temple in Rome was greatly celebrated; the senate, by a decree of 107 B.C., raised it to the dignity of a church. See Hoefer, Nouv. Biog. Générale, s. v.

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

Belloni, Giovanni, an Italian theologian and jurist, was canon of Padua, and taught with honor moral philosophy in this place. He died in 1623. He wrote Discorsi Incorso nelle Minne, Napoleone, Impresa degli Ricchi Arauti di Padova (Padua, 1601). See Hoefer, Nouv. Biog. Générale, s. v.


Bellows, Henry Whitney, D.D., an eminent Unitarian divine, was born in Boston, June 11, 1814. His ancestors were among the early colonists of Massachusetts Bay. The name is "said to be French in origin, and the French spelling to be Bellows." Tradition assigns the same origin to the New England family of Bellin. Dr. Bellows's great-grandfather was the Bellows from whom Bellows Falls, Vt., takes its name. John Bellows, the father of Dr. Bellows, was an eminent merchant of Boston. Losing his mother at the age of seven years, he was sent to a boarding-school at Jamaica Plains, near Boston. After spending a year at two as a precocious boy, he was sent into the service of Mr. Walpole, where he remained a year. Subsequently he spent four years at the celebrated school conducted by Dr. Cogswell and George Bancroft, at Round Hill, Mass. He embodied his grateful reminiscences of this seminar in a paper contributed to The Harvard Register. He entered the Divinity School in 1825, and graduated in 1826. He was ordained in 1827. "He was a delicate boy. I have heard him say that he was indisposed to the sports of boys, shy and timid, small for his age, extremely sensitive to blame, rather dreamy and solitary, homesick at school and at college." He was only fourteen when he entered college, but so well advanced was he that he had small occasion for study; and during two years he studied very little, but passed his days often in the practical pursuit of ornithology, in company with Mr. Nuttall, the naturalist, in the neighboring fields and marshes. After his entrance upon his junior year he read more and studied harder. He became also interested in religious matters, for which his natural proclivity, it was stated that when only seven years old he had resolved to be a clergyman. After graduation, Dr. Bellows occupied a year as an assistant in a school for girls kept by his brother John, at Cooperstown, N. Y., teaching French, German, Italian, Greek, and mathematics. He then entered the Divinity School at Cambridge, leaving it to go to Louisiana as the tutor of a young gentleman named Baldwin. His father, through commercial reverses, had lost his wealth, and the son desired to support himself. He returned to Cambridge in 1855, and completed the course at the Divinity School, supporting himself by teachable private pupils. After his graduation in divinity he went to take charge of a congregation at Mobile, Ala. As he proceeded to this station, he preached in various Southern cities. At Mobile his preaching met with considerable success, but Dr. Hals says that "the awful shadow of slavery frightened him away." Soon after his return to the North, Dr. Bellows was invited to become pastor of the First Congregational Church (Unitarian) in Chambers Street, New York. The salary offered him was not large, yet he accepted the invitation and went vigorously to his work. He was ordained in 1856, and kept his position until the day of his death, a period of forty-four years. During this time the Church, always growing, received the first to Broadway, and afterwards to the Church of All Souls. This success was attained only by hard work, by extraordinary devotion to the duties of his calling, and by a perseverance which overcame every obstacle. As a pastor he had few superiors; in his pulpit work he was popular. He died Jan. 30, 1892.

Few men were more widely or more favorably known in New York than Dr. Bellows. He was eminently social, and his was a familiar and friendly face and speech at all times and upon all public occasions. He was naturally gregarious, and liked to feel himself near to the current of passing events and contemporary interests. When the War of the Rebellion broke out, Dr. Bellows suggested the Sanitary Commission, and he became its president. At first the Commission confined itself to distributing valuable tracts, but the scope of its operations was soon enlarged. It received generous gifts from wealthy people, and the poor gave all they could. It established hospital transports, wagons, ambulances, railway ambulance-cars. It aided the transportation of the wounded soldier from the battle-field to the hospital. On the railroads it had its hospital cars, kitchens, dispensaries, and surgeons' cars. It had its sanitary and hospital inspectors. It cared everywhere for sick or needy soldiers, in or out of active service. It had
Homes for the wives, mothers, and children of soldiers. It had "feeding stations" where the tired and hungry soldier could receive a gratuitous meal. It looked after the payment of pensions, back-pay, and bounties. It printed hospital directories. It supplied, whenever permitted to do so, our soldiers at Andoverville, Salisbury, and Riga, with provisions. Its needed medical and medical provisions were upon every flag-of- truce boat. In the camps, it extended its mercies to the Confederate prisoners-of-war. It expended $3,000,000 in money, and dispensed many millions' worth of supplies. Of this most useful and beneficent society Dr. Bellows was the constant and active officer. It is said that while traveling hither and thither in its behalf he never failed to preach on Sunday in the Church of All Souls, except when he went to California and brought back its gift of $1,000,000 to the Commission. So wide was the range of its work that its affairs were not fairly closed until 1878, when Dr. Bellows deposited its archives in the Astor Library. Civil-service reform and like subjects found a strong advocate in Dr. Bellows. He was one of the founders of the Union League Club, and one of the original members of the Century Club. He was also a member of various other associations, such as the New York Natural History Society, the New York Academy of Science, the Phi Beta Kappa Society, and the Harvard Alumni Association. His labors in connection with the Unitarian Church in this country can hardly be overestimated. He was the first president of the National Unitarian Conference when it was formed in 1865, which position he held until 1874.

Dr. Bellows was the chief originator of The Christian Inquirer, a Unitarian newspaper published in New York and started in 1846. He devoted himself with great energy to the establishment of Antioch College, in Ohio. In 1853 he delivered the Phi Beta Kappa oration at Harvard College. He also delivered the annual sermon before the Union Board of the New York School at Cambridge. In 1857 he gave a course of Lowell lectures in Boston on the "Treatise of Social Diseases," which was published in book-form. The same year he delivered another series of lectures in the Academy of Music, New York, on the "Relations of the Theatre to the Public Interest," which was likewise printed in volume. In 1866 he was editor of The Christian Examiner, and kept this position until 1871. His Publications of Christian Doctrine was published in 1860. After a journey abroad he published The Old World in its New Face (1868, 2 vols.). He also published a large number of pamphlets. His life has been too busy to permit the production of many books. See N. Y. Tribune, Jan. 31, 1882; Duuckwicke, Cyclop. of Amer. Lit., ii, 776.

Bellows, Thomas, an English Wesleyan preacher, died April 16, 1883, aged twenty-four, and in the first year of his ministry. He was "a young man of deep piety and good abilities." See Minutes of the British Conference, 1883.

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

Belluti, Buonaaventura, a Sicilian theologian and philosopher, of the Franciscan order, was born at Catania in 1599. He travelled for a long time, and taught philosophy at Cracow, and in several cities of Italy. He died May 18, 1676. He wrote several philosophical treatises in Latin, at first published separately, but afterwards republished in two volumes, under the title, Philosophia ad Mentem Socii Curtis Interius (Venice, 1678 and 1727). See Hoefer, Nouv. Bio. Générale, s. v.

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

Belmeis (or Beaumes), Richard de (1), an English prelate in the reign of Henry I, was advanced to the see of London through the influence of Roger Montgomerie, earl of Shropshire, and was consecrated July 26, 1108. He was three years warden of the marches between England and Wales, and lieutenant of the castle of Pembroke. For a time he received the entire revenue of his office in the building of St. Paul's cathedral; but subsequently directed his liberality towards the building of a convent of canons regular, called St. Osith de Chich, near Colchester. He died Jan. 16, 1127.

Belmeis (or Beaumes), Richard de (2), an English prelate in the reign of king Stephen, was nephew to the preceding. Before he came of age he was appointed by his uncle archdeacon of Middlesex. He became bishop of London in October, 1151, and died May 4, 1162, "leaving behind him a reputation for singular eloquence." According to Dr. Richardson, he was the writer of the Codex Niger, or Black Book of the English Chancellors, Bio. Dict. Nat. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Belmen (Judith iv, 4). For this place lieut. Con- der proposes the present Belmen (Tent-work, ii, 335), which he likewise gives as the representative of Bal- hamon and Ibleam (ibid. p. 335, 387); in the last case, at least, by a clear error for Jailaneh.

Belio, Lorenzo, an Italian bishop and canonist, died in 1586. His principal works are, Tractatus de Mortis Coemeterio Restitutio (Brescia, 1562; Venice, 1587) - Opuscnum de Potestate Pontificia, etc., in manuscript at the Library of the Vatican. See Hoefer, Nouv. Bio. Générale, s. v.

Beloe, William, an English clergyman and author, was born at Norwich in 1756. His preliminary training was at St. John's College, Cambridge, and his education was at Corpus Christi College, Cambridge, where he graduated in 1779. For a time he assisted Dr. Parr in a school at Norwich, and was afterwards curate and vicar of Elyham. Not finding his income sufficient for his support, he began to write for the periodical literature. During the American Revolution he advocated the cause of the colonists, but supported the conservative side during the French Revolution; and in 1793, in conjunction with archdeacon Nares, he established the British Critic as the organ of High-church principles. In 1796 he was presented to the rectory of Allhallows, London-wall. In 1797 he became presby- dary of Lincoln, and in 1805, of St. Paul's. In 1834 he was appointed one of the assistant librarians to the British Museum. He died April 11, 1817. His literary
BELOMANCY 421  BELVISOLTI

works are numerous. Among them we note, his translation of Herodotus (1791): —An Onote of Literature and Science Books (1805-15, 3 vols. 8vo); —and The Sep- arian, or Memoirs of a Literary Life (published posthumously, 1817). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

Belomo. See BEOLOMO.

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

Belothuron (βελοθύρων) or Bemothuron (βε- μοθύρων), a Greek term for the veil in front of a church.

Belshar, William, an English Baptist minister, was born in 1765. He was converted in early life, and united with the Church in Green Walk, Blackfriars. He published, See Hooper, Biog. Gen., p. 49. (C. C.)

Belshazzar, or Belshazzer, the name of a king in the Bible. See DANIEL, chap. 5.

Belshazzar, one of the seven princes of Persia whom Alexander the Great put in command of the provinces of Persia, Media, Babylonia, and Ethiopia. See DARIUS.

Beltran, Hernando Domingo, a Spanish Jesuit sculptor and architect, was born at Vitoria, in Biscay, about 1500, and studied in Italy, where he became so skilful that he was recommended to Vincenzo I by the Duke of Ferrara to give him above the most famous artists of his time. He formed his style by studying Michael Angelo; and many statues of Christ, of natural grandeur, executed by Beltr and, appear worthy of being attributed to the illustrious master he had chosen. The Escurial and the Imperial College at Madrid, as also the city of Pisa and the great altar of the College of Alcalá de Henares, were decorated with these statues. He died in 1550. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Beluomo (or Belomo), Angelo, an Italian theologian, who lived at Rocca-Contrada about 1625, wrote Thesauri Jusitiae Aphiomosis Comprobiuta (Firmi, 1625).


Belo, in Oriental mythology. The word signifies master among the Orientals, and is the surname of deities and kings. Thus the sun was called Belus among the Babylonians. See BAAL. There are three mythical persons known to us that carried this name: (1) Belus was the first king of Assyria, who founded the culture of this country. He dried up the swamps, led off standing waters, dug channels, and thus made the country habitable and fruitful. He fixed the standard of reckoning times and seasons, and had his observations engraved on a stone tablet of clay, which was preserved in the so-called Babylonian tower. This Belus seems often identified with the god Baal. (2) The Egyptian Belus was a son of Neptune and Libya, the father of Danaus and Egyptus; also, as some affirm, of Cepheus and Phineus. He led a colony to Babylon, according to Diodorus, and may possibly be one and the same with the former Belus. (3) Belus was the father of Dius and Anna, as also of Pygmalion, among the Phœnicians.

Belvedere, Giovanni Stefano, an Italian theologian, a native of Vercelli, who lived in the early half of the 16th century, wrote Libro Degli anni Viaggi che Fece la Vrigne Santissima con Gesù (Vercelli, 1570). See Hoefer, Nouv. Biog. Générale, s. v.

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

Belvoir (fine view), a Frankish fortress mentioned in connection with the Crusades, as having been destroyed by Saladin after the capture of Salad in 1188, seems to be the Kavak of the Arabian historians, and the prehistoric Kavak of Homer ("sea of the air"), on the heights west of the Jordan valley, between Beisan and the lake (Robinson, Bib. Res. iii, 178, 226).

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

Beman, Nathan S. S., D.D., an eminent Presbyterian minister, was born at New Lebanon, N.Y., in 1875. He was educated at Middlebury College, where he graduated in 1897. He afterwards studied theology, and became pastor of a Congregational Church in Portland, Me., in 1810. A few years after this he went as a missionary to Georgia, and gave especial attention to establishing educational institutions. In 1822 he became pastor of the first Presbyterian Church of Troy, N.Y., where he remained more than forty years. In 1831 he was moderator of the Presbyterian General Assembly, and became the leader of the New-school branch in 1857. He resigned his pastorate in 1863, and during the remainder of his life resided either in Troy or at Carbondale, Ill., where he died, Aug. 8, 1871. He published several sermons, single sermon essays, and a volume entitled Four Sermons on the Atonement. He was also one of the compilers of the Hymn-book of the New-school Presbyterians. He was widely known as an active temperance reformer, and as a member of various missionary organizations. The American Board owed its success largely to the influence and labors of Dr. Beman and his associates. See The Presbyterian, Aug. 26, 1871.

Bembo, Pietro (Lat. Petrus Bembo), a celebrated Italian prelate and scholar, was born at Venice, May 20, 1470. He was son of a senator, who was distinguished for his learning. His father being sent as ambassador to Florence, young Bembo commenced his studies in that city, and afterwards continued them at home. His style was in accordance with that of the time. In order to study Greek, so much desired at that time in Italy, under a more highly renowned master, viz. the celebrated Lascaris, Bembo went to Messina, where he spent two years. He at length finished his course of philosophy at the University of Pisa, and then devoted himself to the ecclesiastical garb, that he might the better devote himself to study. Among the princes of Italy who especially favored him was Alphonso d'Este, duke of Ferrara, and through him he gained the friendship of the famous Lucretia Borgia. In order to advance his education he spent some years at the court of Urbino, which was another literary resort. In 1502 he commenced to write a little in the Italian language, and published in 1525 a work entitled Prose. In 1512 he attached himself to Julian de Medici, whom he accompanied to Rome, and obtained soon after the commandery of Bologna from Julius II. Leo X, a pontiff more favorable to literature and art than Julius was, being on the throne, made Bembo his intimate secretary. The distinguished men, the cardinals Bibiena and Julius de Medici, the poets Tiberaldo and Accolit, the artist Raphael, and the principal lords of Rome were the friends of Bembo. In every position of eminence he was offered. At the death of Leo X, his protector, the beautiful Morosina, who had borne Bembo several children, enabled him to erect at Padua a temple of the Muses; also a library, one of the most beautiful of the time, and made a collection of medals and monuments of the Medici family, now in the possession of the present Medici family. On the accession of Clement VII, Bembo returned to Rome to pay homage to the new pope; and on his return to Padua he accepted the position of historiographer of Venice, and traced the history from 1486 to 1530, which history was not published until four years after his death. It was written in Latin, but has been translated and published in Italian under the title Istoria Tintzerana (Venice, 1652). This work naturally led to the appointment of Bembo as librarian. Being chosen librarian of the Holy See by Paul III, he went to Rome, where he allied himself with one of the distinguished men of his time, the English cardinal Pole. Bembo now changed his course, renounced profane literature, and studied the fathers and theologians; and was successively made bishop of Gubbio and of Bergamo. He died July 15, 1538. Many honors were paid to him for his learning and merit. He was the chief of Ciceronians of his epoch. He was a purist in Italian as in Latin. In prose he wrote less his language than that of Boccaccio, and represented less his ideas than those of Petrarch. His works of various kinds were published under the title Opera di P. Bembo (Venice, 1729). See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

Bement, William, a Congregational minister, was born at Ashfield, Mass., April 5, 1806. He was a graduate from Dartmouth College, and at once, in 1828, became a teacher in Mobile, retaining that position until 1830, when he entered Princeton Theological Seminary. After studying at that institution for two years, he completed his studies in the Yale Theological Seminary in 1833. From 1833 to 1850 he was the ordained pastor of the Congregational Church at East Hampton, Mass. He was installed March 5, 1833, at Elmiria, N.Y.; from which he was dismissed Nov. 7, 1854, and continued to reside in that city until the close of his life. Becoming interested in educational matters, he was chosen superintendent of the public schools in Elmira in 1859, and held that position until 1866. He died in Manhattanville, N.Y., in August, 1876. He was a contributor to the New Englander and other periodicals. See Cong. Quarterly, 1877, p. 409.

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

Bemis, Stephen, a Congregational minister, was born at Westminster, Mass., in 1774. He graduated from Dartmouth College in 1798; was ordained pastor of the Church in Harvard, June 8, 1801, resigned his charge in 1821, and died in Boston, Aug. 28, 1828. See Sprague, Annals of the Amer. Pulpit, i, 357.

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

Benaglia, Cyphano, an Italian theologian, was born at Brescia, Aug. 20, 1676. He entered the Society of Monte Cassino; taught at Brescia, in 1699, mathematics and moral philosophy; was professor of canonical law at Padua in 1703, and filled several important offices in his order, especially that of prior. He died Feb. 28, 1750. He wrote, Examen Philosophiæ Nova et Veteris (Brescia, 1699)—Prolectiones in Just Canonicum; still in MS. See Hoefer, Nouv. Biog. Générale, s. v.

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

Benard, Dominique Laurent, a French eclesiastic and theologian, was born at Nevers in 1573. Having become prior of the College of Cluny, he wished to revive the order of St. Benedict, which shortly after led to his conceiving the idea of a model congregation, of which Louis XIII confided him the direction. Thus founded was a monastery of the monks of St. Maur. He died April 21, 1620. He wrote, Regles des Abbayes et Monastères des Filles Religieuses de l'Ordre de Sainte...
BENARES. Traité de Latini en Français (Paris, 1608); — Pataiais, Christianes (Paris, 1616); and several other works. See Hoefer, Nouv. Biog. Générale, s. v.

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

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

Benary, Ferdinand, a Protestant theologian and Orientalist of Germany, was born of Jewish parentage, March 22, 1805, at Cassel. He studied Oriental languages at Halle under Gesenius. In 1829 he joined the Halle school and in 1838 was appointed doctor of divinity at the Halle University in consideration of his work De Hebreworvm Leleviratu : accessund Conjectarea quadam in Vetus Testamentum (Berlin, 1835). About this time he received a call as professor of Oriental languages from St. Petersburg, but he declined this offer at the wish of the head of the Altenstein, who brought him professor of theology at the university in Berlin, where he lectured on Old-Test., exegesic, Semitic languages, and paleography. He died Feb. 7, 1880. (B. F.)

Ben-Asher, Aaron ben-Moses. By way of supplement to the art. Aaron ben-Asher, we add the following. He was born at Tiberias in the beginning of the 9th century. He is noted for having placed the vowels and accents under the text of the Hebrew Bible known as the Asher-Codez (q. v.). His work on the accents, entitled Zohar (Ar., Hokhmat ben-Ascher and anderle alte grammatica-masorassiche Lehr- stücke, etc. (Leipsic, 1879), and forms a very valuable contribution to the history of the text of the Old Test. (B. F.)

Benat Allah (daughters of God), in ancient Arabian mythology, was the name of a multitude of inferior deities who formed one gender. Their characteristics are not certainly known.

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

Benazie (Lat. Benazium), Bernard de La, a French theologian, was born at Agen in 1634, and died there April 5, 1723, as canon of the church. He wrote a large number of antiquarian works, for which see Hoefer, Nouv. Biog. Générale, s. v.


Benenista ben-Jacob, an Italian rabbi who lived in the latter half of the 17th century, wrote Pulcherrima Inquisitio Animae (Venice, 1685), in collaboration with some other members of his family. See Hoefer, Nouv. Biog. Générale, s. v. See Benvenisto.

Benenista, Vidal, a Spanish rabbi, a native of the province of Aragon, lived in the early half of the 16th century. He was one of the sixteen Jews who took part in the controversy in the presence of pope Benedict XIII. He wrote and spoke Latin with elegance. A part of his argumentation is found in the Historia Judocrum of Gentius (p. 231). We also have from him a book entitled Message (Constantinople, 1517). See Hoefer, Nouv. Biog. Générale, s. v. See Benveniste.

Beneniste. See Benveniste.

Bence, Jean, a French theologian, was born at Rouen in 1558. He was one of the first priests of the Congregation of the Oratory, and a member of the Sorbonne, and was one of those who contributed the most, with the cardinal of Berulle, towards the establishment of this congregation in France. Bence died at Lyons, April 24, 1643. He wrote, Manuale in Sanctum Jesu Christi Evangelium (Lyons, 1626, 1682).—Manuale in Omnes D. Paulli Apostoli Epistolàs; Rites en Septem Canonum Epistolàs (ibid. 1628-38, 1670-72). See Hoefer, Nouv. Biog. Générale, s. v.; London, Eccles. Dict. s. v.

Ben-Chayim. See Abraham ben-Chayim.

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

Bened (or Bencio), Francesco, an Italian Jesuit, was born at Acquapendente in 1512. He pursued his studies under the celebrated Anthony Muret, and devoted himself especially to Latin poetry and eloquence. His Latinity is pure and rich. He died May 6, 1594. He wrote, Anuarium Litterarum de Reque Societatis Tomi Quatuor (Rome, 1589).—Quinque Martyres e Societate Jesu in Indi, Poema Heroicum (Venice, 1591; Antwerp, 1612).—Carmina Libri Quattuor, ejusdem Ergastul et Orisiniens Festinante Duc (Rome, 1590). See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.
Benci (or Bencio), Georgio, an Italian theologian, was born at Rimini, and entered the Company of Jesuits at Bologna in 1665. He was sent to Brazil in 1681, and died at Lisbon in 1708, leaving several works among them, *Economia Christiana, sive de Ratione Agenti cum Servis* (Rome, 1708, 12mo) — *De Probabilitate Quod Iudicium* (Ibid. 1713, 4to).

Bend, Joseph Grove John, D.D., a clergyman of the Protestant Episcopal Church, was born in the city of New York about 1762. For a time he resided with his parents on the island of Barbadoes, and received an excellent commercial education, as well as some knowledge of the classics. For a while he was book-keeper in a book store in July, 1779, he was ordained a deacon in New York, and elected assistant minister, in December following, of Christ Church and St. Peter's in Philadelphia. In 1789 he was a delegate of the diocese of Pennsylvania to the General Convention which completed the independent organization of the Church in the United States. On June 17, 1791, he was elected rector of St. Paul's in Baltimore, Md., and on the same day was made a member of the standing committee of the diocese. A second Church was organized in 1796 under his charge, named Christ Church, to which an associate rector was appointed. He was one of the most active promoters of the Baltimore Library and of the Baltimore General Dispensary. The estimation in which he was held is manifest by his having been always elected a member of the standing committee, always a delegate to the General Convention, always a secretary of the Diocesan Convention, and a member of its most important committees. He died in Baltimore, Sept. 13, 1812. See Sprague, *Annals of the Amer. Pub. Lib.*, v, 358.

Ben-David. See Ben-ephraim.

Ben-David, Abraham. See Abraham Ben-David.

Ben-David, Lazarus, a Jewish philosopher, was born at Berlin, Oct. 14, 1782. He studied philosophy and mathematics, and lectured on philosophy at the University of Vienna from 1798 to 1798. He then went to Berlin, devoting his time to literary pursuits, and died there March 24, 1832. He wrote, *On the Object of Critical Philosophy* (Vienna, 1796)—*Philosophia, or, the Origin of our Perception* (Berlin, 1802)—*On the Religion of the Hebrews before Moses* (ibid, 1812, 1872)—*A History of the Jewish Calendar* (1817)—*On the Jewish Belief in a Future Messiah* (1823)—besides a number of works relating to philosophy. See *First Bibl. in German*. 1821. Grütz, *Gesch. d. jiid. Juden* s. e. *Sekt. I.*

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

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

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

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

Bendtsen (or Bent), Bernhard, a Danish doctor of philosophy, and rector at Frederiksborg, was born there Feb. 5, 1683, and died Dec. 16, 1806. He is the author, *De Veritate Exercitati. Opusculum Apoecryph. e Scriptis Patrum et Antiquarum Versionum* (Göttingen, 1789), and other works, for which see Hovef, *Nouv. Bibl. Générale*, s. v.

Bendtsen, Frederic Carl, brother of the preceding, was a Danish theologian. From 1788 to 1809 he performed various ecclesiastical functions. He wrote, *De Venia Peccatorum* (Copenhagen, 1794)—*Num Exst. Diabolas* (ibid. 1797). See Hovef, *Nouv. Bibl. Générale*, s. v.

Bene, Loano Ben-David del, a Jewish writer, who died at Ferrara in 1677, is the author of *Officium Oran. in Synagogam*, a philosophical dogmatism of Judaism, divided into eight sections, edited by De' Rossi (Verona, 1646). Basanage, in his *History of the Jews* (Engl. transl. by Taylor, p. 727), tells us: "He is accused of having taken it from his father, who also taught at Ferrara, and only changed the title; for he had entitled it *The City of David*—*David viri*. He put his name to it, and assumed the honor of it." See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 56; Fürst, *Bibl. Jud. i, 102. (B. P.)

Bene-berak. Lieut. Conder regards this as identical with the present Im-bhrak (Ten-stork, ii, 385), a village laid down on the Ordnance map at 43 miles S. of E. from Jaffa; and Tristram coincides in this location (*Bible Places*, p. 51). It is the spot called Barak by Schwarz (*Pleist.*, p. 141).

Benedetti, Maria, an Italian priest and painter of the school of Modena, was born at Reggio about 1650. He was a pupil of Orazio Talamini, and excelled in ornaments and perspective. His best work is the vault of the Church of St. Anthony at Brescia. See Hovef, *Nouv. Bibl. Générale*, s. v.


Benedetto. See Benedict.

Benedetto da Rovezzano, an eminent Italian sculptor, was born at Rovezzano, near Florence, about 1480. In 1500 he executed the fine monument to Pietro Soderini and Oddo Aliverti, in the Church of the Carmine at Florence. He was employed conjointly with Sansovino and Boccio Bandinelli, on the works of sculpture in the cathedral of that city. In 1515 he was employed by the monks of Vallombrosa to erect a fine monument to the memory of St. Jean Guiblet, the founder of their order. This work took him ten years to complete. He died about 1550. See Hovef, *Nouv. Bibl. Générale*, s. v.; Spooner, *Bibl. Hist. of the Fine Arts*, v, 227.

Benedicamus Domino (*Let us bless the Lord*), a liturgical form of words, said by the priest at the end of all the canonical hours, with the exception of matins. The responds in *Dei* have been presented as *Dei*, and are not *Domini*. The first phrase, *Gloria in excelsis*, is not said, and which are not masses for the dead, in which the corresponding form is *Requiescant* in pace. The custom of substituting *Benedicamus* for *Dei* same est in those masses is derived from the old practice of the Church, according to which the prefix *Dei* was used for masses for the dead, or those for penitential days, the people were not dismissed as at other times, but remained for
of which is inserted in the Quadrilogus: — also De Vita et Gestis Henrici II. et Ricardi I., of which a good edition was published by Hearne (Oxford, 1735, 2 vols.).

Benedict (or Benedetto) of Verona, a Dominican, is probably the same as Lorenzo of Varona, also a Dominican, who was a celebrated preacher, about 1420, and who left Sermons on the Festivals, Creed, Decaloge, and Lord's Prayer.

Benedict, Amzi, a Congregational minister, was born at New Canaan, Conn., May 19, 1791. He graduated at Yale College, 1814; studied theology at Andover, and was ordained in a house of mourning. He served successively the churches in Vernon, Conn., 1824 to 1830; Pomfret, 1831 to 1834; Manlius, N. Y., 1837 to 1841; Norwich, Conn., 1845 to 1846; Yorktown, N. Y., 1855 to 1866, when he was disabled by an accident to a steam-engine at Stamford, and died three weeks after in the house of a son-in-law in Brooklyn, N. Y., Nov. 17, 1866. For a time he was principal of a female seminary in New Haven. He was "a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor, and faithful friend." Mr. Benedict published a work entitled A Biblical Trinity (1850). See Cong. Quarterly, 1860, p. 373.

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

Benedict, David, D.D., the eminent historian of the Baptist denomination, was born at Norwalk, Conn., Oct. 10, 1778. Early in life he developed a taste for historical reading, which grew almost into a passion with him. He became a member of the junior class in Brown University in 1804, and graduated in 1806. He commenced at once, on leaving the university, to preach for the First Baptist Church in Pawtucket, R. I., where he was ordained, and where he remained for twenty-five years. While pastor of this Church, and it was his only pastorate, he busied himself in collecting materials for his subsequent quarters abroad from this country, but from other countries—which he subsequently incorporated into his History of the Baptists. He spent the remainder of his life chiefly in gratifying his love for historical investigations. He died in Pawtucket, R. I., Dec. 5, 1874. Dr. Benedict's published writings, in one form and another, are very numerous. Among the literary works of him are the following: History of the Baptists (1813) — Abridgment of Robinson's History of Baptism (1817) — Abridgment of his Own History of the Baptists (1820) — History of all Religions (1824) — History of the Baptists Continued (1848) — Fifty Years among the Baptists (1860). At different times during the last fifteen years of his life, he occupied himself in a thorough study of the history of the Doraists, having finished his task only a few months before his decease. Shortly after his death, the book was published. He also made considerable progress in gathering the materials for a compendium of Church history designed for the instruction of Christians. A large amount of papers prepared on various subjects of historical interest were in his possession at the close of his life, which have found their way into the collections of different historical societies. (J. C. S.)

Benedict, Epenetus P., a Presbyterian minis-
BENEDICT, was born in 1795. He was pastor of the Presbyterian Church at Patterson, N.Y., for forty years, and his ministry was attended with success. After his resignation, he continued to supply various pulpits until the close of his life, which occurred at Patterson, June 20, 1870. See Presbyterian, Sept. 10, 1870. (W. P. S.)

Benedict, George, a Baptist minister, was born at Southcut, Dutchess Co., N. Y., April 15, 1765, but spent his childhood and youth in Danbury, Conn. He became a Christian at the age of twenty-two, and a member of the Second Baptist Church in Danbury, Sept. 21, 1817. He received a license from the Church of which he was a member, May 22, 1822, and Aug. 7, 1829, and was ordained pastor of the Church. Here he remained from 1822 to 1831, when he accepted a call to become the pastor of what was known as the Union Baptist Church, New York city. Success followed his labors, until in 1841 the number of the members of his Church was seven hundred and fifty-eight; he having himself baptized over six hundred of them. In February, 1841, the Church known as the Norfolk-street Church was constituted, with Mr. Benedict as its pastor. The same prosperity followed Mr. Benedict to his new field of labor, and a strong, efficient Church was built up under his ministry. The last two years of his life he was suffering from a wasting sickness, and died in July, 1848, and died Oct. 28, 1848. He was one of the most successful ministers of his denomination in the city of New York. See New York Chronicle, Nov. 1848. (J. C. S.)

Benedict, Henry, a Presbyterian minister, was born at Norwalk, Conn., in 1792. He was licensed to preach and ordained pastor of the Church in Westport, Conn., in his life as a minister of the gospel, and was called pastor of the Church in Lansingburg, N.Y., and successively filled the churches of Galway and Stillwater in the same state. From this last he was called to take charge of the Church in Covington, Ky.; and after remaining there some time, he was installed pastor of the Bowery Church, New York city, where he remained two years. He was then called to the Church at Portchester, N.Y., as its first pastor. He labored here until the infirmities of age compelled him to resign. He died at Saratoga Springs, July 18, 1888. (W. P. S.)

Benedict, Lewis, a Congregational minister, was born at Madison, N.Y., Jan. 14, 1815. In 1839 he graduated from Hamilton College, and in 1843 from Auburn Theological Seminary. He was next year ordained pastor of the Church at Whitewater, Wis. In Nov. 1845, he was installed pastor in Brockton, Ill., and remained six years. After supplying the pulpit in Aurora, Ill., for two years, he was installed its pastor in July, 1854, and held the position a little more than three years. From April, 1858, to Dec. 1859, he was acting pastor in Geneva; from Dec. 1859, to March, 1864, he held that office in Brimfield; from April, 1864, to Sept., 1870, the same at Lawn Ridge. The next three years he resided at Lake Forest, without charge, and subsequently at Aurora. He died Jan. 30, 1881. See Cong. Year-book, 1884, p. 29.

Benedict, Noah, a Congregational minister, was born at Danbury, Conn. He graduated from the College, and the Theological School, at Andover, Mass., and was ordained pastor of the Church, at Plainville, Vt., Oct. 22, 1760; was a fellow of Yale College from 1801 to 1812, and died September, 1813. See Sprague, Annuals of the Amer. Pulpit, i, 407; Index of Princeton Review.

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

Benedict, Thomas Newcomb, a Protestant Episcopal clergyman of the Diocese of Quincy, Ill., was born in Danbury, Conn., in 1823. He graduated from the General Theological Seminary; and was rector in 1855 of a Church in Galena, Ill. Here he remained until 1859, when he removed to Ottawa, as rector of Christ Church. In 1866 he removed to Robin's Nest, as an instructor in Jubilee College, and held this position until 1889 or 1880, when he became rector of St. Luke's Church, Vincennes, Ind. About 1874, he was called to the rectoryship of Trinity Church, in Genesee, where he remained until his death, Sept. 25, 1879. See Prot. Episc. Almanac, 1880, p. 170.

Benedict, Timothy, a Methodist Episcopal minister, was born at Canaan, Conn., May 25, 1795, of devout parents, who gave him a careful religious training. At the age of nineteen he experienced conversion. He received a license in 1816, and was ordained a deacon the same year, and a elder in 1820. He was called to the First Baptist Church in New York City, and was ordained pastor of the same in 1825. Subsequently he became a member of the Troy Conference. In 1856 he removed to Illinois, where he remained until the close of his life, May 6, 1878. Mr. Benedict was a man of deep and uniform piety, modest and unassuming in manner, genial in disposition, and a genuine gentleman. As a preacher he had few superiors. See Minutes of Annual Conferences, 1878, p. 43.

Benedict, Traugott Friedrich, a Protestant theologian of Germany, was born July 8, 1756, at Annaberg. In 1783 he was called as a deacon of the gymnasium at Torgau; and in 1784 to the same position in his native city, where he died, Oct. 25, 1833. He wrote Theocoele, etc. (1792). See Winer, Handbuch der theolog. Lit., i, 426. (B. P.)

Benedict, William Uriah, a Congregational minister, was born at Stamford, Conn., Sept. 25, 1808. After pursuing his preliminary studies at the Aurora (N. Y.) Academy, he graduated from Williams College in 1829, and in 1832 from the Auburn Theological Seminary. In 1864 he was ordained pastor of the Church at Ira, N.Y., and in 1889, when he retired from the active ministry, he was acting-pastor at Sweden; and in 1841 he assumed the same relation in the Church at Richmond. From 1843 until 1850 he served the Church at Vermontville, Mich., and was at the same time principal of its academy. Here he resided, supplying, for various periods, the vacancies in the ministry. In 1857, he removed to Oregon, and also lived for five years at Olivet, being treasurer of Olivet College. He died in Vermontville, Mich., Oct. 18, 1875. See Cong. Quarterly, 1876, p. 429.

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

Benediction of Abbeys was formerly styled ordination. The second Council of Nicaea permitted abbots who had received the benediction to admit their own monks to the tonsure and to the four minor orders; but
in after-ages they presumed so far as to extend the exercise of it to others than their own monks, so that the Council of Trent (see 33, 33, 10) reduced it to its original terms. This benediction of abbots differs from ordination chiefly in two points: first, that it is done upon the request of the monastery, whereas ordination is conferred upon the demand of the Church ("Postulat Sancta Mater"); secondly, because it is not accompanied by any invocation of the Holy Spirit. See Abbots.

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

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

Probably between the 6th and 7th centuries the regular practice of an ecclesiastical benediction upon marriage, and the Greek rite of marriage itself, became established. The canons of a council held in England towards the end of the 7th century, under archbishop Theodore, enact that "in a first marriage the priest shall bless the crowns and benedict the couple; if in a second, it would seem, the practice set forth by the Sanction and Decrees, of confining the blessing to the yet unmarried party only, where the other has been married already."

In the Carlovigian era, the priestly benediction entered into the civil law as an essential requisite of marriage; and the various spurious authorities from the annals of the Western Church were apparently invented for the purpose of carrying back to a remote period the ecclesiastical recognition of its necessity. By the first Capitulary of 862, none are to be married before inquiry be made as to whether they are related; and "then let them be united with a benediction." The reply of pope Nicolas to the Bulgarians, though belonging only to the latter half of the 9th century, preserves to us probably the practice of the Roman Church on this subject from an earlier period. It evidently indicates a different ceremonial from that of the Greek Church, and shows that the ceremonial of marriage sanctified by itself, many centuries elapsed before the pronouncing of such a benediction was held essential to the validity of marriage, when duly contracted according to the municipal law, and not contrary to the special ethical rules of the Church in reference to marriage. (3.) Hence the total absence of marriage liturgies from the early Christian rituals, extending to about the beginning of the 7th century; the genuineness of the Deuterocanonical Missal (end of the 5th century) being confessedly impugned by the absence of any in the Gregorian, a century later. (4.) It may, however, be admitted that by the end of the 7th century the priestly benediction of marriage had probably become the rule in both great branches (not yet divisions) of the Church; and in the course of the 8th and 9th centuries it hardened into a legal institution within the domains of the great usurpers of the West, the Carlovigians, being now largely supported by supposititious Church authorities, carried back as far as the beginning of the 2d century. (5.) It is also possible that about this period a practice of sacerdotally blessing betrothals likewise grew up, and, promising to open a new source of income to the clergy and above all to the Roman pontiffs, was in like manner sought to be maintained by spurious authorities; but the date of this cannot be fixed earlier than A.D. 860, since pope Nicolas, in his reply to the Bulgarians, clearly speaks only of the nuptial benediction.

Benedictional. (1.) The name for an ancient Service-book, commonly containing those rites of benediction exclusively used by a bishop and given during mass. The Benedictional, properly so called, may be found in the well-known Exzer Pontificale of bishop Lacey. The rite of episcopal benediction during mass is not found in the Latin Church. (2.) A term for the Pontifical. See Benedictions.

Benedictions are an important element in ecclesiastical liturgy; the following are the chief:

I. Definition, etc.—Benediction, in contradistinction from the allied expressions, consecration, dedication, may be defined to be a certain holy action which, combined with prayer, seeks for God's grace for persons, and, in a lower degree, a blessing upon things, with a view whether to their efficiency or safety. To dedicate is to offer a place to God, to bless is to sanctify it. To consecrate is to separate things, utensils, vestments, etc., from common use for divine worship, so that they become holy things.

Like many other points of ritual, the practice of benediction passed from the Jewish to the Christian Church. The form used by the Roman Church in the 3d century, in the inafrica form of a sacrifice, is derived, as we shall see, from the older form. Under Aaron, we discover the existence of the blessing of the congregation by the priest after the morning and the evening sacrifice (Lev. xi, 22); and later notices may be seen in 1 Chron. xxiii, 18; Eccles. xxxvi, 17; xlv, 15; l, 20. The actual form is prescribed in Numb. vi, 22 sqq.; comp. Psa. lxxvii, 1.

The benediction, ordinarily pronounced by priests (as, e. g. in the case of Zacharias, for whose blessing the people waited, Luke i, 21), would on occasions of special solemnity be reserved for the high-priest. Even the king, as the viceroy of the Most High, might give the blessing (I Sam. xii, 24; Psa. cxvi, 2). It would appear that Levites had ordinarily, though not invariably, the power of giving the blessing. Comp. 2 Chron. xxxi, 27.

The actual formula referred to above does not occur in the New Test., though our Lord is spoken of as blessing little children and his disciples (Matt. xvi, 16; Luke xxiv, 50), besides the blessing on the occasion of the institution of the Eucharist (Matt. xxxvi, 26). Still the general tenor and form of the blessing must have been similar, and the familiar "peace" of the benediction is probably a relic of the old Aaronitic form.

II. Ministration of Benediction.—It is immediately obvious, from the nature of the case, that a benediction is imparted by a superior to an inferior (see Heb. vii, 7, where this is explicitly stated). Hence it is laid down in the
Benedictions, that a bishop may bestow the blessing, and receive it from other bishops, but not from priests; so, too, a priest may bless his fellow priests and receive the blessing from them or from a bishop; the distribution of benediction occurs at every imaginable occasion, wherein the pious of past ages deemed the Church could draw forth on their behalf from a rich store of blessing. Thus we may mention, in addition to those already cited, the following benedictions of things, occurring mainly in the Gregorian Sacramentary: (1) Of a house; (2) of clusters or beans; (3) on new fruits; (4) on all things you have wished; (5) of flesh; (6) of a well; (7) of cheese and eggs; (8) of fire; (9) of books.

IV. Mode of Imparting Benediction.—The Christian ritual was foreshadowed by the Jewish. In the commentary on Numbers and Deuteronomy known as St. Gregory, we have further directions given: (1) the blessing is to be pronounced in the Hebrew language; (2) the impart of the blessing is to stand, and (3) outstretched hands; (4) the sacred name (Jehovah) is to be used; (5) the priest must face the people, and (6) speak in a loud voice.

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

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

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

The lifting up of hands is an inseparable adjunct of benedictions. An occasional addition is that of the laying-on of hands; see Apostolic Constitutions, where the benediction upon penitents is associated with this act. The feeling of the greater worth and power of the right hand is shown by its use, but with this natural and almost universal gesture, the act of benediction is usually represented in ancient art.

Thus the Lord extends his open hand over the devotions in the base-reliefs of a sarcophagus at Verona. In the Greek Church and in Greek paintings for the most part, the hand outstretched in blessing has the thumb touching the tip of the ring-finger, while the forefinger, the middle, and the little finger are erected. According to Neale, this method is supported by Dr. Trench, and by the example of the Holy Ghost from the Father alone; and according to others, to form the sacred name I H C by the position of the fingers. In the Latin manner of benediction the erected fingers are the thumb,
the forefinger, and the middle finger, with the other
two doubled down on the palm of the hand. The
hand of the Lord is thus represented in
some monuments when he works a
miracle; e. g. in the healing of
the man born blind. It is, however,
only in comparatively modern times that
the rite of benediction has constituted
a distinction between the Greek and
Latin churches. For instance, in the
most Roman of monuments, the Vat-
ican confessio of St. Peter, the Lord
gives the blessing in the Greek man-
er; in the triumphal arch of St.
Mark's Church, in the Latin manner.
On the other hand, the bass-relief of
a Greek diptych represents St. Peter giving the bless-
ing in the Latin manner, while St. Andrew blesses in
the Greek manner.

V. Benedicentiae.—It has already been shown that
various early forms of benedictions are found inter-
spersed in ancient Sacramentaries. In that attributed
to pope Leo are found forms of blessing "for those ac-
cessing from the font," and "of milk and honey," as
well as a "benediction of the font," which is possibly
a later addition. It is, however, in the somewhat later
Sacramentary of Gregory the Great that we meet with
specimens of benedictions on a more extended scale,
in some MSS., variably interspersed through the
book, and in some given separately, forming the
so-called Benedicentia. This is the case with the
very ancient MS. of the Casarea Library. Another
somewhat different form is from two MSS. of the
time of Charlemagne now in the Vatican. The Liber
Sacramentorum of Ratoldus, of the 10th century, also
contains numerous benedictions, but the fullest bened-
diction is that found in two MSS. of the Monas-
tery of St. Theodoric, near Rheims, written about the
year 900. A large collection of benedictions is also
to be found in the Pontificale of Egbert (archbishop
of York, A.D. 722-46), published by the Surtees Society
in 1853.

Benedictions, Jewish. See SIMON HEBRE.

Benedicta, Ben. Tetitus de (surnamed Capro), an
Italian jurist and theologian who lived in the early
half of the 15th century, wrote, Volumen Conclusionis
Legisam super Decretalibus, Libri V.; Commentaria
in Juv Canonicon;—Repertiones in Canonico;—Volumen
Conclusionis Regularium et Communis Opinionem
et de Formulis Beneficorum (Venice, 1598);—
Super Lecturas Testamenti Civilis;—Casula seu Re-
S. V.

Benedict, Giovanni Battista de, an Italian
theologian of the Jesuit order, was born at Ostia,
Jan. 20, 1620. He made enemies for himself by obsti-
nately sustaining the principles of the Peripatetic phi-
losophy and of the scholastic theology against the par-
sisians of Descartes, and against the new doctrines of
the Jansenists and their partisans. He died May 15,
1706. His principal works are, Analecta Poetica, ex-
sis que Sparsum ab Albis in Colleg. Soc. Jesu Nepoli
Scripta Sunt (Naples, 1686, 1689);—Philosophia Peri-
pataetica Tomis Quinque Comprehensa (ibid. 1687-92;
Venice, 1728);—Lettura sopoloetiche in Defesa della Teo-
logia Scolastica di Alberto Magno de Benedetto
rale, S. V.

Benedict, Jacobus (or Jacoponus) de. See
STABAT MATER.

Benedicta, Luigi Vincenzo de, an Italian
theologian, a native of Modena, lived in the latter half
of the 17th century. He was of the Dominican order.
His principal works are, La Sibilla di Loreto;—La
Corsa della Nave Vittoria di Santa Chiara, per la Con-
quista dell'Arme Cristiane nell'Ungaria ed Arcipelago.

Benedictus is the liturgical name for the song of
Zacharias contained in Luke i., 68-79, so called from its
first word. This canticle has been said at lauds in the
Western Church from early times every day through-
out the year, whatever be the service. The introduc-
tion of the custom is attributed to St. Benedict. It
is said with a varying antiphon which is doubled, i. e.
said entire both before and after the canticle, on double
feasts; in the Roman, monastic, and other offices de-
ferred from a Gregorian or Benedictine origin, at the
end of lauds, immediately before the collect, and occu-
pies the same position at lauds which the Magnificat
occupies at vespers. In the Ambrosian office it occurs,
on the contrary, at the very beginning of the office, af-
ter the opening versicles. The Ambrosian rules, too,
for the duplication of antiphons are different from the
Roman. The Benedictus is also found elsewhere, e. g.
in the Mozarabic lauds for the nativity of John the
Baptist. In the Greek rite the Benedictus forms, to-
gether with and following the Magnificat, the last of
the nine odes [see Odes] appointed for lauds.

The introductory part of The Song of the Three Chil-
dren, which precedes the Benedicentiae, or Benedictie
(q. v.) proper, is also known as the Benedictus from its
opening.

Benedictus Britannicus. See BENEDICT OF
BRESCIA.

Benedictus Cyprianus. See BENET.

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

Benedictus Levita. See BENEZET OF
MENZEL.

Benedictus Mediolanensis (Benedict of Mil-
ian) was a contemporary of Benedict of Aniane, and, like
him, was introduced into the reform of the Odo-
Nurian rule. He was made abbot of the Monastery
of St. Ambrose at Milan, A.D. 784, by Peter, archbishop
of Milan, and his appointment was confirmed by Karl
the emperor. See Bulteau, Hist. de l'ordre de St. Be-
not, v. 75.

Benedictus (originally Ambraeh), Petrus, a cel-
brated Maronite, was born at Gusta, in Phoenicia, in
1653, of a noble family, and sent to the Maronite College
at Rome when but nine years old, where he made great
progress in the Oriental languages; but returned after-
wards to the East, and applied himself to preaching the
Gospel there. The Maronites of Antioch sent him back to
Rome as a deputy from their Church. Cosmo III, grand-
 duke of Tuscany, having a独 of Benedictus, bequeathed
many honors and favors upon him, and made him pro-
fessor of Hebrew at Pisa. Clement XI appointed him
one of the correctors of the Greek press. He entered
among the Jesuits at the age of forty-four, and his
ami-
able temper, integrity, and skill in the Oriental lan-
guages procured him the esteem of all who approached
him. He died Sept. 22, 1742, at Rome. He published the
first volumes of that excellent edition of St. Ephraim which
has been continued and finished by Assameini. See
Chalmers, Biog. Dict. s. v.; Hoefler, Nouv. Biog. Géné-
rale, s. v.

Bened Elieohm, an expression which occurs only in
Gen. vii. 2, 4 (Heb. beney' ha-Elieohm, בֵּית Elieon be-תת שָׁנָי לָהוּ, sons of God; Sept. viii τῶν ὅσων; Vulg. filii Dei), and in
Job i, 6; ii, 1 (Sept. vii ὡμοίων τῶν ὅσων; Vulg. filii
Cyril calls it ἀρτοφωταριον. Theodoret (Quotest. in Gen., 430) declares the maintainers of it to have lost their senses, 

κυριολασθενος και ἄγους 

Philistias numbers it among heresies, Chrysostom among blasphemies. Finally, Calvin says of it, "Vetus illud commentum de angelorum concubitus cum mulieribus suab absurdotate abunde reflebitur, ac mirum est doctos viros tam crassos et prodigiosos delirus fuisse olim fantasticos. Notwithstanding all this, many modern General commentators very strenuously assert this view. They rest their argument in favor of it mainly on these two particular first, that "sons of God" is everywhere else in the Old Test. a name of the angels; and next, that St. Jude seems to lend the sanction of his authority to this interpretation. With regard to the former reason, it is not even certain that in all other passages of Scripture where "the sons of God" are mentioned angels are meant. It is not absolutely necessary to understand the designation either in Psa. xxix., 1 or xxxix., 6, or even in Job i., 6. In any of these passages it might mean holy men. Job xxxviii., 7, and Dan. iii., 25, are the only places in which it certainly means angels. The argument from St. Jude is of more force; for he does compare the sin of the angels to that of Sodom and Gomorrah (ταρσους in ver. 7 must refer to the angels mentioned in ver. 6), as if it were of like unnatural kind. That this was the meaning of St. Jude is rendered the more probable when we consider the interpolation from the book of Enoch where the same view is taken. Further, that the angels had the power of assuming a corporeal form seems clear from many parts of the Old Test. All that can be urged in support of this view has been said by Delitzsch in his Die Genesis ausgelegt, and by Kuritz, Greek. des Alten Testament. and his treatise, Die Eben der Söhne Gottes. It must be confessed that their arguments are not without weight. The early existence of such an interpretation seems, at any rate, to indicate a starting-point for the heathen mythologies. The fact, too, that such an interpretation of the "mighty men" was born, points in the same direction. The Greek "heroes" were sons of the gods; ουν σκασα, says Plato in the Cratylus, ην υμιοι ητει ρωμες; παντες δεσμον γνωσιν ιαριδεις ηι δεις ουρες ηι υπιριδοι δεις. Even Hesiod's account of the birth of the giants, monstrous and fantastic as it is, bears tokens of having originated in the same belief. In like manner it may be remarked that the stories of Æneas and Aeneas, so commonly believed in the Middle Ages, and which even Heidegger (Hist. Sacr. i, 289) does not discredit, had reference to a commerce between demons and mortals of the same kind as that narrated in Genesis. (Pars. i, q. 21, 22.) It may be supposed that it was possible for angels to have children by mortal women. This theory, however, must be abandoned as scientifically preposterous. Two modern poets, Byron (in his drama of Cain) and Moore (in his Loves of the Angels), have nevertheless availed themselves of this last interpretation for the purpose of their poems.

3. The interpretation, however, which is now most generally received is that which understands by "the sons of the Elohim" the family and descendants of Seth, and by "the daughters of man" (Adam), the women of the family of Cain. So the Clementine Recognitions interpret "the sons of the Elohim" as 'heroes justi qui angelorum xixerat vitam.' So Ephrem, and the Christian Adam-book of the East; so also Theodoret, Chrysostom, Cyril of Alexandria, Jerome, Augustine, and others; and in later times Luther, Melanchthon, Calvin, and a whole host of recent commentators. They all support the opinion of Azariah ben Jochanan in the Midrash Abkhib: and most of the older fathers of the Church, finding probably in their Greek MSS. ἄγγελοι τοῦ Θεοῦ, as Justin, Tatian, Athenagoras, Clemens Alex. Tertullian, and Lactantius. This view, however, seemed in later times to be too monstrous to be entertained. E. Simon ben-Jochia anathematized it.
this universal corruption which provoked the judgment of the Flood.

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

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

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

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

**Benefice Collative** is (1) a benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most benefices collative are in the gift of the bishop of the diocese (2) and are of that character to which a bishop is bound to give immediate institution, so long as it remains in the gift of some independent patron.

**Benefice Compatible** is a benefice which the law will permit a cleric to hold in conjunction with another benefice.

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

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

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

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

**Beneficiary,** in ecclesiastical usage, is the cleric in orders who receives the temporal benefit of an endowment.

**Ben-Ephraim** and **Ben-David**, the names of two Messiahs expected by the modern Jews. To evade the express predictions of the Old-Test. prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs; the one Ben-Ephraim, whose office is to be a grant to be a person of mean and afflicted condition in this world; and the other Ben-David, who shall be a powerful and victorious prince. See Messiah.

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

**Benesch, Jacob,** a Lutheran theologian of Germany, who died March 8, 1673, at Prague, is the author of a History of the Protestant Congregation of the Augsburg Confession (Prague, 1866).

**Benet, A**., a German martyr, was a citizen of Wethringest, in Germany, and was persecuted severely because she would not attend mass and repeat the idle ceremonies of the Church. She was beheaded in 1558. See Fox, *Ages and Monuments*, viii, 467.

**Benet (or Benedictus), Cypriano,** was a Dominican monk of Aragon, and, according to some accounts, a doctor of the University of Paris. He flourished from 1490 to 1520, and left, *Ilustrium Viro Pompa Opuscula* (Paris, 1500).—De Sororosancto Ecclésiarum Sacramenteto et de Epimeni Ministerio, ad Julianum, &c. De non Metendo Pincheta (Rome, 1515, 4to).—De Prima Orba Sede; De Concilio; De Ecclesiasticae Pont. et; De Pontif. Maior Autoritate (ibid. 1515, 4to), etc.

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

**Benet, Thomas,** an English martyr, was born at Cambridge, and was at the university made master of arts, and was thought by some to have been a priest. He was well learned, and of a godly disposition. In 1524, feeling disposed to go where he could worship in more freedom, according as his conscience dictated, he went to Devonshire, where he took charge of a school and did much towards instructing the children in the knowledge of Christ and his works. In 1525 he removed to Exeter, and started a school there for children; his spare time he devoted to the study of the Scriptures. But, as every tree and herb has its due time to bring forth its fruit, so did it appear by this good man. He saw daily the glory of God blasphemed, idolatry embraced, and the priestly office lost that most false usurped power of the bishop of Rome so extolled, that he was so grievous in conscience and troubled in spirit that he could not be quiet, but uttered his mind to a number of persons. At one time he wrote his view, which was that the pope was Antichrist, and that we should worship God, not saints, and tack it upon the doors of the cathedral church of the city.
These bills being found, there was a great ado made, and a great search was made for the Heretic who dared do such a bold thing. After a long search he was found and taken to prison; afterwards tried and condemned to be burned, Jan. 15, 1531. The mild martyr, rejoicing that his end was so near, "as the sheep before the shearer" yielded himself with all humbleness to abide and suffer the last persecution. When he reached his place of execution, near Exeter, he made his most humble confession and prayer to Almighty God, and requested all the people to do as he had done. This done, he was tied to a stake and fire was set to him. See Fox, Acts and Monuments, v. 18.

Benetelli, Luigi Maria, an Italian theologian, was born Sept. 29, 1641. He belonged to the Franciscan order. After having studied at Rome, he taught philosophy and theology at Venice, and became confessor of the inquisition. He also travelled in Germany, in company with Balthazar Stycher, and returned to preach in Italy. He especially devoted himself to making proselytes among the Jews. He died March 25, 1725. He wrote Le Saggi di S. Lorenzo, scritti in difesa del suo Fisco e dell'Ordine dei Dottori di Filosofia. See Hoefer, Nouv. Biog. Génér. v.

Benevento, Immanuele di, a Jewish grammarian and Cabalist of Italy, who flourished in the middle of the 16th century, is the author of ה ה, a Hebrew grammar divided into four sections and one hundred and thirty-eight chapters (Mantua, 1557). He also edited ה ה, supplementa to the Sohar (ibid. cod.); and ה ה ה ה, of Perez ha-Kohen (ibid. 1558). See De Rossi, Dizionario Storico (Germ. transl.), p. 56; Fürst, Bibl. Jud. i. 103. (B. F.)

Benfey, Theodor, a German Orientalist, was born of Jewish parentage, Jan. 28, 1809, at Norten, near Göttingen. He was educated at the gymnasiurn at Göttingen; studied in the universities of Göttingen and Munich; and was appointed professor at Göttingen in 1834, where he worked and lectured till his death, June 26, 1861. "In Theodore Benfey," says a writer in the London Times, "we have lost the greatest Sanscrit scholar of our time; and, if one looks at his works and at the permanent results which they represent, one feels tempted to ask, Has there ever been any single scholar in Europe who, since the discovery of Sanscrit, has more advanced our knowledge of the language and literature of the ancient India?" His most important work was the Griechisches Wurzel-lexicon (1839-42), and the elaborate article on "India" in Ersch and Gruber's Encyclopädie. After that, Benfey was one of the first to contribute to the revival of Sanscrit philology which began with the study of the Veda. In 1848 he published his text, translation, and glossary of the Sāṃskāra, and he also gave a complete translation of the first volume of the Rig-Veda. His grammars on the Sanscrit are well known. In 1859 he published his Pantechosantra, or Fünf Bücher indischer Fabeln, München, etc. (Leipzig, 2 vols.), in which he established on a safe basis, to the surprise of the world, not only the Indian origin of European fables, but what was even more important, the Buddhist origin of Indian fables. We also mention, Die persischen Keilschriften mit Übersetzung und Glossar (Leipsic, 1847):—Über das Verhältniss der ägyptischen Sprache zum Semitischen Sprachstamme (1848). See the Society of the History of Oriental and Philological Society in Germany (München, 1869). He also edited Orient and Occident insbesondere in ihren gegenwärtigen Beziehungen (Göttingen, 1860-65). His contributions to the Transactions of the Royal Göttingen Society and to the Journal of Comparative Philology are very numerous, and contain very valuable materials for the student of comparative philology. Benfey was a member of the academies at Munich, Berlin, Buda, and Göttingen, and was highly honored and esteemed by all who knew him. (B. F.)

Bengal Version of the Holy Scriptures. The Bengali is an African dialect, spoken by a people south of the Congo River. The gospels were originally translated each by a different missionary. Matthew was published by the Presbyterian Board in 1858, and the remaining gospels and the Acts by the American Bible Society in subsequent years. In 1864, the Rev. R. H. Nassau, M.D., of the Galleon and Christian Mission, was appointed to harmonize these versions and to prepare an edition embodying the results of improved scholarship and accuracy. In doing this, Matthew and Mark were entirely rewritten, and extensive corrections were made in the other portions. The new revised edition went through the press in 1864. Besides the four gospels, the book of Genesis and the Acts have also been published. (B. F.)

Bengali Version of the Scriptures. Among the Indian daughters of the Sanscrit, none, except the Pali, approach so nearly the parent stock as the Bengali; and as for style and grammar, it bears the same relation to the Sanscrit as the Italian does to Latin. The commencement of the first Bengali version of the Scriptures was dated from the year 1481, when Dr. Carey and his coadjutors quitted England to enter upon their labors in India. In 1801 he published the New Test. in Serampore, which was followed in 1806 by a second and in 1811 by a third edition. The Old Test. appeared between the years 1802 and 1809. A fourth and revised edition of the New Test. appeared in 1815, and in 1832 the eighth edition was committed to the press, shortly before the translator's death.

Another version of the New Test. was undertaken by Mr. Ellerton of the Church Missionary Society, which was printed in 1818 by the Calcutta Bible Society. Other versions followed. In the fullness of time, the attention of the Calcutta committee was drawn to the great improvements which have been made in the Serampore version of the New Test. by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the committee to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important measure of endeavoring to obtain what might be accounted a standard version of the Scriptures in Bengali. With this view, a sub-committee was formed in 1830, composed of the best scholars in the land, to determine which of the versions of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labors to the suggestions of other distinguished scholars. They began with the book of Genesis, and published it in 1833. In the meantime a third version of the Bengali, had been prepared by Dr. Yates, and his New Test. was published in 1833. This version was pronounced by competent judges "an able and excellent translation." The Old Test. was completed by Dr. Yates in 1844. In 1845 Dr. Hüberlin offered to the Calcutta society a new version of the entire Bengali New Test., and two hundred and fifty copies of the gospel according to Mark, and the same number of the Epistle to the Ephesians, were printed as specimens of this version, to test its value.

In 1845 an inquiry was instituted by the Calcutta society respecting the state of the Bengali versions, and the opportunity of obtaining a critical and accurate version of the Old Testament was also urged. This might consider its own. It was finally decided to reprint Dr. Yates's New Test., and an edition was published in 1847. Since that time Dr. Yates's translation of the New Test. has been revised by the Rev. J. Wenger, and editions of this revised version have been printed. The translation of the Old Test. was also completed by Dr. Yates, while taken by Mr. Wenger, or Dr. A. completed in 1878. In
addition to these three versions another was commenced by the Rev. R. F. Greaves, of the Church Missionary Society. His translation, however, prevented him continuing the work. Only two of the gospels prepared by him had been printed, and another was complete. These translations were purely tentative, the object being to discover if it was possible to prepare a version which should be at once idiomatic and literal. The death of Mr. Greaves is the more to be lamented because he was a prominent member of a committee which had been appointed to consider the possibility of attaining greater uniformity in the renderings of religious terms among the Indian languages.

As it was deemed desirable to prepare a special edition of portions of Scripture for the use of that large section of the Mussulman population of Bengal who, while they read the Bengali character, speak a dialect of the Bengali language which is largely mingled with Persian and other foreign terms, the gospels of Luke and John, in Mussulman-Bengali, were issued from the Calcutta press at the expense of the British and Foreign Bible Society, in 1855 and 1856. Luke, the first issued of the Mussulman-Bengali version, was prepared under the care of the Rev. J. Paterson, who was followed by the Rev. S. J. Hill, of the London Missionary Society. Mr. Hill translated the Gospel of John and other portions of the Bible. In the report for 1858 we read:

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

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


BENGEL, Ernst, a Protestant theologian of Germany, was born March 12, 1755, at Denkendorf. For some time deacon at Tubingen, he was appointed in 1786 superintendent and preacher there, and died April 1, 1795. He wrote, "Kurse Abhandlung über 1 Joh, 5, 7" (Tubingen, 1772); -"Chronologische Harmonische Tafel die der chronologischen Wahrheit nach den Grundsatzen des altertümlichen B. Bengels herausgegeben" (ibid. 1785). He also edited the Novum Testamentum Gregor. J. A. Bengel (ibid. 1790). See Winer, Handbuch der theol. Lit. i, 42; Zuchold, Bibl. Theol. i, 105. (B. F.)

Bengel, Ernst Gottlieb von, a Protestant theologian of Germany, was born Nov. 3, 1769, at Zavelstein, near Carl. He studied at Tubingen, where he was assistant librarian at the theological seminary in that place. From 1792 he travelled in Germany for literary purposes, and in 1800 he was appointed deacon at Marbach. In 1804 he was called to Eilwangen, and in 1806 to a professorship in Tubingen. Here he remained for the remainder of his life, highly honored by the civic and ecclesiastical authorities, and died March 28, 1826. He published, "Die Insais. ad Isaiam in Librum Psalmorum Supplementa Quamdem Esclebm (Tubingen, 1808); -Historico-theologica, quid in Ayenida Immortalitatis Doctrina Religionis Christianae ipsi subjacentia (Tubingen, 1821). - Archiv für die Theologie und für neueste Literatur (ibid. 1814-21, 5 vols.); -Progr. Opera in Sacris Reformandis Peracuti Indulet Religionis Magis quam Politica Defenditur et Commentatur (ibid. 1817); -Progr. Observationes ad Rem Christianam Conciliat Acta, i, 1-16; ii, 3-16; ezr, 9-20 Narrata (ibid. 1819-20); -Diss. Symbolorum ad Solvendum Questionem, an Judaeo Evangelium Apostolice antiquiores etque Ex Naturae Divinam vel Humanum Solum Majorem in Messa Apparaturam Preclari Sin (ibid. 1822-23); -Progr. de Logos Johanneo (ibid. 1824). See Dürring, Die gelehrten Theologen Deutschlands, i, 70 sq.; Winer, Handbuch der theol. Lit. i, 11, 88, 141, 474, 604; ii, 378. (B. F.

Bengler, Johann Michael, D.D., a Roman Catholic theologian of Germany, was born in 1823 at Bockum, near Crefeld. In 1845 he was made priest and chaplain at Erlkönig; in 1847 he was appointed cathedral vicar of Hildesheim, and second preacher at Cologone, and in 1848 professor at the clerical seminary there. In 1845 he joined the Congregation of the Holy Redeemer at Althing, whose leader he became. He died Feb. 27, 1870, at Vilshiburg, in Lower Bavaria, as rector of the Redemptorists. He wrote, Pastoraltheologie (Regensburg, 1861-63, 8 vols.); -Compendium der Pastoraltheologie (ibid. 1868). See Literarischer Handwörterbuch für das kathol. Deutschland, 1863, p. 399; 1866, p. 330; 1870, p. 152. (B. F.)

Bengston, Johann, archbishop of Upsal, was born in Sweden in 1417. He took the part of Christian of Oldenburg against Charles Canutson Bonde, proclaimed king under the name of Charles VIII, collected troops, fought against Charles, who withdrew to Dantzig, and obtained a bull of the pope in order to hold the reins of government, which should be yielded to none of Sweden. The archbishop having accorded an amnesty to the peasants revolting in the diocese of Upsal, Christian caused him to be arrested and conducted to Copenhagen. The dissatisfaction of the clergy and the complaints of the court of Rome were useless. Kettii, bishop of Upsal, the parent of these insurgents, was retained, and demanded the liberty of the archbishop. Charles Canutson, taking advantage of circumstances, returned to Sweden, where he was proclaimed king in 1446. Seconded by Kettii, Bengston again put Charles to flight. The two prelates were then masters of the government. Kettii having died, Bengston was sole administrator, and was alienated himself by his harshness. Charles was recalled the third time, and maintained his position on the throne until his death. Abandoned by his friends, the archbishop retired to the isle of Oeland, and died in 1467. See Hefker, Nov. Bieg. Gêndal, a.v.

Benham, Hugo, a Scottish priest, went to Rome, and was consecrated bishop to the see of Aberdeen in 1257. He was sent by the pope to a charity of foundation, by Alexander Cumin, earl of Buchan, for building a hospital at Turriff, a village in the shire of Aberdeen, in 1272. He died at Loch-Goul in 1279. See Keith, Scottish Bishops, p. 108.

Benham, John E., a Methodist Episcopal minister, was born at Rome, N. Y., Sept. 20, 1806. He experienced religion at the age of sixteen, and, after spending a year at Cazenovia Seminary, was appointed as a
missionary to the Indians of Upper Canada in 1828. In 1834 he returned and entered the Queen's Conference, and, after having filled several appointments, he was sent to take charge of the Mission at Newfield, May 1, 1868. Mr. Benham was a model minister in fidelity, zeal, and piety. See Minutes of Annual Conferences, 1869, p. 127; Simpson, Cyclopedia of Methodistism, s. v.

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

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

Benignus, a name appearing in both Scotch and Irish hagiography.


2. Brother of St. Cethechus, and a disciple of St. Patrick, by whom he was made abbot of the Monastery of Drumalis, which he ruled for twenty years. Colgan (Acta SS., p. 788, etc.) doubts whether this Benignus may not be the Benignus who is venerated at Glastonbury, Eng. Some imagine that it was Benignus of Armagh who went to Glastonbury. See Ussher, De Brit. Eccl. Prim. (Dublin, 1639) p. 876; Lanigan, Eccl. Hist. of Ireland, i, 518.

3. The most famous is St. Benignus (or Benen), son of Besnen, and primate of Armagh (commemorated Nov. 9). Tradition says that when St. Patrick landed at Colp he came first to the house of Besnen, and, in baptizing him and his house, gave to one of his sons the name of Benignus, whom he also took along with him. St. Benignus succeeded to Armagh A.D. 455, and in the lists of the Coarls of St. Patrick is usually placed third after that saint. Most Irish authorities date the arrival of St. Patrick and the baptism of St. Benignus at A.D. 432. Benignus died in 468, and is counted the special apostle and patron of Connaught. See O'Conor, Rev. Hist. Script., ii, 109, 112; O'Curry, Lect. on Armagh, ii, 25, 46, 60; O'Donovan, Four Masters, i, 134.

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

Beni-Jareach (Heb. for Sons of Israel), a peculiar class of people found in India, who practice a mixture of Jewish and Hindu customs. They claim that their ancestors came from a country to the northward of India about six or seven centuries ago, and consisted of seven men and seven women who were saved from shipwreck near Chaul, about thirty miles southeast of Bombay. They found a refuge at a place called Navagam, where they were permitted to settle, and from which, gradually increasing in numbers, they spread about among the villages of the Konkan, particularly those near the sea-shore. That locality and the coast, where they began to settle after it came into the possession of the English, their descendants are found in numbers variously estimated at from five thousand to eight thousand. They resemble in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no sheadi like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. They give to their children each two names, one from the Hebrew scriptures, conferred on the occasion of circumcision, the other of Hindo origin, given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, Isaac, and Jacob; but they, when assembled, in their ritual, and at times of particular necessity, they worship the gods of the Hindoos, while open idolatry was formerly quite common among them. In their synagogues there is no Sepher-Torah, or manuscript of the law, as the Jews have; but they admit the divine authority of all the books of the Old Testament. From the Arabic Jews they have received the Hebrew Liturgy of the Sephardim, which they partially and use in their religious services. The Pentateuch forms the standard of their religious law, though the divine statutes are but partially regarded. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the magid, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of Scripture after the kazzan or reader, and practicing genuflections. Some of the more devout remain in the magid for a longer time. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing.

Several facts have been thought to combine to indicate that the Beni-Israel belong to the "lost tribes" of Israel. The want of a MS. Sepher-Torah, or Book of the Laws, is in some degree suggestive of the situation in which the congregation of Jews throughout the world. The most universal replication among them of the designation Jew, of which they doubtless would have been proud had they merited it; the distinctive appellation of Beni-Israel, which they take for themselves; the non-occurrence among them of the favorite Jewish names Judah and Esther, and the predominance of the name Reuben, as well as other names principally connected with the early history of the children of Israel, strongly indicate that they are a remnant of the posterity of the Israelitish races which were removed from their homes by the Assyrian kings.

Beni-Khalibir (Heb. for Sons of Kober), an Arabic tribe, supposed to be the descendants of the Rechabites (q. v.).

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

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

Benign, Francois, a French Jesuit preacher of the 17th century, was born at Avignon, and is especially
known for his funeral oration, published in 1714 at Avig-
on and at Lyons, under the title, Le Bouclier d'Honneur,
ou sont représentées les beaux Fait de très-généreux et
puissants Seigneurs, son Messeire Louis de Berton, Seigneure
de Crillon, approué à son Tombeau pour l'immortelle Mém
tre de sa Magnanimité. This is a sample of his works.

Benisch, Abraham, a Jewish rabbi, who was born in
1813 at Drossau, in Bohemia, and died in London,
July 31, 1878, is the author of, Is the Moral Law of
Divine Origin, and therefore Binding upon the Jews?
(Lond. 1842): —Two Lectures on the Life and Writings of
Maimonides (ibid. 1847). —Judaism Surveyed, being a
Sketch of the Rise and Development of Judaism from
Moses to our Days (ibid. 1874). —Bishop Coleman's Ob-
jection to the Time of the Examinations of the Charges
of Dr. McCaul's Old Paths against Judaism (ibid. 1858).
—The Question at Issue between Judaism and Christianitv,
and Israel's Mission (ibid. ed.).

A Primer and Progressiv Reading-book with an Inter-
linear Translation, preparatory to the Study of the He-
brew Scriptures. Besides editing the Jewish Chron-
icle, he also published an English Translation of Psal-
ms, in French verse, and an English translation of the
Old Testament. See Lippe, Bibliographische Lexicon
(Vienna, 1881), p. 52 sq. (B. P.)

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

Beniti, Philip, Saint, founder of the Order of Ser-
vites, was born at Florence at the beginning of the 13th
century. He studied at Florence and Paris, and took his
degree of doctor of divinity at Padua. After returning
home he entered a chapel belonging to the confraternity
of the Annunciata, in order to hear mass. He saw at
this time a vision of the Blessed Virgin, who seemed to
invite him to join her company, at the same time pre-
senting him with the black habit of the Annunciata.
He was received as a lay associate of the house, and
after some time was sent to Sienna, where he entered
the priesthood. Passing rapidly through all the offices
of his order, he was created superior-general; and, upon
the death of Pope Clement IV, died in order not to be
elected his successor. After the election of Gregory X,
Sept. 1271, he returned, and devoted himself to the ex-
tension of his order and to preaching. He passed through
a great part of France, the Low Countries, Friesland,
Saxony, and Upper Germany, where he established
several houses. He died at Bologna, Italy, in the year 1274,
and was canonized in 1271, by Clement X. His festival, which is one of ob-
ligation, is on Aug. 23. See Butler, vol. viii; Bailey,
it, 350.

Benivieni, Dominico, a Florentine theologian
(surnamed Scottino, on account of his deep research in
theology), was professor of logic at Pisa in 1479, and
canon at Florence in 1491. He was on terms of in-
timate friendship with Marsillo Finico and Jerome Sa-
vonarola. He died Dec. 3, 1507, leaving, Trattato in
Defesa della Verdità della Dottrina Predicata da Fra
decate di Frate Jeronimo Savonarola nella città di
Firenze (Florence, 1496):—Dialogo della Verità della
Dottrina Predicata da Frate Jeronimo (Florence):—
Trionfo della Croce (ibid. 1497):—Epistola V Morales,
and Lucturi Religiosorum et Commentaria in Sacros
Dumnes Ecclesiae (unpublished). See Hoefer,

Ben-Jacob, Isaac, a Jewish writer, who died at
Wilna, in Poland, July 2, 1683, is best known as the
author of a large bibliographical work, entitled Osar Ha-
Sepharim, or Thesauros Librorum Hebraicorum
Ram Impresorum quum Manuscriptorum (Wilna, 1680,
3 vols.). This work, which has been edited by Wilson,
is a very important contribution to Hebrew literature,
inasmuch as it contains the titles of 17,000 works, pub-
lished till the year 1683. Written in Hebrew, the titles
are given according to the Hebrew alphabet. For his
other writings, see First, Bibli. Jud. i, 105 sq. (B. P.)

Benjamin, Saint, a deacon and martyr in Persia,
was one of the most celebrated of those who suffered in
the persecution commenced in 420 under Zeycejd, and
continued under Bahram, or Varanes (surnamed Gour,
the father of Bahram and successor. Benjamin was
first thrown into prison for having spoken boldly in
defence of the true faith before the king. Here he
remained two years, at the end of which time the amba-
sador of the emperor, Theodosius the younger, ob-
tained his release under promise of certain condi-
tions—viz., that the prisoner should never again speak to
the people of the court of our Blessed Lord, nor of his
religion. To these conditions, however, Benjamin re-
fused to accede, and began to preach Jesus Christ to
all persons as soon as he was released. This he con-
tinued for a year, when the king, exasperated, caused
the forest that he may implore the aid of the soul of his
death or apostasy. St. Benjamin hesitated not an instant, and the king, after exposing him to
tortures fearful even to read of, caused him to be put
to death. His festival is marked in some martyrlo-
gies on April 4. The Roman, however, places it on
March 31; the Rituall, p. 806; Bailey, ii, 388, March
31; Butler, March 31.

Benjamin succeeded Tobias as sixth bishop of
Jerusalem. He is one of the fifteen enumerated by
Ensesiib (Hist. Eccles. iv, b) before Hadrian's days "all
of the circumscription.

Benjamin of Rome. See Rome, Benjamin of.

Benjamin Seeks, ben-David, who lived in the 18th century, is the author of Shaarei Benjamin (sharei benjamin), a dictionary to the Bible, Talmud, Midrash, and the writings of the Cabalists, etc. (Zolkiew, 1735). See Steinschneider, Bibliogr. Handbuch, p. 21; Fürst, Bibl. Jud. i, 117. (B. F.)

Benjamin of Tudela. See Tudela, Benjamin on.

Benjamin, Eastburn, a Protestant Episcopal clergyman of the diocese of New York, began his ministry as rector of Christ Church, Ramapo, N. Y., in 1802. In 1834 he was assistant minister of St. Ann's, New York city; in 1868 he officiated in New York without a regular charge; in 1870 was rector of the Church of the Holy Light, New York city, a position which he retained until 1872, continuing thereafter to reside in New York. He died Sept. 8, 1874, aged thirty-eight years. See Prot. Episc. Almanac, 1875, p. 145.

Benjamin, Judson, an American Baptist missionary, was born at Rodman, N. Y., Feb. 2, 1819, and was a graduate of Brown University in the class of 1846. He studied theology at the Newton Theological Institution one year (1847), and was ordained at Providence, R. I. Oct. 13, 1848, being under appointment as a missionary to Burmah. Sailing from Boston Oct. 21 of that year, he reached Tavoy, Burmah, April 9, 1849. He remained here about one year, and then removed, March, 1850, to Mergui, about ninety miles from Tavoy, which had become a missionary station in 1822. He devoted himself to the Salongs, collecting a vocabulary of twelve hundred words of their language, in which a Primer and Catechism were prepared. He was engaged in missionary work at this station nearly four years. He returned to the United States early in 1854, and died at Boston, Feb. 20, 1855. See The Missionary Jubilee, p. 296. (J.C.S.)

Benn, William, an English Nonconformist divine, was born at Egremont, in Cumberland, in November, 1600. He was educated at St. Bees, and at Queens College, Oxford. On leaving the university, he became rector of Oakingham, Berkshire, and afterwards chaplain to the marcheresses of Northampton. In 1629 he obtained the rectory of All Saints, Dorchester, and continued in that capacity until Bartholomew's day, when he was ejected for nonconformity. "In 1654 he was one of the assistants to the commissioners for ejecting such as were called scandalous, ignorant, and insufficient ministers and schoolmasters." After his own ejection, he continued to preach occasionally, and was sometimes fined and imprisoned. He died March 22, 1680. He published an Answer to Mr. Francis Bampfield's Letter, in Vindication of the Christian Sabbath Against the Jewish (Lond. 1672), and a volume of sermons on Soul Prosperity (1680). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Benner, Johann Hermann, a Protestant theologian of Germany, was born Dec. 15, 1659, at Giessen, where he also studied. In 1729 he accepted the position as afternoon preacher; in 1731 he received permission to deliver theological lectures, and in 1735 was appointed professor of theology. In 1739 he received a call from the Göttingen University, but as his salary was not large enough to let him go, he was obliged to remain in his native place. In 1735 he was appointed superintendent, and in 1770 ecclesiastical counsellor. He died July 8, 1782. He published, Diss. de Majestate Christi Divina (Giesswe, 1732); Diss. de Ecclesiis Mund. Suprema et Petri Seminarii Conformatas 2 Petr. iii, 10, 15 (ibid. 1738); Diss. de Baptismo Ephesorum in Nomine Christi, e Pervulgato Sententia non Interpretando ad Actor. ziz. 4 (ibid. ed.)—Diss. de Paolo ex Caro Pauli Extracto 2 Cor. xii, 7 sq. (ibid. 1734);—Pro quo de Illis, qui Loco Defuncutorum Institutur 1 Cor. xii, 20 non Nihili Exposit, etc. (ibid. ed.)—Diss. Specimen Eloquentiae Sacrae in Sermones Paulinos, Mutara Pastorale Conciliari Gal. ii, 19, 20 (ibid. ed.)—Pro quo de Actis in Petri Apostruct Luc. v, 2, 3 (ibid. ed.), etc. See de Genuita Ecclesiae Semperviris Libertatem Rom. viii, 19-23 (ibid. 1737, etc.). See Döring, Die Geburteten Theologen Deutschlands, i, 78 sq.; Jülicher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bennet, Benjamin, a Baptist minister, was born in New Jersey in 1792. He received a public school education. Studied theology and was after licensed to preach by the minister of the Gospel at Middletown, N. J. Subsequently he was elected a representative from New Jersey to the Fourteenth Congress, and was re-elected to the Fifteenth Congress. His term of service continued from Jan. 15, 1815, to March 3, 1819. His death took place at Middletown, Oct. 8, 1840. See Poore, Congressional Directory, p. 290. (J. C. S.)

Bennet, George, at one time a Dissenting minister, subsequently in the Church of Scotland, published a work Against a Pretense of Reform (Lond. 1796)—and Olum Hameshenith, or a View of the Intermediate State as it Appears in the Records of the Old and New Testaments, the Apocryphal Books, in Heathen Authors, the Greek Fathers, &c. (ibid. 1815). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

Bennet, John, an early English Wesleyan preacher, was a native of Derbyshire. He was converted under David Taylor, and commenced his itinerant labors in 1747. He labored in Derbyshire, Lancashire, and Cheshire, where he was impressed; his tact and bearing, however, soon gaining his release. On Dec. 26, 1752, he separated from the connection, taking a considerable part of the society with him, and formed an independent congregation at Bolton-le-Moors, Lancashire. He died Dec. 1, 1795, aged 60 years, leaving a widow and nine children. See Bolland, Dict. of Brit. and Amer. Authors, s. v.

Bennet, John, an English Baptist minister, was born in the village of Beaulieu, Hants, in 1790, and was brought up to the trade of a shoemaker. His mind was awakened by the Spirit of God, and he finally met with Isaac Tinsley through whose efforts he was converted. In 1818 he was baptized and joined the Church in Lymington; and in 1817 was one of twenty persons who were formed into a Church, at what was called Beaulieu Rails. In 1822 a prayer-meeting was started at Exbury, of which Mr. Bennet took the charge. Gradually he began to preach. At length a Church was formed at Blackfield Common, near by, and he was called to be its pastor, which position he held until his death,
BENNET, Robert, D.D., an English Nonconformist divine, was educated at Oxford, and was presented to the rectory of Wadesdon, Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards preached at Aylesbury, where he preached privately to a small congregation, and from thence removed to Abingdon, where he died, April 6, 1687. He wrote "an excellent work," entitled *A Theological Concordance of the Synonymous Words in Scripture* (1657). See Chalmers, *Bibl. Dict. s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Bennett, William Crosby, a minister of the German Reformed Church, was born on Long Island, N. Y., April 14, 1804. He came to Pennsylvania when quite young; studied at York, Pa., and was ordained in 1839, and sent as missionary to the Carolinas. After laboring there successfully for five years, he returned to the North, and exercised his ministry in several fields in Pennsylvania, principally at Allentown, and subsequently in several County. He died in 1870. "He was a genial companion, and a warm friend. His appearance was venerable and dignified." See Harbaugh, *Fathers of the Ref. Church*, iv, 266-270. (D. Y. H.)

Bennett, Alfred, a Baptist minister, was born at Mansfield, Conn., Sept. 26, 1780. He was licensed to preach in 1806. In 1828 he accepted an appointment by the Board of Foreign Missions to visit churches and congregations, and he permanently gave himself to this work in 1832. He died May 10, 1851. An intellectual, well-balanced, and far-reaching mind gave him high rank among his denomination. He published a sermon entitled *The Kingdom of Christ Distinguished from the Kingdom of Caesar*. See Sprague, *Annals of the Amer. Pulpit*, vi, 338.

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

Bennett, Asa, a minister of the Reformed (Dutch) Church, graduated from New Brunswick, 1824, and was licensed by the Classis of New Brunswick in his same year. His charges were, Schodack, Rensselaer Co., N. Y., 1824 to 1829; Ovill, Seneca Co., 1828 to 1838; Constantine, St. Joseph Co., Mich., 1843 to 1845. The date of his death is not known. See Conwin, *Manual of the Ref. Church in America*, s. v.

Bennett, Charles Z., a clergyman of the Protestant Episcopal Church, was born in Rhode Island. His earlier years were devoted to the profession of music. Ordained by bishop Henshaw, he went to Crompton Mills under the direction of the Rhode Island Convo- cation. In the spring of 1849 he removed to Stonington, Conn., where he rendered gratuitous service to the rector of Calvary Church residing there. He died at Stonington, Conn., Jan. 26, 1900. See *Mer. Quar. Church Rev.*, 1850, p. 158.

Bennett, James D.D., an English Congregational minister, was born in London, May 22, 1774. He was designed for business by his father, but on his conversion, in his nineteenth year, he resolved to enter the Christian ministry, and preached his first sermon near London, July 1, 1792. His marriage preparation was received at Gosport, and in 1796 he accepted a call to Romney, Hampshire, where he labored twenty-seven years. Mr. Bennett threw himself heartily into the great movements of the day, while at the same time he prosecuted his studies with untiring diligence. His talents soon attracted notice, and his influence was felt throughout the county. In 1823 he was invited to become the pastor and theological instructor of Rotherham College, and to be the minister of Masham Methodist Church. In 1815 he preached a sermon on "The Claims of London on the Zeal of Christians;" maintaining that London ought to have the services of the best ministers that could be found; and shortly afterwards, on earnest and unanimous solicitation, he accepted the pastorate of Silvester's Church, in that city. His labors in the pulpit, on the platform, and for the press, were incessant, and such only as with a sinewy frame and marvellous health could have been accomplished. In 1840 he was chosen chairman of the Congregational Union, and in 1860 he retired from public life. He died Dec. 4, 1882. Dr. Bennett's life furnishes a noble example for the imitation of students for the ministry. Without early educational advantages, he reached an extent of real and useful scholarship which few ministers have possessed. He valued time airt. He lost no moments. He rose at five o'clock A.M. all the year round, and was necessarily and unceasingly industrious in his studies and public duties. He was an eminently devout man, and conscientious in all his labors. Dr. Bennett was a voluminous author; besides several sermons, preached on special occasions, he published, *Life of the Rev. Richard Darrocast* (the "Star of the West") (Taunton) — Lectures on the History and Preaching of Christ (4 vols. 8vo) — and *On the Acts of the Apostles* (1 vol.) — *The Congregational Lecture* for 1841, on *The Theology of the Early Christian Church* :—*The History of Dissenters*, jointly with Dr. Bogue. He also wrote various smaller works, as well as books on controversial topics, in all of which the close thinker, keen logician, and tenacious writer are manifest. See (Lond.) *Cong. Year-book*, 1865, p. 206.

Bennett, John, an English Congregational minister, was born at Wellington, Somersetshire, March 12, 1803. His father was a soldier, a man of vigorous mind, and a "Unitarian;" his mother was a pious "Evangelical." To the latter he attributed his early conversion to God. Although he was a young scholar, he was very limited, by diligent and prayerful self-culture he became an intelligent, earnest, and successful village preacher. His earliest formal connection with ministerial life was as a home missionary—sometimes walking more than thirty miles on Sunday. Subsequently he was pastor at Braun- ton a short time, and twenty-two years at Northampton, when he resigned his charge, and, after living a few years at Slough, removed to Dalston, where he died, April 10, 1870. He was a laborious student; this, with his large-heartedness and his fidelity, made him an able minister of the New Testament. See (Lond.) *Cong. Year-book*, 1871, p. 304.

Bennett, Leonard, a Methodist Episcopal minister, was born in Dublin, Ireland, June 16, 1756. He experienced religion in 1806; landed in America in 1807, and entered the New England Conference in 1810. He labored faithfully until 1833, when he became superannuated. In 1841 he removed to Illinois, and died there in 1847. See *Minutes of Annual Conferences*, 1847, p. 192.

Bennett, Lucian S., a Methodist Episcopal minister, was born at Norwich, N. Y., Feb. 22, 1810. He experienced religion at the age of twenty, and in 1834 entered the Oneida Conference. Having spent eleven years upon laborious charges, and three as a superannuate, he died, Aug. 8, 1861. Mr. Bennett was a man of much personal and great success in the ministry. See *Minutes of Annual Conferences*, 1852, p. 151.

Bennett, Moses G., a Methodist Episcopal minister, was born in Monmouth County, N. J., Jan. 29, 1820. He received the best Christian culture in early life; was converted at the family altar at the age of thirteen,
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and soon began laboring for the salvation of his associates and acquaintances. In 1845 he moved to Ohio, thither he appears to have fled to get rid of preaching. He even declined committing himself as a professor of religion. His society was looked upon as his unfaithfulness by being asked by the pastor of the place if ever he ever enjoyed religion. From that time he resumed his Christian activity, and in 1847 entered the Ohio Conference, wherein he served, as health permitted, with zeal and fidelity until his death, March 8, 1857. Mr. Bennett was a man of indefatigable energy and his unclouded eloquence. His social qualifications were of the first order, and as a friend he was devoted. See Minutes of Annual Conferences, 1857, p. 444.

Bennett, Perry, a Baptist minister, was born at Stonington, Conn., in 1824. He early evinced more than ordinary intellectual ability, and attained a high degree of scholarship without graduating from college. He was baptized in 1849, while principal of the academy at Wickford, R.I. In 1852 he was ordained pastor of the Church in Lebanon, Conn., where he remained two years; was pastor at Cold Spring, N.Y., one year; and in the spring of 1856 removed to Winchester, Ill., and was pastor five years; then went to Berlin, Sangamon Co., in which county he labored for thirteen years with great success. The last two years of his life he had charge of a school in Springfield, supplying, for most of the time, the pulpit of the North Church in that city. He died Sept. 8, 1873. See Minutes of Ill. Annual Conferences, 1873, p. 15, 16. (J. C. S.)

Bennett, William, a Wesleyan minister in Nova Scotia, was born in England in 1770. He was sent out in 1807 as a missionary to Nova Scotia, there being at that time in the whole of British North America only three Wesleyan Methodist preachers besides himself. He travelled for twenty years and preached almost incessantly. "Among the sparse settlements of Cumberland County, in the forests of Hants, the village of Annapolis, along the rocky southern shore, in the province of New Brunswick and in the rising towns, he watched over the flocks gathered by Black and the brothers Mann, and formed many new societies." He became a superannuate in 1820; resided at Newport, N.S., until 1839; removed to Halifax in that year, was chaplain of the penitentiary, and died in that city, Nov. 6, 1858. Mr. Bennett was trustworthy and faithful to the interests of the Church. See Huestis, Memorials of Wesleyan Preachers in Eastern British America (Halifax, 1872), p. 19.

Bennet, William C, a German Reformed minister, was born on Long Island, N.Y., April 14, 1804. His early life was devoted chiefly to the missionary cause in the South. In 1824 he began his ministerial labors. In 1837 he came North and took charge of a congregation at Shippenburg, Pa., which he continued to serve until 1844. He died at Boiling Spring, Pa., April 12, 1870. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 266.

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

Bennu, in Egyptian mythology, was the sacred bird of Osiris, probably a kind of lapwing. From its being supposed to accompany the soul through its journeys in the lower life, it was gradually accepted as its emblem, the emblem of its resurrection. It was further also a symbol of a period of time, the great cycle of 1256 years, which gave rise to the Grecian fable of the phoenix.

Benoi (or Benoit), an English theologian and biographer, entered the Order of St. Benedict, was prior of the Monastery of Canterbury, and afterwards priest of Peterborough. In 1189 he assisted at the coronation of Richard I, and in 1191 he was elected guard of the grand seal. He died in 1198, or, according to bishop Nicholson, in 1200. He wrote, Life of Thomas à Becket:—History of Henry II and Richard I, from 1170 to 1192 (Oxford, 1735, 2 vols., ed. Hearne). The English considered this the best history of the epoch. See Hoefer, Nouv. Biog. Générale, s. v.

Benoist, bishop of Marseilles in the first half of the 13th century, was one of the first Minorite Brothers, and also, it is said, a disciple of Francis of Assisi. In 1229 he was chosen arbiter by the Cardinal of San Angelo between the Minorites and the Monastery of St. Victor. He wrote a treatise entitled De Ecclenastic et Ordoni Totius Anni et Praepice Apostolico Dignitatis et Totius Curiae (Paris, 1689, in the Museum Italicum, ii, 118). See Hoefer, Nouv. Biog. Générale, s. v.

Benoît. See BENEDICT; BENOST.

Benoît D'Aniane, Saint, a reformer of monastic discipline, was born at Languedoc, about 750. He was the son of Aiguile, count of Maguelonne, and was at first cup-bearer to Pepin II, count of Champagne. In 774 he retired to the Abbey of St. Secine, where the friars desired to make him priest, but he refused, and withdrew to his native place near Aniane. He constructed a small hermitage near the chapel of St. Saturnin, upon the river of Anian. The strictness and sanctity of the life of this hermit drew around him a large number of disciples, so that in 782 he added a new monastery to the one already constructed. Louis the Debonnaire placed him in charge of all the monasteries of the kingdom of Aquitania, and charged him to establish everywhere the rules of the founder. He died in 821, at the monastery near Aix-la-Chapelle. His chief work was, Codex Regularum (Rome, 1661; Paris, 1653), in three parts: the first containing the rules of the Oriental fathers, the second those of the fathers of the West, and the third those of the fathers of the Church, for the friars and nuns. See Hoefer, Nouv. Biog. Générale, s. v.

Benoit, Jean (1), a French theologian, native of Evreux, entered the Dominican order about 1510, and afterwards, with great success, taught theology. Being appointed priest of the valley of Ecoliers by Henry II, he introduced a new course of discipline. He was a distinguished mathematician and architect, and assisted, it is said, in the construction of the château of Anet. He died in 1563, leaving, Introductions Diaetica (Paris, 1558). See Hoefer, Nouv. Biog. Générale, s. v.


Benoit Michel, a learned French Jesuit missionary, was born at Autun, Oct. 8, 1715. He studied especially mathematics, astronomy, and physics, and departed for China in 1745. He executed several hydraulic works which the emperor Kien-Lang impressed upon him, and made known to this prince the telescope, the pneumatic machine, the graving tool, etc. These sciences aided him in accomplishing his object, which was the

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

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

Bensi, Bernardo, an Italian theologian of the Jesuit order, was born at Venice, and died in 1760. His principal works are, Præsula Tribunalia Conscientia (Bologna, 1742);— Dissertatio de Casibus Reservatorum (Venice, 1743). This last work made quite a sensation, and the author was obliged to publish a refutation. See Hoefer, Nour. Biogr. Générale, s. v.

Bensley, John, an English Methodist preacher, a native of Lancashire, was born December 26, 1798, and was brought up by his Methodist parents to love God, he was converted at fifteen, and soon afterwards was made a local preacher. He continued among the Wesleyans till the Warrenton disruption in 1834, when he united with the New Connexion, and the same year entered their ministry; going on to supply a church in Cheltenham. He travelled nineteen years, in thirteen circuits, to the edification and delight of his hearers. He was a man of culture, mental power, and piety. His health failed in 1852, and he removed to Sheffield as a supernumerary, where he died of typhus fever, Nov. 1, 1858. See Minutes of the Conference.

Benson, Benjamin, a Methodist Episcopal minister, was born at Venices, July 16, 1808. He was for a long time professor of ethics at Venice, and died in 1760. His principal works are, Præsula Tribunalia Conscientia (Bologna, 1742);— Dissertatio de Casibus Reservatorum (Venice, 1743). This last work made quite a sensation, and the author was obliged to publish a refutation. See Hoefer, Nour. Biogr. Générale, s. v.

Benson, John Henry, a Methodist Episcopal minister, was born in Boston, Mass., Aug. 10, 1757, and lived there and in New York city until he was twenty-three, when he went to the West. He experienced religion in 1825, and in 1828 was admitted into the Illinois Conference, wherein he labored diligently until his death. Feb. 5, 1845. Mr. Benson was a highly honored and esteemed man. He was amiable, but was never known to jest. See Minutes of Annual Conferences, 1845, p. 423.

Benson, Martin, D.D., an English prelate, was born in Herefordshire in 1689. He became prebendary of Salisbury in 1720, archdeacon of Berks in 1721, prebendary of Durham in 1723, and bishop of Gloucester in 1724, and died Aug. 30, 1752. He published a Sermon before the House of Lords (1738), and Sermons (1736-40). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bent, John, an English martyr, was a tailor living in Urchefant, who was burned in the town of Devises, Wiltshire, for denying the sacrament of the altar, in 1559. See Fox, Acts and Monuments, iv. 706.

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

Bentham, Robert, an English Wesleyan minister, was born at Dent, Yorkshire, in 1791. His parents designed him for the medical profession of the Established church, and gave him a liberal education. He was for a short time classical tutor in a private school. In 1812 he was admitted into the Methodist ministry, and labored for twenty-eight years. He died Sept. 15, 1848. He was an instructive preacher.

Bentzia, in Slavonic mythology, was a deity of the Poles, to whom they dedicated their offerings and sacrifices in gratitude for their beneficent influences.

Bentivoglio, Guido, an eminent Italian ecclesiastical statesman and historian, was born at Ferrara in 1579. He was educated at Padua, and then went to reside at Rome, where he was favorably received by pope Clement VIII, who made him a prelate. He was sent as nuncio into Flanders, and afterwards to France; and when he returned to Rome he was intrusted by Louis XIII with the management of French affairs at that court. In 1621 he was made a cardinal, and in 1641 bishop of Terracina. He was the intimate friend of pope Urban VIII, and on the death of that pontiff public opinion was directed to Bentivoglio as his successor; but the election took place suddenly. He was sent to Paris in 1644. He wrote, An Account of the War in Flanders (1693-99);—a volume of Memoirs (1648);— and a collection of Letters (1631). See Chalmers, Biogr. Dict. s. v.; Hoefer, Nour. Biogr. Générale, s. v.; Encyclop. Brit. (5th ed.), s. v.

Bentley, Charles, a Congregational minister, was born at South Tyringham, now Monterey, Mass., April 1, 1799. He was converted at the age of eighteen, and immediately began preparation for the Christian ministry, maintaining himself at Phillips Academy, Andover, Mass. His first year of college life was spent at Williams, and the last three at Amherst, from which he graduated in 1824. After a year of theological study with Rev. Allen McLean, of Simsbury, Conn., he was licensed to preach in 1825, and in the following year was ordained pastor at Middle Haddam. Thence he removed to Granby, where he was installed in 1833, and remained for six years. For eleven years, from 1839, he was pastor in Harwinton; after which, in 1850, he was installed pastor in Green’s Farms. His fifth and last pastorate was in Willington, and lasted for eight years, when he was constrained by the infirmities of age to resign his office, and soon after removed to Berlin, where he died July 23, 1869. Mr. Bentley was one of the most successful ministers of his day, and always very remarkable for his energy during his ministrations. For a number of years he was one of the trustees of the Theological Institute of Connecticut, and was otherwise deeply interested in the educational work of his church. See Cong. Quarterly, 1876, p. 56.

Bentley, Christopher, an English Methodist preacher, was born at Greenhow Hill, Patley Bridge, about 1824. He was converted when young, joined the Methodist Society, and became a local preacher at seventeen. In 1844 he removed into the Bakewell Circuit, where his preaching made him very popular. In 1849 he entered into business, but in 1854 gave it up, and in 1855 was appointed as a preacher in the Methodist Free Church, travelling in twelve circuits as an earnest, active, and successful preacher. He had a valuable library of old theology well studied. Going to Lancaster in 1877 in feeble health, his weakness increased, but he continued to preach on the Sabbath till his death by apoplexy, May 16, 1888. He was a genial, benevolent, godly man. See Minutes of the 22d Annual Assembly.

Bentley, Samuel N., a Baptist minister, was born at Upper Steeacres, N.S., July 4, 1892. He pursued his college studies at Acadia College, N.S., and took the
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full three years' course of theological study at Newton (1847-50). A little more than a year after he completed his theological studies, he was ordained, in November, 1851, and became pastor of the Church in Liver- more, N. S., where he remained not far from five years (1851-56). From Livermore he removed to Halifax, N. S., where he was pastor three years (1856-59). He died Nov. 29, 1859. See Newton General Catalogue, p. 35. (J. C. S.)

Bentley, William (1), a Unitarian minister, was born in Boston, Mass., June 22, 1759. He graduated at Harvard College in 1777, and was immediately employed as an assistant in the Boston Grammar-school, in which he had been fitted for college. In 1779 he was preceptor of the North Grammar-school in Boston. In 1780 he was appointed Latin and Greek tutor in Harvard College, and held the office until 1788, devoting a portion of his time to the study of theology, with a view to entering the ministry. In September, 1783, he was ordained as colleague pastor with the Rev. James Dimon over the East, or second formed, Church in Salem, Mass. On the decease of his colleague in 1788, he became sole pastor, and continued so long as he lived. In 1794, when the Salem Gazette was published, he aided by writing a summary of news for the paper. He was once elected chaplain to Congress, but declined the honor. In 1805 he was appointed to the presidency of the college established by Mr. Jefferson in Virginia. This he also declined. He had one of the largest libraries in the country, which he bequeathed to Meadville College, Pa., and to the American Antiquarian Society at Worcester, Mass. He died Dec. 2, 1819. He published a great many single sermons. See Sprague, Sketches of the Amer. Pulpit, viii, 154.

Bentley, William (2), a Baptist minister, was born at Newport, R. I., March 3, 1775. He removed to Boston, Mass., at the age of fourteen, and joined the Baptist Church in 1791. He commenced preaching in 1806; served as pastor at Woburn and at Malden, and became a settled pastor at Tiverton, R. I. He was ordained at Salem, Mass., Oct. 9, 1807. He subsequently preached at Worcester, Mass., and at Wethersfield, Conn. He died Dec. 24, 1855. See Sprague, Annals of the Amer. Pulpit, vi, 636; Baptist Encyclopedia, p. 96.

Benton, Byron, a minister in the Methodist Episcopalian Church South, was born in Caldwell County, Ky., Dec. 18, 1812. He removed to Port Gibson, Miss., in 1830, and was converted there in 1837. He was a printer by trade, and he published the Mississippi Christian Herald, at Natchez, and at the same time was editor and proprietor of the Natchez Courier. In 1837 he published the Southron, at Port Gibson. In 1838 he was licensed to preach and admitted into the Mississippi Conference. In its active ranks he travelled until 1842, when, on account of ill-health, he located. In 1845 he re-entered the conference, and, remained as faithful as health would admit until his sudden death, June 28, 1851. Mr. Benton was a pure man, zealous, devoted, unostentatious, generous, and much beloved. See Minutes of Annual Conferences of the M. E. Church South, 1831-52.

Benton, Carloino N., a Presbyterian minister, was born at Franklin, Delaware Co., N. Y., Jan. 29, 1857. He was educated at the Union Theological Seminary of New York. He was licensed by Tioga Presbytery, and began his work as a missionary under the American Sunday School Union. He was ordained as pastor of the Presbyterian Church at Appalachia, N. Y., in 1867, and in 1861 was killed on the battle-field at Newbern, N. C., March, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 289.

Benton, George, a clergyman of the Protestant Episcopal Church, was rector of Christ Church, Rockfish, N. C., and died at that place, July 15, 1862, aged fifty-four years. See Amer. Quar. Church Rev., April, 1863, p. 145.

Bent, Samuel Austin, a Congregational minister, was born at Waterford, Vt., May 3, 1807. He worked upon a farm until twenty-four years of age, but afterwards pursued academic studies and entered Amherst College, and subsequently Middlebury, where he graduated in 1836. After teaching two years in the academy at Randolph, Vt., he supplied the Church in Stafford ten months, and was ordained at Saxton's River, Vt., in 1847. From 1848 to 1855 he labored at St. Ignatius, under the Home Missionary Society, and the eight years following was pastor at Anamosa, la. He then received a commission as chaplain of the 31st Iowa regiment, and remained in that service till the close of the war. He died in Barnet, Vt., Nov. 19, 1864. Mr. Benton was "a readable, warm-hearted speaker, and his labors among the Western churches were greatly blessed." See Cong. Quarterly, 1866, p. 298.

Benton, Sanford, a Methodist Episcopal minister, was born at Tolland, Conn., July 12, 1807. He was converted in early life, and in 1830 entered the New England Conference. From this time he devoted his time and talents to the work of soul-saving with a zeal and constancy rarely surpassed, until his death, Nov. 25, 1862. Mr. Benton was emphatically an excellent man. His Christian life was uniform and unexcelled. As a pastor he was laborious and devoted; as a preacher clear, earnest, pointed. See Minutes of Annual Conferences, 1866, p. 59.

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

Benn, an abbot among the monks of Tabenna, in the 4th century. He was famed for his gentleness (Palladius, Hist. Laus. 49; Ruffinianus, Mon. 2; Sozomen, Hist. vi, 28; Niceph. Hist. xi, 34).

Benveniste, a name common to a number of Jewish writers, of whom we mention the following. See also Benbenista.

1. Chajim, rabbi at Smyrna, was born in 1600 at Constantinople, and died in 1673. He is the author of מְשָׁר תַּנּוּךְ כָּלָה, an extensive commentary on the Arba Turim of Jacob ben-Asher (q. v.), published at Constantinople, 1654.

2. Issakai, who died at Constantinople in 1627, wrote מְשָׁר תַּנּוּךְ כָּלָה, or a collection of fifty-two lectures on the Pentateuch, repentance, etc., edited by his son Abraham (Constantinople, 1678).

3. Joshua, a brother of Chajim, author of מְשָׁר תַּנּוּךְ כָּלָה, or sixty-seven lectures on the Pentateuch, edited by S. Gabbai (Constantinople, 1677), מְשָׁר תַּנּוּךְ כָּלָה, or a commentary on the Hagadoth of the Jerusalem Talmud.

4. Meifer, who wrote under the title מְשָׁר תַּנּוּךְ כָּלָה, emendations on the Midrashim, as Sifra, Sifre, Mechirra, Tanhuma, and Jalkut (Salonichi, 1655; Prague, 1624).

5. Moses, author of מְשָׁר תַּנּוּךְ כָּלָה, or decisions on Jacob ben-Asher's (q. v.) Arba Turim (Constantinople, 1671-
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1719. See First, Bibl. Jud. i, p. 106 sq.; De Rossi, Dizionario Storico (Ger. transl.), p. 56. (B. P.)

Benvenuto, Giovanni Battista (called L'Ortolano), an Italian painter, was born at Ferrara about 1490, and studied a few years in his native city, after which he visited Bologna and became a pupil of Bartolomeo Bagnacavallo. One of his best pictures is the Virgin and Infant, with saints, in the Church of St. Nicolo, 1529; in St. Maria he painted a Nativity; and in St. Agata, one Altarpiece. He died at Ferrara in 1525. See Hoefer, Nouv. Biog. Générale, a. v.; Spooner, Biog. Hist. of the Fine Arts, a. v.

Ben-Zebah, Jeshuah Lieh, a Jewish philologist, was born not far from Cracow, in 1766, and died at Vienna, Feb. 25, 1811. Having devoted himself entirely to the study of philosophy and philology, in which latter department he especially distinguished himself, he resorted in 1787 to Berlin, where, at the age of twenty-one, he published the work of Saadia Gaon (q. v.), יַדֶּרֶךְ הָעֶשֶׂרָה, or Religion and Philosophy, with a twofold commentary (Berlin, 1798). He then went to Breslau, where he remained about ten years, and published in 1796 his highly esteemed ספרוֹ הַכַּל, a Hebrew grammar, written in Hebrew, of which improved editions appeared at Vienna, 1806, 1818, 1825; Königsberg, 1829. Two years later (1798), he issued from the press ספרוֹ הַכַּל, The Wisdom of Joshua the Son of Sirach, in Syriac with Hebrew letters, a Hebrew and German translation, and a Hebrew commentary. A new revised edition (Leipzig, 1817; Vienna, 1818, 1828, and 1844; and twelve months after, his ספרוֹ הַכַּל, The Book of Jethiel, translated into Hebrew and German, with a Hebrew commentary (Vienna, 1799), of which another edition appeared in 1819. He then went to Vienna, where he published his famous school-book ספרוֹ הַכַּל, composed of two parts (a) ספרוֹ הַכַּל, Method of Learning Hebrew; and (b) ספרוֹ הַכַּל, Ethics, of which improved editions appeared in 1809, 1825, and 1842. All his labors were, however, preparatory for his great work, his ספרוֹ הַכַּל, An Introduction to the Old Testament (Vienna, 1810, and since printed in the Vienna Bible Work, illbd. 1832-36, 19 vols.). See Fürst, Bibl. Jud. i, p. 105 sq.; Steinschneider, Bibl. Handbuch, p. 20 sq.; Kitto, Cyclop. a. v.; Grätz, Gesch. d. Juden, xi. 153; Delitzsch, Zur Geschichte der jüd. Poesie, p. 106, 110; Kalisch, Hebräisch, Grammar, ii, 40; Benjacob, Dei Ha-Sepharim, i, 22, No. 458; ii, 287, No. 308; 293, No. 450; iii, 155, No. 619 (Wilna, 1880); Zachold, Bibl. Theol. i, p. 107. (B. P.)

Benzel, Henry, a prominent Swiss theologian, was born at Stengnas, Aug. 7, 1869. Having studied at Upsal and Altorff, he was in 1719 appointed professor of philosophy at Lund, was made in 1729 professor of Oriental languages, and in 1732 professor and doctor of theology. In 1738 he was appointed provost of Lund, and in 1740 bishop there. He succeeded his brother in the archbishopric of Upsal in 1747, and died May 20, 1758. He published, Syntaxa Dissertationum in Academia Lundensis Habitarum (Leipsig, 1748), containing an account of his extensive travels and researches, and in 1752-54, after the edition of J. J. Jocher, Allgemeines Gelehrten-Lexikon, a. v.; Chalmers, Biog. Dict. a. v. (B. P.)

Benedict, Jacob, a Swedish theologian, was born Feb. 25, 1688, at Upsal, where he also pursued his theological studies. In 1718 he was appointed professor of theology at Lund, and was made in 1725 doctor of divinity; in 1721 he became bishop of Gothenburg, and in 1744 archbishop of Sweden and Finland. He died June 14, 1747, leaving, Dissertation de Palestina: De Fatis Pontificum: De Prædestinatione Absoluta: S. Jocher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Benze肋, Erik, a learned Swedish prelate, son of one who bore the same name, was born at Upsal in 1675. He was well versed in theology, languages, antiquities, and history. Returning from his travels in the principal countries of Europe, he became successively professor of theology, bishop of Gothenburg, of Linköping, and archbishop of Upsal, which position his father had formerly held. He died in 1748, leaving, Monumenta Sueco-Gothica: Ulfilas Illustratus: A work upon the history of Sweden, editions of several histories of the North Channel, and Cycles Judaicae, translated from Moses Maimonides. See Hoefer, Nouv. Biog. Générale, p. 193; Chalmers, Biog. Dict. a. v.

Beosch (Lat. Beos or Beosus), bishop of Ardcarne, in Roscommon, was a son of Ollam, of the race of Lugaidh. He was a disciple of St. Patrick; being possibly the St. Beatus, bishop of Dunchurch, of whom St. Evinus writes in his Tripartite Life of St. Patrick. He died March 8, 524, and his bell "Ceolan-Beosidh," covered with gems and kept in a silver case, is said to have been used in the service in the Church of Knockagh, Co. Cleiragh. See Colgan, Acta Sanctorum, p. 562-63, and Tr. Thamn. p. 156, c. 22; Kelly, Col. of Tr. Saints, p. 89; O'Conor, Rev. H. Script. ii, 130; O'Donovan, Four Masters, i, 170, 171.

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

1. Bishop of Tullchuehillim (or Feighchhallin, County Kildare, Ireland), was a son of Nessan, of the race of Cathaor Mór of Leinster. He was abbot of Ard-cuillín and of Feighchhallin (if they were not identical), and at the latter his feast is celebrated Aug. 8.

2. Bishop of Tamlacht-Menan—commemorated Oct. 26. The Mart. Doney, at this date, associates him with Meallain, and states that he was "Loca Coireach in Uoieth-Uaithi" (Iveagh, County Down). The other mar- cryologies call him a Briton, but the writer of St. Fursey's Life says that the "two venerable men" (Beoan and Meldan) were of the province of South Munster (Lamigan, Ecl. Hist. of Ireland, ii, 455, 456; Reeves, Eccles. Antiq. p. 112-114). He is frequently mentioned in the Irish Life of St. Patrick, and Meldan, his companion, was "sineactus seu pater spiritualis" of St. Fursey. St. Fursey took their relics with him when he left Ireland, and deposited them in the chapel dedicated to Sts. Peter and Paul on the top of the hill of Cignes, at Peronne, in France. Beoan flourished in A.D. 590, but he must have died before 626, as he appears in St. Fursey's vision.

Beode. See BORTITHUS.

Beog (or Beocch), an Irish saint, commemorated Oct. 25, is most probably the St. Dabeoc who, when living in a "penal cave" on the island in Lough Derk, afterwards made famous as the scene of St. Patrick's Purgatory, saw a bright light in the north, and told his disciples that this represented the glory of St. Columba. He afterwards bore his name in that region. His Life is given by O'Hanlon, Lives of Irish Saints, i, 11-16.

Beoggin, abbot of Bangor, County Down, Ireland—commemorated as a saint Aug. 22—succeeded St. Comgall, A.D. 600; and died in 655. In the Four Masters (by O'Donovan, i, 201) is given a wild legend, in which Sts. Comgall and Beoan are engaged in the capture of a salmon, which proves to be Liban, the daughter of Eochaidh, who had been drowned in Lough Neagh. See Colgan, Acta Sanctorum, p. 1-3; O'Conor, Rev. H. Script. ii, 149; Reeves, Eccles. Antiq. p. 55, 265, 376.

Beonna (Blinna or Bynna), the name of several early English ecclesiastics. (1.) A Mercian witness to charters, about 730. (2.) A Mercian abbot, who attests...
charters from 767 onwards. He appears to have been abbot of Peterborough, and attended the great Council of Clovesho, of 808, in attendance on the bishop of Lichfield; and continued to sign charters until 865. It is just possible that he is (3) the Beonna who became bishop of Hereford in 823, and died in 830. His relics were, according to Hugh Candidus, preserved at Brede.

Beorchgyth (or Berhtgyth), an early English abbot who addresses two letters to a man named Balthard, probably her brother, desiring to see him. If the Balthard in question be the Kentish nobleman of that name, Berhtgyth would seem to have been in a German monastery. She was a daughter of the missionary abbot Chunnihit, aunt of Lulius, sent by Boniface to Thuringia.

Beorthwald. See Berthwald.

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

Bera, Jacob. See Jacob Berar.

Berach (Lat. Varus) was a name of several early Irish ecclesiastics. (1) The abbot of Bangor, County Down, who succeeded Segain, son of O’Conn, in 665, and died of the great plague in 664. He is commemorated April 21. (2) A better-known Berach was abbot of Cluaincarph, now Killarney. Feb. 15 is the day observed in his memory, but the dates of his Acts are uncertain. He was the son of Nenmald, of the race of Dobitha, and was born at Gortnauchla, near Cool, Feb. 15, 521. He was successively under St. Daiglo and St. Kevin, and the place of his monastery was pointed out by a stag which carried his baggage. The date of his death is uncertain, but it probably occurred before the close of the 6th century. St. Angelus counts him among the bishop-saints of Ireland.

Beraldino, Paulino. See Berardini.

Berardine, Gabrielle, a French martyr, belonged to the Church of Geneva, in France. He was taken to Chambrey, and put in prison for rebuking a priest, who in his sermon had abused the name of God. He first had his tongue cut off, and then was burned. This occurred in 1530. See Fox, Acts and Monuments, iv. 407.

Beradunio (or Beramuccio), Machimen Antonio, an Italian theologian and jurist, native of Biseglia, in the kingdom of Naples, who lived in the latter half of the 16th century, wrote Somma Eora de' Confessori, dove si Tratta d' Agra Sorte di Restituzioni, Ueare et Cambii (1591). See Hoefen, Nouv. Biog. Générale, s. v.

Berard of Carpi, in Umbria, Saint and Martyr, was one of the six monks whom St. Francis of Assisi sent from Italy into Spain, to convert the Moors. Berard (who knew a little of Arabic) was appointed the chief of the mission; they penetrated to Seville, where they preached in the mosque. The Moors, taking them for madmen, drove them from the mosque; but, when they tried to convert the prince, sent them to Morocco; where they were cast into prison, but, having escaped, they began again to preach in public. The king, having tried in vain to silence them, was greatly exasperated, and with his cimeter split open their heads, Jan. 15,1220. Dom Pedro, infante of Portugal, brought their bodies to Portugal, and placed them in the Church of the Holy Cross, at Coimbra. Pope Sixtus IV canonized them Aug. 7, 1481; and their life was written by the infante Dom Pedro mentioned above. See Baillet, i, 210, Jan.

Berardi, an Italian theologian of the Augustinian order, who lived at Savona, in the latter half of the 15th century, wrote, Commentaria in Omnes D. Paulo Epistolae:—Sermones:—Tractatus de Haereticis sui Temporis. See Hoefer, Nouv. Biog. Générale, s. v.

Berardi, Carlo Sebastiano, a famous Italian canonist, was born at Oueglia, Aug. 26, 1718. He studied theology in the Jesuits as a priest, a native of these holy orders, and afterwards betook himself to the study of jurisprudence, especially of canon law. In 1749 he was appointed prefect of the Law-college at the Royal Academy; in 1754, professor of law at the University of Turin, and died in 1768. He wrote, Grattis Canonica, Generali ab Aporophysis, Dictis Corruptis et Emendatiorum Collecta Fiderem Erecut, Dignissimae Communis Interpretatione Illustrati (Taur. 1752—53; Venet. 1777, 1778):—De Vagia Sacror. Cronicum Collectionis ante Gratianum, printed with the foregoing:—Commentaria in Juris Ecclesiasticum Universam (Taur. 1760 sq.; Venet. 1778, 1789; Lauret, 1847);—Institutiones Juris Ecclesiastici (Taur. 1760);—Lezioni e Scrittori d’Italia, ii, 2, 910; Vallauri, Storia delle Università degli Studi del Piemonte, iii, 219; Schulte, Geschichte der Quellen und Literatur des canonicum Rechts, iii, 1, 824; Mühler, in Wetzl u. Welt's Kirchenlexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Berard, Fabio, an Italian engraver, was born at Siena in 1729. He studied under Vedel and was master of engraving. The following are a few of his principal religious prints: St. Seraphinus Worships the Cross; Isaac Blessing Jacob, and the Sacrifice of Gideon; and Jacob and Rachel. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Berardi, Timoteo, an Italian theologian of the order of Carmelites, a native of Genoa, was bishop of Noli in 1588, and died in 1616. He wrote, Declama- tiones Panegyricae de Sacra Fide et de Romano Pontifice; also some small philosophical and theological treatises. See Hoefer, Nouv. Biog. Générale, s. v.

Bérardier, Denis (surnamed Feuillon), a French priest, professor, and member of the first national assembly, was born at Quimper in 1729. He was the son of a merchant of Quimper, and first pursued his studies at the Jesuit school at that place. At Paris, where he afterwards went, he studied philosophy and theology, and became doctor at the Sorbonne. At the time of the expulsion of the Jesuits in 1762, he was appointed by M. de la Chalais principal of the College of Quimper, to which institution he presented a cabinet of natural sciences, very valuable for that epoch. The opposition which he encountered on the part of the Jesuits, it is said, led him to abandon Quimper. March 19, 1778, he was appointed principal; May 1, 1780, administrator; and in 1787 grand-master of the College Louis-le-Grand, at Paris. From this time he was found mingling with men, and in the memorable affairs of the epoch. He numbered among his pupils Luce of Lancial, Camillus Desmo- lins, and Maximilian Robespierre. Camillus saved his life Sept. 2, and still later, in 1793, he turned away from the dwelling of his master the dangers which were threatened to him. As to Robespierre, he obtained at the close of his course of study, at the recommendation of Berardier, a gratuity of six hundred pounds. Berardier held his position in 1789, as assist- ant deputy of the clergy at the constituent assembly, when he opposed the civil constitution of the clergy. He signed the protestation against this act, and naturally refused the bishopric of Quimper, to which he
BERDARINI

BERCHARIUS

was elected. He became grand-master of the College of Conformity, and died in 1794. He wrote, among other works, L'Eglise et Constitution fondamentale prônées (Paris, 1792).—Les Principes de la Foi sur le Gouvernement de l'Eglise, etc. (ibid. 1791). This work had fourteen editions in less than a month, and were entitled Les Vrais Principes de la Constitution du Clergé. See Hoefer, Nouv. Biog. Générale, s. v.

Berardin (Bernardini or Berardinini), Paulino, an Italian theologian of the Dominican order, was born at Lucca about 1515, and died at Naples in 1583. His principal works are, Quodlibeta Theologica: — Tabulae sive Index Sententiarum in Commentario Thoma Cojetiani super Summam Th. Thomasa de Aquino:—Chronica Ordinis:—Concordia Ecclesiastica contra pulli ex Hereticis:—Defensione della Vita e della Dottrina del P. Gerol. Sacromarola.—Narrazione e Dscorsio circa la Monteselloni in 1598, and at La Bertinella in 1607. See Hoefer, Nouv. Biog. Générale, s. v.

Béraud (or Béraud), Armand Bernard, a French theologian, who lived in the early half of the 18th century, wrote, Thesae Theologicae (Paris, 1717):—Traité des Annates, etc. (Amsterdam, 1718). See Hoefer, Nouv. Biog. Générale, s. v.

Béraud (or Béraud), Michel, a French Protestant theologian, was born about 1550, at Mans. About the year 1556 he left the convent of the Dominicans of his native place, and joined the Reformed Church. In 1560 he was received into the evangelical ministry, and ministered to the Church at Ladève from 1561 to 1562, and at Béziers from 1563 to 1564. Being driven away from the latter place, he went to Montauban. In 1576 he was at Puylaurens, and in 1576 again at Béziers. Being obliged to leave this place a second time, he became pastor at Réalmont. In 1579 he was appointed pastor and professor of theology at Montauban, where he died, July 11, 1610. He took a very active part in the affairs of the Reformed Church, and presided at the national synods held at Montauban in 1594, at Castres in 1599, and at La Borbonne in 1607. Of his numerous works we mention, Athénaeaeus Athaieus, Philosophie Christien, touchant la Résurrection des Morts (Montauban, 1583):—Briève et Claire Défense de la Vocation des Ministres de l'Ecclede, etc. (ibid. 1598):—Epistola Apologetica ad Plenarium Fuum Seminarii:—Disputationum Prima de Sacra Theologia (1608). See Lichtenberg, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Béraud-Bercais, Antoine Henri de, a French Jesuit, was born Nov. 2, 1722, at Brieg, near Metz; and died as canon of Noyon in 1744. He is the author of a popular Church history—Histoire de l'Eglise (Paris, 1779-80), a volume—comprising the period from the founding of the Church to the year 1772. This work has often been reprinted, with corrections and a continuation, by Guillon (Beaunoy and Paris, 1820—21, 12 vols.); by Pelier de Lacroix (Ghent, 1829—33, 18 vols.); by count Rubino ( Lyons and Paris, 1842, 16 vols.). The fifth edition, coming down to the year 1844, was published by Henriot (Paris, 1844, 19 vols.). It was also translated into Italian and German. See Funk, in Wetter u. Welt's Kirchenlexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Berber Version of the Holy Scriptures. The whole of the interior of Northern Africa is inhabited by the Berbers, representatives of the ancient Libyan race. The language is not distinct from the Arabic, but the principal are the Amazigh or Berbers of Northern Atlas; the Shellalas, who inhabit the southern part of the same mountain chain; the Kabyles of the Algerine and Tunisian mountains; and the Tuaregs tribes of Sibah, Sokna, and the Western desert. A translation of the first twelve chapters of St. Luke into the Algerine-Berber (or Shouwah) dialect of the Berber language spoken by the Kabylie tribes was published by the British and Foreign Bible Society in 1886, from a MS. which included the four Gospels and the book of Genesis, and which was purchased by the society of Mr. Hodgson, American consul at Algier. This is the only part hitherto published. See Bible of Every Land, p. 403. (B. F.)

Bercarius. See Bertcharius.

Berchan (Lat. Berchanus and Barachianus). Several of these name are found in Irish hagiography, of whom but little is known. Of this class are Berchan of Cluain Mainne, who is mentioned in the Martyrologium Hibernum for June 5; Berchan of Cluain-Caoi, May 24; Berchan of Inis-Roecha, in Loch Erne, Nov. 24; and Berchan, son of Neman, brother of St. Sedna of Killain. Of those better known are:

1. Of Cluain-Sosta—commemorated Dec. 4. The Martyrology, calls him "bishop and apostle of God, of Cluain-Sosta, in the Faillige." He was the son of Maireadh-bach, of the race of Caibre Righfoda; and was called also Ferdi-leithe (the man of two portions), as he spent his life in Alba, and the other half in Erin. The Scotch calendars place this saint's day on April 6, and make him bishop in the Orkneys. Camararius says that he was celebrated for the presence of St. Columba, who had committed his youth in the monastery of St. Columba, near there. He has several places in Scotland named after him, and his grave was said to be in Inishmore, in Galway Bay. See Colgan, Acta Sanctorum, p. 713, n. 1; Forbes, Kal. of Scot. Saints, p. 279; O'Grady, Leb. on Anc. Ireland, iii, 68.

2. Or Eochiaim—commemorated May 7. From the dates and other circumstances this Berchan seems to be the Eochiaim of the race of Cola-Dachrioch, whom Colgan gives (Acta Sanctorum, p. 782—83) as brother of St. Cairnch and St. Rouan.

3. The Irish calendars, under April 10, give Berchan as one of the saints especially venerated in Eoch (or Eog), in the Hebridies of Scotland, and this may be the Berchan who was so troublesome to St. Columba on account of his inquisitive disposition. See Colgan, Ty. Thaum.

4. Abbots of Glas Naoidhain, in Fine Gallow—celebrated Oct. 12—is more generally known as Moh-McClareachin (of the first five), and the place of his dedication is now Glassnevin. He was the race of Finn Futhairt, and Uamhain, daughter of Finnbar, was his mother. "The extraordinary universal plague through the world, which swept away the noblest third part of the human race," broke up his monastery at Glassnevin about A. D. 544 (or 545). A medieval MS. of St. Brendan's Monast. Hibenn, p. 119, there is mentioned among the canons regular of St. Augustine, "Glasena-Odheast, St. Mobyus, alias Mobyus."

Bercharius (or Bererius), Saint, a French ecclesiastic, was born in the 7th century, in one of the provinces of Aquitaine. He was educated by St. Nirvadius of Rheims, and retired into the monastery of Luxeuil, in Burgundy, where St. Wulbertus was abbot. After many years thus spent he returned to Rheims, and St. Nirvadius built, at his request, the monastery of Hautvilliers, of which Bercharius was appointed the first abbot, and united the rules of St. Columbanus and St. Benedict. In 673 St. Nirvadius died, and subsequently Bercharius founded two other monasteries in the forest of Der—one, for men, called Montier-en-Der, and another, for nuns, called Peulle-Moutier—which no longer exists. Bercharius left Hautvilliers, and became abbot of Montreuil; he then went on a pilgrimage to Rome, and in 674, when he was abbey, published one of his monks, named Daguinus (his godson), the wretched man stabbed him in the night; he died on Easter-night, A. D. 676. His festival is marked on the 16th of October, the day of his translation. See Mabillon, Sec. Den. par. ii; Ballot, iii, 282, Oct.—Laudon, Eccl. Dict. s. v.
Berchère, Carle le Gouz de la, a French theologian, was born at Dijon about 1647. He was successively archdeacon of Aix, of Alby, and of Narbonne, where he died, June 2, 1719. He wrote, Statuta Synodaux de Lurion (Toulouse, 1679) — Haaruge au Roi Louis XIV in 1791, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Berchere (or Bercholle; Lat. Bercherius or Bercorius), Pierre, a learned French Benedictine, a native of St. Peter du Chemin, near Maillezais in Poitou, was born about the beginning of the 14th century. He was prior of the monastery of St. Eloy, which at that time belonged to the Benedictines. He died at Paris in 1362. He wrote Reductorium, Repertorium et Dictionarium Morale utrisque Testamenti, etc. (Strassburg, 1474; Nuremberg, 1489; Cologne, 1681–92). This is a learned work, in which the author treated of Jewish criticism, philosophy, physics, medicine, anatomy, geography, and astronomy. A translation of this work by Richard Leblanc was published at Paris in 1584. Berchere also translated into French, by order of king John, the Roman History of Livy. This translation, of which several fine manuscripts are to be found in the Imperial Library, was published under the title Les Grandes Décades de Titus Livius, etc. (Paris, 1514–15). He composed several other works which have been lost. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; Wetzer u. Welt, Kirchenlexikon, s. v.

Berchmann, Johann, a German theologian of the Jesuit order, who lived in the early half of the 17th century, is revered as a saint. He wrote Hyperбола Morti, a treatise on death, by 1624, and also an Examen of His Life, represented as a model, and written in Italian by Virg. Cepari (Rome, 1627), was translated into Latin by Herm. Hugo (Antwerp, 1630); into French by Cachet (Paris, 1630); into Spanish by Jos. Ozlina. See Hoefer, Nouv. Biog. Générale, s. v.

Berechtorius. See Berchere. Berechthun is the name of two early English prelates.

1. A bishop of Lichfield, the thirteenth in the ancient lists, succeeded Cuthbirt, whose death is placed in some MSS. of Florence in 767. Little or nothing is known of his history, but he is mentioned by Matthew Paris in his Lives of the Offices. He is there made archbishop of Lichfield and confounded with bishop Humbert, who lived a half-century later. See Wharton, Ang. Soc. vi, 409.

2. Otherwise styled Brithhunus, deacon of John of Beverley, bishop of York, was abbot of John's monastery of "Inderauda," or Beverley, when Bede wrote. According to the fragments of the history of Beverley preserved by Leland (Collectanea, iii, 155), he died May 15, 748; but, according to Capgrave, he died in 740. He was buried at Beverley near his master.

Berechtold, count Leopold de, a German philanthropist and traveller, was born in 1738. He was versed in eight different languages; travelled in Europe, Asia, and Africa, and exposed himself in Turkey to great danger in order to study the means of preventing and of curing the plague; was a zealous propagator of vaccination, and consecrated his whole immense fortune to the relief of the evils of humanity, and to found establishments of beneficence. In 1806 he collected offerings of wheat in order to maintain the inhabitants of Riesengebirge, who were a prey to famine. At the beginning of the cholera, he was served as an asylum for the sick and wounded. Berechtold died of typhoid fever developed in this improvised hospital, in 1809. He wrote, An Essay to Direct and Extend the Inquiries of Patriotic Travellers (Lond. 1789); translated into French by P. de Lasteyrie (Paris, 1797): — Courte Méthode pour Rappeler à la Vie toutes les Personnes Adultes de Mort Apparente (in German, Vienne, 1791); the author translated this work into several languages. He also published the Tables, in which artists give advice for the cure of the sick. See Hoefer, Nouv. Biog. Générale, s. v.

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

Bereckelmann, Johann Justus, a Protestant theologian of Germany, was born at Rostock, Oct. 3, 1678. He studied at Helmstedt, and after having acted as pastor at several places, in 1721 was appointed general superintendent at Hildesheim, and in 1726 for the same office at Osterroda. In 1735 he was deposed from his office, and had to leave the country. He died at Nordhausen, Feb. 22, 1743. He published Evangelische Glaubens-Lebens- und Gewissenslehre. See Heinius, Kirchen-Historie, pt. iii; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bereckelmann, Theodor, a Lutheran theologian of Germany, was born Nov. 9, 1576, at Neustadt, in the principality of Calenberg. He studied at Helmstedt, and in 1609 was professor of theology there; in 1616 he was made doctor of theology; in 1625 abbot at Amelunxborn; and in 1630 general superintendent of Göttingen, where he died, July 30, 1645. He wrote, Insegnio Theologiae: — Dissertationes Biblicae: — Commentarium in Epistolas ad Galatas. See Kuss, Mennon. Theodori Berckelman (1738); Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Berkennymeyer. See Berkenneyer.

Bercka. See Bertha.

Bergtals (also Bonifacius), a Kentish man, was appointed by bishop Honorius of Canterbury the third bishop of the East Angles, with his seat at Dunwich. The year of his consecration was probably 652, and he ruled for seventeen years. See Bec: Hist. Eccl. iii, 20; iv, 5; Flor. Wig., M. H. Bu., p. 590; Wharton, Ang. Soc. i, 403.

Berdini, Vincenzo, an Italian theologian of the order of the Minorites, a native of Serteano, near Sienna, lived in the early half of the 17th century. He wrote, L'Antidote Spirituale sopra la Peste (Sienna, 1630); — Storia dell' Antica e Moderna Palestina, ossia il Viaggio di Gerusalemme (ibid. 1658; Venice, 1645): — Centuria Terza de Precetti, Politica e Morali (Sienna, 1634): — Centuria Seconda de Precetti Cristiani (ibid. 1642). See Hoefer, Nouv. Biog. Générale, s. v.

Béro (or Ber), Louis, a Swiss Catholic theologian, was born at Basel at the close of the 16th century. In 1526 he was a doctor in theology at Paris, and one of the four presidents of the conferences upon religion held at Basel. He retired to Fribourg when the Protestants held control at Basle, and there died, April 14, 1544. He wrote, De Christiana Preparatione ad Mortem (Basle, 1551): — Quorundam Psalmorum Expositio (ibid. ed.): — Num quid Christiano Homini Ingraeuta Pestilentia Funere Licit (ibid. ed.): See Hoefer, Nouv. Biog. Générale, s. v.

Bérat (1 Mac. ix, 4). Lient. Conder (Tent Work, ii, 385) proposed to identify this place with Birèk, which, however, has long since been settled as the site of Beeroth.

Berecutus (Berechcert, or Berictus) is the name of a Scottish and an Irish ecclesiastic of early date:

1. A saint by this name is mentioned by Wion. He is said to have died in 720, and is commemorated Feb. 24. See Forbes, Kat. of Scot. Saints, p. 278.
BERECHYNAH

2. On Dec. 6 the Irish hagiologists place Berchetra, or Berucus, of Tulachleigh, now Tullylease, County Cork. He is given as brother of Sta. Gerald, Balamus, and Hubrit. The Bollandists (Acta SS. Feb., ii, 833 sq.), in their Life of St. Beruch, would identify Berucus with him. The Nollaig na Méire gives the death of "Ber-
richt of Tulachleigh" Dec. 6, 839.

BERECHYNAH, in Greek mythology, was the usual
surnames of Cyphe, from the mountain-range Ber-
cynthes, in Phrygia, where she was principally wor-
shipped.

BERESFORD, or Beresfors, was seven persons in Beverley Min-
ister who act as rectors of choir; their amesses were
probably lined with bear-skin, or fells, whence their name.

BEREGAZZI, Peter, a Protestant Hungarian theo-
logian, lived at Grosseradein, Hungary, near the close of
the 16th century. He wrote, Aduersaria de Contro-
versia hoc Saculo de Religione Motis (Basle, 1587):
Opuscula Varia de Calendario Gregoriano (ibid. 1590).

BEREYUS, Geronimo, a Spanish Protestant theol-
ogian, was born at Calmar in 1631, and died at Upsal in
1676. He wrote, Diap. de Insectis:—De Amplificandae
República:—De Indulgentiis Papaliis. See Hoefer,

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

BÉRENGREY, Raymond, a native of Dauphiné, cele-
brated grand-master of the Order of St. John of Jeru-
salem, rendered himself illustrious by his valor, and
was raised to the dignity of grand-master in 1365. In
conform with the orders of King Louis of Cyprus, he destroyed the
Egyptian privateers that infested the sea in the vicin-
yty of the islands of Rhodes and Cyprus. He then
went into the midst of the siege before Alexandria,
took it after two very deadly assaults, burned all the
buildings which were in the port, pillaged the city, and
terminated the expedition by the sack of Tripoli.

SYRIA. In 1731 Urban V sent him to the isle of Cy-
pus to appease the troubles caused by the death of
the king, Peter. Bérenger held two general chap-
ters in order to re-establish the discipline of his order.
This was at first very difficult, but his reforms were
at last approved in an assembly convoked at Avignon
by Clement V, and Bérenger was placed in this as-
sembly on account of his advanced age. He died at

BERENGOSIOUS, abbot of St. Maximin of Treves, who
lived at the commencement of the 12th century, wrote
De Laudibus et Inventione Sancta Crucis, de Mysterio
Ligni Domini. These sermons were published in the
Biblioth. Patrum, vol. iv (Paris, 1697). The commen-
tary upon the Apocalypse which was found under the
gusie of anonymous at the end of the works of St.
Ambrose is attributed to Berengosius. See Hoefer,

BERENGUER, Pedro Juan Morales, a Spanish the-
ologian who lived at Valencia in the early half of the
17th century, wrote Universal Exposition de los Mys-
terios de Nuestra Santa Fe (Valencia, 1608). See Hoe-

BERENICE, in Greek mythology, was the daughter of
king Ptolemy Philadelphus of Egypt and of Arsinoé,
who was married to her brother Ptolemy. When the
latter went to Syria to war, Berenice, who loved him
dearly, shaved off her hair to Venus in the event of his
safe return, and placed it in the temple of Aphrodite
and the Pythian. On the following day it was missed, and
the Samian astronomer Conon affirmed that it had been
placed among the stars. There may be found by

the name of "hair from the head of Berenice" a group
of stars near the tail of the Lion in the northern
heavens, from 170° to 203° in a straight ascension.
Its stars are all of or below the fourth magnitude, and
many nebulous mists. Berenice herself was adored as an
Egyptian goddess in the city of Memphis under
Ptolemy V.

BERENT, Simon, a German theologian of the Jesuit
order, was born in Prussia about 1855. He became
confessor of prince Alexander of Bologna, and accom-
panied him in his travels in Germany and Italy. He
had also a knowledge of music. He died in Brinsme,
May 16, 1849, leaving Opera duo Musicae LIITu-
orum de Nomine Jezu et Laurentarum de V. Virginis

BERENTZ, Christian, a German Reformed minister,
was born at Baltimore, Md., in 1794. He was licensed
to preach and ordained in 1829. In 1830 he was located
at Johnstown, Cambria Co., Pa., where he labored until
1842, and then removed to Hillsborough, Highland Co.,
Pa. After a few years he went to Grandview, O., where
he resided without a regular charge until his death,
Ref. Church, v. 543.

BERES are monks of Mingrelia in the Caucasus.
They are initiated or admitted into the body by having
a calot, or leathern cap, put upon their head, and from
that time they are bound to abstain from animal food, and
receive their instruction from the other Beres. They
read mass in the Georgian language. They very fre-
quently fast, and should they omit so important a duty
they imagine that the guilt of such a sin can only be removed
by a second baptism. They prohibit the eat-
ing of every kind of flesh, claiming that our Lord never
tasted animal food during his whole life, and that he
celebrated the paschal supper with fish only. The
Beres are not dressed like monks, but they take dif-
ference, that they let their hair and beard grow. They
are also trained up from childhood to abstinance.

The name of Bére is also given to Mingrelian nuns
of different kinds. Some are young women who have
renounced marriage; others are servants, who, after
the death of their masters, become suppliants with
their mistresses; others are widows who never marry
again, or in some cases divorced wives; while many
have embraced the life of a Bére from poverty. All
these nuns of Mingrelia are dressed in black, and have
their heads covered with a black veil. They are not confined in convents, and are free from the re-
ligious life without being chargeable with any breach
of vow.

BERESFORD, James, an English clergyman and
writer, was born in 1764, and died in 1840. He pub-
lished, Sermons, etc. (1809-15):—The Miseries of Hu-
mam Life; or, The Last Grooms of Timothy Teney and
Samuel Sensible, etc. (1806-7, 2 vols.)—Bibliotheca,
or Book of Wonders (1819)—and other works. See Alli-
borne, Dict. of Brit. and Amer. Authors, s. v.

BERESFORD, John George, D.D., an eminent
Irish prelate, was born at Tyrone House, Dublin, Nov.
22, 1773. He was the second son of the right hon.
George de la Poer Beresford, second earl of Tyrone,
After leaving Eton School, he went to Christ Church,
Oxford, and took the degree of B.A. in 1793. At the
age of twenty-three was appointed dean of Christ Church
which office he held until 1805, when, March 24, he was
consecrated bishop of Cork and Ross. In 1807 he was
translated to the see of Haphoe, and to that of Clough-
er in 1815, and to the archbishopric of Dublin in 1820. He
succeeded to the archbishopric of Armagh in June, 1822,
and became chancellor of the University of Dublin in
1851, having held the position of vice-chancellor for
more than twenty years. In 1850 the see of Clough-
er again came under his jurisdiction. He died July 19,
1862. His liberality was conspicuous. On Armagh
cathedral he spent nearly £30,000, and in one year he expended £1100 in stipends to poor curates. For many years he wholly supported the fever hospital of Armagh, with its forty patients, and it was no uncommon thing for him to disburse £1000 in a single year in private charities. See Amer. Quar. Church Rev. Apr., 1863, p. 155.

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

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

Bereshith Rabba is the title of a midrash or commentary on Genesis, composed in Palestine in the 6th century. The last five chapters, commencing with the section "Ani Yehi" (Qohelet xxviii, 12 sq.), here also called "Voichi Rabba", are modern, probably of the 11th century. A careful examination of this midrash proves that its author made use of Bar-Sira or Ben-Sira, Mishna, Tosehpit, Sifre, Sifri, Mechilta, Seder Olam, the Onkelos Version and Jonathan Targum, etc. This midrash is now accessible to students in the German translation published by G. Ratz in his Zentralblatt (Leips., 1880). Besides Zunz, Gottesdienstliche Vortrage, p. 174-179, 254-256, see especially the prize-essay of M. Lerner, Anlage des Bereshith Rabba und seine Quellen, published in Berliner und Hofmanns Magazin fur die Wissenschaft des Judenthums, 1880, iii, 157 sq.; iv, 197 sq.; 1881, i, 90 sq. (B. P.)

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

Beoretch. See Berectus.

Berezat, in Zendic mythology, was a holy mount in the centre of the earth, from whose side flowed the sacred river Arvany.

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

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

Berg, Gustav Dittmar, a Roman Catholic theologian of Germany, was born Jan. 19, 1785, at Vottle, near Münster, and died July 19, 1837, as doctor and professor of theology at Breslau. He wrote, Über das Eheband. Eine dogmatisch- kirchenseitliche Abhandlung, etc. (Münster, 1829) — Die christlich-katholische Lehre von dem Büttegebete (ibid. 1831) — Über die Verbindlichkeit der kirchensittenordnungen in Berücksicht der Ehen der Evangelischen (Breslau, 1830). He was a doctor of the Evangelical Church, and its preacher in the district of Ehe-Kirchengemeinde zu Sacrament der Ehe (ibid. 1836). See Winer, Handbuch der theol. Lit. i, 460, 497; ii, 22; Zuchold, Bibl. Theol. i, 107. (B. P.)

Berg, Joschim von, a German man of state and a philanthropist, was born at Herrnordorf, March 23, 1726. He was the celebrated member of a family which still exists in Silesia. He was learned in history, law, and politics. On his return from his travels in the Netherlands, England, France, Switzerland, Italy, Hungary, and Poland, he performed the functions of ambassador in the different cities of Europe. In 1751 he returned to his own country, and consecrated, by testament, all his property towards creating a capital which should be used for the education of the children of his compatriots. He died March 2, 1762. See Hoefer, Nouv. Biog. Générale, s. v.

Berg, Johann Peter, a Protestant theologian and Orientalist of Germany, was born in Bremen, Sept. 3, 1737, and died March 5, 1800, at Dussburg, as doctor and professor of theology and of Oriental languages. He was a man of vast learning, and was well versed in Oriental languages, especially the Arabic, and he introduced into the University of Dussburg an exact translation of the sacred books. He wrote, Specimen Animadversionum Philosoph. ad Selecta V. T. Loca (Leiden, 1761); — Reformationsgeschichte der Länders Jülicher, Clerc, Berg, etc. (ibid. 1769). He took an active part in the publication of some works of his friends, under the title: Symbole Litterarum Dussburgensier, ad Incrementum Scientiarum a Variis Amici Amice Collate, ex Hogania Facta Dussburgensier (vol. i, pt. ii, 1783; vol. ii, pt. i, 1784; pt. ii, 1786). See Winer, Handb. der l. Lit. i, 193; 205, 796; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Berg, Joseph Frederick, D.D., a minister of the Reformed (Dutch) Church, and a son of Rev. Christian Frederick Berg, of Denmark, was born at Grace Hill, Antigua, W. I., June 3, 1812. He was educated in the Moravian institutions at Fulinc, England, 1816-25. In 1825 he came to the United States, and was placed in the Moravian school at Nazareth, Pa. He was made teacher of chemistry at Nazareth in 1829, when only seventeen years old, and while he was pursuing theological studies. In 1831 he was licensed, and was ordained and installed as pastor of the German Reformed Church at Harrisburg, Pa., Oct. 15-37. From 1837 to 1862 he was pastor of Race-street German Reformed Church, Philadelphia, and while here he also studied medicine in Jefferson College, and received the degree of M.D. He served the Second Reformed (Dutch) Church of Philadelphia from 1852 to 1861. At this time he was also lecturer of theology in the New Brunswick Seminary, in which capacity he labored until his death, which occurred July 20, 1871. In addition to his other labors, he was professor of evidences of Christianity at Rutgers College from 1862 to 1867. As a preacher he was successful.
Bergall, Carlo, an Italian scholar and theologian of the order of Conventual Minorites, a native of Palermo, distinguished himself as a preacher, and taught philosophy and theology in the convents of his order. He died at Palermo, Nov. 17, 1679, leaving De Objeto Philo-
osophiae (Perugia, 1619). Davideide, an Italian epic poem, is also attributed to him. See Hoefler, Nouv. Biog. Générale, s. v.


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

Bergen, George Providence, a Presbyterian minister, was born Jan. 1, 1820, in Mercer County, Ky. He graduated from Centre College in 1846, and from Princeton Seminary in 1849. He was licensed by the Presbytery of New Brunswick, April 26, 1848. Returning to Kentucky, he engaged to fill, for a few months, the pulpit of the First Presbyterian Church of Covington. He was ordained and installed pastor of the Church at Springdale, O., by the Cincinnati Presbytery, May 1, 1850. He was released from his pastoral relation here in April, 1857. In the same year Mr. Bergen was urged by the Board of Domestic Missions to go, under its commission, to Omaha, Neb. He accepted the position offered. He began the erection of a church here, but financial difficulties prevented his finishing it. After two years he returned to Ohio, and in 1859 settled at Bellefontaine, and remained over four years in charge of a flourishing Church in that town. He next removed to Mt. Pleasant, la., and established a boarding-school for young ladies, which proved to be highly successful. He removed to Birmingham in 1869, and founded a prosperous school for both sexes, and at the same time he accepted a call to a pastorate of the Presbyterian Church of Birmingham, where he continued until his death. A few years before his death he supplied the Church at Libertyville. He died April 11, 1876. Mr. Bergen was a pioneer of education, and was left two institutions of his planting in active operation in his new home, which was based on the Old Testament doctrine, simple in style and fervent in manner. See Necro-

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

Bergen, Christian Gottlieb, a Protestant theologian of Germany, was born Dec. 20, 1764, at Geithain, and died Feb. 24, 1828, as doctor of philosophy and super-
intendent at Eisleben. He wrote Kurze Beschrei-
zung der Merkwürdigkeiten die sich in Eisleben und in Luther's Hause daebeln, besonders auf die Reformation und auf Luther beziehen (Eisleben, 1817, 1827). See Winer, Handbuch der theolog. Lit., i, 805. (B. P.)

Bergen, Daniel (1), a Prussian engraver, was born at Berlin in 1744, and studied under his father. In 1787, he was appointed professor of engraving in the Academy of Berlin. Among his pupils were some of the foremost artists, as he, The Virgin and Child; The Virgin Mary. See Sponer, Biog. Hist. of the Fine Arts, s. v.

Bergen, Daniel (2), a minister of the Evangelical Association, was born in Berks County, Pa., April 16, 1797. He entered the itinerancy in 1834, and was in the effective work twenty-seven years. In 1861 he located, and remained thus up to the time of his death, at Orwigsville, Schuylkill Co., Pa., April 12, 1880. See Evangelical Messenger, April 27, 1880.

Bergen, Jacob, a Lutheran minister, was born at Westerlo, Albany Co., N. Y., 1799. In his twentieth year he became a student of the Hartwick Seminary, where he made a public profession of religion, and united
BERGER

with the Lutheran Church. He graduated from Union
College in 1824, and took a course in theology in 1823;
was licensed and ordained the following year, and com-
mened his ministerial labors in Greenwich, N. Y. He sub-
sequently organized a Church at Valatie, and became
an assistant to the Rev. F. J. G. Uhl; and thus Church-
town was added to his charge. There he labored with
much zeal until his death, March 11, 1842. See Sprague,
Annals of the Amer. Pulpit, i, 172; Evangelical Review,
vii, 216.

Berger, Joachim Ernst, a German Protestant
theologian, was born in 1806 at Gomrnzow, and died in
1784. His principal works are, Von der Spottery mit der
Sünde (Berlin, 1702); — Das verderte Evangelium (ibid.):
—Endeckte Jungendstiden (ibid. 1704); — Die Biblia
Hebraica (ibid. 1708); — Distrmke de Libros Rariuos
esaurum Nota Diagnosticum (ibid. 1726). See Hoefer,

Berger, Johann Gottfried Immanuel, a Pro-
estant theologian of Germany, was born July 27, 1778,
at Ruhland, in Upper Lusatia. He studied at Göttingen,
was in 1802 appointed first preacher at Schneeberg,
and died May 8, 1803. He wrote, Aporhormen zur einer Wis-
enschaftslehre der Religion (Leipsic, 1798); — Versuch
einer praktischen Einleitung in das Immanuel Kant's
Teilant (Lemgo, 1787-1801); — Versuch einer praktischen Einlei-
tung in das alle Testament (Leipsic, 1789-99, 2 vols.; the
third was edited by August, ibid. 1806); — Geschichte der
Religionsphilosophie (Berlin, 1800); — Reinhardt's Vorle-
sungen über die Dogmatik mit Zusätzen (Amberg and
Sulzbach, 1804). See Döring, Die gelehrten Theologen
Deutschlands, i, 85 sq.; Winer, Handbuch der theolog. Lit.
i, 281, 300; Fürst, Bibl. Jud. 1, 109. (B. P.)

Berger, Paul, a German Protestant theologian and
Hebraist, was born at Rosenberg, and lived in the early
half of the 18th century. His principal works are, Dieip.
de Montbuis Charismi et Hebal (Wittenberg); — Dieip.
de Primvrae Antiquitut Litteraturae Hebrew (ibid. 1700):
— De Iudaeorum Testamenti Lingus Hebrew (ibid. 1701):
— De Montibus Sinai et Hor (ibid.); — De Montibus
Hor et Neb (ibid.); — De Cabalismus Judaico-Christiano
Decto (ibid. 1706). See Hoefer, Nov. Bibl. Générale,
s. v.

Berger, Pierre (1), a French martyr, was taken
at Lyons, in 1553, and examined by the bishops. He
was burned with five others for praying to God. See
Fox, Acts and Monuments, iv, 412.

Berger, Pierre (2), a French theologian, who lived in
the last part of the 17th century, wrote, La Piété de
l'Eglise Catholique envers Dieu (Paris, 1680); — La
Suffisance de la Communion sous une Espèce avec la Ré-
futation de George Cassandre (ibid. cod.). See Hoefer,
Nov. Bibl. Générale, s. v.

Berghamsted, Council of (Conciliwm Bergham-
stedense). This place is now Berkhamsted, in Hert-
fordshire. A council was held there in 696, by Wihr-
tred, king of Kent, who attended in person; there were
also present, Bridhtwald, "chief of Britain," and
Tobias of Rochester, together with some of every order
in the Church, and many laymen. Twenty-eight laws,
called the "Dooms of king Wihtred," were published:
1. Declares the Church to be free from taxes.
2. Inflicts a fine of fifty shillings for a breach of the pro-
dection of the Church or king.
3. To &c. Relate to sins of uncleanness.
4. Suspends from his ministration a priest guilty of con-
viling at fornication, neglecting to baptize the infant, or
being intemperate.
5. Fines the master eighty shillings, who shall make his
work slave after sunset on Sunday till sunset on Mon-
day.
6. Exemts against slaves and free ser-
Vants who work on the Lord's day.
7. Exemts against those who make of-
ferings to devils.
8. Declares, that if a man give flesh to his slave to eat
on a fast day, the slave shall be free.
9. Declares the word of the bishop and of the king to
be valid without an oath.
10. Orders the hounds of monasteries, priests, and deas-
cos, to purg themselves on their own versity, by say-
ing before the altar, in their holy vestments, "I say the
12. Orders that a stranger, who leaves the road, and
does not scream, or blow a horn, shall be considered as
a thief.

See Johnson, Eccl. Canon.; Wilkins, i, 60; Labbe, Concil.
vi, 1576.

Berghofondense, Concilium. See Burford,
Council of.

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

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

Bergius. See Berg.

Bergman, Christopher P., a Lutheran minis-
ter, was born at Ebenezer, Ga., Jan. 7, 1736, and edu-
cated exclusively under the instruction of his learned
father. In 1824 he was licensed and solemnly set
apart to the work of the ministry, and took charge of
the church which his father had so long served,
in his native place. He died March 26, 1882. See
Sprague, Annals of the Amer. Pulpit, i, 163.

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

Bergmuller, John George, a German painter
and engraver, was born at Durckheim, in Bavaria, in
1888, and studied under Andrew Wolff. Some of his
works are to be seen in the churches at Augsburg,
where he is chiefly known by his en-
gravings. He died in 1762. The following are his
principal religious prints: The Baptism of Christ; The
Transfiguration, the Resurrection, and the Ascension;
The Conception; The Virgin Mary Carrying the Infant
Jesus; The Death of St. Joseph; Christ on the Mount of
Olives.

Bergrue, Samuel B., an English clergyman,
was born in 1805. While a minister of the Poultry
Chapel, London, in 1858, he was elected secretary of the
British and Foreign Bible Society, in the place of Rev.
George Brown, who had in turn succeeded the Rev.
Joseph, one of the original secretaries, and also one of the principal
founders of the society. During the twenty-six years
of Mr. Brown's connection with the society, every other
work was doubled; an increase in which he found con-
stant joy, and to which he, according to the testimony
of the committee, contributed more largely than any
other, though none could be more unwilling to receive
the credit. He died in London, July 18, 1880. See
Bible Society Record, Oct. 1880. (W. F. S.)

Berhtwald (Brightwald, or Beorhtwald), an earl,
according to Beorhtwald was or-
originally abbot of Reculver, and a man well instructed in
ecclesiastical and monastic discipline. A charter
of Hlothari, king of Kent, is preserved, dated at Reculver
in May, 673, in which lands in Thanet are bestowed
upon him and his monastery (Kemble, Cod. Dipl. 1, 20);
and he is also mentioned in a spurious charter of 699
as an abbott of Kent. The Glastonbury writers claim him as an abbott of that monastery, but they have con-

founded him with Boerwald. He was chosen archbishop of Canterbury, July 1, 692, and went to Lyons for consecration, which he obtained from Godwins, June 29, 692. On his return, he was placed as abbot in the See of Jarrow, king of the Hwicas, done in a Mercian Witenagemot; in 696 he took part in the legislation of Whtred, king of Kent, at the council of Berhamstedt (or Bersted); and between that year and 716 he obtained, in a council at Baccaccel, or Bapchid (q. v.), the famous privilege of Whtred, which secured the liberty of the Kentish 

mountains. In 716, at the command of the pope, he attended the council at Nidd, at which Wilfrid was re-

conciled. The same year he held the synod at Brent-

ford, for the pacification of Essex and Wessex. The 

division of Wessex being accomplished, he consecrated Alkibhem as bishop of the new see of Sherborne; in 706 he assisted a charter founding the monastery of Eves-

ham; between 709 and 712 we find him writing to Forthe, bishop of Sherborne, to obtain the release of a captive girl from Boerwald, abbot of Glastonbury. In 716, in a council at Clovesho, he obtained a con-

firmation of Whtred's privilege. Bede records his 

death, Jan. 13, 731, and mentions that he was buried 

near his predecessor, within the Church of St. Peter, 

at Canterbury. The Life of St. Egwin, ascribed to 

him, belongs unquestionably to a later Berch-

wald.

BERHUT, in Mohammedan mythology, is an unusa-

ble high wall, which is said to be in Arabia, in the re-

gion of the strait Bab el-Mandeb. It was built by the 

prophet, to prepare the way for the faithful (Moslems) 

from the unfaithful (Giaours).

Berktius. See BERCRRN.

Bering, Joachim, a Lutheran theologian of Ger-

many, was born at Stralsund in 1574. He studied at 

Frankfort, Roestock, and Wittenberg, and died Sept. 19, 

1627, as doctor and professor of theology, and pastor of 

St. Mary's, at Greifswalde. He wrote, Dissertationes de 

Jesu Christi Tuaiporum:—Dissertationes Anti-Photia-

nianae. See Jöcher, Allgemeines Gelehrten-Lexikon, 

s. v.; Hoefer, Nova. Biog. Générale, s. v. (B. F.)

Bering, Johann, a German Protestant theologian 

son of the preceding, was born at Greifswalde, March 

23, 1607. He studied at his native place and in other 

universities, and died as doctor and professor of 

theology, and pastor and vice-superintendent, Jan. 16, 1658. 

He wrote, Colloquium anti-Calvinum:—De Sacra 

Scriptura:—De Fide Infantum:—De mysterio S. Tri-

nitatis:—De Adoratione Christi Tuaiporum:—De 

Manuductione et Biblii Spirituali:—De Omnipra-

sentia Carini Christi:—De Descensu Christi ad Inferos, 

etc. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; 

Hoefer, Nova. Biog. Générale, s. v. (B. F.)

Beringer, Diepholm, a German fanatical peasant, 

known also by the name of Perring of the Schuster, and 

of the country of Wöhrd, lived at the commencement 

of the 16th century. He made a great uproar at the 

time of the Reformation, by denouncing the pope. He 

preached for the first time at Wöhrd, in 1524. Being 

banished from Nuremberg on the complaint of the arch-

duke Ferdinand, at the council held in that city, he 

fixed his residence at Kitzingen, in Franconia. It is 

believed that he perished in the War of the Peasants. 

His sermons were collected and published, and some 

have reached several editions. See Hoefer, Nova. Biog. 

Générale, s. v.

Beringer, Joachim, a Protestant German theo-

logian, lived in the early half of the 17th century. He 

took the name of Ursinus, and called himself also Salm-

uth, the name of his father. His principal works are 

Speculum Jesuicium, Pontificium Romanorum erga Im-

peratorum Germanicos Perfidiam, Inolentiam ac Tyran-

nideum Representans (Hamburg, 1698) ;—Jesuitici Tempis 

XI.—15

Stypenda:—De Idololatria Invocatione et Salutatione 

Angelicae:—Ideae Pat Principis in Ecclesiae Reformatone 

(1612):—Apologia pro Christianis Gallia Religionis 


Générale, s. v.

Berkeley, George, L.L.D., an English clergyman, 

son of Viscount Berkeley, was born Sept. 29, 1733 (O. S.). He removed with the family to Ireland in his infancy, where he was instructed by his father in the classics until he was nineteen years of age, and then went to Oxford, and was educated at Christ Church. In 1758 he became vicar of East Garston, Berks, and in 1759 he was removed to the living of Bergholt, in Suffolk county. Through the kindness of archbishop Secker, he became chancellor of Brecknock, rector of Acton in Middlesex, and prebendary of Canterbury. He subsequently received other preferments, and died Jan. 6, 1795. "He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman." He published some single sermons, and his widow published a volume of his sermons in 1799. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Berkeley, Gilbert, an English prelate of the 

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

Berkenmyer, William Christopher, a Lutheran 

minister, was born at Bodelicheim, Germany, and was 

thoroughly educated in his native land. He received 

and accepted a call from the Amsterdam Lutheran 

Consistory, to take charge of a congregation in New 

York. He was ordained by the Consistory of Amster-

dam, May 23, 1725, and immediately commenced his 

pastoral labors. He was pastor of the Trinity Lutheran 

Church, corner of Broadway and Rector streets, New 

York city, being the successor of Rev. Justus Falkner, 

who was called to this pastorate in 1703. Mr. Bergen-

myer resigned in 1782. Under these two ministers the 

Dutch Lutheran Church in New York city prospered 

greatly. The log building was taken down, and a 

substantial structure with high belfry and erected 

on the same site, collections for that purpose having 

been sent from Hackensack, Albany, London, Amster-

dam, etc. He is said to have divided his time between 

New York and Albany, where he continued to labor 

until the close of his life in 1751. In 1728 he published 

a work entitled De successione Herdoniae magni de 

sacrae Domini Nester Deux Whip Patentasionen in dese 

Gewesten, ein-stemming te Zyn, etc. See Sprague, 

Annals of the Amer. Pulpit, i, 14; Quar. Rev. of Evang. Luth. 

Church, vii, 272.

Berkkhan, Georg Heinrich, a Protestant theo-

logian of Germany, was born Aug. 30, 1747, at Bofzen, in 

Braunschweig. He studied at Helmstadt and Göttingen, 

and was in 1775 appointed provost of St. Laurence at 

Schönningen, near Helmstädt. In 1778 he was called to 

Magdeburg, and in 1787 he succeeded Götte as pastor 

at St. Catharine's, in Hamburg, where he also died, Dec. 

7, 1798. His publications, consisting mainly of sermons, 

are given by Döring, Die deutschen Konzilebräder, s. v. 

(B. F.)

Berkhols, Christian August, a Lutheran minis-

ter of Germany, who died at Riga in 1870, is the author of 

Christlich-evangelische Religionslehre (Riga, 1843):— 

Herrmann Samson, Rigaenser Oberpastor (ibid. 1856):— 

Das Buch Hüb (1859):—Die Offenbarung Johannis (ibid. 1860):—Beiträge zur Geschichte der Kirchen und Prediger Riga's (ibid. 1866):—Wirks Mitteln, welchen die Kirchen 

begründen für die evangelische Gerechtigkeit Russlands (ibid. 1854, 1862, begründet durch C. Chr. Ullmann, vol. i-x; 

fortgesetzt von Berkhols, vol. x-xvii):—Zeugnisse der

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christlichem Glauben von der evangelisch-lutherischen Geistlichkeit in Russland (ibid. 1851, 2 vols.). See Zuchold, Bibl. Thol. i, 113; ii, 889, 1489. (B.P.)

BERKY, ABRAHAM, a German Reformed minister, was recommended to the Synod in 1826. He prepared himself for the ministry at Carlisle Seminary, Pa.; afterwards became a member of the Free Synod, and in 1830 was called to a church at Berks, lived in penitence and poverty. His last place of mention is said to have been Michigan, where he passed over to the Reformed (Dutch) Church, and remained until he died, Aug. 1, 1867. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 465.

Berlage, Anton, a Roman Catholic theologian of Germany, was born in 1800 at Münster. He studied theology at the universities of Bonn, Tübingen, and of his native place, received holy orders in 1829, and at the same time the degree as doctor of theology from the Munich University. In 1834 he commenced his academic lectures, was in 1855 professor extraordinarius and in 1886 ordinarius of dogmatics in his native place, and died there, Dec. 6, 1881. He wrote, Apologetik der Kirche, oder Begründung der Wahrheit und Gültigkeit des Christenthums (Münster, 1834)—Katholische Dogmatik (ibid. 1839-64, 7 vols.). See Zuchold, Bibl. Thol. i, 113; Literarischer Handwerker für das kathol. Deutschland, No. 45, coll. 201. (B.P.)

Berland, Pierre, a French prelate, known to this day by the name of Pey-Berland, was born about 1375, and was the son of a poor laborer of Medoc. He commenced by keeping the flocks, and advanced by his own merit so as to secure a place in history. He distinguished himself while a child by his precocious talents, his love of study, and his piety. It is supposed that the young shepherd was sent to a school at Bordeaux, where he studied the classics. From thence he went to a university at Toulouse, where he took the degree of bachelor of canonical law. On his return, in 1409, he became secretary of the archbishop and canon of the cathedral. After a trip to the Holy Land, he became rector of Soliac, and acquired a great reputation by his ability and moral character. The see of this great province became vacant in 1430, and Pierre Berland was appointed to fill the position. In 1440 he constructed at Bordeaux the grand tower of the Church of St. Andrew, which still bears the name of Pey-Berland. In 1441 he contributed largely to the municipal foundation of the University of Bordeaux, the legal existence of which was definitely confirmed by Louis XI in 1472. He also established at his own expense the College of St. Raphael, in which he established twelve scholarships for the benefit of poor pupils. The invasion of the French troops, who came to recover Guyenne in the name of Charles VII, and accomplish the expulsion of the English, brought to this prelate matters of serious importance. The capital was finally, however, surrendered to the representatives of Charles VII. The archbishop of Bordeaux still played a part, though less important, than in 1453, when he wrote his English, and which terminated in the submission of Guyenne. Bowed under the weight of years, he resigned his see in 1456. He died soon after, Jan. 17, 1457, in the enjoyment of public veneration and regarded as a saint, and was buried with great honor in the cathedral. See Hoefer, Nouv. Biogr. Générale, a.v.

Berlandi, Francesco, an Italian theologian of the 18th century, was born about 1715 and died at Venice, June 21, 1746. His principal works are, Cabalomachia, sive Aris Cabalisticum Oppugnato—Dee Oblazioni all'altare Dissertazione Storico-teologica. See Hoefer, Nouv. Biogr. Générale, a.v.

Berlin, Isaac. See Pmk.

Berlin, Jacob, a German rabbi of the 18th century, is the author of Sefer ha-Perek ha-'Arukh, or a commentary on the Pentateuch (Frankl, 1770). See First, Bibl. Jud. i, 109; De Rossi, Dizionario Storico ( Germ. transl.), p. 57. (B.P.)


Berlin, Solomon Jesse, a Lutheran minister, was born at Greensburg, Pa., May 29, 1831. His preparatory study was at Salsbury Academy, and after graduating from Pennsylvania College in 1858, he took the theological course in Gettysburg Seminary. In 1859 he was tutor in Pennsylvania College, and in 1860 was licensed to preach. The latter year he supplied the Altoona congregation; during 1861-62 he was pastor in Williamsburg, Pa.; 1862-65 in Duncansville, Pa.; and in 1865 he was principal of the Bedford ('Pa.) Academy. About two years, until 1867, he was pastor in Williamsport, Md.; and subsequently served in the same relation at Tremont, Pa., until his death, which occurred Feb. 8, 1888. See Pennsylvania College Book, 1892, p. 237.

Berlinda, Saint, of the 7th century, was the daughter of a nobleman, Oedulard, who lived at Meerbeeke, near Mirone, in Brabant, in the reign of Dagobert. She had gifts of intellect, unlike many saints, but like many female saints she had beauty; but was disliked by her father. Being disinherited, she retired to the monasterY of the Holy Cross, in the country of the Franks, and was there a nun devoted to work and prayer. On the death of her father, Berlinda returned to Meerbeeke, where, being retained, she continued her life of austerities until her death, Feb. 3 (her festival day), 690. Miracles were said to be wrought at her tomb; her coffin was petrified. A church was built, and on the site of the church relics of St. Berlinda were preserved. In May 2, 728. She has remained in great honor at Meerbeeke, is invoked against cattle-diseases, and pilgrims pray before a wooden image of the saint beside a cow. According to a popular saying, Berlinda protects trees transplanted on her festival. She is mentioned in the martyrologies of Wyon, Menardus, Perrius, and Molanus in his addition to Usuardius. There is an ancient Life (anonymous) published by Bollandius.—Baring-Gould, Lives of the Saints, ii, 50 (sub Feb. 3).

Bermann, Heinrich August Wilhelm, a Lutheran theologian of Germany, was born at Wechselburg in 1767, and died as doctor of theology and superintendent at Penig in 1823. He wrote, Commentatio Historico-theologica in Locum i Petri, 15 ad Recensionem Mehdrium (Leipzig, 1804); In locum Ioannis in Trenchos et in locum I. Pet. in Commentationem Accommodatam (Penig, 1809). See Zuchold, Bibl. Thol. i, 114; Winer, Handbuch der theol. Lit. i, 270. (B.P.)

Bernachus (or Brynach), Saint, of Wales, in the 7th century, was said to have been the instructor of Brychan, king of Brecknock. His life is given in the Cotton MS. of A. 14 of the 12th century, and is also written in the 'T, T. Welsh Lives of the Christian Saints (1535). The details are fabulous: the saint comes from Brittany to South Wales, and his disciple, St. Clether, retires to Cornwall, to lead the life of a devotee. The Life dates his death April 7; but another Life gives his festival as March 9 or July 7. J. Rees (Welsh Saints, p. 156) enumerates several churches named after Brynach in or near Pembroke or Brecknock. Another account makes Brynach contemporary with Maelgwn, and if so he must be placed in the first half of the 6th century. See Hadrian and Stubbs, i, 138; Hardy, Cat. of Manu. Wale. i, 162.

Bernal, Augustin, a Spanish theologian of the Jesuit order, was born at Magallon (Aragon) in 1587, and died at Saragossa, Sept. 13, 1642. His principal works are, Disputatio de Divini Verbi Incarnazione:—
hymns are given in Mahillon's collection of St. Bernard's works (Paris, 1690), ii, 896 sqq. (2d ed. 1719, ii, 909-922; new ed. 1851, 1852). For English renderings, comp. Miller, Singers and Songs of the Church, p. 28. (B. P.)

Bernard of Clugny (or Cluny), a French monk, was born at Morlaix, in Brittany, in the 12th century, and is said to have been of English parentage. We know nothing of the incidents of his life; his poetry is his best memorial. He is the author of the famous poem De Contemptu Mundi, comprising 9,150 lines, of which 8,300 are in hexasyllables. The greater part, however, is a bitter satire on the fearful corruptions of the age: but, as a contrast to the misery and pollution of earth, the poem closes with a description of the peace and glory of heaven, of such rare beauty as not easily to be matched by any medieval composition on the same subject.

It is written in a dactylic hexameter, divided into three parts, between which a cesura is inadmissible. The hexameter has a tailed rhyme, and feminine leone rhyming to the first two clauses, thus:

Tunc nova gloria [picta...]

From this specimen it will be seen that it would be difficult to adopt the measure of the original in any translation; and Dr. Neale, who has translated the larger part of this poem into English, remarks concerning his own rendering:

"I have deviated from my ordinary rule of adopting the measure of the original; because our language, if it could be tortured to any distant resemblance of its rhythm, would utterly fail to give any idea of the majestic sweetness which invests it in Latin. Its difficulty in that language is such that Bernard, in a preface, expresses his belief that nothing but the special inspiration of the Spirit of God could have enabled him to employ it through so long a poem."

As must naturally be expected, this hymn has never been entirely translated into any language. Parts of it have been rendered, especially those referring to the celestial city. Best known is the one commencing with "Jerusalem the golden," and found in many hymn-books. The student of hymnology is referred to the following works: French, Sacred Latin Poetry (Lond., 1864), p. 304 sq.; Neale, Meditations in the Heavenly Land, from the De Contemptu Mundi (N. Y., 1867); The Seven Great Hymns of the Mediæval Church (ibid., 1866), p. 7 sq.; Miller, Singers and Songs of the Church, p. 29. (B. P.)

Bernard, priest and ascetic of Compostella, a Spanish theologian and canonist, lived in the 12th century. His principal works are, Diplomata Summorum Pontificum, et Antiquorum Hispaniae Regum; found in the fourth volume of Hispania Illustrata—the third compilation of the Decretales: a commentary upon the first books of the Decretales. See Hoefer, Nouv. Biog. Générale, s. v.

Bernard (or Bernardin) of Como, an Italian theologian of the Dominican order, a native of Como, lived at the commencement of the 16th century. His principal works are, Lucerna Iniquitatum Haereticæ Practicæ (Milan, 1566); Tractatus de Strigibus (Vinc, 1596). See Hoefer, Nouv. Biog. Générale, s. v.

Bernard of England (surnamed the Suge), an English traveller of the Benedictine order, lived in the latter half of the 10th century. The account of his journey which he made in the Holy Land, in 970, is found in Mahillon's Acta Sanet. Bened. vol. i. See Hoefer, Nouv. Biog. Générale, s. v.

Bernard (or rather Bernardin) of Carvajal, a Spaniard of the province of Estremadura, flourished about 1492, and was bishop successively of several sees,
and lastly of Siguenza, and cardinal. He was among those cardinals who convened the Council of Fissa in 1511, on which account pope Julius II deposed him from the cardinalate; but Leo X restored him, and made him cardinal bishop of Frascati, and titular patriarch of Jerusalem, where he died, Dec. 19, 1528. His Orationes et Cardinalis was delivered in 1492, on the election of the pope (Rome, 1492). He also wrote, Oratio ad Sæturnum IV et Cardinalis, in die Circumcisionis Dominiæ, A.D. 1484:—Hymnus in Exaltatione S. Crucis. See Cave, Historia Liturgica, ii, App. p. 215.

Bernard, abbot of Font-Claud, a French theologian of the order of Premonstratensians who lived at the commencement of the 12th century, wrote Tractatus contre les Vaudois (Ingsolstail, 1614; also found in Bibliotheca Patrum Lugdensianae). See Hoefer, Nouv. Biog. Générale, s. v.

Bernard, Saint, bishop of Hildesheim, in Lower Saxony, where he was born between 950 and 955, was nephew of Adalbero, palatine count. He was first sent to Oslog, bishop of Hildesheim, to be educated, who made him exorcist of his church; and subsequently Willigis, archbishop of Mentz, ordained him priest. He also studied under Tangmar, canon and primicerius of Hildesheim, to whom was confided the direction of the school dependent upon this chapter. He made rapid progress in the only in sacred literature, but in painting, sculpture, architecture, silver-working, mosaic work, the setting of diamonds, and the copying of MSS. After his ordination he was charged with the instruction of the emperor Otho III, who was then seven years of age. At the death of Theophane, the empress mother and regent, he exercised his functions without control, and took part largely in the affairs of the government. Being appointed bishop of Hildesheim in 998, he occupied himself especially in embellishing the cathedral. He accompanied the emperor Otho to Italy, relented toward the Tuscans and Romans, and improved his taste for art by viewing the monuments of Rome. On his return he sought more than once to decorate the church at Hildesheim with all the elegance of art. He had a long dispute with archbishop Willigis concerning the territories of the Abbey of Gandersheim, which gave occasion for the assembling the council of Yodi, Rome, and Frankfort, in the years 1006 and 1007. He took the name in the Ab- bey of St. Michael. He died Nov. 20, 1028, and was canonized in 1093. See Hoefer, Nouv. Biog. Générale, s. v.

Bernard (or Bernard) of Luxemburg, a Flemish theologian of the Dominican order, was born at Strasen, near Luxemburg, and studied at Cologne, where he also joined his order. In 1507 he was made licentiate of theology at Louvain, and in 1516 doctor of theology at Cologne. For some time he acted as court preacher and confessor to William duke of Jülich, and as inquisitor-general of the Cologne diocese. He died as prior of the Colonge convent, Oct. 6, 1536. He is the author of: Liber de auctoritate Ordinis et Regimine, qui ait haec usque Temporae usum literar. Monumentis Prediti sunt, Illorum Nomina, Errores et Tempora quibus Vicerunt Ostendens (Paris, 1624; Cologne, 1525):—Opusculum de Jubileo, sire Pergriignatim ad Urgem Romam (Cologne, 1529):—Sermones de Diabolica Collocatione VII Vizurum Capitalium et Vizurum Spiritualem:—De Ordinibus Militaribus et Armorum Militarium Mysteriis (1527). See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.; Quetifet Échard, Script. Ord. Pr. ii, 95; Pople, in Wetter u. Welte's Kirchenlexikon, s. v. (B. F.)


Bernard (surnamed Syglerius), priest of Monte Cassino, was at first a monk of the monastery of Saint-Vigny, in the diocese of Lyons, and became in 1256 chaplain of pope Innocent IV. He was afterwards priest of St. Honoratus, in the isle of Lerins; then in 1268 he was assistant priest of Monte Cassino, at the desire of Urban IV. His coat secured for him the privilege of accompanying Charles I of Anjou in his journey through Italy. He died in 1292. Among his works we notice Speculum Monachorum (divided into three parts, published at Venice and Cologne in 1520). See Hoefer, Nouv. Biog. Générale, s. v.

Bernard of Morlaix, See Bernard of Clugny.


Bernard of Parnizo (Bernardus Parentinus), a Dominican, originally of Bearn, who flourished about 1240. All that is known of him is, that he studied at Paris in 1233, was taught theology at Albis by the nominated professor of theology at Toulouse in 1242. He wrote Lilitum Missae for the use of the clergy (Paris, 1517, 1581, 8vo), and a series of Sermons. See Cave, Hist. Lit. ii, App. p. 42; Dupin, Hist. of Eccles. Writers, ii, 650.

Bernard (or rather Bernardus Circa, and by some named Barons), bishop of Pavia, and of Paenza; collected the Constitutions of the popes, made after the Decretum of Gratianus, particularly those of Alexander III and Lucius III, ending with Celestius III. He died in 1215. His work is in Ant. Augustinus' Collectio Vetereum Decretalium.

Bernard des Portes, the founder of the Carthusian house of that name, quitted the Benedectine monastery of Ambournay in 1115, to found the Chartreuse des Portes, which was reckoned the third of that order. He governed his new community, as prior, until 1147, when his great infortunes obliged him to resign, and he died in 1152. Three of his Letters remain, and are given by Chifflet. See Bibl. Patrum, xxxiv. and xxxv.

Bernard the Saxo, a German theologian of the Benedictine order, lived in the 11th century. The writings which he directed against the emperor Henry IV, in the contentions of this prince with the pope, are extremely violent. He is the author of some other works, which are not well known to us. See Hoefer, Nouv. Biog. Générale, s. v.

Bernard, archbishop of Toledo, the main promoter of the Gregorian papal system in Spain, was born at Agen, in France, near the close of the 11th century. For a time being he served as a soldier; he then entered the order of the Benedicines, and when Gregory VII endeavored to introduce his church reforms into Spain, his archbishop was appointed abbot of Sabugna in Castile, in 1080, where he greatly promoted the claims of the papal see. His influence, however, was widened when Alfonso VI elected him archbishop of Toledo, while pope Urban II appointed him princeps of the Spanish Church, when he invested Bern- ard with the pallium at Rome in 1067. All bishops were now given to the brethren of the pope; the Benedic- tine monks whom he had brought along from France), and without any regard the papal system was now in- troduced. These proceedings caused not only the resist- ance of the king, but also of a part of the Spanish clergy; and the archbishop of St. Jago de Compostella went even so far as to invite the clergy of Lambeceur to ordain the introduction of the Roman liturgy in place of the Mozarabian was mainly Bernard's work. At one time his martial
character would have placed him at the head of a Castilian army, as he intended to undertake a crusade to Palestine, but pope Paschal II forbade him and all Spaniards, under pain of the interdict, taking any part in crusades to the East. Bernard professed in the Council of Le Mans, his cardinalate of Nimes in 1096, and finally at that of Gironne in 1097, as legate of the holy see. He died in 1125. He wrote four Sermones upon the anthem Salve, Regina Merericordiae, which, published under the name of St. Bernard, had always been attributed to this saint in all the editions of his works until Malalain proved the error in the edition which he gave in Paris in 1690. They are given in Bernardi Claravall. Opera V (Paris, 1719). See Herzog, Real-Encyklop. s. v.; Aschbach, in Weitzer u. Wele, Kirchenlexikon, s. v.; Hoefer, Noue, Biog. Générale, s. v. (B. P.)

Bernard of Taille, a French pupil of Thomas of Aquinas, was born at Nimes in 1240. He was professor of theology at Montpellier about the year 1286, then at St. Jacob in Paris, and died at Avignon in 1292. He wrote De Ente et Essentia; Utsum Intelectus Creatus Producat Rem Intelectam in esse Intelligibilis? Utrum Animia in Tumulis Possit Elevari per Gravitatem, at Extentionem; De Valde; Questions 18 de Cognitione Animae Conjugatis Corporis. See Hauréu, De la Scolastique, ii, 253; Bach, in Weitzer u. Wele, Kirchenlexikon, s. v. (B. P.)

Bernard (or Bern-Hart), Saint, bishop or Viri, in Dauphiny, was born in 778, of a noble family in the Lyonnais. When he was eighteen years of age, his parents sent him to the court of Charlemagne, and, against his own inclinations, married him. When he was twenty-five years old he obtained his wife's consent to leave her, and enter the monastery which he had founded at Ambourmay, in Besane. He was elected to the office of abbot, but he had not held it more than three years when Wolfrat, bishop of Vienna, died, and the electors, listening to the voice of a child of twelve years old; who cried loudly in the assembly that God had chosen Bernard for bishop, declared that their choice had fallen upon him. He, however, refused, until a positive command from pope Leo II compelled him to accept. He acted with those who had taken upon themselves to depose Louis-le-Debonnaire, and upon his restoration Bernard was compelled to flee into Italy, with Agobardas of Lyons, but was subsequently enabled to return to his see, where he endeavored to expiate his fault. He founded the monastery of Romans, and died in 842. His festival is marked on the 23d of January. Bernard was a great reformer of the day of his funeral, and is believed to have been the day after that of his death. See Bailleit, Jan. 23.

Bernard, Allen R., a minister of the Methodist Episcopal Church South, was born in Blount County, Va., Oct. 9, 1795, of pious parents, under whose careful training he was early led to Christ. In 1816 he entered the Virginia Conference, with which he labored until his death, June 30, 1866. Mr. Bernard's life was a living commentary on the truth he preached. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 7.

Bernard, Andrew, an Augustinian monk, was born at Toulouse, and was post-laureate successively to Henry VII and Henry VIII of England. He is also supposed to have been the real royal historiographer in grammar to prince Arthur. All the pieces remaining, which he wrote in the character of post-laureate, are in Latin. Among them are an Address to Henry VIII for the Most Auspicious Beginning of the Tenth Year of his Reign:—A Neen-prie's Gif: &c. 1515; Poems in 10 and 12 Lines, in his Majesty's Thirteenth Year. He wrote also some Latin hymns, a Latin Life of St. Andrew, and various other Latin prose works—particularly Chronicle of the Life and Achievements of Henry VII to the Taking of Perkin Warbeck. He was living in 1522. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bernard, Christopher David, formerly a Jewish rabbi at Carrer in Poland, who joined the Church in 1712 at Heilbronn, was professor of Hebrew at Jenae and Tilsit, and the author of the above reference, entitled "77, 37, the booth of David." It was published with a German translation and a preface by Chr. M. Pfaff (Wittenberg, 1722). See Furst, Bibl. Jud., i, 116; Steinschneider, Bibliogr. Handbuch, p. 22; Wolf, Bibl. Hebr. iii, 974 sq.; iv, 964; Delitzsch, Wissenschaft. Kunst. Judenmum, p. 304; Benzon, Oczar Szborym, or Theaurus Librorum Hebraicorum (Wilna, 1889), i, 420, M 344; Jücher, Algemeines Gelehrten-Lexicon, s. v. (B. P.)

Bernard, Claude (also called Le Pauvre Frère and Le Père Bernard), was born of a noble family in Dijon in 1888. He studied law and theology. Originally of licentious frivolity, he suddenly became converted, and devoted himself entirely to the service of the sick and poor. He is said to have sunk out cut ulcers in the hospitals, etc. He died in 1641. He had not been dead four weeks before a hundred miracles had been counted which were said to have been performed by him in Paris, and afterwards they became innumerable. See Gieseler, Ecclesiastical History, v, 178; Lichtenberger, Die Geschichte der Heiligen Religions, s. v.; Herzog, Real-Encyclopedia, s. v. (B. P.)

Bernard, De Linton, a Scottish bishop, was a native of the southern part of Scotland, and was brought up in the Church. He was the famous abbey of Arbroath in 1311-12, and succeeded to the see of the Isles about 1328. See Keith, Scottish Bishops, p. 362.

Bernard, Edward, D.D., an English clergyman, a learned critic and astronomer, was born at Perr St. Paul, Northamptonshire, May 2, 1638. He graduated from St. John's College, Oxford, in 1659; filled the chair of astronomy at Oxford for a time in the absence of Sir Christopher Wren, and in 1672 became rector of Cueiem in Surrey. In 1674 he became Savilian professor of astronomy at Oxford, and remained in that chair until 1691, when he was presented to the rectory of Brightwell in Berkshire. He died Jan. 12, 1696. He visited Holland three times in the course of his learned investigations. His works are of interest especially in science and criticism. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bernard, Hermann Hedwig, was born of Jewish parents at Konigsburg in 1761. In 1774 he was appointed teacher of languages at Cambridge, England, and died Nov. 15, 1857. He is the author of The Main Principles of the Creed and Ethics of the Jews Exhibited in Selections from the Yud Hachazakah of Mainauind, with a Literal English Translation, etc. (Cambridge, 1825). (R. P.)

Bernard, Jean, a French Dominican preacher, was born in 1553 at Lincourt, near Bapaume, and died in 1620. He was the author of several ascetic treatises. The lovers of books value a work which he culled from various authors, entitled, Le Font Divinus Jureus, Purjurœbis et Blasphemœbus du Treiâ-Neen de Dien, etc. (Dourai, 1608). See Hoefer, Noue, Biog. Générale, s. v.

Bernard, Nicholas, D.D., an eminent English divine of the 17th century, was educated at Cambridge, and received the degree of M. A. from Oxford University, July 15, 1628. He became chaplain to archbishop Usher in 1626, and soon after, by his favor, dean of Ardgav. In 1642 he returned to England and became rector of Whitechurch, in Shropshire; and after the dissolution of the royal cause was made chaplain to Protector Cromwell, one of his almoners, and preacher to the Society of Gray's Inn. He died at Whitechurch in 1661. He published, The Whole Proceedings of the Siege of Drogheda (London and Dublin, 1641):—A
Dialogue between Paul and Agrippa (Lond. ed.)—The Life and Death of Dr. James Usher, late Archdeacon of Arundel, etc. (1656); and other works, including letters and sermons. See Chalmers, Biog. Dict., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bernard, Roger, an English martyr, was a laborer who dwelt in Fransden, Suffolk. He was taken and cast into prison because he would not go to church to hear the unscriptural service. He was burned with three others at Bury, Norfolk, in 1556. See Fox, Acts and Monuments, viii, 187.

Bernard, Samuel, a French painter and engraver, who was born in 1615, and studied under Simon Vouet. His merit procured him a professorship in the Royal Academy of Painting at Paris. He died in 1687. The following are some of his sacred works: The Crucifixion; The Virgin Mary with the Dead Christ; The Ascension; The Flight into Egypt. See Spooner, Biog. Hieros of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bernard, Thomas, an English martyr, suffered martyrdom by burning in 1541, for teaching the Lord's Prayer in English. See Fox, Acts and Monuments, v, 454.


Bernardi Giovanni, a Benedictine monk of St. Clement of Pescara, lived in the latter half of the 12th century. He was educated in the Abbey of St. Clement of Casarano, or of Pescara, the history of which he gave under the title, Chronicon S. Clementis Casaranae, et Pescaranese Abbatiae, divided into three parts, commencing with the emperor Louis II, founder of the monastery of Pescara, in 854, and concluding in 1182. D'Achery published this history in vol. v. of his Scriptores (Paris, 1661). Duchesne and Ughelli also published it, but anonymously. See Hoefer, Nouv. Biog. Générale, s. v.

Bernard of Buti, an Italian preacher of the Order of Minorites, was born in Milan, and lived in the latter half of the 14th century. He was one of the great preachers of his time. His principal works are: a collection of Sermons sur la Sainte Vierge, entitled Marielle (Strasburg, 1496), together with a Quadragesima, to which he added other sermons (Brescia, 1508) — Curéme (Strasburg); Recueil de Sermons pour toute l'Année, et sur différentes Matières (Haguean, 1500) — Traité de la Défense des Monts-de-piété (Milan, 1503). See Hoefer, Nouv. Biog. Générale, s. v.


Bernard of Pequigny (Lat. a Piconum), a French theologian, was born about 1633 at Pequigny, in Picardy. He taught theology successfully in the Capuchin order, to which he belonged, and died at Paris in 1709. He wrote, Pratique Écclésiastique pour bien vivre et bien mourir (Lyons, 1701; in German, 12, Priesburg, 1878) — Retraite Spirituelle (ibid. edc.) — Trèze Exéposis in Evangelii (Paris, 1704, 1706) — Trèze Exéposis in Epistolae D. Pauli (ibid. 1704, 1726). This book, one of many of this kind, merited the eulogy bestowed upon it by Clement XI. The fifth edition of an abridgment of this work by the author appeared in 1820. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Ecclus Dict., s. v.

Bernardin of Rome (surnamed the Small), an Italian theologian and preacher, was born at Feltir about 1410. He was in the order of Minorites. Sixtus IV and Innocent XIII employed him in important affairs. His eloquence was admirable. Bernard of Butis, his fellow-laborer, attributed to him miraculous power, and claimed that there were millions of angels in the air as he preached. But the grandest proof was the gives of his charity was the erection of the loan banks on the relief of the poor that the Jews crushed with usury. He died at Pavia in 1494, leaving a small treatise On the Manner of Confession (Brescia, 1542); and some sermons in Italian (Venice, 1532). See Dupin, Hist. Ecles. Writers, iii, 76; Cave, Hist. Lit. ii, App. p. 195; Hoefer, Nouv. Biog. Générale, s. v.

Bernardin (of Carpentras), Henri André (called the Father), a French monk, was born at Carpentras in 1649. While very young he entered the order of the Carmelites, or, according to some authorities, the Capuchins. He taught successively philosophy and theology, and died at Orange in 1714. He wrote, Antiquus Priscaorum Nomium Philosophia Evidentius Demonstrationibus, et Vera Scientia Methodo Restituita (Lyons, 1698). See Hoefer, Nouv. Biog. Générale, s. v.

Bernardin, Théophile, a learned French Jesuit, was born at Sedan in 1669. After having taught classics and moral and dogmatic theology in his order, he was called to assume the direction of the House of Tournay, then the College of Arras. He died Aug. 15, 1625. His works, which bear evidence of deep piety, are entitled, Le Chemin de la Verte Trace au Divers Etats (Tournay, 1615) — Cynocone, ou Évocation des Chretiens pour Térir vers le Port d'Heureuse Éternité (Rouen, 1616), several times translated and republished under the same, or different titles: — Le Pratique des Bonnes (Oeuvres, 1616) — De Religione Perseverandi Praestatione, Libri XI (Antwerp, 1622), republished in 1683, under the title of Speculam Perfectam Religionis. See Hoefer, Nouv. Biog. Générale, s. v.

Bernardini, Paulin. See Bernardin.

Bernardino Carvajal. See Bernardi of Es- tremadura.

Bernardino (de Butis) of Milan. See Bernardi of Butis.

Bernardo Circa. See Bernardo of Pavia.


Bernardus de Trullia. See Bertrand.

Berrnays, Jacob, a very prominent German philologist and critic of the 19th century, was born in the year 1824, and was the son of a rabbi of Hamburg. He was educated first at the Johanneum, the famous grammar-school of his native city, and afterwards at the University of Bonn, then illustrious by the presence of Brandis, Welcker, and Ritschl among its professors. On leaving Bonn, he became for a short time Bunsen's secretary and literary coauthor. In 1858 he was appointed to a post in the KBabbinical seminary at Breslau; and in 1866 he became extraordinary professor and first librarian at Bonn, where he died on May 26, 1881, at the age of fifty-seven. Of his writings we mention, Die Hebraehischen Briefe (Berlin, 1869), a treatise in which he was able to show that the epistles fathered by some sorry forger on Heraclius may be made to cast a new light on the moral and religious condition of society in the first century: —The-
BERNDT, Johann Christian Gottfried, a Lutheran theologian of Germany, was born at Breslau, March 31, 1676. He studied at Leipzig, where he also was appointed preacher of St. Peter's in 1711. In 1728 he published a treatise, Einfluss der göttlichen Wirtheiten in den Willen und in das Leben der Menschen, in which he showed an inclination to Leibnizianism. In consequence of this he was suspended from his office, which he resigned, and received an annual pension till his death, Nov. 5, 1748. His writings are enumerated in Jörcher's Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

BERNDT, Johann Jacob, a Protestant German theologian, was born in 1800. In 1837 he was called as pastor of St. Leonhard to St. Gallen, in Switzerland, and delivered lectures on the life and works of St. Athanasius, Bürger u. Reformer zu St. Gallen (St. Gallen, 1820) — Das Buch der Andacht und der häuslichen Gottesverehrung (ibid. 1844, 2 vols.) — Predigten für das Christenthum an die Agrarländer unter den Christen (Berlin, 1834, 2 vols.) — Predigten über Einfluss der göttlichen Wirtheiten auf den Menschen (Zürich, 1845) — Predigten (St. Gallen, 1858, 2 vols.). See Zuchold, Bibl. Theol. i, 115 sq. (B. P.)

BERNINI, Tommaso, an Italian ecclesiastic and statesman, was born at Fermo, Dec. 29, 1778. After having pursued his studies with success in his native city, he became secretary of the tribunal of the Rota. In 1808 he accompanied cardinal Brancadoro to France, and was one of the three who refused, April 2, 1810, to appear at the marriage of Napoleon with Marie Louise, and who were called les cardinaux noirs because the emperor had prohibited the purple and the insignia of the cardinalship. He was banished to Rheims with Consalvi, and remained there five years. In July, 1813, he had the wisdom to send on to Houthem St. Gerlac, to his friend Van der Vreken, the autograph letters of Pius VII, in 1835, emperor of Austria, president of the Holy Roman Empire, and emperor of Austria at Vienna. These letters were delivered, and the pope received replies which were favorable. Pius VII made his entrance into Rome May 24, 1814. Bernetti followed the pontiff. He made a treaty with marshal Bianchi, and vanquished the Neapolitan army, in order to rescue the pope and restore the papal states. Returning to Rome, he was appointed assessor of the committee of the war. In 1826 he was chosen by Leo XII to represent the court of Rome at St. Petersburg. On his return to the capital of the Christian world, he was sent as legate to Ravenna. On Jan. 29, 1827, he received at the hands of Leo X the insignia of the cardinalship. On June 17, 1828, he was called to succeed cardinal Della Somaglia as secretary of state, and was employed in important negotiations between Rome and the other courts of Europe. He cooperated especially at the conclusion of the Concordat with the Netherlands, June 18, 1827, at the accession of Pius VIII, and went as legate to Bologna. He continued these functions until Gregory XVI succeeded Pius VIII, when he was appointed pro-secretary of state. He had charge of directing the demarcation of the Roman states on the side of the Two Sicilies, and was made vice-chancellor of the Roman Church, which position he filled zealously and well. The storms which assailed the pontificate of Pius IX did not spare Bernetti. Being threatened by the revolutionists, he left Rome and retired to Naples, and finally joined Pius IX at Gaeta. He did not return to Rome, but went to Fermo, and died soon after, Dec. 29, 1779. He was con-
sidered one of the more remarkable and brilliant among the statesmen of the epoch. See Hoefer, Nouv. Biog. Générale, s. v.

Bernhardi, Johann Heinrich, a German Protestant theologian, was born in 1685, at Wolfsagen, in Holstein. His principal works are, Disputation de Usu et Utilitate Philosophiae et Historiae in Jurisprudentia (Hanover, 1719):—De Genuina ac Solida Doctoria Theologicæ Sapientiae (Duisburg, 1725):—De Rationalitate Mysterii Salutis (Hanover, 1726). See Hoefer, Nouv. Biog. Générale, s. v.

Bern-Hart, Saint. See Bernard.

Bernhold, Johann Balthasar, a Protestant theologian of Germany, was born May 3, 1687, at Burg-Salach, in Franconia. He studied at Altdorf, Jena, and Wittenberg. In 1709, on presenting a dissertation, De Obligatione Sapientiorum Propositiones Morales, he received the degree of doctor of philosophy. In 1714 he was appointed deacon at Friedelbach, and rapidly advanced as professor, member of consistory, and court-preacher. In 1725 he accepted a call to Altdorf as professor of theology, and in 1732 he was also appointed to the chair of the Greek language. He died Feb. 25, 1769. He wrote, De T. Fl. Clemens (Altdorf, 1725):—Diss. de Partiatis Juxtae Exempli Johannis Baptizat (Erbach, 1729):—Diss. de Schoenim Doctrina, ex 1 Cor. xvi, 1-4 (ibid. ed.):—Diss. de Michaeli, Archangelo Uno (ibid. 1726):—Diss. de Gloria Petri (ibid. 1727):—Conspicuum Theologise Polonicum dc christo xxii (ibid. 1732):—Diss. de Prophetae Paradoxia, ad Gen. ii, 15 (ibid. ed.):—Diss. super Jes. Lx, 2, de Laetabili Comminacibus, ac N. T. Genesi (ibid. 1734):—Diss. Bibliorum apóxyophorion Specimen de Homine Exteriore et Interiori, ex 2 Cor. iv, 16 (ibid. 1738):—Diss. de Voto per Jpsitachum Nuncupato (ibid. 1740). See Döring, Die gelehrten Theologen Deutschlands, ii, 87 sq.; Winer, Handbuch der theol. Lit., i, 945, 946; ii, 3. B. P.

Bénincé (or Berenice), Saint, is supposed by many to be the same with St. Veronica.

Bérnice, the daughter of St. Dominus (q. v.) and sister of St. Prosdocia, martyr of Antioch.

Bernier, Étiennel Alexandre, a French prelate, was born at Dax, a district of Mayence, Oct. 31, 1672. He was rector of St. Land at the period of the Revolution. He refused the oath required by the constituent assembly, and became one of the directing members of the insurrectional government. The pope enrolled, known under the name of the bishop of Agny, was president of the council, but the abbot Bernier was the veritable head. His predictions, which excited Brittany, gained for him the title of apostle of Vendée, but it soon appeared that he was working for his personal advantage. He finally sought, in the midst of peril, to return to the army of Charette. He became the friend and ally of Stofflet, and the first days of their union were noted by the assassination of Bernard of Marigny, whose ability and talent overshadowed that of Bernier, and the latter was chosen by Stofflet to negotiate peace with the republican government. At length Bonaparte expressed his desire for peace with Vendée, which was accordingly arranged, and Bernier was shortly after made bishop of Orleans. He died Oct. 1, 1806. He is supposed to be the author of the words and music of Reveil des Vendéens. See Hoefer, Nouv. Biog. Générale, s. v.

Bernières-Louvigny, Jean de, a French theologian, was born in 1692 at Caen. Guided in his spiritual life by P. John Christian Notzinger, a monk of the third order of St. Francis, it was by his advice that Bernières built at Caen a house called the Hermitage, in the exterior court of the Convent of the Ursulines, which had as its foundress and superior his sister, Jourdain of Bernières. He did not go forth from this except to perform the duties of his charge, and consecrated his time to prayer, to good works, and to the spiritual direction of some of his friends with whom he lived in common. He was initiated in the mysteries of his ecstatic vision to dictate to an ecclesiast his numerous works, which he composed wholly in the spirit of Christian obedience. He died May 8, 1659. He wrote, L'Intérieur Chrétien (Paris, 1659; published with some additions at Rouen); this book, which reached twelve editions in eleven years, was edited anew at Paris by the widow Martin in 1674:—Les Œuvres Spirituelles de M. de Bernières de Louvigny, were published by his sister Jourdain of Bernières:—La Vie de la Foi de la Grâce:—De la Raison de ses Degrés. See Hoefer, Nouv. Biog. Générale, s. v.

Bernini, Giovanni Lorenzo (called Il Carac- bile Bernini), an Italian artist whose renown filled all Europe in the 17th century, was born in Nolaes in 1658. Richly endowed by nature, and favored by circumstances, he rose superior to the rules of art, creating for himself an easy manner, the faults of which he knew how to disguise by its brilliancy. At ten years of age he was the astonishment of artists. Pope Paul V wished to see the prodigy, and when he was brought into his presence, he desired him to draw a picture of the Virgin, which he did in half an hour—so much to the satisfaction of the pontiff that he recommended him to cardinal Barberini, a great connoisseur and patron of the arts. His first work in marble was the bust of the prelate Montalto, which was so striking a resemblance that some one said to the artist: "Monsieur Moi, I am not your model!" At eighteen he produced the Apollo and Daphne, in marble—a masterpiece in grace and execution, which he himself, towards the end of his life, declared one of his best works. He did work for Gregory XV, and in 1644 cardinal Mazzarini, in the name of the king of France, offered him a salary of 12,000 crowns to enter the service of that monarch, but he declined the invitation. His reputation extended more and more, and Charles I of England engaged him to execute a statue for 6000 crowns. About this time Bernini erected the palace of Monte Citorio, and the beautiful monument to the memory of his benefactor, pope Urban VIII. He also built the Palace Odescalchi, the Rotunda della Ricc, and the House of Novices for the Jesuits. He set out from Rome for Paris, and it is said that never did an artist travel with so much pomp, and under so many flattering circumstances. The king made him a present of 10,000 crowns, gave him a pension of 2000 and one of 400 to his son, and in 1666 he executed three statues of himself (Louis XIV). This work he finished in four years. He died at Rome, Nov. 28, 1680. The following are some of the most remarkable of his religious works: the great altar of St. Peter's, in bronze and gilt; the four colossal statues of St. Chrysostom, St. Athanasius, St. Augustine, and St. Ambrose, cast in bronze; the belfry of St. Peter's; the basso-relievo in the portico of St. Peter's, representing Christ saying to Peter, "Feed my sheep." He built the chapel in the church of St. Maria della Vittoria, dedicated to St. Teresa, with a fine marble statue of that saint; the principal part of the Barlieries, the most magnificent example of his craft; and he built for the cardinal Flavio Chigi, nephew of pope Alexander VII. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Bernini, Giuseppe Maria, an Italian Capuchin missionary, was born in Piedmont, at Carignano. He went to the Indies in order to study the manners, customs, and religion of the natives, and to translate their sacred and literary monuments into his own tongue. He died at Porey, on the island of Notzinger, Usl, Scurjfiz ed Idoli nella Regne di Nepol. Raccolte nel Anno 1747—a manuscript work preserved in the Library of the Propaganda at Rome, and in the museum of the cardinal Borgia. The Dialogues, in the Indian language, are also preserved among the manuscripts of the
Bernis, François Joachim de Pierre de, a celebrated French ecclesiastical, was born at St. Marcel of Ardeche, May 22, 1715. Being of one of the more ancient families of Languedoc, he was, as younger brother, des- signed for the ecclesiastical profession. He was a brilli- ant student at the College of Louis the Great, then at the Seminary of St. Sulpice. Desiring of obtaining a benefice, he went out into the world at the age of nineteen, with the title of abbot, without fortune, but full of confidence. His agreeable manners and pleas- ing appearance in a few years made him known in high places, and his parentage gained for him an entrance to the best circles of society. In 1744 he was elected member of the French Academy. In 1748 he left the chapter of the counts of Brienne, in order to enter that of the counts of Lyons. He was made ambassador to Venice. Called to France, he entered the grand council and be- came minister of foreign affairs. Having assisted in the alliance of France and Austria, he was reproached, but afterwards justified in the matter. Madame de Pom- padour, who had formerly been his friend, and had se- cured for him a lodgment at the Tuileries and 1500 francs a month, when the king, having become his enemy, he preferred to retire to the Abbey of Vic-sur-Aisne, near Soissons. Bernis was elected commander of the order of St. Esprit during his ministry. Pope Clement XIII made him cardinal in spite of the hatred which Madame de Pompadour bore for him, and he was after- wards made archbishop of Aix after the death of Ma- dame de Pompadour. In 1769 he was sent as ambassador to Rome, and there sought the destruction of the Jesuit order. He was the Nestor of the political circles, and the king of Naples secured his presence under such circumstances as to render his counsel of great value, and he was loaded with honors on all sides. Gustavus III of Sweden held an intensive correspondence with him up to the time of his death. Refusing the oath which was at that time exacted of ecclesiastics, and which he believed incompatible with his former vows, he was obliged to resign his position, and his annuity of 400,000 pounds; but so highly was he honored for the part which he took against the king, that he was elected bishop of the see of Spain. He died at Rome, Nov. 1, 1794. His family and the French legation made for him a mausoleum, from the model of that of the cardinal Orsini, and his body was carried to Nismes. Another monument was erected in the Church of St. Louis at Rome, containing his remains. Besides his "Memoires," his "Bibliotheca," his volume of collected works, he edited the "Oeuvres Mées en Prose et en Vers." His style is simple, but not wanting in elegance. His poem of La Religion, which has reached several editions, is as noteworthy for the principles expressed as for the talent. His nephew—among whom we mention M. the visscount Raymond de Bernis, superior officer of the cavalry, born in 1815—have in their possession the memoirs and various unpublished articles of this illustrious cardinal. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Bernis, the first abbot of Cluny, made his profession of the monastic state in the Abbey of St. Martin, at Autun, whence he removed to that of Baune (or to St. Bonot d'Aniane). He was appointed abbot of Baune, and subsequently of Cluny, about 910 (or 913). He also had charge of the monastery of Declos, or Bourg- Dieu; and, in the following year, of Massay, in Berry. He was thus, at one time, superior of seven abbeys, which were committed to him in opposition to his own wishes; the result of his resignation that he might restore them to a proper state of dis- cipline. Nothing is known of his private life; but he died peaceably on the 1st or 18th of January, 927, XI.—15* and was buried at Cluny. Many martyrologies give him the title of blessed, others call him saint. See Baleit, Jan. 13.

Berno (or Bernard) of Reichenau (also styled Quod-cult-Jesu) was originally a Benedictine monk of Feur-sur-Surette (others say St. Gall in Switzerland), and was afterwards sent to the Court of Emperor Otto III. In 1008 (or 1014) he was appointed abbot of Reichenau, an abbey located upon the lake of Zell, near that of Con- stance. He restored the pristine glory of this abbey, which was lost under his predecesor Immo. He was known as an excellent musician and poet, and was well acquainted with all the literature of his time. He enrich- ed the library of his abbey by collecting old works, and by manuscripts made by his monks, and by new works which were written by him and the learned inmates of the monastery. Under his guidance the school at Reichenau revived its old fame, and students flocked to it from great distances. In 1013 also he restored the music of the Church. In 1015 he accompanied the emperor, Henry II, to Rome. The privileges of Reichenau were confirmed in 1016 by the emperor, and again in 1032 by pope John XX. He died Jan. 7, 1045, leaving, De Of- ficio Missae (Cologne, 1568; Venice, 1572; Paris, 1578; also found in the Magna Biblia, tom. xviii)—Quaest. Auctores et Doctores theologiae (in Ges. Anekdoten, iv, 69 sq.);—Dialogus cum Gerando Monacho (ibid.)—Vita S. Udalrici Augustani Episc. (in Suriae, July 4:—Vita S. Megentredi Ep. et Mart. (in Rabilon, Acta Ord. Bened. iv, par. ii, p. 68) —a book upon song, entitled Libellus Tonarium, seu de Regulis Symphonistorum et Tonarum, which he dedicated to Purgin, archbishop of Cologne. At the Pauline Library at Leipsic were to be found at one time manuscripts upon mathematics, astronomy, and music, by Berno. During the time of Berno, the manner of keeping the four days' fast was various, and he accordingly wrote a dialogue entitled De Quatuor Temporibus, priusquam subsecuerunt Aenacta et Arbonem, Archiiepiscopum Moguntinum; also another addressed to Arbon, entitled De Quatuor Auctoris Angellicita. These works are likewise to be found in the Theatrum Auctoritatum Novissimus of Bern. Gez (Augsburg, 1721, vol. iv). See Gerbert, Scriptores Eccle- siastici de Musica, tom. ii.; Hefele, Introductio Historiae ecclesiasticae, 1087, 1088, in the Tübingen theolog. Quartalschrijft, 1838; Herzog, Reiss-Encyklop., s. v.; Lichtenburker, Encylopa- die des Sciences Religieuses, s. v.; Cellier, Hist. des Aut. Eccles. xx, 206 sq.; Landou, Eccles. Diet. s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bernoil (or Bernoulli). See BEHTHOLD.

Bernoulli, EDOUARD, a Protestant theologian of Germany. He was born in the year 1706. He was educated at Tübingen from 1815 to 1818, and was appointed pastor in 1819 at Bemwil-Holstein and Lampenberg, in the Basile canton. In 1839 he connected himself with the famous missionary institution at Basle, and became one of its leaders. For more than thirty years he thus labored for the enlightenment of the provincials and suggested him to retire in the year 1873. He died July 6, 1875. See Zuchold, Bibl. Theol. i, 117. (B. P.)

Bernstein, Christian Andreas, a Lutheran theologian of Germany, was born at Dommitz, near Halle, where he also pursued his theological course. In 1695 Francke appointed him teacher at the royal pedagogium, which position he occupied till 1699, when he was called to his Master's till bodily indisposition at his na- tive place, but he died there in the same year, Oct. 18. He is the author of some hymns, two of which were translated into English—viz., Mein Vater zuge, ich, dein Kind, by Jacob, in Psalmologia Germanica, "My father, form thy child according to thine Image" (p. 152); and another, for singing in church, 213—Der ge- den, in Hymna from the Land of Luther, "At last shall all be well with those, His own" (p. 150). See Koch, Gesch. des deutschen Kirchenleides, iv, 365 sq.; Drey-
the Marshal of Châté, where he rendered himself useful to the inhabitants by his counsels. After a sojourn at Sedan, where he gave lessons in history, he retired to Geneva, where he taught philosophy in 1576, in which year occurred his death. He wrote, Chronicon Scripturae Sacrae, Constitutae, Sive, De Origine Libri Absolutum (Geneva, 1575). In the Bibliotheca Classica, (ed. R. H. B.,) mention is made of G. Mercatoria et Mathesi Beroudii Chronologia, ab Ioanni Mundi et Edipasa et Observationes Astronomiae Delect_FULLTEXT
BERRETONI 459  BERRY

He died in 1869. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict, s. v.

BERRETONI (or Berret), NICCOLO, an Italian historical painter, was born at Montefeltrio, near Macerata, in 1537, and studied under Carlo Maratti and Cantarini. One of his best pictures is a altar-piece in the Church of St. Maria de Montesanto at Rome, representing a subject from the life of St. Francis. He was elected an academician at Rome in 1675, and died in 1689. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoevel, Nouv. Biog. Générale, s. v.

Berrian, WILLIAM, D.D., a Protestant Episcopal clergyman, was born in 1786. He graduated from Columbia College in 1808, was ordained deacon in 1810, and became assistant minister of Trinity Church, New York city, in 1811, and rector in 1830, a position which he retained until his death, Nov. 7, 1862. He is the author of, Historical Sketch of Trinity Church (1847); — Works of Bishop Hobart (1833, 3 vols.); and several popular religious works, for which see Drake, Dict. of Amer. Biog., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Berrill, EDWARD, an English Congregational minister, was born at Castle Mills, Beeston, Nov. 6, 1796. His early education for early manhood was very limited, mostly confined to his own private reading. About the age of eighteen he joined the Church, and shortly afterwards began preaching in the surrounding villages. He commenced business as a builder in Beeston, in which he was greatly successful, but about 1840 he relinquished his trade and devoted himself entirely to the ministry. He preached successively seven years at Byfield, six years at Market-Deeping, and twelve years at Wollaston, Northamptonshire, when deafness and other infirmities compelled his resignation. He died April 7, 1875. See [Lonl.] Corp. Year-book, 1876, p. 176.

Berriman, JOHN, an English clergyman, brother of Dr. William Berriman, was born in 1689, and educated at St. Edmund's Hall, Oxford. After taking orders, he was for many years curate of St. Swithin and Lecturer of St. Mary, Alderschurch; but in 1744 he was presented to the rectory of St. Albans, which he retained until his death, Dec. 8, 1768. He published, Eight Sermons at Lady Mayoer's Lecture (1741); and some single sermons. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Berrow, CAPEL, an English clergyman of the 18th century, published a volume of Sermons (1746):—A Pre-existent Laos of Human Souls Demonstrated from Reason, etc. (1763):—Deism not Consistent with the Re- ligions of the World, and Reason (1766). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Berruguette, Alonso, an eminent Spanish painter, sculptor, and architect, was born, according to Palomino, at Parados de Nava, in Castile, in 1480. He studied some time under Michael Angelo. He was the contemporary of Andrea del Sarto. The emperor Charles V appointed him one of his painters, and employed him in making the beautiful work of the palace of the Prado, and in the Alhambra of Granada, which established his reputation. As a sculptor he was very distinguished. He executed a bass-relief of the Transfiguration in the choir of the Cathedral of Toledo, also a statue of St. Leocadion in that city, and a number of bas-reliefs in the choir of the Church of Sillas. As an architect, he erected the gate of San Martin, at Toledo; the palace of Alcala, belonging to the bishop of Toledo; and a great portion of the Cathedral of Cuenca. He died at Alcala (others say Madrid or Toledo) in 1561 (or 1545). See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict. s. v.; Hoevel, Nouv. Biog. Générale, s. v.

BERRY, CORNELIUS, an English Congregational minister, was born at Romsey, Hants, July 23, 1788, being favored with a Christian education, he early gave himself to the service of God. In 1806 he entered Houghton College. At the close of his course he preached a short time at Ware, Herts. He was ordained in 1811 over the parish at Hatfield Broad Oak, Essex, where he labored fifty-three years. He died Sept. 8, 1864. In the character of Mr. Berry, fidelity, prudence, and kindness, were most prominently displayed. He was full of Gospel truth, practical in its aim, and devout and loving in its spirit. See (Lond.) Corp. Year-book, 1865, p. 224.

BERRY, FRANCIS W., a Methodist Episcopal minister, was born in Canada in 1842. He was converted while young, and received license to preach in his seventeenth year; entered the Garrett Biblical Institute, Evanston, Ill., at the age of twenty; and subsequently entered the Detroit Conference. In 1865 he was admitted into the Minnesota Conference. He died Feb. 19, 1866. See Minutes of Annual Conferences, 1866, p. 218.

BERRY, HENRY D., a minister in the Methodist Episcopal Church South, was born at Camden, S. C., May 3, 1830. He received religious training in a class leader at the age of seventeen, received license to preach in 1854, and was admitted into the Mississippi Conference. He died Oct. 28, 1867. As a deacon Mr. Berry had few superiors, and as an humble, patient, and faithful pastor he excelled. See Minutes of Annual Conferences of the M. E. Church South, 1887, p. 140.

BERRY, JOHN A., M. D., a Methodist Episcopal minister, joined the Church in 1849; entered the North Ohio Conference in 1884, and labored with great ability and success until 1859, when he was appointed agent of the Ohio Wesleyan Female College. A severe spiritual affection soon compelled him to resign the agency. He afterwards preached for a year and a half at Mount Gilead Station. The remaining four years of his life were spent in retirement and great suffering. He died in December, 1863. Mr. Berry was emphatically a practical man, hence his success. Brief as was his career, yet hundreds were converted through his instrumentality. See Minutes of Annual Conferences, 1864, p. 191.

BERRY, JOHN CALVIN, a Methodist Episcopal minister, was born in Belmont County, O., March 11, 1833, of pious United Presbyterian parents, who gave him a careful religious training with the ministry in view. He had a fair academic education, and studied some time at the Ohio University at Athens. He was converted in 1857, and joined the Methodist Episcopal Church South and was ordained to the pastoral estate in 1860, to preach in 1861, and in that capacity served the Church some time, acting meanwhile as day-school teacher, and later as agent of the American Bible Society in eastern Ohio. In 1867 he went to Missouri, and acted as supply until the following spring, when he joined the St. Louis Conference, and in it served diligently seven years, when failing health obliged him to become supernumerary. His last days were spent in Des Moines, la, where he died April 19, 1877. Mr. Berry was a faithful, spiritual, earnest worker. See Minutes of Annual Conferences, 1878, p. 73.

BERRY, JOHN F., a minister in the Methodist Episcopal Church South, was born in Twiggs County, Ga., in 1837. He experienced conversion in 1838; received license to exhort in 1857, to preach in 1858, and in the same year entered the Georgia Conference. On Sept. 5, 1866, he was instantly killed by a flash of lightning. Mr. Berry possessed many excellent traits of character. He was unassuming, diligent, amiable, and eminently pious. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 22.

BERRY, JOSEPH, an English Congregational minister, was literally descended from colonel Berry, one of Cromwell's officers. He was educated at Homerton
College, and began his public ministry when twenty-
one years of age at Carra-lane Chapel, Birmingham. He
removed from there to Warmminster, where he was
ordained, Aug. 8, 1804. In 1829 he removed to Hack-
ney, where he died, Aug. 2, 1864. See (Lond.) Cong.
Year-book, 1865, p. 222.

Berry, Philip, a clergyman of the Protestant Episco-
pal Church, born in Richmond, Va., Feb. 2, 1857, being
at St. Peter's Church, New Kent County, Md., whither
he had removed in 1856. See Amer. Quart. Church Rent,
1857, p. 143.

Berry, Robert Taylor, a Presbyterian minister, was
born July 6, 1812, at Berryplin, King George Co.,
Va. His classical education was obtained under the
patronage of his father, and he graduated in 1833 at H. Hansen College at Fredericksburg, Va. Leaving school
at the age of seventeen, he spent about a year in a mercantile house in Shepherdstown, Va., and then entered the law of
his brother in Fredericksburg. After his admission to
the bar, he removed to Baltimore, Md., and was there successfully engaged in the practice of his profession;
but, turning his attention to the Christian ministry, he
entered Princeton Seminary in 1835. Being received as
a candidate by Winchester Presbytery, he was li-
censed May 30, 1838; and after laboring as a mission-
ary in Warren and Rappahannock counties, Va., he was
ordained April 18, 1840, and soon after dismissed to
the Presbytery of the District of Columbia, having re-
cceived a call to the Bridge-street Church, Georgetown,
over which he was installed Oct. 3, 1841. His health
becoming broken, he was compelled, Aug. 28, 1849, to
relinquish work. In April, 1850, he returned to Win-
chester Presbytery, and was settled as stated supply
in Martinsburg, Va. Here he remained until September,
1858, when his continued feeble health induced him to
seek a home in a milder climate, and for eighteen
months he supplied the Church at Canton, Miss.; but,
declining its call, he returned to Virginia in April, 1860,
and resumed his labors as his strength would permit in
the field where his ministry began. In the spring of
1876 he removed to Winchester to reside with his
youngest son, where he died, Nov. 2, 1877. See Nereo-
(W. P. S.)

Berry, Thomas C., a minister in the Methodist
Episcopal Church South, was a native of Maryland. He
removed to Louisville, Ky., in 1862, and there in 1864
was converted, united with the Church South, and in
1868 entered the Louisville Conference. He entered
the work heartily and with great energy; and thus con-
tinued, leading many to Christ, until a short time pre-
vious to his death by paralysis of the brain, in 1874. Mr.
Berry was a close student, possess a fine memory,
and was taking rank among the first preachers of his
conference. See Minutes of Annual Conferences of the
M. E. Church South, 1874, p. 80.

Berry, Thomas J., a Methodist Episcopal minis-
ter, was born at Virginia, Ill., Jan. 30, 1841. He
enlisted in the 114th Illinois Volunteers in 1862; was
wounded at Fredericksburg, Va., in 1864; held prisoner at Mobile, etc., exchanged in 1865; graduated at the
 Garrett Biblical Institute in 1870, and at the Northwestern University in
1872; joined the Des Moines Conference in 1870;
preached at Carlisle, Corning, Des Moines, and Indiana;
was elected president of the Simpson Centenary
College in 1878, and representative to the General
Conference of 1879; and died at his college in 1880.
In all his life-work he exhibited the same complete-
tness of character. He was modest and sympathetic, firm
and true. See Minutes of Annual Conferences, 1880,
p. 253.

Berryman, Newton G., a minister in the Method-
ist Episcopal Church South, was converted in early
life, and began preaching in Kentucky before he was
twenty. Subsequently he went to Illinois, and joined
the Illinois Conference. In 1870 he entered the West-
ern St. Louis Conference, and in it spent the remainder
of his life. He died of an accidental injury in the lat-
ter part of 1871. Mr. Berryman as a man was social
and kind; as a Christian, consistent and pious; as a
preacher, clear and forcible. See Minutes of Annual
Conferences of the M. E. Church South, 1872, p. 782.

Berseker, in Norse Mythology, were mighty comba-
tants—half-men, half-beasts, who played a great part in Scandi-
vania legends. Starkadder, a giant with twelve hands,
milked Ailhilde, assumed the All-beautiful. Her son,
Armgrim, was the first to receive the name of Berseker (i.e.
without armor), because, being of supernatural strength,
he always went to battle without any armor; his fury
was so great, that he cut open the sword with the edge
only. Armgrim, married the daughter of the murdered king,
and became the father of twelve sons, all of whom had the
same fury in battle as their father. They also received
the name of Berseker or Berserker. The inherent fury
sometimes reached such dimensions that they would slay
their own men, not recognizing them through
madness. The gods employed them in the most fierce
and bloody contests. They were even more feared than
the Trolls, Bergriemen, and Gnomen, and other
dreaded spirits. They would yell and bite with their
teeth Biter, often hoisting the sword and shields of their enemies, and demoralizing everything
within reach of their hands. Their downfall was
brought about by their own madness. One of them,
Hordalf, desired to marry.priethee of the Swedish
king Zegburg, and asked his brothers to help him
batter the Swedish army so strong that the fury of the
Berserker gave out before one part of the army had been slain, and thus the other
part of the army was victorious and slew every one of
the Berserker.

Bersetkers, the name given to persons in Iceland
who were suspected, when in a state of frenzy and ex-
travaganza, to be supernaturally inspired. They pretend-
ed to keep up a familiar intercourse with spirits, and
gave forth their inspired effusions in rugged, uncouth
rhymes.

Berse, Thomas, an English Wesleyan minister,
was born near St. Austell, Cornwall. Being converted
in his twenty-fourth year, he was appointed to a circuit
in 1809. In 1845 he retired to Plymouth as a super-
numerary. He died in that city June 7, 1857, aged
seventy-eight. He was very undefeatable in the conduct
of financial affairs. See Minutes of the British
Conference, 1857.

Bersted, COUNCIL OF. See BERGMENSTEAD, COUN-
CIL OF.

Berstuk, in Slavonic mythology, was a forest-god
of the Wends and Slavs, also called Zelob (angry deity).
He was thought to be a half-man with the feet of a
g V, and was placed among the evil or black deities.

Berta. See Bertina.

Bertaire. See Berthariaus.

Berut, Jean, a French bishop and poet, was born
at Caen in 1562. He was the son of Francois Beraut,
original bishop of Caen. He studied at the University of
Paris, where he wished to take charge of the education of his son, who
became familiar with the Greek and Latin authors; he
assumed the style of French poetry by reading the works
of Bomsard and Desportes. The early essays of the
youth charmed the court of Henry III. This prince
accorded to him the charge of counselling the Parlia-
mament of Grenoble, which he afterwards resigned. He
greatly aided the cardinal Du Perron, with whom he
had been a disciple, according to the Gallia Christiana,
at the conversion of Henry IV, who in 1604 gave him
the rich abbey of Auxaye, in the diocese of Bayeux. At
that time of the death of Marginoup Henry IV, and chose Berut as first chaplain.
At length in 1606 he was appointed bishop of Seez.
The year following he assisted at the baptism of the
BERTHEL

Dauphin (Louis XIII) at Fontainebleau, and in 1610 carried the body of Henry IV to St. Denis. He was the uncle of Madame de Motteville, author of Mémoires upon queen Anna of Austria, whom Voltaire has often eulogised. He was a very young man, and had some light poems which had met with considerable success, and when he was raised to the episcopacy he sought to suppress them, but this was impossible. His early writings possessed a charm and harmony which well merited the praise bestowed upon them. The Lettres de Quelques Vrais... published in 1609 contained several very remarkable pieces. Many of his poems were translated into Greek and Latin. He died June 8, 1611. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; Biog. Universelle, s. v.

Bertel (or Bertels), Jean, a Flemish theologian and chronicler, was born at Louvain in 1559. At the age of seventeen he assumed the Benedictine garb at Luxemburg, and was for nineteen years abbot of the monastery. In 1574 he was transferred to the Abbey of Echternach. The Dutch made him prisoner in 1596, and a large consideration was required to obtain his release. He died at the Abbey of Echternach, June 19, 1607, leaving, In Relatio de Opusculis D. V. Sigismundi, Rex Poloniae...; Acta Colloquii in Eucharistia... (Cologne, 1581). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Bertelli, Cristofano, an Italian engraver, was born at Rimini, in the duchy of Modena, about the year 1525. He executed a few plates, among which are: Speculum S. Ignatii; De Baptismo; De Confirmatione; De Decreto Postea, Permutando; De Inlustratione; De Consilii; De Consecratione; De Absolutione; De Concepcione; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confessore; De Confess
BERTHEAU

BERTHEAU, Charles, a French Protestant divine, was born at Montpellier in 1689. He studied philosophy and theology partly in France and partly in Holland, and was admitted a minister in the synod held at Vigen in 1681; the next year he was chosen pastor of the Church of Montpellier; but was soon promoted to one of the churches of Paris. He was expelled from the latter city at the revocation of the Edict of Nantes in 1685. He was one of the ministers of the great church at Cluny, near Paris, which was capable of containing 14,000 persons, and which was levelled to the ground—the work of demolition commencing on the very day of the revocation, and being completed in five days. Bertheau went to London, and became in 1687 minister of the Walloon Church in Threadneedle Street. This church, which was the oldest Huguenot church in the city, was established not far from A.D. 1546. It was regarded as the cathedral church of the Huguenots. We are told that "thither the refugees usually repaired on their arrival in London, and such of them as had temporarily adjourned their faith before flying, to avoid the penalty of death or condemnation to the galleys, made acknowledgment of their repentance and were received into membership. During the years immediately following the revocation, the consistency of the French Church met at least once every week in Threadneedle-street chapel for the purpose of receiving such acknowledgments of repentance, or reconversion as they might make. At one of the sittings in May, 1687, not fewer than 497 ministers were again received into the Church which they had pretended to abandon." It was at this most important period in its history that Bertheau became one of the ministers of the Church, holding office forty-four years. Associated with him for a part of this time was the celebrated Saurin, afterwards minister at the Hague, of whom it is said that "nothing can give an idea of the effect produced by his inspired voice, which for twenty-five years resounded beneath the vaulted roof of the temple at the Hague, unless it be the profound veneration and pious worship with which the memory of the great author, continually revived by a perusal of his writings, has remained preserved in Holland." Bertheau died Dec. 25, 1732. He left two vols. of Sermons in French (1702-30). See Smiles, Huguenots, p. 399; Chalmers, Biog. Dict. s. v. (J. C. S.)

BERTHOLET. GRENOBLE, a French Benedictine of the congregation of St. Vannes, was born at Berain in Barrois, Jan. 20, 1693. He passed the age of seventy in the Abbey of Montauban, in Alsace. He devoted himself with ardor to the study of ecclesiastical antiquities, and was finally considered worthy of the position of librarian of the Abbey of St. Leonold of Nancy, where facilities were afforded to him for improvement. Unfortunately he formed a friendly alliance with M. de Tallemens-Cousin, who was a Jansenist and favored the Jesuits by certain writings, and who, in order to escape the storm which threatened him, fled to Holland. Among his writings which were condemned we mention, Mémoires de Port Royal:—Instrucions du Cardinal de Noailles, etc. Berthollet was also the author of the Abbey of St. Diobel, where he died, March 31, 1745. He was the author of Traité Historique et Moral de l'Abstinence des Viandes, and des Révolutions qu'elle a eues depuis le commencement du Monde jusqu'à aujourd'hui (Rouen, 1751); a learned work, and full of interesting research. We might mention the titles of a number of his works, the contents of which are lost. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

BERTHE, Jean, a French theologian, was born at Tarascon in 1622. After having taught the classics with success, also philosophy and theology in the various Jesuit colleges, he was again sent abroad, by order of Louis XIV, to hold consultation. He then entered the house of the Benedictines, and died at Ouix in 1692. He wrote, Traité Historique de la Charge Aumonier de Présence des rois:—Memoires du Révérend Père Berthollet de Cluny:—sur les Droits du Roi au Comte d'Avignon et au Comtat Venaissin:—sur les Indes Orientales:—sur la Langue Italiene:—sur la Chronologie, etc. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; Biog. Universelle, s. v.

BERTHYTH. See BEORCHTUTHY.

Berthilde (or Bertille), Saint, first abbess of Chelles, was born c. 628, of one of the first families of the Soissons region. She took the veil in 650, and as a nun there she was for a long time priestess. St. Bathilde, queen of France, widow of Clodius II, caused her to withdraw in 656, in order to make her abbess of the convent of Chelles, of which that princess was the foundress. The high reputation which the abbey soon obtained under her rule attracted thither strangers from distant parts, especially from England; and even men repaired thither, for within the precincts of the abbey was established a small community of priests. Berthilde died there, Nov. 5, 702. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Berthod, Anselme, a French ecclesiastic of the order of St. Benedict, was born at Rupt (in the Franche-Comté), Feb. 21, 1733. He took the vow of the order of St. Benedict, Sept. 8, 1752. His superiors confided to him the direction of the library of Besançon, which contained a quantity of important documents for the history of Belgium—autograph letters of the cardinal of Granville, and of the emperors and kings of Spain. Berthod sent to the Academy of Besançon, of which he was a member in 1769, several extracts from this rich collection. About 1770 he applied himself to a very difficult work. He undertook to classify a large number of treatises of the 18th, 14th, and 15th centuries, which were lying in disorder in the archives of the bishopric of Besançon. After he had completed the arrangement of these, they were found very useful to the families of Burgundy, Alsace, and Switzerland. This gained for him a reputation, and the minister of state, Berlin, appointed him to search through Europe for the manuscripts necessary to clear up certain obscure points in the history of France. In this work he was very successful, but after Berlin had retired from the ministry, in 1780, the work was abandoned. Berthod employed his time in writing commentaries upon the rule of St. Benedict, and a brevity for the use of the monks. In 1782 he was appointed grand-prior of Luxeuil, and the year following was elected superintendent of the monastery of the congregation of St. Vannes. As he was looking to the highest dignities of his order, the emperor Joseph II designated him, upon the presentation of the counsellor of Kulberg, for the successor of Ign. Hubens, one of the hagioographers charged with the continuation of the Acta Sanctorum. But his election was not pleasing to the people, and he was not well received. In effect, many of the members of this period approved the five propositions of Jansenius. In order to dissipate certain suspicions, he published a very orthodox profession of faith. It is believed that these difficulties so wore on him as to shorten his life. He died at Brussels, March 19, 1788. He wrote several short treatises upon l'Histoire des Comtes de Bourgogne, etc.; published in the Mémoires de l'Académie de Besançon. Those which have not been published are preserved in the archives of the Academy. See Hoefer, Nouv. Biog. Générale, s. v.

Berthold of Mainsbruch, a German theologian, who lived in the latter half of the 15th century, was of the Dominican order, and wrote, Commentaria in Librum Elementorum, of Proclus:—Commentaria in Tres Libros Meteororum Aristotelis. See Hoefer, Nouv. Biog. Générale, s. v.

Berthold, Christian, a German theologian and
chronicler who lived in the latter half of the 16th century, was parish recorded at Lubben in Lusatia, and wrote, "Die schöne biblische Historia von dem heiligen Königlichen Propheten Davíd und seiner Tochter Salomo," a comedy in verse (Wittenberg, 1579)—Kleine Kaiser-chronica (1579). See Hoefer, Nouv. Biog. Générale, s. v.

Bertholdus (Bernaldus, Bertoul, Bernoul, or Berthold; whom Dupin calls Bertulphus, or Ber- nulphus), a German theologian and historian, was priest at Constance, and lived in the latter half of the 14th century. He was a most bitter enemy of his prince, the Elector of Trier, Henry IV, against whom he did not scruple to employ both the pen and the sword. He continued the Chronicle of Herman Contracte, by giving a history of his own time from 1054 to 1100. His works are entitled, Bertholdi Historia Rerum suae Tempore per Singulos Annos Gestaaram (Frankfort, 1570, 1586) —De Vide Vaticana Excommunicatorum Communione de Reconciliatione Lapsorum, et de Conciliorum, Decretorum, Decretatium, ipsarumque Pontificum Romanorum Auctoritate (Ingolstadt, 1612) —Beroldi De poleticis pro Gregorio VII, seu Tractatus de Sacramentis Excommunicatorum juxta Aseriounem SS. Patrum, in vol. v of the Grand Pontifical Library of Jo. Thomas Rocaberti (Rome, 1698) —some also small treatises in favor of Gregory VII, published by the Jesuit Greiter (Ingolstadt, 1609).


Bertholte, François, a French theologian, was born Feb. 27, 1814, at Aigle in Switzerland. He prepared himself for the ministry at the Academy of Lausanne, and in 1837 went as vicar to Grion. In 1845 he went back to his native place, with a view of performing ministerial functions there independently. Being obliged to leave this place, he accepted a call from the evangelical society of France, and went to Senlis, where he remained from 1845 to 1849. In the latter year he went to Lyons, where he remained till 1854. Being obliged to give up this place on account of his climate, he accepted a call to Geneva, where he labored for about eight years, when he was obliged to retire to the Alps to recruit his shattered constitution. On his journey, however, he died, July 2, 1862. He was a very popular preacher, full of zeal and love for his Master and the salvation of the souls committed to his charge. He published, Exhortation Pastorale adressée par le Pasteur d'une Paroisse de Montagne a ses Paroissiens (Lausanne, 1843) —Deux Lettres Pastorales aux Anciens Paroissiens (1844) —Ephese et Lucioide (Paris, 1845) —Le Cate de la Louange et le Cate de la Vie (Toulouse, 1845) —L'Amour de Dieu pour le Monde (Lausanne, 1857) —Méditations sur quelques Sujets de l'ancien Testament Étudié à la Lumière de l'Evangile (1857, 1862). See Lichtenburger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Bertholte, Jean, a French Jesuit, known principly by his history of the duchy of Luxembourg, was born at Salm in Ardennees, near the close of the 17th century. He entered the Jesuit order, and was appointed to a chair of eloquence. For more than fifteen years he performed the functions of preacher, then gave his attention to history, and wrote a very important work entitled L'Histoire Éclesiastique et Civile du Duché de Luxembourg et du Comté de Chine (Luxembourg, 1741-43, with plans and maps). He was criticised for the manner in which he obtained some of his material. He died at Liège in 1755. He also wrote Histoire de l'Institution de la Fête-Dieu (1746). See Hoefer, Nouv. Biog. Générale, s. v.

Bertholf, Guillaume, was the pioneer Dutch preacher and "the itinerant apostle of New Jersey." He came to this country from Holland with the early emigrants who settled at Hackensack, N. J., as their catechist, schoolmaster, and vorleser, or preceptor. So well did he fill these offices, that he was sent back to Holland in 1639 to receive ordination and installation as the pastor of the church of Hackensack and Hackamack-anonock. In 1649 he returned, and immediately began his ministry. He was the first regularly installed pastor of the Dutch churches in New Jersey, and for fifteen years was the only preacher in the Dutch language. His ministry covered a large section of country. He organized a church at Baritan in Morrisville, N. J., about 1700, and introduced the Rev. Theodore J. Froingeuyhussen as the pastor in 1709. He also founded the Church at Tarrytown, N. Y., about 1697, and officiated regularly or occasionally in many surrounding churches in New Jersey. He was very successful as a winsome soul, large and deep being made by his work. He was noted for a calm, persuasive eloquence, for his evangelical spirit, and for his efforts to promote the independence of this Church from the country in foreign control. His labors ended in 1724. See Annals of the Classics of Bergen, by B. C. Taylor, D.D. (W. B. E. T.)

Bertolf, Thomas, a minister in the Methodist Episcopal Church South, was born in New York, July 15, 1817, and at the age of 18 entered the University of New York. In 1835 he was graduated at Union College, Schenectady, S. N., and afterwards studied Theology at Andover. He was organized as a Methodist preacher in the church at Baritan in Morrisville, N. J., about 1700, and introduced the Rev. Theodore J. Freingeuyhussen as the pastor in 1709. He also founded the Church at Tarrytown, N. Y., about 1697, and officiated regularly or occasionally in many surrounding churches in New Jersey. He was very successful as a winsome soul, large and deep being made by his work. He was noted for a calm, persuasive eloquence, for his evangelical spirit, and for his efforts to promote the independence of this Church from the country in foreign control. His labors ended in 1724. See Annals of the Classics of Bergen, by B. C. Taylor, D.D. (W. B. E. T.)

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Berti (or Barti), Paulus, an Italian theologian, a native of Lucca, who lived in the early part of the 14th century, was in the Dominican order, and was appointed general preacher about 1612. He wrote, Thesaurus Scintiorum Omnium (Venice, 1613). See Hoefer, Nouv. Biog. Générale, s. v.

Bertille, Saint. See Bertilthide, Saint.

Bertin, Saint, a native of Constance, in Switzerland, was born about 967 of a noble family. He went with two companions in 969 to seek St. Omer at the abbey of Luxeuil. Bertin, elevated to the priesthood, in this re- treat exercised himself in all the virtues; and in 1639 he went to Teroane, near St. Omer, and became bishop of that place. There he spared neither time nor labor to instruct the people and to strengthen them in the faith. St. Bertin had for a long time the direction of his friars; and when he was about to leave the monastery over which he had held control, and to become bishop of Teroane, S. H. Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.; Landon, Eccles. Dict. s. v.

Bertin, Jean, bishop of Vannes, was born at Perigueux in 1712, and consecrated in 1746. He endeavored, in common with most of the French bishops, to obtain the observance of the bull Unigenitus, and came in for his share of the displeasure of the parliament. He was condemned to pay a fine of six thousand francs, and the temporalities of his see were seized shortly after. He continued, however, firmly to do what he considered to be his duty, and died in 1774.

Bertini, Vicentio, an Italian theologian and apostolic visitor, who died at Montalcino in 1643, wrote, Sacra Palestinæ Descripunt (Sienna, 1633), and in Italian at Venice, 1642 —Questionum Politicarum et Morallharum Centuria I, Libri IV (Florence, 1640) —De Prorsus Politica et Militaria Centuria II (Sienna, 1642) —De Prorsus Politica et Militaria Centuria III (ibid. 1643). See Hoefer, Nouv. Biog. Générale, s. v.

Bertinore, Obadiah da. See Obadiah da Bertinore.

Bertilng, Ernst August, a German doctor of theology, was born Dec. 1, 1721, at Osnabrück. He commenced the study of law; and went to Gotttingen and took up theology. In 1744 he became master and
in 1745 assessor of philosophy. In 1748 he was made extraordinary professor and in 1750 ordinary professor of theology at Helmstädt, was called in 1753 to Dantzig as rector of the gymnasium and pastor of Trinity Church, and died Aug. 10, 1769. He published, Disputatio de Gradibus Probabilis Secundum Jus Naturae (Jena, 1748);—Disputatio de Jure Genitum Voluntario (Göttingen, 1745);—Theologische Berichte von neuen Büchern und Schriften (Dantzig, 1764 sq.);—Deutliche und mit den anderen Werken der Autor. Worum aus der geforzte Vergaltung was die lutherische Kirche von der Kraft des heil. Geistes lehre und nicht lehret (1756);—Unterricht vom päpstlichen Jubeljahre und vom Ablass, zur wahren Einsicht und Beurtheilung des von Benedict XIV. auf das Jahr 1750 ausgeschieden Jubeljahrs (Helmstedt, 1749). See Winer, Handbuch der theol. Lit. i, 8, 448, 438 sq.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Berling, Karl Friedrich Theodore, a German theologian, son of the preceding, was born at Dantzig, Nov. 6, 1754. He studied at Leipsic and Göttingen, was appointed in 1782 deacon at St. John's, in his native place, and in 1796 at St. Mary's. In 1801 he was advanced as first pastor and senior of the ministry, and in 1816 he was made member of consistory. In 1824 the University of Greifswalde honored him with the doctorate of divinity. He died June 16, 1827. Of his writings nothing seems to have been published. (B. P.)

Bertoldus, a monk of Mici, or St. Measmin, who lived in the 9th century, wrote the Life of St. Maximinus, abbot of Mici, which he dedicated to Jonas, bishop of Orleans. It is given by Maibillon in his Acta Ord. Benedicti, i, 591. See Cave, Historia Literaria, ii, 17.

Bertoldus, surmamed Borbach, an impious wretch, who appeared about 1539, taught (1) that Jesus Christ, in dying on the cross, extinguished the righteousness of the law and cleared the way for the people to the kingdom of despairing of salvation, and had beaped maldections on the head of his mother and on the earth which drank in his blood; (2) that a layman, illuminated, could preach more effectually than the Gospel; (3) that a devout person might receive as much grace by eating ordinary food as by receiving the blessed sacrament.

Bertolotti, Giovanni Lorenzo, a reputable historical painter of Genoa, was born in 1640, and died in 1721. He studied under Francesco Castiglione. Ratti praises a picture by him in the Church of La Visitazione, at Genoa, representing the Visitacion of Mary to Elizabeth. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Berton, William, D.D., an eminent English divine, flourished about 1631, in the reign of king Richard II, and was some time chancellor of the University of Oxford. He is noted for his opposition to the doctrines of Wycliffe, having appointed examiners to examine his opinions. He also wrote against Wycliffe the following works: Determinaciones contra Vicecum:—Benedicta super Justa ejus Condemnaciones:—Capita ejus Artikelus.

Bertonio, Lucas, an Italian missionary of the Jesuit order, was born at Fermo in 1555. He entered the Jesuit order in 1575, and went to the Indies in order to labor for the propagation of the faith. He died at Lima, Aug. 8, 1625, after a sojourn of forty-four years, thus terminating a life remarkable for its sanctity and beneficence. He wrote in Spanish some works on piety and upon the language of the country which he had visited. See Hoefer, Nouv. Biog. Générale, s. v.

Bertotti, Ottavio (called Scamozzi), an Italian architect, was born at Vicenza in 1726. He published an edition of the works of Palladio, which possesses great merit. He signed and erected several religious and public edifices at Vicenza, and at Castel-Franco, in Trevisiana. Bertotti was so highly esteemed that the marquises Capra, executors of Scamozzi, awarded to him the use of the property of that nobleman, which he had left in his will, with the obligation of assuming his name, to the end that he should rank as the first architect of his native city. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Berthou, Saint. See Berthulpus.

Berthou, Saint. See Bertholdus.

Berthoul, Joseph, was a German missionary of the 16th century. He was prior of the Convent of the Trinity, at Arras; and travelled in Hungary, and there redeemed from the hands of the Turks a large number of Christian slaves. He wrote, Iter Hungarianum:—Nouva Anteitis Typus in Tolusae Expressus. See Hoefer, Nouv. Biog. Générale, s. v.

Bertram (Bertrand, or Bernard), a German Dominican of the 16th century, illustrious by his learning, piety, and skill in business, was made titular bishop of Tiflis, in Georgia, and died at Coblenz, Jan. 20, 1587. He left numerous works; among them, Tractatus de Scolastica Urbani VI. et Clementii VII Pseudo-Pontificis, Dia De Illusionibus Dominorum:—Sermones.

Bertram, Joachim Christoph, a Protestant theologian of Germany, was born in 1750 at Sennen. He studied at Halle. In 1758 Franke appointed him as his amanuensis; in 1775 he was assistant librarian, and in this position, which he occupied till 1791, he acquired such a command of the language of the University library. He died June 2, 1806. He edited the writings of his teacher, S. J. Baumgarten, viz.: Erläuterungen der christlichen Aetherthimer (Halle, 1768);—Ausführlicher Vortrag der biblischen Heremutick (ibid. 1769). He also published, Geschichte des symbolischen Anhanges der Schmalkaldischen Artikel (Altdorf, 1770);—Literarische Abhandlungen (Halle, 1781-83);—Beitrag zur kritischen Geschichte der Augustabergischen Confession (ibid. 1784). See Döring, Die gelehrtend Theologen Deutschlands, i, 100 sq.; Winer, Handbuch der theol. Lit. i, 105, 329. (B. P.)

Bertram, Johann Friedrich, a Protestant theologian of Germany, was born Feb. 7, 1699, at Ulm. He studied at Halle, and in 1729 was called as court-preacher, scholar, and superintendent of the theological seminary at Aurich, in East Frisia. He died June 18, 1741. He was a pronounced enemy of philosophy in general and of the doctrines of Wolf in particular, and engaged in long controversies, especially with Reineck. He published, Erläuterung und corrigeirter Ostfriesisch Reformations- und Kirchengeschichte (Aurich, 1738);—Historischer Beweis dass Ostfriesland zur Zeit der Reformation der evang.-lutherischen und nicht der reformirten Kirche begegnet sei (Oldenburg, 1782);—Bescheidenen Prüfung der Meinung von der Präzisitz menschlicher Seele in organischem Lebens (Bremen, 1741);—Commentatio de Singularibus Anglorum in Eruditionem Orientale Meritis (with an Appendix, entitled De Vera Medii Aevi Barbare, in the Miscellanea Lipsiensia, vol. xi);—Parerga Ostfriesia, quibus Continens Historiam de Eruditione in Erasmiana Frisia Orientalis Scriptorum Cestianum (Brunswick, 1735). See Winer, Handbuch der theol. Lit. i, 480, 796; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bertram, Johann Georg, a Lutheran minister of Germany, was born at Lüneburg, Aug. 8, 1670. He studied at Helmstädt and Jena, was in 1696 military chaplain, in 1697 pastor at Gifhorn, and from 1716

**Bertrand, William**, a Presbyterian minister, presented to the Synod, in 1733, testimonials from the Presbytery of Bangor, Ireland, of his ordination, and, having declared his full assent to the confession and catechism, was received, and joined the Donegal Presbytery. He accepted a call to settle at Paxton and Derry, and was installed Nov. 15, 1732, at Swatara. In 1735 he complained of "the intolerable burden" was under with the two congregations, and desired to confine himself to one, so in 1736 he was released from Paxton. He died May 3, 1746. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

**Bertran (Berti-Chranmans, or Bertramans)**, bishop of Mains, was born of a noble family of Poitou, about the middle of the 6th century, and devoted himself to the service of God in the city of Tours, where, it is said, he received the clerical tonsure from St. Germanus, bishop of Paris, who took him away with him and educated him. Bertran afterwards received priest's orders, and became archdeacon of the Church of Paris about 576. At the end of ten years he was chosen to succeed Baldegisius, bishop of Mains. Contramans, king of Orleans and Burgundy, made use of him in matters of state (Greg. Turon. ix, 18). He devoted himself to the good of his diocese, built or repaired many monasteries, churches, and hospitals; and in the year 615 he made his celebrated testament (given by Marlijon in the *Anatota*) by which he appointed the Church his heir; among other arrangements, giving to the Basilica of St. Vincentius, where the body of St. Germanus, his early preceptor, was buried, the town of Bocanis, near Estampes, and much property to the Abbey of Coutre, which he had founded and dedicated to Sts. Peter and Paul, near Mains. He also left legacies to the king, to St. Denis abbey, and gave liberty to all his slaves. He was three times driven from his diocese, was present in various councils, and died June 30, 628. In the *Gallican Martyrology* his festival is marked February 3. See Baillet, July 3.

**Bertrand le Blas**, a martyr of the Reformation period, was a German by birth, and went to Wesel for the cause of religion, where, on Christmas-day, he took the cake out of the priest's hand, and stamped it under his feet, saying that he did it to show the glory of God. Bertrand was taken before the governor, and asked whether he repented of the act. He answered that if it were a hundred times to be done, he would do it. Then the judge put the hand that tormened most miserably. He had a ball of iron put in his mouth, and his right hand and foot burned between red-hot irons. Then his legs and arms were bound behind him with chains, and he was let flat down on a bed of red-hot coals. This occurred in 1555. See Fox, *Acts and Monuments*, iv, 395.

**Bertrand**, a monk of Chaise-Dieu (Chase-Des), in Auvergne in the 12th century, is the author of a treatise on the Life and Miracles of Robert, the Founder, which Labbe has given in his *Bibliotheca Nova MSS*, ii, 637; and which is also printed in the *Acta Sanctorum*, 24 Apr. iii, 326.

**Bertrand, Saint**, bishop of Comminges, in Gascony, was born about the middle of the 11th century. He embraced the ecclesiastical state very early, and was made, first, archdeacon of the Church of Toulouse, and shortly after bishop of Comminges, in which capacity he showed himself alike the physician, guide, and pastor of his flock. He restored the Church of Comminges, and was considered as its patron. He built a monastery for the clerks and canons, and gave them a rule. He died on the 15th or 16th of October, about 1126, having held the see about fifty years. His principal festival is made on the 15th of October. See Baillet, Oct. 15.

**Bertrand de Comps**, sixteenth grand-master of the order of St. John of Jerusalem, was elected in 1256, and addressed in 1257, a citation to the Knights of England to join their brethren in Palestine. They accordingly abandoned their house of Clerkewille at London, and aided in gaining Jerusalem for the Christians. He died in 1241. See Hoefer, *Novus Biogr. Générale*, s. v.

**Bertrand or, according to some, Bernardes de Trilia**, of the diocese of Trinches, a Dominican; flourished about the close of the 13th century. He composed a commentary on Peter Lombard's *Book of Sentences*, and postils on several books of Scripture are attributed to him. None have been printed.

**Bertrand, Élie**, a Swiss clergyman and naturalist, was born in 1729. He was the son of that village in 1759, preacher at Berne in 1744, private counsellor of the king of Poland, and member of the academies of Stockholm, Berlin, Florence, Lyons, etc. He cultivated the natural sciences, on which he wrote many works, besides a few religious books, for which see *Biogr. Universelle*, s. v.

**Bertrand (or Bertrando), Jean (1)**, a French prelate, was born in 1470. Originating from one of the more ancient families of Toulouse, he was appointed capitoul of that city in 1519, second president of Parliament in 1538, and in 1536 first president. The favor of Anne of Montmorency made him, in 1558, third president of the Parliament of Paris, of which he became first president in 1550. After the disgrace of chancellor Oliver, the favor of Diana of Poitiers made him guard of the seals. Having become a widower, he entered the ecclesiastical profession, and was first bishop of Comminges, then archbishop of Sens, and finally cardinal, in 1557, at the recommendation of Henry II. He died at Venice in 1560, on his return from Rome, where he had assisted at the election of pope Pius IV. See Hoefer, *Novus Biogr. Générale*, s. v.; *Biogr. Universelle*, s. v.

**Bertrand, Jean (2)**, a French martyr, for the religion and Gospel of Christ was apprehended and examined by Denis Barbes, councillor of Blois, and burned at Blois in 1556. See Fox, *Acts and Monuments*, iv, 424.

**Bertrand, Jean Élie**, a Swiss preacher, was born at Neuchâtel in 1579. He first settled at Berne, where he was appointed first pastor of the French Church, but afterwards obtained the professorship of belles-lettres at the Academy of Neuchâtel. He co-operated, in 1770, in the founding in that city of the typographical society, and in the inspection of its publications. The Academy of Sciences at Munich, and the Society of Natural History at Geneva, admitted him to their society. He died at Neuchâtel, Feb. 26, 1779. He wrote, *Sermons sur les Différents Textes de l'Ecriture Sainte* (Neuchâtel, 1773, 1779); — *Moralité de l'Entomologie, or Discours sur le Sermon de Notre-Seigneur Jésus-Christ sur le Montagne* (ibid. 1778); — *Sermons pour les Fêtes de l'Eglise Chrétienne* (Xerodon, 1775); — *Description des Arts et Métiers* (Neuchâtel, 1741, 1781); — an edition of Eutropius, *Brevarium Historiarum Romanorum*, from the MSS. in the Library of Berne, 1762 or 1768. See Hoefer, *Novus Biogr. Générale*, s. v.

**Bertrand, Pierre**, a French prelate and theologian of the former half of the 14th century, a native
of Annonay, taught civil and canonical law at Avignon, Montpellier, Orleans, and Paris, and was canon and dean of Pay-en-Velay, counsellor-creator at the Paris of France, chancellor of Queen Joan of Burgundy, bishop of Nevers, and, later, bishop of Autun. His merit gained for him numerous friends among the scholars who frequented the court of the pope at Avignon, and the canonists. He was an important part in the conference held at Vincennes in 1292, where Philip of Valois presided, in which the question was the circumscription of the civil and ecclesiastical jurisdiction in disputable matters. The result of this was a promise of reformation on the part of the clergy. The terms on which they were the going on between France and England did not allow the king to bring about the execution of this agreement. The oratorical talent which Bertrand showed on this occasion, in response to Peter of Cugnieres, advocate of the king, for gained, in 1331, the hat of the cardinal, which was given to him by pope John XXII. He founded at Paris the College of the Old Catechumens. He died at Avignon, June 24, 1439, leaving, Libelles aedeers Petrus de Cugnieres (Paris, 1503, 1153); the best edition is that given by Brune in 1713.—Tractus de Oriphis Jurisdictionum, sive de Dubias Potestitibus, etc. (Ibid. 1561). See Hofer, Nouv. Biog. Generale, s. v.; Biog. Universelle, s. v.

Bertrand, Severin, a French theologian and scholar, who lived in the early half of the 17th century, was priest of Bertray Bernard, and wrote, Oraison Funèbre de Madame la Duchesse de Guise, Anne d'Este (Paris, 1607)—La Rhétorique Royale Francaise (Ibid. 1615). See Hofer, Nouv. Biog. Generale, s. v.

Bertrand, Samuel Reading, a Presbyterian minister, was born in Philadelphia, Dec. 17, 1806. He was prepared for college in Philadelphia; graduated from the College of New Jersey in 1828, and entered Princeton Seminary the same year, where he remained two years and a half, not completing his course because of ill-health. He was licensed by the Presbyterian of Philadelphia, Oct. 20, 1830, and ordained by the same Presbytery, April 22, 1831, as an evangelist. For about two years he labored as a traveling itinerant preacher, and entered Princeton Seminary in the spring of 1834 he became a resident of Port Gibson, Miss. Mr. Bertraon lived a very fruitful in establishing Chamberlain Hunt College, in Port Gibson, and was elected its president. He died Oct. 7, 1878. See Neurologcal Report of Princeton Theological Seminary, 1879, p. 27.

Bertulphus, Saint, third abbot of Bobbio, in Italy, son of a good family in France. He lived for some time at the court, from which life he was withdrawn by the example of his relative St. Arnoldus of Metz. He retired to Arnoldus at Metz, and after undergoing with him a course of discipline for some time, entered the monastery of Luxeuil about 620, under the abbot Exulfus. Here he attracted the attention of St. Attaulf, abbot of Bobbio, who requested the privilege of taking Bertulphus into Italy. This was granted; and about 624 Bertulphus was removed to Bobbio, and upon the death of St. Attaulf was elected abbot. In 627 Probus, or Proclus, bishop of Tortona, endeavored to submit the abbey of Bobbio to himself; but Attaulf, king of the Lombards, had such veneration for the abbot of Bobbio that he refused to meddle in the question, and suffered the latter to make his appeal to Rome. Pope Honorius exempted the abbey of Bobbio from all ecclesiastical jurisdiction, and made it dependent solely on the holy see. Bertulphus lived twelve years after his return from Rome; and having governed his monastery thirteen years, died August 19, 640, or 641. Neither the ancient martyrlogies nor the modern Byzantine martyrologies make mention of him; in that of the Benedictines his festival is marked August 19.

Berus. See Barber; Bére.

Bervanger, Martin de, a Roman prelate and philanthropist, was born at Sarcelles, May 15, 1795. He was at first vicar in his native city. After having concurred in the work of St. Joseph founded by the abbess of St. Joseph, in the Adoration of the Blessed Sacrament, intended for the instruction of children who were obliged to live by their own labor. This work, inspired by Christian charity, was at first very small. The first establishment of this kind was in 1837, in an attic in the suburbs of St. Marceus, attended by seven children, who made good progress. It required a great deal of patience and labor to bring the institution to a successful issue. This work of M. de Bervanger remains, and is one of the most useful imaginal. See Hofer, Nouv. Biog. Générale, s. v.

Berwyn (or Gerwyn), a Welsh saint, a son of Brychan who is said to have settled in Cornwall, but is difficult to identify, unless he is the same as St. Caernarvon, who preceded him as Bishop of Llandaf. Another account (Rees, Welsh Saints, p. 142) makes Gerwyn a son of Brynach by Brychan's daughter.

Beryllians, a sect of Christian heretics which sprang up in the 3d century. They were followers of Beryllus, bishop of Bostra (q. v.).

Berytus (or Beirut). We extract the following additional particulars descriptive of this place from Porter's Handbook for Syria, p. 388 sq.

"The town is at the present time the most prosperous in Syria, though only ranking third in point of size. It is a commercial European, with its bustling bazaar and crowded streets, and its warehouses and magnificent and beautiful suburban villas. All this prosperity is owing to foreign influence; the European mercantile firms having invested large fortunes in the trade. The most important export is raw silk, the trade in which is rapidly increasing in extent and importance. In fact, Lebanon is gradually becoming one vast mulberry plantation. Beirut is every year increasing, and is at this moment, as far as foreign commerce is concerned, the first town in Syria. A large proportion of its imports are for the Damascus markets, it being now the port of that city. . . . The making of the great roaring waves and the range of the coast are further testimonies to the belief which has contributed very materially to the prosperity of Beirut. The road was constructed by a French company, but is now managed by the Britons. Beirut, the capital, is at the sea road running along the foot of Lebanon. The southern side is composed of loose, drifting sand, and has the aspect of a desert. The north-western side is totally different. The shore-line is formed of a range of irregular, deeply indented rocks and cliffs. Behind these rocks the ground rises gradually for a mile or more, when it attains the height of about two hundred feet. In the middle of the shore-line stands a dense nucleus of substantial buildings, then a broad margin of picturesque villas, embowered in foliage, running up to the summit of the heights. Beirut is a great port for foreign trade and foreign. Beyond these are the mulberry groves covering the activities, and here and there groups of palms and cypress.

"The old town stands on the beach, and often during a northerly gale gets more of the sea-water than is agreeable. The little port, now in a great measure filled up, lies between a projecting cliff and a ruinous insalated tower called the Buire, which has been made one of the fortifications, many a mark of British bulins. The old streets are narrow, gloomy, and badly paved; but some of them are wide, and broad enough for a rapidly advancing commerce. Many of them are passable for carts and carriages. The houses are substantial. They are built with a feeling of the spirit of the time, possessing some pretensions to architectural effect. The view commanded by the higher houses is magnificent. Embracing the bay of St. George, the indented coast stretching away northwards far as the eye can see, and the ridge of Lebanon with its wild greeks, dark pine-forests, clustering villages, and bare, outlined peaks.

"The antiquities in and around Beirút accessible to the traveller are few and of little interest. A number of col-
The environs of Beirut (Beirut) are described in the text. The city is accessed by tunnels of gray granite scattered here and there through and around the town; some foundations, pieces of tessellated pavement, and excavations in the rock, probably the remains of baths, half a mile along the shore to the westward; a group of sarcophagi about the middle of the south-western shore of the promontory; and the ruins of an aqueduct at the base of the mountains on the east, which once brought a supply of pure water from Nahr Beirut to the city—such is about a complete list of the antiquities. Almost every year shows that there are many others far more important buried beneath the soil and rubbish. Old tombs are frequently laid open by excavation, sometimes containing sarcophagi of pottery, with lachrymatories and other articles of glass.

"The cause of education has received a great stimulus since the establishment of the American Mission in 1823. Their schools have created a taste for information and literature: and their admirably conducted press has done much to gratify it, by the issue not only of religious books, but of excellent elementary treatises on the various sciences. The director of that press, Dr. Van Dyck, is one of the most accomplished Arabic scholars in the world.

"The college established in 1863 by the liberality of English and American philanthropists is an admirable institution, and will serve largely to advance the cause of education not in Beirut merely, but throughout Syria. It is founded on a large and liberal basis, and proposes to give complete collegiate training in languages, literature, science, and medicine. It is at present under the able presidency of Dr. Bliss, formerly an American missionary."

There is also a prosperous mission-school for girls, a boarding-school for boys, a medical school, a Prussian Institute of Deaconesses, and a beautiful chapel for English as well as Arabic Protestant service. The city is supplied with water from the Nahr el-Kelb by a modern aqueduct. See Thomson, Land and Book, i, 39 sq.; Hugawary, The Lord's Land, p. 726 sq.; Schaff, Through Bible Lands, p. 379 sq. See Syria, Missions in.

BERYTUS, COUNCIL OF, was held A.D. 448, as is supposed, in September, to hear a charge preferred against Ibas, bishop of Edessa, by nine of his clergy, which was twofold: first, that he had said, "I envy not Christ being made God, having been made so myself as much as he," which he denied indignantly; and next, that he had called St. Cyril a heretic, which he avowed he never had after the reconciliation between John of Antioch, his own superior, and St. Cyril. To

View of Beirut and Vicinity from the South. (From a Photograph by the Editor.)
refute this, his letter to Maria of subsequent date was added in evidence, containing a narrative of the whole controversy between Nestorius and St. Cyril. He rejoined producing a testimonial in his favor addressed to Eustathius, bishop of Berytus, and Photius, bishop of Tyre, two of his judges, and signed by upwards of sixty presbyters, deacons, and subdeacons of his diocese. His acquittal followed, which, having been reversed at Ephesus by Dioscorus of Alexandria the year following, he was summoned to the tenth session of the Council of Chalcedon, where the acts of this council are preserved. His epistle to Maria, indeed, was afterwards condemned at the fifth General Council.

BES (or Bessa) was a warlike and savage deity of Arabian origin. When introduced into Egypt he was regarded under the form of Typhon, or Dæus. He was represented as a short man with deformed legs, and a hideous face with a protruding tongue; with his right hand he generally brandished a sword over his head, over which was a high crown of erect feathers curving outwardly; around his loins was a panther's skin, the tall hair of which formed a decoration on his breast. He was also the special god of dancing and of the female toilet, and hence his figure continually occurs on mirrors and perfume-bottles. His analogue has been thought to be the Sīra of the Hindus.

Besas was a soldier martyred at Alexandria with St. Julianus (q. v.).

Bescapa, Carlo, an Italian prelate, was a noble Milanese, born in 1536, to whom St. Charles Borromeo gave a canonry in his cathedral. In 1579 he was appointed and entered among the Barnabites, of which order he became general; afterwards, in 1583, he was created bishop of Novara. He wrote many works, most of which still remain in MS.; among those published are, De Metropoli Mediolanensi (Milan, 1585, 1592); De Poesia, et Arte, Collectanea (Ingolstadt, 1592; Brescia, 1613). Italian translation, Bologna, 1614): — Novaevi, seu de Ecclesiae Novanensis (Novara, 1612): — Historia Ecclesiae Mediolanensis (Ibid. 1616).

Beschi, Constantino Giuseppe, an Italian missionary of the Jesuit order, landed in 1700 in the city of Goa, learned the Tamarli language, the Sanskrit, Teloguan, Hindustan, and Persian, and attained the dignity of divin or counsellor of Shenda-Sahib, nabob of Trichinopoly. He founded two churches, and applied himself diligently to the conversion of the idolaters, with great success. In 1740, Morarpy Rao, at the head of the Maharratas, having conquered Trichinopoly, and made Shenda-Sahib prisoner, Beschi fled to Holland. He died in 1742. He published Grammatica Latino-Tamulica (1738; new ed. 1813; also in English, Madras, 1822). See Hoefer, Nouv. Biog. Générale, s. v.

Beschitz, Elias, a Karait of Adrianople, who died in 1491, is the author of פִּניָה נְזָר הַיַּה, i.e. "the mantle of Elijah," a ritualistic work, which is highly esteemed among the Karait Jews. It was completed by his son-in-law Caleb Afendulopo, and was printed at Constantinople in 1531. A new edition was published by Firkowitz (Opataoria, 1835; latest edition, Odessa, 1870). (B. P.)

Beschitz, Moses, a great-grandson of Elias, a learned Jew, was born at Constantinople about 1554. Educated by his father, a learned rabbin, he studied Greek, Latin, and Spanish; visited the principal synagogues of the East, and sustained several disputes against the rabbinites. Although not yet eighteen years of age at the time of his death in 1572, he left, according to the rabbin Mardochee, more than two hundred and forty-five works, which were mostly destroyed in the fire at Constantinople. Among those which escaped we notice פִּנֵה נְזָר הַיַּה, i.e. "the rod of God," in which he treats of the differences between the Karaites and rabbinities, tradition, the Decalogue, and the six hundred and thirteen precepts. A fragment of this work was published in Dod Mederach (Vienna, 1830). See De Dieu, in Encyclop. des Sciences Religieuses, & c.; Ben-Jacob, Thesaurus Librorum Judaeorum (Heidelberg, 1680); i, No. 832; ii, No. 1032; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Besca, priest, and chaplain to St. Patrick. "The priest Besca, sweet his verses, the chaplain of the son of Alprann," is given in the list of St. Patrick's household in the Four Masters, A.D. 448. Colgan (Tr. Thum., p. 188, n) says he was called in Irish Cruinnther (priest) Besca, and would wish to identify him with the "Cruinnther of Dompach-mor," given in Mart. Doneg., No. 11.

Besenbeck, Caspar Jacob, a Protestant theologian of Germany, was born in 1760 at Erlangen. In 1790 he was con-rector at the gymnasium in Altdorf-Erlangen, and in 1813 he was called as professor of the gymnasium at Baireuth, where he died, March 22, 1815. He published, Die Religion des Christen (Fürth, 1805);- Lazarus oder über das Unatzttheits der natürlichen Erklärungen der Wundergeschichten im Neuen Testament (Erlangen, 1810);- Ueber die Dreieinigkeit Gottes (Bamberg, 1814; 2d ed. 1818). See Winet, Handbuch der theol. Lit. i, 393, 398, 421. (B. P.)

Besenbeck, Georg, a German Protestant theologian, was born Jan. 8, 1731, at Erlangen, where he also pursued his theological studies. In 1751 he was appointed collaborator and in 1758 con-rector at the gymnasium there. He died Nov. 7, 1762. He published, Beiträge zur ezechistischen Gotteßlehre (Erlangen, 1754-57, 2 vols.).- Grundzüge einer Erklärung der Bucher der Propheten Jeremia und Miasias (Ibid. 1756);- Progr. de Stylo Gentiorum Pauli ad Omnia Dominum Captum Accommodato (Ibid. 1759);- Progr. de Ferrodo Christianorum Deo et Justice sub Libertatis Lege Serviendi Studio (Ibid. 1760);- Progr. Fostra Domini ad Jacobii V Comm. Xl Celebriter Domino nostro Jesu Christo Vindicato (Ibid. 1781);- Neue Beiträge zur ezechistischen Gotteßlehre (Ibid. 1761-66, 2 vols.). See Döring, Die geliehrten Theologen Deutschlands, i, 102 sq. (B. P.)

Besen (existing in all things) was, according to the Indian Brahmins, the second of those beings which God created before the world. He is supposed by them to preserve the present world in its present state and to pass through several incarnations: in the first as a lion, in the second as a man, and in the tenth and last will appear as a warrior and destroy all religions contrary to that of the Brahmins. He is the second person of the Trinity, and has some ascribed qualities that apply to Christ.

Beskoyunas, Jacob, a German theologian, who was born in Bohemia, and died July 26, 1624, wrote Commentum Rerum Gestorum, of Sarus; translated into the Bohemian language. See Hoefer, Nouv. Biog. Générale, s. v.

Besley, Henry, an English Congregational minister, was born at Barnstaple in 1784. He was converted very early in life; at the age of fourteen began his ministerial preparation in the theological seminary at Axminster, and received his first appointment at Sydling, Dorsetshire, in 1804. After about three years labor at this place, an equal number on the island of Guernsey, and a short time at Limner, Somersetshire, he took the oversight of the Church at Littymore. Here for thirty-three years he labored faithfully and successfully. Resigning his charge in 1844, he passed the remainder of his days in less conspicuous Christian work. He died May 24, 1860. Mr. Besley's preaching combined doctrinal, experimental, and practical views of divine truth.
His happy tact in spiritual conversation, large correspondence on topics of the highest importance, and his zealous efforts to promote the benefit of religious institutions, made him extensively useful. See (Lond.) *Cong. Year-book*, 1861, p. 201.

**Besley, John**, an English Congregational minister, was born at Barnstaple, Dec. 8, 1796. At an early age he removed to Exeter, where he was for some years chorister in the cathedral. He next went to Bristol, where he became connected with a business house. Here he was converted and gave himself to various forms of Christian labor, especially to preaching in cot-tages and visiting the sick. He soon began a regular course of ministerial preparation, with his brother, the foregoing. At the close of his studies Mr. Besley received a call from the Church at Wincanton. Here he was ordained, and spent five years of earnest labor. He next removed to Buntingford, where he labored for thirty-six years. At the close of this period, because of personal and family afflictions, he resigned his charge and returned to his native county, where he labored as often as opportunities and health would permit, and died June 26, 1877. See (Lond.) *Cong. Year-book*, 1878, p. 306.

**Besli, Jean**, a celebrated French advocate, was born at Fontenay-le-Comte in Poitou, in 1572, where he died May 18, 1644, leaving, Évêques de Poitiers, avec les Proces (Paris, 1647, 4to):—Projetis ad Petri Tuteboli, Societatis Iesu Acta, Historiam de Hierosolitana (Paris, 1617);—La Grande Histoire de la Conquête de Jerusalem, tom. iv, Eccl., Dict. s. v.; Hoefer, Nouv. Biol. Générale, s. v.


**Besodun (or Beston)**, John, D.D., a learned English divine of the 16th century, was prior of the monastery of Carmelites friars at Lynn in Norfolk. It is possible that he studied first at Cambridge, and then at Paris. He was sent as a delegate to the council held at Sienna, Italy, in 1424, under pope Martin V. He died at Lynn in 1428. His writings include *Compendium Theologia Moralia*:—Ordoaniae Questions:—Super Universalem Holocosto:—Sermons in Evangelica.—Sermones in Epistola.—Iustitia Adspersa Scriptura:—Rudimenta Logica:—De Virtutibus et Vitis Oppositis:—Epistolæ ad Diversos Libri Duo. See Chalmers, *Biol. Dict.* s. v., Allibone, *Dict. of Bibl.* and *Amer. Authors* s. v.

**Besold, Hieronymus**, a German theologian, went to Wittenberg in 1537, and was there a guest with Luther. Afterwards he went to Nuremberg, where he formed a friendship with Melanchthon. He performed various ecclesiastical functions, and, following the example of Luther, married. He died Nov. 4, 1662. He wrote *Exarrationes Luthri in Genesis Collectae per Hier. Besoldum, cum Prof. Phil. Melanchthoni* (Nuremberg, 1552). See Hoefer, *Nouv. Biol. Générale*, s. v.


**Besora, Bernardinus de**, a Franciscan who lived about 1270, and was the companion of St. Bonaventura. He composed a chronicle of the generals of his order, an abridgment of the Legend of St. Francis, etc.

**Bessarion (or Bisarion)**, an Egyptian monk in the 4th century. Very many sayings and wonders are recorded of him.—Smith, *Dict. of Christ. Antiq.* s. v.

**Besse*, Pierre**, a French preacher, was born at Rosiers, in Limosin, near the middle of the 16th century. He was doctor at the Sorbonne, principal of the College of Pompardou, canon chanter of St. Eustace, preacher to king Louis XIII, and preacher and chaplain to Henry of Bourbon, prince of Condé. His sermons gained for him a high reputation for eloquence; his *Lent* was reprinted ten times in as many years. He died at Paris in 1639. He wrote, *Des Qualités et des Bonnes Mœurs des Prêtres*:—Triomphe des Saints et Décétois Gtrusted.—La Regle Prêtresse:—Le Demoiselle Cristien:—Le Bon Pasteur:—L’Hérétique Cristien:—Concordantia Bibliorum (Paris, 1611). See Hoefer, *Nouv. Biol. Générale*, s. v.

**Bessel, Gottfried von**, abbot of the Benedictine abbey of Gottwick, in Austria, was born Sept. 5, 1672, at Buchheim, in the electorate of Menz. In 1714 he was made abbot of Gottwick, and in the year following rector of the University of Vienna. In 1718 his monastery was burned down, but the valuable library was saved by his exertions, and shortly after he began to rebuild the abbey. He died Jan. 20, 1749. Bessel wrote, the learned *Preface* at the head of two letters of St. Augustine, addressed to St. Opatius, of Milevis, which Bessel discovered and published:—De Fratres Susectuorum qui sine Baptismate Decedunt (Vienna, 1733):—*Chronica Codicis*. (Tegernsee, 1782, fol.). This last work is but a preliminary of the *Annals* of Gottwick; it is a sort of treatise on the diplomatia and MSS. of Germany, after the manner of Mabillon’s great work, *De Re Diplomatice*. It is said, however, that the true author was Francis Jos. de Hahn, afterwards bishop of Bamberg, of whose Bessel speaks in the *Preface* as his fellow-laborer. See *Biol. Universelle*, iv, 394.

**Bessertiz, Johann Sigmund**, a German Lutheran theologian, who lived in the early half of the 18th century, wrote *Spermatologia Nichenessiana* (1702), a work directed against Nichen. See Hoefer, *Nouv. Biol. Générale*, s. v.

**Best, John Williams**, an English Congregational minister, was born at Hexham, Northumberland, in July, 1846. He was converted in early life, in 1866 entered Lancashire Independent College, and in 1871 was ordained pastor at Chaddie Hulme, a suburb of Manchester. Here he labored but six weeks, when a severe attack of consumption caused his death, Jan. 15, 1872. Mr. Best was very brilliant and promising, and greatly esteemed and dearly loved by all who knew him. See (Lond.) *Cong. Year-book*, 1873, p. 815.

**Best, Thomas, M.A., an English divine**, was born June 23, 1787. He was educated at the Free Grammar-school, Birmingham, and Worcester College, Oxford. He was curate successively of Uitxeter, Staffordshire; and Chippenham, Wilts. He wrote against Bishop Causer of the incumbency of Sheffield, where he remained forty-eight years. He died March 10, 1865. Mr. Best was conspicuous for his industry, self-denial, and devotedness to the Church. See *Christian Observer*, June, 1865, p. 475.

**Bestard, a Spanish painter, lived at Palma** about the end of the 17th century. He executed for the convent of Monte Leon at Palma a grand composition, rep-
BESPER, BENJAMIN F., a Methodist Episcopal min-
ister, was born in Washington, D. C., March 24, 1822. He
removed in early youth to Poorin, Ill., where he was
converted in 1841. He received license to preach in
1844, and in 1847 entered the Rock River Conference.
He went to his work with a warm, zealous heart, and
labored from 1821 to 1838 he travelled circuits in different
parts of the state, and afterwards filled many of the
best appointments in the Conference. He died in 1854.
Mr. Besper was firm and decided, yet persuasive and
respectful, a bold, original thinker, and a talented preacher.
See Minutes of Annual Conferences, 1854, p. 447.

Beswick, George M., a Methodist Episcopal min-
ister, was born in Kentucky, Oct. 11, 1811. He rec-
ceived a careful religious training, experienced religion
in his fourteenth year, was licensed to preach at eight-
teen, and at twenty entered the Indiana Conference.
From 1831 to 1858 he travelled circuits in different
parts of the state, and afterwards filled many of the
best appointments in the Conference. He died in 1854.
Mr. Beswick was firm and decided, yet persuasive and
respectful, a bold, original thinker, and a talented preacher.
See Minutes of Annual Conferences, 1854, p. 447.

Beswick, Philip J., a Methodist Episcopal min-
ister, was born in Harrison County, Ind., Dec. 20, 1818.
He received license to preach in 1840, and the next year
entered the Indiana Conference. In 1848 he was trans-
ferred to the North Indiana Conference, and in 1852, by
division of the Conference, he became a member of the
North-west Indiana Conference. In 1855 he was made
professor of Greek in Fort Wayne College, and in 1856
re-entered the itineracy. His health failed in 1863,
and, though he was promised the restoration of his health,
he continued in the ministry until his death, Aug. 15, 1873.
Mr. Beswick was a man of marked excellence and usefulness.
See Minutes of Annual Conferences, 1873, p. 24.

Betanças, Domingo de, a Spanish missionary, was
born at Leon near the close of the 16th century.
He first studied law at Salamanca, then went to Rome,
and established himself in a convent of the Benedictine
order, which he soon left in order to take refuge on the
small island of Ponza, situated four or five leagues from
Naples. This island was for a long time inhabited by
hermits, who lived in caverns. Betanças abode there for
five years in absolute seclusion. He finally aban-
doned the ascetic life and came forth, and was ordained
priest at Seville, and in 1614 went to Hispaniola, at the
time when bishop Grijalva intended to chastise the
Indians. Betanças was a witness of the cruelties which
so rapidly depopulated St. Domingo. He learned the
language of the Indians, taught them, and befriended them.
About this time Mexico offered a vast field for
labor. He resolved to go, and arrived there with some
of his brethren June 23, 1526. Here he founded, for the
honor of the Benedictine order to which he belonged,
the province of Santiago. In 1528 he went to find
another convent in Guatemala, about the time that the
independence of the convent was threatened by the
house of St. Domingo. Betanças embarked for Eu-
rope in 1531, to maintain in the rights of his brethren at
Rome. He obtained his request, and returned imme-
diately to America. In 1356 he was elected canonical-
ly as provincial. This was the most glorious epoch of
his career. The New World afforded intellectual cul-
ture to the Indians, whom he was seeking so zealously to
aid. He sent T. Domingo of Minaya to Rome to
plead the cause of the Indians. In 1537 he obtained of
Paul III the promulgation of the bull which called upon
Christian Europe to recognize the Indians as children of
God, and by this act their cruelty was condemned. He spread
this famous bull throughout America, and refused the
bishopric of Guatemala, and in monastic humility per-
formed the functions of provincial. At length he set
out on his return to Spain, with a monk named Vicent
of Las Brzas, and landed at San Lucar in July, 1549.
The month following he expired in the convent of St.
Paul, at Valladolid. See Hoefer, Nouv. Biog. Générale,
8 v.
Beteswammy (god of Sport), a Baga deity, was
supposed to inhabit the forests of the Nilgherries in
Hindustan.

Bethabara. Lieut. Conder thinks he has recov-
ered this site in the present ford Akarsh, about a mile
north of the place where the stream el-Jalud falls into
the Jordan opposite Beisan (Tent-work, ii, 64 sq.); but
he gives no decisive reason for the identification beyond
the correspondence in name and the vicinity to Galilee,
which he contends is required by the note of time in
John iii.

Betham, Edward, B.D., an English divine of
the 18th century, was educated at Eton School and at
King's College, Cambridge, of which he became a fellow
in 1731. He afterwards became rector of Greenford, in
Middlesex, and preacher at Whitehall. His benefac-
tions were very large as compared with his fortune.
He gave £20,000 to the Botanical Garden at Cam-
bridge, endowed a charity-school in his own parish in
1780, and gave other gifts of importance. He died in
1785.

Betham, John, D.D., an English Roman Catholic
divine, chaplain and preacher to king James II, died in
i. 31 (1688)—and Catholic Sermons (2 vols. 8vo).
See Allibone, Dict. of Brit. and Amer. Authors.

Bethany in Judaea. We glean the following addi-
tional particulars on this interesting Scripture local-
ity. Bethany is mentioned in connection with
Beth-phage, "house of figs." We also know that palm-
trees were plentiful in the environs of Bethany (John
xii, 23) and on the Mount of Olives (Neh. viii., 13);
while the date palm is moderately rare in Palestine to give
to each locality where they were found a distinctive name
(comp. Gen. xiv, 7; Deut. xxxiv, 3; Judg. iv, 5).

The village of Bethany is unquestionably ancient,
though it was probably so small, and its situation so
retired, that it never came into notice until the time of
our Lord. Bethany stands on the border of the des-
cert. Beyond it there is not, and apparently never was,
any inhabited spot. It seems as if excluded from the
world of active life, and one would suppose, from the
look of its inhabitants, that they had given up industry
in despair. The view from it is dreary and desolate.
Olives shut out Jerusalem and the country westward;
and the eye roams eastward down the bare, gray, "wil-
derness of Judaea" into the deep valley of the Jordan;
and then up again to the long wall of the Moab moun-
tains on the distant horizon. The houses are massive
and rude, built chiefly of old hewn stones.

The leading, and indeed the only, road from Jerusa-
lem to Jericho runs past Bethany. It is one of the
dreadest in all Palestine, and it is now, as it was in the
time of our Lord, one of the most dangerous (Luke x,
30). The road does not proceed direct from the Holy
City to this village; it winds round the south side of
the Mount of Olives; thus making the distance as near-
ly as possible fifteen furlongs (John x, 18). It was up
that road through the wilderness from Jericho Christ
came to raise Lazarus; and on it, without the village,
the weeping sisters met him (comp. x, 40 and xi, 1–20). It was along that road to Jerusalem he went in triumphal procession, and from the palm-trees in the adjoining fields the multitudes cut down branches (Mark xi, 1–11; John xii, 13). A steep and rugged footpath leads from Jerusalem to Bethany over the summit of Olivet. It was probably by it Jesus "led out" his disciples "as far as to Bethany"—the same place where he was often wont to retire—and there "he lifted up his hands and blessed them. And while he blessed them, he was parted from them, and received up into heaven" (Luke xxiv, 50, 51). By the same path the disciples returned to Jerusalem (Acts i, 12). It is a singular fact, and one calculated to show the value that ought to be attached to Eastern traditions, that a tradition as old as the beginning of the 4th century fixes the scene of the ascension on the summit of the Mount of Olives and there, in honor of it, the empress Helena built a church (Eusebius, Vit. Const. iii, 43); yet Luke distinctly states that this event occurred at Bethany.

BETHANY BEYOND JORDAN (i.e. Bethabara). Con-

der (Handbook of the Bible, p. 315) regards this as another form of Bataanaza or Basham; but this identification is precarious, and the region indicated is too far north and east.

Betharabah is regarded by Tristram as "indicated by some ancient ruins on Tel-el-Moghefer, near the opening of the ravine Khaur el-Katuf" (Bible Places, p. 94). The Ordnance Map lays down the ruins of Kusa Hajlah in that position (three and a quarter miles south-east of er-Riba), and marks a site without ancient remains as Ruin el-Mogeirf, lying near the Kelt (one and a quarter miles south-east of er-Riba).

Beth-Aram. Tristram identifies this with what he calls Bel-Haran, "a conspicuous mound or tell, which might be artificial, very much like the great mounds of Jericho, and its top crowned with an old Moslem wey and tomb... On the mound and alongside of it were a few traces of walls and foundations" (Land of Moab, p. 360). Elsewhere, however, he says, "Beth-Aram is marked by a deserted heap of ruins at that spot, called Bel-Haran according to some, but for which my guides had no name" (Bible Places, p. 336). Prof. Merrill, on the contrary, says, "Its identity with the modern Tell er-Rama cannot be reasonably disputed" (East of the Jordan, p. 388). This latter spot is a mound a short distance east of the other site.

Beth-baal-Meon. The ruins of this place, the present Main, are of vast extent. They occupy the crests and slopes of four adjacent hills—one having evidently been the central city, and connected with the next by a wide causeway. The remains are of the ordinary type—foundations, fragments of wall, lines of streets, old arches, many carved stones, caves, wells, and cisterns innumerable. Some curious cavernous dwellings, built up with arches and fragments of old columns, are still occasionally used by the Arabs as tents and sleeping-places. The position of Baal-meon, the name ("The habitations of Baal"), and the commanding views gained from the neighboring peaks, would seem to show that here are the very "high places of Baal" to which

Main (Beth-baal-Meon), as it now appears from the West. (From a Photograph by the Editor.)
Bethel, king of Moab led Balaam, that "he might see the utmost part of the people," and curse them for him (Numb. xxii, 41). Balaam met Balaam on the banks of the Arnon; he led him thence to Kirjath-huzoth ("the Town of Streets"), which may perhaps be identical with the ruin Kureiyat ("the Towns"), situated at the southern base of Jebel Attârûs; and then on the next day Balaam brought the prophet to "the high places of Baal," that he might obtain a full view of the Israelites. See Trismann, Land of Moab, p. 316 sq.

Beth-car is thought by Lieut. Conder (Tent-work, i, 25) to be the present Ain-Karum, noted as the reputed residence of John the Baptist (Thompson, Land and Book, ii, 536 sq.).

Beth-Chayim (Heb. בְּתֵחַיִם, house of the living), a name given by modern Jews to a burialplace—the dead being looked upon as living. The name was probably invented by the Pharisees as a protest against the infantile doctrine of the Sadducees that there is no resurrection, and as a standing declaration of their belief in the immortality of the soul and a general resurrection of the dead.

Bethdagon. The town in Judah (Josh. xv, 41) is identified by Conder (Tent-work, ii, 335) and Trismann (Bible Places, p. 41) with the present Beit-Dejun, between Jaffa and Lydda; a site, however, which could not have fallen within the limits of that tribe. The town of this name in Galilee (Josh. xix, 27) is thought by both of these writers (Tent-work, ii, 335; Bible Places, p. 292) to be the modern Tell Dâvîd on the river Bolus, near its mouth. The name corresponds tolerably well (see Quarterly Report of "the Palestine Exploration Fund," January, 1881, p. 50), and there are "said to be remains upon the mound" (Robinson, New Researches, p. 103). It is marked on the Ordnance Map as Khîret Dîvîd, a ruined mound about twenty-five feet high, four miles south-east of Akka, with a well adjoining, but no other marks of antiquity.

Beth-Din (Heb. בֵּית-דִּינָם, house of justice), a tribunal in religious causes among the Jews. The Jewish Church is governed by a presiding rabbi in the city or town where they may be settled. He generally attaches to himself two other rabbins, and these combined form the Beth-Din. Their power was partly civil, partly ecclesiastical, and they received the name of Beteris of the Synagogue, because the chief government was vested in them. The Beth-Din had power to inflict corporal punishment, as scourging, but they could not condemn to death. See SYNAGOGUE.

Bethel (now Beitius). Of this locality we extract the following additional particulars from Porter's Handbook, p. 238.

Bethel, as it now appears from the South-west. (From a Photograph by the Editor. The eminence towards the right is Tell Hayjr.)
Bethesda, born at Iseworth, England, in 1773. Dr. Bethell was educated at King's College, Cambridge, where he took the degree of B.A. in 1796, became a fellow of his college and second member's prizeman. In 1824 he was nominated to the bishopric of Gloucester, and was duly consecrated. In 1830 he was transferred to the more lucrative see of Exeter, and subsequently in the same year was further advanced to the see of Bangor, which he held at the time of his death, in Carnarvonshire, Wales, April 19, 1852. The bishop was the author of several theological works, the principal of which is his General View of the Doctrine of Regeneration in Baptism. See Amer. Quart. Church Rev. 1859, p. 399.

Bethesda, Miracle of, in art. Of this there is an ancient representation on a sarcophagus from the Vatican cemetery. The subject occupies the centre of the tomb. A wavy line, representing water, divides the composition horizontally into two compartments: on the lower, the impotent man is seen lying on his couch, which is covered by a coverlet; on the upper, he is seen healed and carrying his couch, while the Lord stretches forth his hand towards him; another figure raises his hand, the fugues arranged as in the Latin form of benediction. The background is formed by an arcade of three arches supported by columns, intended, no doubt, to represent one of the "five porches" (John v. 2) in which the impotent folk were laid. The same miracle is represented, in a very different style, in the great Laurentian MS.

BETHESDA, to lie at the pool of, is a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin. In Germany the formula is used proverbially in speaking of theological candidates who are waiting for a living.

Beth-gamul. Prof. Merrill gives some reasons for thinking that Moab may have been popularly regarded as including the modern Um el-Jemal (East of the Jordan, p. 86). He gives a detailed description of the place (p. 82).

Beth-ham-Midraash (מִדְרָשׁ, house of exposition), is the name given by the Jews to those of their schools in which the oral law or rabbinical traditions were explained. See Midrash; Harbinism.

Beth-ham-Mikra (מִקְרָא, house of reading), is the name given by the Jews to those of their schools in which the text only of the law was read.

Beth-horon. Of both the places thus designated in Scripture but insignificant clusters of huts now remain as the representatives. See Porter, Handbook, p. 215, 264.

1. Beitar el-Foko (Beth-horon the Upper) is a small village, but it has an antiquated aspect, owing to the numbers of large stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit of the tell. At the foot of the hill on the east side is an ancient reservoir. There is little cultivation round it, and indeed the rocky declivities afford little space for it.

2. Beitar el-Fohta (Beth-horon the Nether) is likewise a small hamlet, but there are some foundations and heaps of large stones marking the ancient site. It stands upon a slight eminence along the ridge on the north side of a well-wooded ravine (Wady el-Melab), which runs into the valley of Ajalon (Merj ibn-Omer), with another site bearing traces of ancient ruins along the Roman road a little to the south-east of it.

Béthisy de Mézières, Henri Benoît Jules DE, a French theologian, brother of count Eugène Eustace, was born in 1744. He embraced the ecclesiastical profession, was appointed in 1789 bishop of Uzès, and became in 1789 deputy of the clergy of the bailiwick of Nismes to the States-General, where he showed himself
Bethlehem

The population, of 2000 souls, is almost entirely Christian, and the inhabitants are remarkable for their enterprise and energy in trade. The Bethlehem women are famous for their beauty, for their delicate complexion and aquiline features. They are distinguished by their head-dresses, a tall felt hat, in shape a truncated cone, over which a white veil is arranged, and from which heavy strings of coins are suspended. Their dresses are also remarkable from the square patches of red and yellow, which are introduced into the blue or striped fabric of which they are composed. See ATTIRE.

Bethlehem is supplied with water by cisterns, and from the great aqueduct (from Solomon’s Pool) which passes through the hill. The famous well for the waters of which David thirsted (2 Sam. xxiv, 14-17) is supposed to be represented by an ancient and extensive cistern, with many mouths, on the north-east. It is not impossible that this may be the ‘pit’, as Josephus calls it (Ant. vii, 12, 4), which was beside the city.

“East of Bethlehem is a narrow plain or open valley, bare and treeless, with white stony slopes and a few crumbling ruins. One of these ruins is a large building called Sîn al-Ghamam (‘the sheepfold’), apparently an ancient monastery; a second site is called ‘the Church of the Flocks’, a subterranean Greek chapel, with medieval ruins above, first mentioned in crusading chronicles. It is here that Migdat-Eder, ‘the tower of the flock’, is supposed by Jerome to have stood, where, according to the Jews, Me-siah was first to appear; and it is on this plain, according to tradition, that the angelic messenger appeared to the shepherds, and that the Glória in Excelsis was first sung.”

Bethlehem as an Architectural Term. In the Ethiopian churches, a small building is thrown out from the east end of the sanctuary, where the bread for use in the eucharist is prepared by the deacon alone, and baked in the oven with which the place is furnished. This building is called the Bethlehem, or ‘house of bread’.

Bethlehem as a Symbol. In an ancient mosaic of the Church of Sts. Cosmas and Damian, in the Via Sacra, at Rome, two flocks, each of six sheep, pass from cities labelled respectively Hierusalem and Bethlehem towards the figure of a Lamb, representing the Lord, which stands on a mound in the centre. Similar representations are found elsewhere. The abbé Martigny supposes Jerusalem and Bethlehem to symbolize...
分别指的是犹太和正统教会在伯利恒的教堂，但这不是一种普遍的看法。伯利恒可能更适合作为正统教会的标志，因为这头山羊是被普遍认为代表了牧羊人的，而非牧羊人。伯利恒是基督教的诞生地，位于耶路撒冷以南，是使徒传教的地方。在玛利亚和约瑟的领导下，这座教堂位于伯利恒，是耶稣降生的地点。

Bethesda. If Capernaum be located at Khan Minyeh or Ain Tabghah, or anywhere in that immediate vicinity, Bethesda may very well have been situated at Tell Hum; and this position will obviate the necessity for the supposition of two Bethsidas, inasmuch as this was the last important town in that direction, and the entire shore of the lake beyond, even on the north-east side, may very well have been connected with it. Belonging to it (Luke ix. 10). See CAPERNAUM.

Bethshean. We extract the following additional particulars from Porter's Handbook, p. 347.

The ruins of Bethshean cover a space about three miles in circuit. No less than four streams flow through the site, so that the city must have consisted of several sections, separated by deep ravines and braving torrents. Between the principal streams is a hill two hundred feet high, in form a truncated cone. From its southern base the ground ascends gradually for about half a mile, and on this slope the great body of the ancient city stood. Here also stands the modern village, grouped round a massive square tower, the style of whose masonry proclaims its Jewish or Phoenician origin. Seathopolis was a city of temples. It was a chief seat of the Philistine god Dagon. The remains of no less than four temples can be traced at the base of the tell, and several others are seen elsewhere.

There are some thirty columns standing among the ruins, most of which appear to have lined the street which ran from the Gomar gate round the acropolis.

The most perfect as well as the most interesting ruin of Bethshean is the Theatre, situated in the valley south-west of the tell. Though the outer walls are shattered and ruined, the interior doors and passages are almost perfect. It is entirely built of basalt. In form it is semi-circular, and its diameter measures nearly two hundred feet. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate.

The citadel stood on the summit of the hill, and must have been a place of very great strength. The hill is a natural fortress, for a deep gully, called Wady el-Jilud, sweeps round its northern base, while another gully passes round the southern base, and the two meet on the east, thus almost surrounding it with an impassable moat. Its sides are steep, scarped, and in places almost perpendicular. A massive wall encircled the flat top, and its principal gateway was on the northwest. In its days, which are of comparatively recent structure, may be seen fragments of Corinthian capitals and shafts of limestone. It was doubtless on the wall of this citadel that the Philistines hung up the bodies of Saul and Jonathan (1 Sam. xxxi, 10); and one can understand from the position of the city
how the daring inhabitants of Jnhesh were able to carry
off the bodies. They crossed the Jordan during the night
and crept up Wady el-Jalid to the northern base of the tell,
then clambered up its steep side, scaled the wall of the
city, and pushed down the bodies, and escaped.

"On the east and north of the tell there are extensive
ruins, but now so overgrown with thorns, thistles, and
rank grass that it is difficult to see them. On the north
bank of the ravine, opposite the citadel, are a number of
rock tombs and sarcophagi.

"The village is poor but populous, containing a colony
of Egyptians brought: by Ibrahim Pasha. They have
a bad name, and deserve it; for they are given to
plundering and opium robbery when they can safely venture
upon it. They are themselves frequently plundered by
the wandering Bedawin."

The following is the latest account (Conder, Ten-
twork, ii, 69):

"Beitnun is a miserable hamlet of mud hovels, amid the
ruins of the important town of Scythopolis, which was a
bishopric from the 5th century until the change of the see
to Nazareth, in the 12th century. The remains of a thea-
tre, hippodrome, and temple, of fine structural tombs,
and baths, with a crowning fortress and bridge, are
among the best-preserved antiquities of western Palest-
ina. Christian martyrs, in the 4th century, here fought
wild beasts in the theatre; and the caves with the sockets
of the iron bars, and the narrow passages from the out-
side, are still intact in the ruined theatre of black basalt."

Bethshean is Isaiah's (Josh. xix, 22) is
suggested by Lieut. Conder (Quarterly Statement of
the "Pal. Explor. Fund," January, 1881, p. 50; Ten-
twork, ii, 335) as being possibly the ruined site of the
Beth-shan which was on the Jordan valley.

Bethulia is regarded by Lieut. Conder ( Ten-
twork, ii, 335; Quarterly Statement of the "Pal. Explor.
Fund," 1881, p. 45) and Tristram (Bible Places, p. 204)
as the modern village Mithluk, which is laid down on the
Ordnance Map as Mithbalin, one and a half miles
south-east of Samur and four and a quarter miles east
of south from Tell Dothan.

Béthune. Hyppolyte de, a French prelate,
younger son of Philippe, was born in 1647. He was
raised to the bishopric of Verdun at the age of thirty-
four years. He there established a seminary, to which
he called superior professors, composed a catechism, a
ritual, a Méthode pour Administrer le Sacrement de
Pénitence (1691), a Nouveau Bréviaire (1693), and a
Messe (1699). He built a hospital in his diocese, to
which he bequeathed all his goods. He was the patron
of several men of literary fame, and in particular of
Martin Rethelius, who dedicated to him the second
volume of the translation of the Chroniques de Saint
Bénoit, par B. Jepres, Bénédictin Espagnol. Hyppolyte
de Béthune signed an appeal against the bull Censiva-
tus, and made himself highly esteemed by his conduct
and his administration. He died Aug. 24, 1720. See

Béthune, James. See BEATON; BRUTON.

Béthune d'Orval, Anne Léonore de, a French
ascetic writer, was born in Paris in 1557. She was edu-
cated at the abbey of Royal Dieu, then of Compiègne,
where she acquired a taste for monastic life, which she
entered upon at the age of sixteen years. The abbes
of Notre Dame du Val de Giis, who perceived the merit
of Leonore d'Orval, designated her to Louis XIV for
her successor. At the age of twenty-nine, she was
nominated for the position, and entered upon it at the
commencement of the year 1687. Her virtue and talent
made her a model for the society. She died Nov. 28,
1733. She left some works, as Réflexions sur l'Économie
—Livre de la Perfection Chrétienne et Religieuse (Paris,
Nally, 1718) —Règlement de l'Obbope de Giis, avec des
Réflexions — Vie de Madame de Clermont-Mongat. All
these works are published anonymously. See Hoefner,

Betogabra. See ELEUTHEREOPOLIS.

Betthelm, J. B., a Presbyterian minister, was
born in Presburg, the capital of Hungary, in 1811.
His parents were devout Jews and were anxious that
he should become a rabbi. At nine years of age he
could read and write Hebrew, German, and French.
He attended medical lectures at Padua, and received
the degree of doctor of medicine. He then travelled
through various parts of Italy and Greece, practising
his profession, after which he went to Egypt and en-
tered the navy of Mehemet Ali, having received the
appointment of chief surgeon. While stationed at
 Smyrna an Italian Bible was placed in his hands by
the English Episcopal missionary, and also the New
Testament in German; these he began to study, and
he became so deeply interested that after five months
he was impressed that it was his duty to preach to the
Gospel to his brethren the Jews. With this view he
went to London, and in an interview with the bishop
he was informed that he must study theology at least
three years at Oxford or Cambridge University.
Feeling
the burden upon him that he must preach, he com-
enced as an Independent, and preached to the Jews
in London with great success. In 1845 he was sent
by a society of naval officers to the Loo Choo Islands,
where he remained seven years, acquiring the language
and translating the Gospels into Japanese and Chinese.
In 1850 commodore Perry found him there, and he ren-
dered important service to that officer by acting as his
interpreter. He went with the commodore to Hong
Kong, China, and after remaining some time came to
New York, where he spent two years in missionary
work, and then removed with his family to Illinois.
In 1868 he settled at Brookfield, Mo., where he died,
Sept. 9, 1869. See The Presbyterian, March 12, 1870.
(W. P. S.)

Bettelinii, Pietro, an eminent Italian engraver,
was born at Lugano in 1763, and studied under Gan-
dolfi and Bartolozzi. In 1848 he was employed on The
Judgment of Solomon, after Raffaello. His masterpiece is the engraving of The Entombment, after Andrea del Sarto, in the Florentine gallery. The following are some of his best productions: St. John; Ascension of the Virgin; Magdalene; Madonna and Sleeping Infant; the Portraits of Poliziano, Mucheluzzi, and Galilei. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Betti was an English priest, and one of the four sent by Finan to the Middle Ages as missionaries, after the baptism of Papua in 653.

Betti Biagio, an Italian painter, was born at Catiglione near Pistoja in 1454, and studied under Danielo da Volterra. His works are chiefly confined to the monasteries of Rome; among which is Christ Disputing with the Doctors, in the library of the Theatines. Baglioni says he was a monk for fifty years and died in 1615. He was also skilled in medicine, music, and botany. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bettinelli, Giuseppe Maria (called also Xavirro), an Italian Jesuit and literateur, was born at Mantua, July 17, 1718. He was sent by the Jesuits to Mantua and Bologna, and joined the society in 1736. From 1739 to 1744 he taught belles-lettres at Brescia, after which he went to Bologna: to study divinity. In 1748 he became professor of rhetoric at Venice, and in 1751 the College of Nobles at Parma was intrusted to him, and he was named to the illustrious office eight years during which he visited the various cities of Italy in the interest of his order. After the suppression of the Jesuits in 1773 he retired to Mantua, where he spent the greater part of his remaining years. He died Sept. 13, 1808. His complete works were published at Venice in 24 vols. 12mo. (1779). See Encyclopedia, Brit. (9th ed.) s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bettini, Antonio, an Italian prelate and anti-quarian, was born at Sienna in 1396, and joined the Jesuits. At the age of sixty-five he was elected bishop of Foligno, and died in 1487, leaving several works on mystic and religious art, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bettini, Pietro, an Italian engraver who flourished in 1681, etched a few plates, among which are the following: Christ appearing to Peter, after Domenico Campelli; The Martyrdom of St. Sebastian, after Domenico.

Bettle, Samuel (1), a minister of the Society of Friends, was born in Philadelphia in 1816. In early manhood he embarked in mercantile pursuits. After his conversion he consecrated himself to the service of his Lord, and was recognized as a minister of the Gospel. "His ministry was clear, eloquent, thoughtful, weighty, and, above all, accompanied with unction." In the discharge of his duties he visited many yearly meetings in the United States. He was conspicuous among the Indians and freedmen, and his advice was sought and followed by the heads of government at Washington. Among the ministers of his denomination he took a deservedly high rank. He died at his home near Philadelphia, January 28, 1880. See Friend's Review, xxxii, 616. (C. C. S.)

Bettolo, Samuel (2), a minister of the Society of Friends, was converted in early life, and became one of the most eminent ministers in the denomination. His mind was remarkably well disciplined, and this, with his natural endowments, made him peculiarly well fitted for his work during a long course of years. Instructed with considerable means, he exercised a true Christian influence, devoting a large portion of his wealth to that purpose. For more than half a century he filled various responsible stations in his society. He died in Philadelphia, Pa., April 12, 1861, aged eighty-six years. See Amer. Annual Monitor, 1862, p. 7.

Betta, Alfred H., M.D., a Presbyterian minister, was born at Norwalk, Conn., Sept. 2, 1786. About 1820 he was licensed by the Portage Presbytery, and thereafter devoted his time and talents fully to the work of his Master in Florence, Brownsville, Vermillion, and Wake- man, O. He died Sept. 8, 1860. See Wilson, Hist. Presb. Amaz., 1861, p. 156.

Betta, Barber, a Presbyterian minister, was born in Richmond, Va., July 1, 1860. He resided in southwestern Virginia, where he pursued his theological studies. He was licensed to preach and ordained by the Transylvania Presbytery. His first charge was in Butler County, Ky., from which he afterwards removed to Mercer County, where he labored as pastor of the Presbytery of New Providence. Here he spent the remainder of his days in the service of his Master. He died Nov. 14, 1881. See Central Presbyterian, Nov. 30, 1881. (W. F. S.)

Betta, Charles, a minister in the Methodist Episcopal Church South, was born in North Carolina in 1800. He experienced conversion in 1818, became class-leader in 1823, school-teacher in 1830, and in 1832 entered the South Carolina Conference. By his deep piety, vigorous intellect, and great success, he soon attained a leading position among his brethren. He was honored by frequent elections to the General Conference, and appointed to the most important charges in the Conference. He continued effec- tive until the close of 1871, during which time he visited the various cities of the country in the interest of his order. After the suppression of the Jesuits in 1773 he retired to Mantua, where he spent the greater part of his remaining years. He died Sept. 13, 1808. His complete works were published at Venice in 24 vols. 12mo. (1779). See Encyclopedia, Brit. (9th ed.) s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bettis, Frederick G., a Presbyterian minister, was born Aug. 14, 1812. His parents were New Eng- landers, and he was educated in classical schools in Meadville, Pa. In May, 1838, he commenced the study of theology in Baltimore, under private instruction; the following October he was received as a candidate, and in April, 1840, was licensed to preach. In the autumn of the same year he was ordained to the full work of the ministry, and installed over several small churches in Clearfield County. He died in Cincinnati, Jan. 17, 1845. See Hist. of the Presbyterian Church in the South, 1874.

Bettis, George, an English Congregational minister, was born at Wethersfield, Essex, March 12, 1783. He joined the Church in early life, received his college diploma at Hoxton College, and in 1812 was ordained at Alfriston, Sussex. Here he labored until 1852, when he removed to Foleshill near Coventry. After a pastorate here for ten years, and in March for seven years, he consented to resume again his first charge at Alfriston. He died at March, Feb. 23, 1860. Mr. Bettis was earnest and affectionate in his ministry, active and zealous in his pastoral duties. He edited the lives of Flavel and Whitefield, and published, Bible Anecdotes (2 vols.); The Young preacher: — A Funeral Discourse for Dr. Simpson; and other smaller works. See (Lond.) Cong. Year-book, 1861, p. 202.

Bettis, Henry, an English Baptist minister, was born in 1796 at a village near Mildenhall, Suffolk, and removed with his parents, when he was four years of age, to Norwich. In his religious preferences, he was a strong Churchman, his younger daughter was ac- toriated to direct the shafts of his ridicule openly against the Baptists. On his conversion at thirty-three years of age, after protracted but private conviction, he joined the Baptist, and resolved to devote himself to evangelical labor in one of the worst neighborhoods of Nor- wich. To this avocation a church of forty-six members was formed, of which he was chosen the pastor. Here he continued until 1832,
when he was called to Great Yarmouth, where his pastorate continued for nineteen years, receiving into the Church during this period 144 persons. He died April 25, 1851. See English Baptist Magazine, 1851, p. 574, 376; ( Lond.) Bapt. Hand-book, 1852, p. 47. (J. C. S.)

BETTS, R. Wye, an English Congregational minister, was born at Forcett, 1821. He was converted and joined the Church early in life, and was educated at Highbury and New Colleges. In 1858 he accepted a call of the Church at Hanover Chapel, Heckham, where he labored till his death, Dec. 1, 1888. The duties of his pastorate were onerous, yet Mr. Betts gave much time and thought to other work. The Collyer Memorial Fund was to him as a means of helping his energetic influence. He was secretary of the Surrey Congregational Union, and of the Local Fraternal Association. See (Lond.) Cong. Year-book, 1870, p. 276.

Betts, Thomas, a Protestant Episcopal clergyman of the Diocese of Nebraska, was born in Ireland in 1810. He was ordained deacon in 1867, and priest in the following year; in 1867 he was employed as a missionary in Rulo and Falls City, Neb.; he went to Weston, Mo., in 1873 as rector of St. John's Church; the following year he became rector of St. Paul's, in Wyan- dotte, Kansas; in 1877 he was rector of St. Thomas's Church, Falls City, and St. Peter's, Rulo, Neb. His death occurred on July 3, 1878. See Prot. Episc. Almanac, 1890, p. 170.

Betty, Thomas, an English Congregational minister, was born at Hull, Jan. 13, 1810. He became an orphan very early in life, and made many voyages to foreign lands as a sailor-boy; in his nineteenth year he quitted the sea, was converted, and joined the Wesleyan Methodists. In 1834 he joined the Independents, offered services to the London Missionary Society, and was sent to Stanford, Berkshire, where he labored till 1851, and then removed to Stanningley, near Leeds. Thence he removed to Horncastle, Lincolnshire, where he labored six years, and then took a small charge at West Burton, Wensleydale. Failing health, which had caused his removal in nearly every instance, caused him to retire in 1864 to Knaresborough, where he died, March 26, 1865. See (Lond.) Cong. Year-book, 1866, p. 234.

Betulée, Mathieu, a French theologian and chronologist, a native of Colmar, lived at the commencement of the 17th century. His principal works are, Commentaries upon the Epistle to the Galatians.—Table de l'Épître aux Galates, Anno 466. See Hoefer, Nouv. Biog. Générale, s. v.

Betulius, Christian, a Lutheran theologian, was born at Wildenstein, in Bohemia, in 1619. For a time he acted as tutor at different schools, till in 1660 he was called as deacon to Blaubeuren. He died as pastor in Sindelfingen, Jan. 26, 1677. He is the author of a collection of hymns, published under the title Anlichtige Gottmaler (Nördlingen, 1638). See Will, Nürnberg Recherchen-Lezikon, 1755; Koch, Gesch. des deutschen Kirchenleides, iii, 485 sq. (B. P.)

Beuf, Le. See Lebeuf.

Beughe, Charles Antoine François de Paul de, a Flemish theologian and scholar, was born at Brussels in 1744. He obtained in 1763 the degree of bachelor in theology at the University of Louvain, and in 1766 he was selected as the college's theological professor. He was successively professor of poetry at Turnhout, director of the College of Courtray, principal of that of Gand, and secretary of the vacant see of the bishopric of Tour- nay. He demanded of one of the leaders that he should repress habitual begging, and give place to a memorial where the commune of Vilución (XIV) published in 1775—Sur les Moyens de Corriger les Malversations et les Fraismot. In 1790, the cardinal of Frankenberc, archbishop of Mechlin, chose Beughe for his secretary; but the invasion of the French army in Belgium forced the cardinal to flee, while his secretary, not being willing to take the oath of kâne à la royauté, was imprisoned seven months at Mechlin and afterwards at Versailles, from whence he was carried to the Isle of Oleron. At the fall of the empire he returned to his own country, where he secured the favor of a violent contractor, who bribed the publicists, who proposed the union of Belgium and Hol- land. This dispute caused him to write several pamphlets, entitled Le Bouclier, L'Unité, L'Antidote contre le Somnambulisme. He also took part in the disputes of the bishop of Gand with the government. He died at Bruges on Oct. 4, 1797. His principal works are, Documentes e Varia Testamenti Historia Petita (Mechlin, 1797); this is a collection of Latin, Flemish, and French verses, which is only ordinary:—Fructus Suppresae Contracti Mendicatulae Ezori (Courtray, 1776); translated into Flemish by Wolf, schevin of Courtray.—Oratio in Fa- mene Marin Thibaut (Gand, 1781). See Hoefer, Nouv. Biog. Générale, s. v.

Beulan, a British divine and historian of the 7th century, was the instructor of the celebrated Nennius, afterwards abbot of the monastery of Bangor. He is said to have written a work entitled De Genealogia Gentium. See Allibone, Dict. of Brit. and Amer. Au- thors, s. v.; Chalmers, Biog. Dict. s. v.

Beulan (Lat. Beulana or Beulanium), Samuel, son of the preceding, was a learned English divine, who flourished about the middle of the 7th century. He was born in Northumberland, but lived almost from his infancy in the Isle of Wight. He wrote, in beautiful Latin, several historical treatises relating to his own times. See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Beuno, a Welsh saint, son of Hywgi (or Bugi), was a near relative and counselor to St. Kentigern. He founded a religious college at Clynog Fawr in Carnar- vonshire, about 616, on land granted by Cadfan. In his old age Beuno was the instructor of St. Gwenfrewi (or Wenefred). Eleven churches are dedicated to him, and his festival is on April 21. See Rees, Welsh Saints, p. 298.

Beurlin, Jacob, a German theologian, was born in the year 1550, at Dornstetten. In 1548 he joined the Lutheran Church, was in 1546 pastor at Dersdingen, and in 1551 doctor and professor of theology at Tübingen. In the same year he was sent by duke Christopher of Württemberg, together with Brenz and two others, to the Council of Trent, with the view of having the new creed approved. But, of course, this mission was without result. After his return he used all his influence to harmonize those parties which participated in the Oesandrian controversy, especially in Prussia, Saxony, Worms, and Erfurt. In consideration of his many services, he was appointed in 1561 chancellor of the University and provost of the Stifts- kirche at Tübingen. He died in the same year, Oct. 28, at Paris, where he had gone, together with Jacob Andréi and Biedembach, to attend the colloquy of Poyse. He wrote, Enarratio Epistolae Canonicae Ioannis:—Li- ber contra Petrum a Soto:—Disputatio de Mediatori Christi:—De Claudius Regno Cicerorum. See Eisenbach, Geschichte des Universitäts- und Stadts Tübingen, p. 108, 112; Böck, Geschichte von Tübingen, p. 75 sq.; Hofele, in Wetzler u. Weite's Kirchen-Lezikon, s. v. (B. P.)

Beurrey (or Beurrey), Nicolas, of Châteauroux, a French theologian, was born at Fontenay-le-Comte, and lived in the latter half of the 18th century. He embraced the ecclesiastical profession, and distinguished himself by his knowledge. He wrote Question de l'Utrine Éclairée (Paris, 1786-87). See Hoefer, Nouv. Biog. Générale, s. v.

Beurrier, Louis, a French Celestine, who died at Vichy, April 8, 1845, wrote, Histoire du Monastère des Célestins de Paris (Paris, 1854, 4to):—Sommaire des Vies des Fondateurs et Réformateurs des Ordres Religieux.
Bevan, Barbara, a Welsh minister of the Society of Friends, was born in Tremyr in 1682. She converted at the age of sixteen, and soon after joined the Church and received a call to the ministry. She now devoted herself most zealously to her work in West Jersey, and some parts of East Jersey, where her labors were well received. For a time she was her father's companion in Christian work in Wales, travelling in 1704 about six hundred miles in the performance of her ministerial duties. Her life, which was so useful, was a brief one, ending in great peace, Nov. 26, 1705. See Piety Promoted, ii, 29, 26. (J. C. S.)

Bevan, Evan, a minister of the Society of Friends, was born in Lantwit Yarde, Wales, about 1678. He pursued his collegiate studies at Oxford, where, it is said, he made considerable progress in various parts of literature. He next studied law, and subsequently practiced in his native county, Glamorganshire, where he received an appointment as deputy-sheriff. While thus engaged his mind became deeply interested in his own spiritual condition, and having been instructed and comforted by reading Barclay's Apology for the Quakers, he began to preach. Between 1693 and 1694. During last twenty years, he was much engaged with his ministerial duties, chiefly in the place and neighborhood of his residence in Pontymo, Monmouthshire, Wales. After uniting with the Friends, he taught a school for thirty-five years. He died Feb. 17, 1746. See Friends Library, iii, 174-178. (J. C. S.)

Bevan, John (1), a minister of the Society of Friends, was born in Wales in 1646. After his marriage, he became a member of the Church of England. Having read a book by George Fox the younger, he united with the Friends. In 1688 he and his wife removed to Pennsylvania, where they remained many years and brought up a family. They returned to England in 1704. While in America John had received a gift of the ministry, and itinerated in parts of the new country; and when he returned to his native land he continued to preach in different parts of Wales, closing his life not long after 1721. See Piety Promoted, iv, 383-384. (J. C. S.)

Bevan, John (2), a Welsh Congregational minister, was born in 1648. He was religiously trained from infancy; joined the Church of England, and afterwards became a Quaker; received his theological training at Three Crosses, and was ordained Aug. 6, 1852, at Providence, Llangedock, and Carmel, Llandudno. His health failing caused his removal to Mountain Ash, Glamorganshire, where he died Dec. 21, 1860. See (Lond.) Cong. Year-book, 1862, p. 229.

Bevan, William, an English Congregational minister, was born at Ilginlton, London, Sept. 3, 1812. His early training was in the Church of England, but he joined the Congregational Church when quite young, and entered Highbury College to prepare for his ministry. In 1835 he left college, and was ordained pastor at Salem Chapel, Wetheralbourn, and in 1837 undertook the pastorate at Newington Chapel, Liverpool, where he labored successfully ten years. At an urgent request, in 1847 he removed to London and became secretary of the Evangelical Alliance. He accepted the pastorate of Snow Hill, Wetheralbourn, in 1849, which he retained until 1860. In 1862 he removed to Bow, where he preached till his death, June 4, 1874.
Mr. Bevan was a grave and earnest preacher; his sermons were solid in style, and rich in instruction and guidance. He had a remarkable gift of prayer. As a pastor, he was the ever accessible resort of the troubled and anxious. Whatever he undertook he did thoroughly. See (Lond.) Cong. Year-book, 1873, p. 912.

Beverly, Thomas (2), an English Nonconformist divine of the 17th century, was minister to a Congregation at Cutler’s Hall, London, and published a number of works on prophecies and other subjects. Among them we note, *The Prophetical History of the Reformation*. See (Lond.) Year-book in the Year 1697 (Lond. 1698).—The late Revolution to be applied to the Spirit now moving in Fulfilling all Prophecy (ed.).—The Kingdom of Jesus Christ entering its Succession in 1697 according to a Calendr of Time (ed.). See Wat, *Biblica Britannica*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.


Beville, William, an English divine, was born in the city of Lincoln. Here he received the first rudiments of a classical education, and at an early age was admitted a pensioner of Peter House. In this place his assiduity and talents commanded general esteem, and when he took his first degree his name appeared high in the college honor roll. Shortly after graduation he was elected fellow of his college, and, receiving holy orders, settled in Lincoln, where he excited public attention as a preacher, first at the chapel in Great Queen Street, Lincoln’s-inn Fields, and afterwards at that in Spring Gardens. He was also the author of several successful literary efforts. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of Hammond from the strictures of Dr. Johnson, and for a very elegant translation of Numa Pomppilius, from the original French of Monsieur de Florian. Mr. Beville, in private circles, was no less popular than as a preacher and scholar. He was an agreeable companion, a firm friend, and ever ready to assist with advice and means those who might need his aid. He died suddenly in 1822.

Bew, Elijah, an English Wesleyan missionary, was born at Newbury, July 29, 1847. In September, 1871, he went to the Richmond Theological Institution, in 1873 was received by the Conference, and in 1874 was assigned to the mission in W. and E. Africa, where he laboured for two years. Returning to England for his health, he was sent East in 1878 to the diamond-fields of South Africa. His year there was trying and difficult; still he labored on till his death, March 29, 1879. See *Minutes of British Conference*, 1879, p. 93.

Bewglass, James, L.L.D., M.R.A.S., an English Congregational minister, was born at Killyman, Co. Tyrone, Ireland, Dec. 4, 1809. His father was a small farmer, and it was only by strenuous efforts and much self-denial that Mr. Bewglass obtained his education. He was first sent to a small neighborhood school near his home, and then, after some years' work on the farm, he went to Belfast College. Here he took honors in fourteen subjects, and made a fine figure. But it was in 1832, when he avowed himself a Christian, joined the Church, and was chosen deacon. In 1842, he was ordained to the ministry in connection with the Irish Evangelical Society, and about this time obtained his A.M. at the University of Aberdeen. Soon after he was chosen to a professorship in the Dublin Independence College. During the four months' vacations he went to the universities of Halle and Berlin, was made a member of the German Oriental Society, and was pressed to accept a professorship at Halle, but he declined. At the close of his Dublin career, in 1848, Dr. Bewglass became principal over the Yearly-of-England Dissenters' Proprietary School, at Taunton, and six years later removed to Silicoates, where for twenty-two years he presided over the Northern Congregational
School, dying at his post, April 3, 1876. In politics, Dr. Bebbington was an advanced Liberal; in religion, he had a marked Puritan strain of thought and feeling, and was a strong Nonconformist. He was a ripe scholar, a benevolent gentleman, and a zealous public servant, in the Home Office department. He was a born ruler of boys, and won the affection and regard of all under his sceptre.  

See (Lond.) Cong. Year-Book, 1877, p. 344.

Bewley, Edward, an English Congregational minister, was born at Birmingham, Jan. 20, 1811. He was carefully trained by religious parents, joined the Wesleyans, and, becoming a local preacher, he preached for several years at the Dudley, Lincoln, and Huddersfield circuits. Then, joining the Congregationalists, he entered Highbury College, London, and in 1839 received as his first charge the church at Marsh, Isle of Ely. Mr. Bewley subsequently preached successively at Chichester, Sunderland, and at Walworth, London, where he resigned pastoral work in 1833, and then removing to Anglel Park, Brixton, S.W., he opened a private college. Here he died, Sept. 23, 1878. See (Lond.) Cong. Year-Book, 1879, p. 299.

Bewley, George Washington, a minister in the Methodist Episcopal Church South, was born in Fairfax County, Va., May 2, 1810. He joined the church in his sixteenth year, received local preaching license in a few months, and was employed in the Tennessee Conference. In 1828 he entered the travelling connection of that conference, and in 1829 was transferred to the Missouri Conference. In 1841 failure of health obliged him to take a superannuated relation, which, with two years' exception of active work, he sustained until his death, at Hannibal, Mo., Nov. 5, 1846. Mr. Bewley was eminent for his sincere self-denial and abundant labors. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 106.

Bewley, Nelson R., a Methodist Episcopal minister, was born in 1818. For six years he was a faithful minister in the Missouri Conference. He died Jan. 25, 1856. See Minutes of Annual Conferences, 1857, p. 96.

Bewley, Thomas Henry, an English Wesleyan minister, was converted at the age of seventeen, entered the ministry in 1823, travelled the Whitehaven, Edinburg, and Manchester circuits, and in 1829, on account of affliction, retired from the work. In 1838 he was most cordially received by the Conference again, and appointed his death, at Hannaumb, Mo., Nov. 5, 1846. Mr. Bewley was eminent for his sincere self-denial and abundant labors. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 106.

Bexerano, Pietro. See Bengarano.

Bexerans are pagan priests among the Mandingoes, on the west coast of Africa. They are much addicted to the study and practice of jugglery. Their grand Bexeran is, as it were, the sovereign priest. He presides over all the other priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up and give to their pupils and others as effectual preservatives against diseases and calamities of every kind.


Beyer, Johann Rudolph Gottlieb, a German Protestant theologian, was born at Erfurt, Jan. 20, 1756. He studied at Jena, and in 1780 was appointed rector of the school at St. Thomas and afternoon preacher. In 1782 he was called to the Pastorate at Schwernborn, and in 1786 he went to Sommerda, where he died, Dec. 8, 1813. He published several works on theology and religious history. See Döring, Die gelehrten Theologen Deutschlands, i, 104 sq.; Winer, Handbuch der theol. Lit., 478; ii, 36, 48, 90, 116, 197 sq., 211, 216. (B.P.)

Beyerleinck. See Biereleinck.

Beysgacht, Haji (i. e. saint), a Turkish dervish, founder of religious orders. This pious Musulman, who, from his virtuous reputation, was called Vely, instituted an order of dervishes, which was called, from the name of the founder, Beysgachta. The reputation which his prophecies and miracles had gained for him determined Amurath I to employ him to consecrate the standard of the new militia. He consented, and, approaching the army, ordered them to conquer in all their undertakings, and gave them the name of Teni cher. The Sultan of Persia, Mohammed Chehr, in 1367 or 1368, is found at the village of Beyzartish upon the European shore of the Bosphorus, not far from Galata. This is a place of pilgrimage which is highly respected by Musulmans. See Hoefer, Nouv. Biog. Générale, s. v.

Beyla, in Norse mythology, was the servant of Freyr, the wife of Beiggwir, and friend of Landfisa, the mother of Loke, which moved her to beg the evil Asa Loke, when he insulted all the deities at Fjgir's feast, to spare Landfisa, his mother.

Byeun, D. J., a Welsh Congregational minister, was born at Caermarthenshire in 1792. When very young he removed to Merthyr-Tydfil, and there joined the Congregationalists. Mr. Byeun was ordained at Llaner-chuy-nued, Anglesea, in 1814. After a few years of incessant labor he resigned his charge, and returned to South Wales. Thence he went to Prussia, stayed a few years, and then returning, spent the remainder of his life at Groeswen, where he died, June 26, 1872. See (Lond.) Cong. Year-Book, 1873, p. 316.

Byeun, John Jones, a Welsh Congregational minister, was born at Fronhau, Parish of Cilrhined, Caermarthenshire, South Wales, in 1787. At fourteen years of age he joined the Church at Trelech. He commenced his studies for the ministry in the Academy at Wrexham about 1806, and was invited to take charge of the infant Episcopal Church at Caerleon, under the auspices of the Salop Association. He was ordained at Bishopscastle in 1813. At the end of 1816 he was settled as pastor over the churches at Dorrington and Lyth Hill, near Shrewsbury, and remained there until the close of life, Dec. 8, 1853. See (Lond.) Cong. Year-Book, 1855, P. 207, 208.

Byeun, Henrikus, a minister of the Reformed (Dutch) Church, was born about 1680. He was ordained by the Classis of Amsterdam, Holland, May 4, 1705, and came to America in the same year. He served the Church at Kingston, Ulster Co., N. Y., from 1705 to 1708, when he returned to Holland. He came back to America in 1710 and took orders in the Episcopal Church, and became pastor of Harlem and Fordham Episcopal churches in 1710. He was suspended by the Classis of Amsterdam in 1712, because he had joined the Episcopal Church without making any complaints or giving any reasons for the step which he had taken. Thereupon he went again to Harlem in 1713, and was restored to the ministry of the Reformed (Dutch) Church, and became pastor of the Church at Curacoa from 1714 to 1717. The time of his death is not known. See Corwin, Manual of the Ref. Church of America (3d ed.), p. 182.
BEYSCHLAG

BEYSCHLAG, JOHANN BALTHAZAR, a Lutheran theologian of Germany, was born Nov. 4, 1669, at Halle. He studied at Wittemberg, and was in 1692 appointed adjunct to the philosophical faculty. In 1694 he was called to the pastorate of his native place, where he died Sept. 14, 1717. He is the author of many hymns which were published at Nuremberg (1709), under the title of Cloister Melodies. See Weigel, 43; H. E. Otterlander, Gottgeliebte Poesie (Tübingen, 1723), p. 370-373; Koch, Gesch. der deutschen Kirchenlieder, v. 402 sq. (B. P.)

BEZAA, Saint. See BEGA.

BEZEK. 1. (Judg. i, 5) This is thought by Lient. Conder (Tent-work, ii, 385; Quart. Statement of the Pal. Explor. Fund, 1881, p. 50) to be the ruined site Bezzaz, “south of Lydda,” but the Ordnance Map contains no such name in that immediate vicinity. 2. (1 Sam. xi, 8) This has been fully recovered by Lient. Conder (ibid.) in the ruined site, with graves and cisterns, laid down on the Ordnance Map as Kharib Ibkit, nine miles west of the Jordan and eleven miles southwest of Beisan.

The ruins of this place have recently been discovered by Mr. Palmer, a little more than two miles southwest of Dihon, now called Kasur el Beheir. They are on a knoll, and are of some extent.

BEZET (1 Mac. vii, 19) is considered by Lient. Conder (Tent-work, ii, 385) as the modern Beita Zita; but he gives no further details.

BEZETH. Tristram thinks that “beyond a shadow of doubt” this hill “forms the greater part of the Mohammedan quarter of modern Jerusalem—a broad, irregular ridge, separated from Moriah by the fosse and great Pool of Bethesda, from Akra by the Harmonian valley, and with a rugged, precipitous descent on the east to the valley of Jehoshaphat or Kidron. The north gate, now a Moslem cemetery, is outside the walls” (Bible Places, p. 140).

BEZLA, in Slavonic mythology, was the goddess of twilight among the Wends, in the train of the god of the sun, Perun.

BEZON, ARMAND BAZIN DE, a French prelate, son of Claude Bazin, became in 1685 bishop of Aire; in 1698 archbishop of Bordeaux, and in 1719 of Rouen. He was one of the provincial of the Bordeaux at the assemblies of the clergy in 1705, 1707, 1710, 1711, and 1715. His great knowledge of ecclesiastical affairs caused him to be made a member of the Council of Concience, which was established Sept. 1715, after the death of Louis XIV. He was admitted to the Council of Regency, and charged with the direction of the stewardships. Severe reproach is due this prelate for having permitted the infamous Dubois to be ordained in his diocese. He died Oct. 8, 1721, leaving, Ordonnances Synodales du Diocese de Bordeaux (Bordeaux, 1704):—Proces-verbal de l'Assemblee du Clergy tenu en 1685 a Saint-Jean-au-Lac-et-Laye (Paris, 1890). See Hesper, Noue. Bld. Général, s. v.

BESPOPOFTSCHINA, one of the two classes of Russian sectaries distinguished by the peculiarity that they have either no priests at all, or priests of their own ordination in no way connected with the national church. The principal sects of Bespoopotschina are the Duchoborts, the Pomoryzna, the Theodornits, the Filopofftechis, the Neotetchnits, the Posterskho Soyogtlen, the Novojetzni, the Samokrachtschni, the Tuchauschni, the Molakanen, the Ikonoborts, and the Seleznetschni (s. v., under their appropriate heads). See Russian Church.

BEZIZCALUA, ERECOLE, an Italian painter, who flourished about 1640, was a native of Pisa, where he was born, and where he received his instruction. He is thus a picture in the choir of the Church of San Stefano, at Pisa, representing several saints, as a fine performance. His works are not mentioned. See Spooner, Biog. Dict. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

BHADRAKALI. See WADRAKALI.

BHAGAVADI, in the mythology of India, was the surname of Daksha or Tekhen, one of the ten created beings sprung from Brahma's great toe. Bhagavad was also the surname of Bhavam, the wife of Siva, when she is worshipped as Wadradali (q. v.).

BHAGAVAT (the blessed), in Hindu mythology, is a surname of the supreme deity Vishnu, when he is worshipped in the icon of Krishna. The book Purana, teaching about him, bears the name of Bhagavat-Purana. See PURANA.

BHAGAVAT-GITA, a philosophical episode of the Mahabharata (q. v.), is regarded as exhibiting the most complete view of ancient Oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjun. This poem is attributed to the 7th or 8th century of our era, while the Mahabharata, to which this pretends to be an episode, must have been written at least eight hundred years before. The highest state of felicity to which the Bhagavat-Gita points is eternal absorption into Brahma—such a state that when the man dies, he may be born again into any form on earth. See BAGAMA.

BHAIYAV (or Lord of Terror), in Hindu mythology, is one of the incarnations of Siva (q. v.).

BHAIYAVASA is a festival of Bhaiyav, celebrated among the Hindus, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves thus to be whirled in his temple and a circle of fifty or sixty feet in circumference. See DUDLA PYRAM.

BHAAHA, in the mythology of India, was the “godness of speech,” the surname of Saraskwadi, the wife of the Gauges.

BHAAOS, in the religious doctrine of India, is a mixture of the dust of sandal-wood and dry cow-dung. With it a certain mark (Terumma) is made on the forehead by which the various religious sects distinguish themselves.

BHAVA, in the mythology of India, was a surname of Siva; it signifies, “he who produces,” and therefore applies much rather to the all-producing power of Brahma than to the destroyer Siva.

BHAVAN is the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and, with the body in a suitable posture, they must meditate on the glory of Buddha, the excellence of the bana (q. v.), and the virtues of the priesthood.

BHAVANA (the All-bearing), in the mythology of India, is one of the most honorable names given to the wife of Siva. She is identical with the mighty goddess Maia, the all-awakening love, the first mother. The myths of India affirm that she is both mother and wife of the great trinity Brahma, Vishnu, and Siva. This trinity had a conference with her as to the further creations, and her creative word (Om—Be-it, or “Let there be”) was both confirmation and creation. Joyfully she clapped her hands, and thereupon those eggs fell from her lap, out of which the gods were formed. The fable which is most generally accepted is that she only bore Vishnu, from whose navel a lotus-flower grew, and in its centre Brahma rested, from whose blood Siva sprang. Bhavana is the dispenser of all happiness and she is therefore highly honored in a number of festivals—as, for example, in the festival Egadashi. This goddess also has her dark side, as most of the Hindu deities, according to which she becomes the frightful Kali. As her husband, Siva, is the creator and also the destroyer, so she as Kali, or Wadradali, is the dreadful revenger, whose fiery glance need not escape. See TRIMITLI; WADRAKALI.
Bhikshu, in the religion of India, is the highest of the four grades of the castes of Brahmins, into which every Brahmin enters in his seventy-second year, if he can meet the ascetic requirements necessary for admission to this honor. He is then looked upon as a perfect saint, whom nothing separates from entering Paradise save death, and whose departure from this world is not mourned, but celebrated, as everlasting bliss has opened its arms for him. In order to become a Bhikshu, the Brahmin renounces all his property, has his hair cut off as a sign that he is no more a priest, wears a linen cloth and the skin of a tiger in honor of Siva, and performs the sacrifice Homam; whereupon he is instructed in the duties of the new grade and made a priest of Siva. As a Bhikshu he must wash his linen himself, and continually hold a brass vessel in his hand, in order to cleanse the food that he has begged; he is further compelled to carry the staff Dandam, which protects him against all influences of evil geni. He is obliged to battle against all evil lusts, bathe three times a day, mark his forehead and breast three times a day with the ashes of sacred cow dung, and wander about the country begging by stretching forth his hand, not with words. There are thousands of such Brahmins, living on the kindness of the people, who worship them as gods and look upon them as perfect beings. They are barefoot; their clothes are filled with ashes and their posture. Their head is broken by a coconut, and parts of the skull are distributed to those standing around.

Bhima (the frightful), in the mythology of India, is a surname of Siva. The same name is also carried by two other mythological characters, one a scholar of Siva, and the other a son of Pandu, also of supernatural strength. During the war between the Kurus and Pandus he saved his brothers from death by fire. He also distinguished himself for his fearlessness and bravery in besieging Duryodun and slaying the mighty elephant Asshutharam. He eventually threw himself into an abyss, because he trusted more in his own strength than in the gods.

Bhogavati, in the mythology of India, is a city of the infernal region, inhabited only by snakes, in which the despisers of laws are tortured by bites of snakes.

Bhom (Bhum, or Bhumi), in the mythology of India, is the name of Tuesday. The god Mangal (Mangalen), a son of the earth, rules the same, as also the earth, from where the name Bhom (earth-day).

Bholverlok, in the mythology of India, is the heaven of the gods, the second of the thirgala (regions of heaven). In this the moon travels every month through the twenty-seven houses of its great dwelling. This is probably a picture of the astronomical relation the moon bears to the earth, as the former completes her sidereal course in twenty-seven days.

Bhrigu, in the mythology of India, was one of the ten Mahakarish or great philosophers, the sons of Brahma, the compiler of a number of books. He proved which was the most loving of the three great gods, in order to worship him supremely. Brahma was engrossed in the study of the sacred books, and did not allow the philosopher near him. Siva, as the incarnate Mahadeva, pleased him gladly, but asked him to be displaced by a few insulting words of Bhrigun, that the latter was only saved from death by sudden flight. Therefore only Vishnu, the preserver, remained. To prove him, Bhrigun woke the sleeping god with his foot; but the god was so calm and kind that he not only did not grow angry, but also asked Bhrigun if he had not hurt his foot, as his (Vishnu's) body was hard. Bhrigun fell on his face before the god, told the reason of the deed, and begged forgiveness, which he received.

Bhudas (Budhas, or Budhon), in Hindu mythology, is a servant of Siva, when he appears as judge and punisher.

Bhula. See Bhum.

Bhulok (or Bhurolk), in the mythology of India, is the lowest of the seven surga or heavens, the nearest to us, the region of the earth. The sun (Surya) is its ruler, as the moon is of the second, Bholverlok.

Bhumasser, in the mythology of India, is a powerful giant, a proud daemon, who desired to rule all heaven, overloading the seven surga with his armies, andsubjecting their king Indra. Sixteen thousand beautiful princesses were captured by him and imprisoned in his palace. Sushama, Krishna's wife, desired to see the ravishingly beautiful daughters, but Bhumasser refused her. This insult resulted in a frightful war, in which numberless daemons fought on both sides, until Krishna, obtaining the victory, battled with Bhumasser himself, and killed him. Thenceupon the young god entered the palace. The beautiful princesses had only changed masters. For Krishna kept them with his wife, who led them to his residence Dwarka, where he built them sixteen thousand palaces, and lived a happy life.

Bhūr, in the mythology of India, is one of the mysterious works which was milked by Brahma from the Vedas (the sacred books, represented under the symbol of milk-producing cows). It denotes the earth, whose mystical picture it is. The earth has five attributes, known through smell, taste, color, touch or sound; and the other elements, going downwards, have each one attribute less. Water lacks smell; fire, besides smell, lacks taste; the air lacks smell, taste, and touch; and ether has only sound left.

Bhūt, in the mythology of India, is a general expression for the ten elements out of which the human body is composed. They are divided into five fine and uncouth; the former are ether, fire, air, water, earth; the latter are the same, only in another form.

Bhūt-Akāsh, in the mythology of India, is the personification of the highest and purest element, that which we call Ether. He holds all; all is embodied in him: stars, sun, earth, moon—the whole universe.

Bhuta (or Butta), in Hindu mythology, is an evil spirit, who guards the doors of the temple of Manar—a deity whose cultus is quite extended among the Tamul tribe. He is represented in a colossal statue as a sitting warrior, treading a human being under him. The whole is built up with bricks and covered with lime. The god Manar signifies the sun. The Sanskrit language says: "sacred master" (Swami), and is thought by some to be Mahadeva, by others to be Vishnu himself. A third opinion is still more general, that he is an incarnation of Svaramun, a son of Siva. The Brahmins despise Manar, and do not recognize him as classed among the gods of India, and never sacrifice in his temple: however, he has many worshipers, and his priests belong to the numerous tribe of Pallis, but they are equally as much disregarded as their god. The small temples of this god may be found on the plains of India. Before these temples stand these giant statues of Bhuta as guard.

Bhūt-ātma, in the mythology of India, is the human body, so called because of its composition out of the five elements (Bhut) and the spirit (Ațma). Bhuvāy, in the mythology of India, is one of the four mysterious words which Brahma milked out of the three Vedas—namely, Air; the others are called Bhr (earth), Swer (heaven), and Om (the unity of the three divine forms or manifestations—namely, Brahma, Vishnu, and Siva).

Bia (strength), in Greek mythology, was the daughter of the Titan Pallas and Styx. Her brothers were Zeos (fame or war) and Kratos (power), and her sister Nike (victory).
Bia-GOMAI, in the mythology of the Lapps, is the god of storm and ruler of the entire space. It is he whom the sorcerers pray to for favorable changes in the weather.

Bialban, in Oriental mythology. According to the myths of the Persians and Arabsians, there were creatures (called Bialbaus) before Adam, differing from human beings in form, language, and character. Every generation was ruled by a ruler, Soliman, seventy of which followed each other, and the people changed their forms and languages and character with every generation.

Bialloblotzky, Christian Hermann Friedrich, a German theologian, was born of Jewish parents, April 9, 1793, at Pattensen, near Hanover. When he left the Church they were at a loss to say. He studied theology and philosophy, and was made a doctor of philosophy on presenting his De Legis Mosaicae Abrogatione (Göttingen, 1824). He died March 28, 1889, at Ahlden-an-der-Aller. He published, Proben brütischer Beredsamkeit, als Beitrag zu einer vergleichenden Homiletik, übersetzt aus dem Englischen mit Anmerkungen (Göttingen, 1826-27, 2 pts.):—Proben schottischer Beredsamkeit, etc. (first part containing Discourses of Th. Chalmers, Ed. Irving, etc., Hanover, 1828). In connection with F. Sander, he published Pusey's Historical Inquiry into the Theology of Germany (Lond. 1828, 2 vols.), under the title, Das Aufkommen u. Strecken des Rationalismus in Deutschland (Elberfeld, 1829; Barmen, 1831). From the Hebrew he was translated into English the work of Meir-Joseph (q.v.), under the title, The Chronicles of R. Joseph ben-Joshua Meir, the Sephardi (Lond. 1834-36, 2 vols.). See Fürst, Bibl. Jud. i, 115; Winer, Handbuch der theol. Lit. i, 449, 595; ii, 109; Zuchold, Bibl. Theol. ii, 1021. (B. P.)

Bian, in the mythology of India, is one of the five gods who inhabit the human body, and who set its powers of life in motion. He has his seat in the heart and sends the blood through the arteries.

Bianchetti (or Blanchetti), Cesare, an Italian nobleman of the 16th century, was the founder of the congregation of St. Gabriel. See Gabriel, St., Congregation of.

Bianchi (Ital. for White men), a name given to a section of the Flagellants (q.v.), in the 14th century, which came down from the Alps into Italy, scourging themselves in the streets.

Bianchi (Lat. Blancus), Andrea, an Italian Jesuit, was born in Genoa in 1567, and died there, March 23, 1657. He is the author of, Pontificiae sive Pugna Fidei:—Conciones de Festis Christi et S. Sacramentum:—De Passione Christi Sermones XII:—De Passione Christi Figurata et Historica Sermones XXX:—Paraphrasis in Psalmum Manuer:—Epigrammatum Libri VI, or De Stigmata Sapientis Cavoli Borromai:—Tractatus de Cambio:—Pii Moris et Sancti Amores Epigrammatica Expressa. Finally, under the name of Candule Philatelli, he published a volume of Philosophical and Academic Questions, in Italian. See Alegambe, Bibliothece Scriptorum Societatis Jesu: Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bianchi, Bonaventura, an Italian preacher of the order of Minorites, was a native of Cottignola, and lived in the early half of the 15th century. His principal works arc, Quarestatnale (Bologna, 1534):—De Viris Illustribus Nisi et Veteris Tractament (ibid. ed.). See Hoefer, Nouv. Biog. Générale, s. v.

Bianchi, Federico, a Milanese painter, born near the close of the 16th century, was a relative and scholar of Giulio Cesare Fossarii. When seventy years old, Orlandi says, he painted three frescoes in the cloister of the monastery of Zoccolanti, at Milan; also several other works in that city. He was honored with a gold medal and chain by the duke of Savoy. See Sporer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bianchi, Pietro, a Roman painter, was born in 1594, and first studied under Baciccio and then under Benedetto Luti. A few of his pictures are found in the churches at Rome. At Gubbio he is his picture of St. Clare, with the Angel. He painted a picture for the Church of St. Mark's at Venice which was so excellent that it was copied in mosaic in the altar of the choir. He died in 1740. See Sporer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bianchi, Vicento, an Italian theologian, a native of Venice, taught philosophy at Paris at the age of twenty-one years. He rendered himself ridiculous by his self-sufficiency and his leaning towards the marvelous. He died in 1583. His principal work was an Oratio ad Callos, ante quam Parthia de Verete Hebraicarum Theologiae Publica Incipiet Legere (Paris, 1606):—Lett. a Fortunio Colonna (ibid. ed.):—Dell' Italiano Professore Regio (ibid. ed.):—Parere Intorno all' e Carte che Sono sopra il Monico del Codesto de S. Pietro, nella Congregazione de S. Marco a Venezia (Venice, 1680). See Hoefer, Nouv. Biog. Générale, s. v.

Bianchini, a family of eminent artists, who wrought mosaic pictures at Venice in the 16th century. The most eminent of these were Vincenzio, who flourished from 1517 till his death in 1552; Domenico, his brother; and Giovanni Antonio, his son. They were employed in the churches of Venice. The art of mosaic work had at this time been brought to such perfection at Venice that Vasari declared that "there would be no effect possible to effect more with colors." There are a number of mosaic pictures in the churches, galleries, and public edifices of Italy, especially at Florence, Milan, Rome, and Venice, and some of the greatest artists were employed to furnish designs for them. It will be sufficient to mention the mosaic of the window chapel of the Church of St. Mark at Venice, which contains the famous series of pictures of the Life of the Virgin, executed by Michele Zambono, after designs in the best taste of the Vivarini. The Ducal Gallery at Florence is also rich in specimens of this art.

Bianchini, Francesco, a famous Italian antiquarian, was born Dec. 13, 1602, in Verona. He studied at the University College in Bologna and at Padua, and was made doctor of theology at the latter place. He went 1684 he went to Rome, where he died, March 2-17, 1729. Bianchini was a very learned and highly esteemed theologian, and served under three popes—Alexander VIII, Clement XI, and Innocent XIII. He wrote in Latin and in Italian and Spanish, on History, Philosophy, Chemistry, Agriculture, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 680; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bianchini (Lat. Blanchius), Giuseppe, a learned Italian priest of the Oratory, was born in Verona, Sept. 9, 1704. He studied at Rome, and was in 1725 canon at his native place. He resigned his position in 1732 and went to Rome, where he joined the Congregation of the Oratory. In 1740 he was appointed secretary to the Academy of Church History, and died after 1760. He is the author of, Enarratio Pseudo-Athanasiana in Symbolum anteseo Inedita et Vettii Topstanti de Trinitate Liber VI nunc Primum Genius Pralos, etc. (Verona, 1742):—Anastasis Bibliothecarii de Vita Romanae Pontificum cum Notis Vitorii, tomos IV (Rome, 1735, fol.):—Videntia Canonicoarum Scripturarum Vulgata Latina Editionis, sive Vetera S. Bibliorum Fragmenta juxta Graecum Vulgatum et Hieraparem Antiqum Italian, Duplexemque S. Eusebi et Hieronymi Translationem (ibid. 1735); Nichich J. C. Mittenzwey wrote his Disputatio Anti-Bianchinesca (Leipsic, 1760):—Evangeliorum Quadruplex Latina Versionis Antiqua, seu Veteris Italic, nunc Primum in Lucem
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Bianchiotti, Bonaventura. See Bianchiotti.

Bianco, Bartolomeo, an eminent Italian architect, was born at Como about 1600. He built the Strada Balbi, at Genoa, the college for the Jesuits, and a palace for Monseigneur Agostinio, at Balbi. He died in Genoa in 1656. Sopran says that the republic of Genoa consulted this artist as to the most convenient manner of enclosing the city with a new wall. See Sporer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bianco da Siena, an Italian Jesuit, was born at Anciolina, in the Val d’ Arno. In 1657 he entered the order of Jesuits and died at Rome in 1683. He is the author of Laudi Spirituali (published at Lucca in 1651), a work containing ninety-two pieces, some of which are of great beauty, and have spiritual elements like those we value in St. Bernard. Some of Bianco’s hymns have also been translated into English, as, Gesù Christo amiabile (ed. by W. A. Eastlake, Hymnalah, No. 400; Diciacini, Ancor Sante, “Come down, O love divine” (ibid. No. 473); Vergine Santa, Stappo dell’ Apostolo, “O Virgin, spouse of Christ the Lamb” (ibid. No. 226). (B. P.)

Biancucchi, Paolo, an Italian painter, was born at Lucca in 1583, and was a distinguished scholar of Guido. His execution of the picture of Purgatory in the Church of the Soffragio, and an altar-piece of several saints in the church of San Francesco, are considered very fine. He died about 1655. See Sporer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Biard (or Biart), Pierre, a French missionary, was born at Grenoble in 1655. He entered the Jesuit order in 1680, and taught theology at Lyons for nine years. In 1698 he was deputed to preach the Gospel to the savages in Canada, and was in 1697 at Lachine. In June of 1711 the following year he ascended the Kennebec River in Maine, and performed missionary labor among the Indians of that section. Subsequently he went up the Penobscot River, where he also ingratiated himself in the favor of the natives. In an attack made by the English he was taken prisoner, was confined in England. He died at Avignon, Nov. 19, 1622, leaving an account of his labors. See Hoefer, Nouv. Biog. Générale, s. v.; Maine Historical Coll, i, 825.

Bielke, in Norse mythology, was a famous Berserker (q. v.), the son of Argrim. King Rolf Kraki, in Helga, employed him and his eleven brothers in many wars.

Bierowski, Wilhelm Eduard Immanuel von, D.D., a Lutheran theologian of Germany, was born Oct. 8, 1814, at Munich, and studied at Erlangen. After completing his studies, he served for some time a congregation of the French Swiss, then at Waibach in Lower Franconia. In 1838 he was called to Erlangen as pastor of the Neustädterkirche. In 1860 he was made dean, and retained this position till his death, June 2, 1882, having resigned his pastorate on account of broken health in 1874. Bierowski was the last member of a noble family, which had emigrated from Moravia on account of religious persecution. He published, Das Vaterunser in Christenlehren (Nörlingen, 1850); Gedichte (1854; Nov. 22, 1875, he died. Mr. E. Westphal in kurzen Aufzeichnungen (1861): Gluckländliche Gedichte (1869). (B. P.)

Blas, Valentin von, a Roman Catholic theologian of Germany, was born in 1813 at Trientino, and died Jan. 28, 1867, at Olmütz. He wrote, Grammatica Hebraica ad usum Theologorum (Vienna, 1854): Archæologica Biblica (Regensburg, 1865). See Zuchlb, Bisth. Theol. i, 130; Reusch, Theol. Literatur-Blatt, 1865, No. 1. (B. P.)

Bibago, Abraham ben-Shem-Tob, of Arragon, a rabbi who flourished about 1469, is the author of Sefer ha-Ma’aseh ha-Shem, or philosophy of Jewish religion, which was printed at Constantinople in 1523, and in 1545, and printed in 1747, a religious-philosophical dialogue. See also Zuchlb, Bisth. Theol. i, 115; De Rossi, Dizionario Storico (Ger. transl.), p. 58 sq.; Gritz, Gesch. d. Juden, viii, 226 sq., 234; Ben-Jacob, Thesaurus Librorum Hebraicorum, i, No. 395. (B. P.)

Bibauc or Biau (Lat. Biauacius), Guillaume, a Flemish preacher, thirty-fifth general of the Carthusians, was born at Tiel in the Low Countries, and lived early in the 13th century. He was a remarkable man, very learned, and was induced, by the impression made upon him by a thunder-storm, to join the Carthusians, which he did in 1500, at Vallia Regina, near Ghent. In 1521 he was made general of his order. He died July 24, 1535. He wrote, Orationes et Concioes Capitularus (edited by Jesse Hes in 1539, and reprinted in 1616 and 1634). See Landon, Eccles. Dict., s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bibbiena, Angelo Devisio, a learned Italian theologian, nephew of the cardinal, lived in the second half of the 18th century. He was apostolical prothonotary, and secretary of Como, duke of Florence. He wrote a few religious works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bibbiena, Bernardo (also called de Tarlati, and Dusio or Dovizio), an Italian prelate, was born at Bibbiena, Aug. 4, 1470. He was active in diplomatic service, and in 1513 was made cardinal. He died suddenly, Nov. 9, 1520. See Hoefer, Nouv. Biog. Générale, s. v.

Bibbina, Elisba, a Methodist Episcopal minister, was born at Warsaw, N. Y., June 9, 1826. He united with the Wesleyan Methodist Church, and was licensed to preach in 1845. After laboring with the Wesleyans with marked success until 1867, he, with several of his brethren, entered the Detroit Conference, in which he continued his successful labors until 1875, when failing health necessitated his superannuation. A little over two months before his death, Nov. 22, 1875, he died. Mr. Bibbina possessed an overflowing sympathy, an earnest manner, and deep piety. See Minutes of Annual Conferences, 1876, p. 100.

Biberach, Nicolaus von, a German theologian, who lived in the 13th century, is quoted by Flaccus as a witness to the truth, who in his epitaphs De Avertendo Mala and De Consensus (excepts of which are given by Flaccus), speaks of the retribution of the Roman Church and her bishops. (B. P.)

Bibërës is a term used principally among the Benedictines, to signify the cup of drink given to the monks assembled in the refectory, during the summer, after noes, if it were not a fast; but after vespers, if it were. It was commonly of cold water; if wine was added, it was taken from the usual allowance. There were, however, special foundations, for the purpose of giving the monks, in some houses, wine instead of water for their birebes.

Bibiana, Saint, Virgin, and Martyr, is said to have been the daughter of Flavianus, a Roman prefect, exiled for the faith, and of Dafrosa, also a martyr. Apro- nianus, governor of Rome in 863, before whom Bibiana and her sister Demetria were brought, prepared to put them to the torture, but before it could be inflicted the latter fell dead, after having made confession of the faith. Bibiana was placed in the keeping of an infamous woman named Rufina, who in vain endeavored to corrupt her virtue, and at length she was beaten to death with scourges loaded with lead. She is com-
memorated with her mother and sister on Dec. 2. The Christians built a chapel over her tomb, which pope Simplicius changed into a church in 465. This church was called Olympia, from the name of a pious lady who had met with a personal injury. Repaired by Honorius III, it was rebuilt in 1628 by Urban VIII, who placed in it the remains of the saints Bibiana, Demetria, and Dafrosa. See Hoefer, *Nov. Biogr. Générale*, s. v.; Landon, *Eccles. Dict. s. v.*

**Bibighaus, Henry, a German Reformed minister, was born in Bedminster, Pa., Aug. 29, 1777. He was elected pastor of the German Reformed Church, St. John's Street, Philadelphia, in 1824, and was ordained Oct. 18, 1825. He died Aug. 20, 1851. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 383.**

**Bible Christians, commonly styled Bryantites, are a branch of the great Methodist body in England.**

I. *Origia and History.*—This section of the Methodist family originated in the summer of the year 1815, through the labors of William O'Brien. He was born at Gunwen, in the parish of Luxullian, Cornwall, in February, 1778. Soundly converted in 1798, he immediately became anxious about the souls of his neighbors, and began to exhort publicly. These humble efforts were blessed, so that in a short time about seventy persons were converted and joined the Methodist society in Cornwall. The first text he took was Luke xix., 1-10, and on the first Sunday after Christmas-day, he longed to be called into the Wesleyan ministry, but several disappointing circumstances prevented. God had other purposes in reserve, which were in due course revealed. In 1804 he was again impressed with the conviction that he must preach, but the way to do so did not open, and he was sorely tried. The trial was followed by a dangerous illness, during which he resolved to preach the Gospel when he recovered; but, on consulting with the Wesleyan preacher, he was again discouraged in his projects.

In 1809, while the Rev. William Womersley was absent from Cornwall, on a visit to Yorkshire, Mr. O'Brien took his appointments. God abundantly blessed him in his preaching, and he visited some places where the Gospel had not before been preached—his labors being owned by the conversion of sinners. This greatly encouraged him to visit other places destitute of religious services, and, on inquiry, he found that in East Cornwall there were about twenty families in the situation of which the people were without the privileges of the Gospel. He visited those in Devon County, preaching almost daily, with many converts as the result; but meeting constant opposition and persecution. In 1810, he would not give up his itinerant labors outside of his own Methodist circuit, the resident preacher in November formally excluded him from the Wesleyan society.

Being assured of the good-will and affection of the poor neglected people, in the spirit of an earnest missionary he went from place to place, receiving abundant encouragement and besought him to come to Christ. This course he continued for five years, being content with such support as the people were willing to give to secure his continued services. Among his converts were Mrs. Rattenbury, Mrs. Thorne, and her sons, then of Sheebear, a place which has since become famous in the history of their connection.

In January, 1815, the Rev. Francis Collier, Wesleyan preacher at Bodmin, secured the services of Mr. O'Brien in carrying on the work of God in his circuit; but, in addition, he was out at many special services, and preaching in places where no religious societies existed. He took the circuit of Bodmin with steady and unremittent persistence; and some places being quite beyond Methodist circuits, he was urged to repeat his visits. For doing so, at the June quarterly visitation, the preacher who met the class for tickets in which he was a member left Mr. O'Brien no ticket, because he was not present to give account of himself. Consulting with his friends on this matter, they promised him subscriptions, and some gave money freely to keep him in the work. The preacher having been rewarded for countenancing his irregular labors, he saw there was no hope left of being called into the ministry of Methodism; so he continued his journeys, content with hard work, hard fare, and sometimes no pay, excepting the testimony of a good conscience and the prayers of the people. At the Conference, in August, Rev. George Banwell was placed in charge of the Stratton Circuit, and, refusing to co-operate with or to recognize Mr. O'Brien unless he gave up his independent action, the appeals of his many converts in destitute places determined his future action to look after the poor sheep in the wilderness, and he at once drew up a plan for the regular visitation of seventeen places in Cornwall and Devon, the first of which was Cooksbury, and the seventh Lake and Sheebear. At Lake, where was the home of Mr. Thorne, many people gathered an hour before the time of service, so that the house was crowded, and a present salvation was earnestly preached by Mr. O'Brien. At its close he explained the nature of the class-meeting, and asked any who wished to belong to such a company of believers to remain. On that evening, Monday, Oct. 9, 1815, the first society was formed; twenty-two gave their names, among whom were Mr. and Mrs. Thorne, and their sons John, James, and Samuel. Mr. O'Brien and Rev. G. Banwell were present, but they were slow to consider themselves a separate organization. At their second meeting, the clergyman of the parish was present and encouraged them.

When the Wesleyan preacher, George Banwell, next visited Week St. Mary, and heard what action the people had taken at their meeting, he inquired the names of those members who had attended Mr. O'Brien's preaching, and, finding that all the members of the Week St. Mary society had done so, he tore up the class-paper, and left the meeting without the usual concluding prayer. The indiscretion thus shown determined all the members to unite with Mr. O'Brien, whose labors were incessant, Mr. O'Brien maintaining himself by the proceeds of a small business. Applications for the services of this earnest missionary multiplied so rapidly, in answer to his prayers, that, at the end of the year 1815, James Thorne, aged twenty, a young convert, began to preach in his father's house, and soon afterwards assisted in filling the circuits of two twenty parish ministers, in which the monthly meeting of the new society was held at Holsworthy, Jan. 3, 1816, in Mr. O'Brien's house, where two stewards were appointed, and the members in society were reported at 257. At the close of the meeting a sermon was preached, followed by a love-feast, which was a time of counting places in the sum of the society, but also did persecution; and among those converted were some women, who were constrained to publicly relate their Christian experience, and several of them shortly afterwards began to preach. The families which were first to encourage the new movement were those of Thomas Rattenbury, Red, Courtenay, and Cotle. The first local preachers' meeting was held in February, 1816; and on March 15 James Thorne commenced his itinerant work, without any certain prospect of support, but trusting in God and the people. At the second quarterly meeting, held in April, the number of members had risen to 412, and by July they were 496; preaching having been introduced into ten new parishes, with new converts, and a new society in each. The preachers were men of faith and prayer. After one of Mr. Thorne's sermons at Lake, Sheebear, twelve persons prayed without the congregations rising from their seats; and during this year, the society being reported 557 members in the society in Devonshire.

The most cheering results followed the labors of the evangelists everywhere. At the fifth quarterly meeting, January, 1817, the members were reported at 929. About that time a love-feast was held, at which the
Spirit of God was so abundantly poured out that the meeting became one of incessant prayer; it was continued all night, and about fifty persons found peace. All this good work had been done in barns and private houses. In August, 1817, Mr. John Thorne resided on hundreds of acres of land in Worcestershire; he was the first to take up the subject, and was soon to preach a sermon on the corner-stone. It was finished and opened for divine worship, May 29, 1818. No other chapel then existed for many miles round. By the end of the year 1817, three circuits were formed, in which there were six itinerant preachers, 1522 members in the society.

It was resolved in 1818 to extend the work into Cornwall, and, although various forms of opposition and petty persecutions were tried to hinder the work, the hand of God was in it, and prosperity attended their efforts. During that year twelve godly women were employed as itinerant or local preachers, and much good was done by them, while the men were opening new stations. In July a tract society was formed, and the first Sunday-school for their children commenced at Shebbeare, with 42 children. In September the rules of their society were first published, in which Mr. O'Brien gave an account of his separation from the Wesleyan society.

The first Conference was held at Baddash, Launceton, from Aug. 17 to 26, 1819, Mr. O'Brien presiding, and James Thorne was secretary. Twelve circuits were reported, with twenty-seven preachers, thirteen males and fourteen females. The chief business done was to justify the expense of the female preachers. In February, 1820, a mission was commenced in Kent; great discouragement at first disheartened the preachers, but in six months they counted 140 members in the Chatham society. The second Conference was held in August, 1820, when the payments for the preachers were fixed at 15s. a circuit, and adults 2s. 6d. per annum each; women preachers 2s. 6d. per annum, with house-rent, coal, and candles found.

At the Conference of 1821, there were eighteen circuits and forty-five preachers reported, including eighteen female preachers, one of whom was stationed in nearly every circuit. The Preachers' Annuity Society was established by six members subscribing £1 each. In five years the fund had scarcely reached £54, and in forty years it had only reached £3853. A missionary society was also established at that Conference. During the year, a society was formed in the Scilly Isles by Mary Ann Werrey, and in less than five years 141 members were united in Church fellowship.

In January, 1822, a monthly magazine was commenced, which has now reached its sixtieth annual volume, and in the interesting pages of which the history of the Connection is carefully written. Mr. O'Brien was the recognized editor, and James Thorne the assistant editor. Mr. Thorne led the impression of his ever-acquisitive mind on the pages of that work for half a century—not always as its editor, but as its patron and best friend. The Conference of 1822 was held at Stoke Damerel. Three new circuits were reported, and the Conference published in the Minutes their first Address to the Primitive Methodists, which was marked by good, plain, practical counsel and encouragement. The members in society were 4918. The death of Margaret Adams, a female preacher, was reported as the first which had taken place.

During the year 1823, Mr. O'Brien and James Thorne had a restoring commission to visit all the societies and encourage them and their various agencies. At the Conference, twenty-seven circuits were reported, and these were, for the first time, divided into six districts. Samuel Thorne was appointed first book-steward, Stoke Damerel being the book-depot. A mission to the metropolis to the autumn of 1822, and in 1828 preaching-places had been secured in the north, south, east, and west of London; but the preachers' salaries had reached only £8, the expenses being £30 for the quarter and the receipts £17—a discouragement truly; but they persevered, and succeeded in securing a permanent position in the capital of England. James Thorne was sent to London with three assistants in 1824, during which year annual district-meetings were first held. In January, 1824, a society was opened at Hyde Park; and the body to London, was sent to the Horsemonger-lane prison for preaching in the street. He refused to pay a fine; that imprisonment was greatly for the furtherance of the Gospel. Members in 1823 were 5050. In 1824, two of the preachers, not content with such small means, joined the Society of Friends, for which they had a preference; but the work advanced, and 6200 members were reported at the sixth Conference. The smallness of the income reported to the next Conference led to a reduction of ten shillings per quarter on the wife's salary. At the same time (1825), a chapel fund was established, and a form of chapel deed was read which secured the property to the Connection. The members reported that year were 6369. Lay-representatives were first admitted to the Conference in 1825; they have continued ever since to be an integral part of the Conference.

In the Minutes of 1826, the first official return of members is made, the number being 6433, with eighty-three preachers. The Chapel Fund was £65, all spent as soon as received. During the next year, although the members increased to 8054, the finances were so small that supernumerary preachers who married were thereby disqualified to be claimants for support. Still the work advanced, and the trials were in vain.

During nine years, Mr. O'Brien had been at the head of the movement. The official record of their yearly proceedings had been entitled Minutes of the Annual Conference between William O'Brien and the Preachers in connection with him. The tenth Conference, held at Lake SHEBEBEAR, changed all that, and their proceedings were entitled Minutes of the Tenth Annual Conference of the Ministers and Representatives of the People denominated Bible Christians, formerly termed Arminian Bible Christians. The word "Arminian" was discontinued. The Conference ordered that house-rent for the preachers should be £50 a year in towns, £4 in the country. William Mason was the first elected president.

At the previous Conference, much dissatisfaction was expressed at the authority claimed by Mr. O'Brien, and a series of six hastily drawn resolutions was passed intended to limit that authority and to place Mr. O'Brien under the discipline of the ministers of the Church. This painful agitation was the consequence, which was continued through the year, Mr. O'Brien increasing it by issuing a pamphlet in defence of what he considered his rights. Disaffection brought loss; a decrease of 209 had to be reported. This was further increased by the loss of 190 in 1828. At the Conference held that year, Mr. O'Brien tried to dissolve it by declaring, "I will do no more business with you; I adjourn this Conference to Liskeard next Monday." The preachers present prayerfully considered the matter, and refused to adjourn, continuing the business under the presidency of Andrew Cory. Mr. O'Brien severed his connection with Mr. Cory, and took more than a thousand members with him.

Relieved from what had been a burden to many, the disruption turned out to be for the furtherance of the Gospel. Only one station was given up, and the members joined the Primitive Methodists, and not more than two hundred adhered to Mr. O'Brien. At the following Conference, many who had left through excitement asked to be taken back, and they were heartily welcomed. All the funds were in debt, and to remove this burden the preachers agreed to a further reduction of their very small salaries; and this voluntary self-denial was again repeated next year, so that the preachers, who were not wealthy, might not be hindered in their desire to unite with them by being taxed financially. Revivals set in, new chapels were built and opened, the preachers were united, and a new departure was made.
BIBLE CHRISTIANS

by commencing to hold public missionary meetings in the circuits, conducted chiefly by the energetic and devoted James Thorne; and, to make the missionary work more popular, they engaged in a work for the education of the young called "The Bible Christian Schools." 1834. Mr. O'Donnell, M.R.I.A., a clergyman who had resigned his position in the Established Church, became the first head-master, and with only eight pupils the good work was favorably inaugurated. He lived but one year to carry on the work, dying of paralysis in 1842. He has been continued ever since, and during the forty years of its existence it has been a great blessing to hundreds of boys. After a while it enlarged its sphere of operation, and became also a school of the prophets, opening its doors for the reception of young men intended for the itinerant ministry, who here received much valuable information as a preparation for their life-work. Some of the more outstanding declines of boys, just as the demand for ministers was pressing or otherwise. For over twenty years it was superintended by the venerable James Thorne. The Rev. Robert Blackmore, president of the Conference in 1869, was next appointed governor of the institution, and at his death the Rev. John Gammon was elected. In 1850 and 1876, was chosen governor, which office he still holds. In 1880 there were nearly one hundred boys in the College, which name was given to the institution in 1876 by resolution of Conference. In addition to the high intellectual and scientific attainments of some of the pupils, it is gratifying to record that not a few had been converted to Christ and were engaged in the work of the gospel in the distant parts of the country. The debt on the premises in 1880 was £4900.

Among the aids introduced at the period when thirty years of experience had been passed, we find at the Conference of 1843 and 1844 that a committee to guard the privileges of the Connection was appointed, Sunday-schools were promoted and encouraged, the management of chapels and Connectional property was fully considered, mission-work in the destitute localities was extended, and a benefit society for the insurance of chapels was instituted. All these were contributory to the consolidation of the societies, which in the aggregate, in 1844, showed the following totals—namely, 50 circuits and mission stations, 107 itinerant preachers and 8 female preachers, 362 chapels, 1102 local preachers, 12,000 Sunday scholars, 3063 teachers, and 13,793 members in society. Although the period was near the middle of the 19th century, yet their progress was not equal to their expectations; but considering their varied trials and hindrances, with the small finances at their disposal, these results were of an encouraging and hopeful character, and the membership was considerably greater than was that of the New Connection at the end of thirty years, although it was not half that of Mr. Way's society at the end of thirty years.

The year 1850 was a memorable one for the impulse then given to the foreign missionary cause. The society was then £400 in debt; but the work of revival had increased the membership, and it was resolved to send the two brethren, James Way and James Rowe, to South Australia, in compliance with the urgent requests of members of the society who had emigrated to that country. Both those ministers were present at the Conference missionary anniversary, and the meeting was one of deep interest and profit to many. They sailed Aug. 12, and arrived in Australia Nov. 14, 1850. Then commenced a work in that distant locality which has been crowned with the abundant blessing of God, and has extended its operations to Adelaide, Victoria, and New Zealand. In 1840, as the result of thirty years' labors, there were reported as belonging to their Australian Conference 47 circuits, 58 preachers, 256 local preachers, 180 chapels, 83 preaching rooms, 1828 members, 600 Sunday-school scholars, 380 teachers, and 3302 children. The family of Mr. Way has been a most welcome addition to the colony, and his son has, for some years, been the lord chief-justice at Adelaide, and in other ways has been a large benefactor to that city and district. In 1876 their societies in Australia were made into a

far as means would allow, of making it a school for educating the sons of their preachers. The school was opened on Lady-day, in 1841. The Rev. John Glass to Canada and Francis Mereath to Prince Edward Island—although the debt against the Missionary Society was £66; but they had faith in God, so America has since had a place on their Missions. Emigration to that country had, even at that early period, caused losses to the home societies which were felt to be such. Both the mission stations flourished, and most encouraging reports of their prosperity were sent home soon after they were established.

Seeing how feebly he was supported after the disruption in 1829, Mr. O'Bryan witnessed his few adherents grow less and less, and remained alone. In 1832, he had only about six hundred followers, while the Conference had 8000. At the Conference of 1835, the seceders sought reunion with their brethren, and Mr. O'Bryan came back with them, but in no official capacity. The Conference undertook Mr. O'Bryan's obligations of a financial character as a trustee of chapels and as the founder of the Book-room. They gave him £65, and promised him an annuity of £20 a year for life. He lived more than thirty years afterwards. At the Conference of 1836, when the reunion formally took place, an increase of over 2000 members was reported, in addition to 545 old members returned. The total of members then reported was 10,195. As an illustration of the rapidity of its growth, the disruption, the membership in 1827 was greater than it was in 1855, so that the labors of all their agencies for eight years were not sufficient to balance the losses sustained by the indiscretion of the separation. In addition to this, chapel debts to about £300 had to be met by taking Mr. O'Bryan's securities, and the preachers generously taxed themselves to the uttermost to meet the emergency. And it was met. It was followed by a committee of inquiry as to the best way to raise the salaries of the itinerant preachers. At the Conference of 1837, the new scale was received and adopted. Its provisions were—single men, £10 a year; ministers in full connection, £12 12s.; after travelling twelve years, to be £14; female preachers, £7 a year; a married preacher and his wife, £30 a year. For their children, this rate of payment was adopted: first child, until sixteen years old, £6 per annum; second child, £5 10s.; third child, £4; fourth, £3 10s.; but no allowance to be continued after the age of sixteen. House-rent was to be allowed, £6 a year in towns, £4 in the country. At death, for a preacher's funeral, £4 was allowed, £2 for a child's funeral. It was then resolved not to have their chapels licensed for marriages, but since that time preachers have been allowed to marry. Having recovered lost ground, removed many obstructions, and being assured of the blessing of God, every effort was made to consolidate and extend the work. In 1858, the Conference took the temperance question in hand, and gave it every encouragement. New chapels were rising in various localities, although small; but the poverty of the people caused most of them to be heavily burdened with debt, and that, in after-years, became a serious responsibility and hindrance to the work; still there was a strong undercurrent of faith in God and reliance on his aid to deliver. The subject of holiness was made a prominent feature in the pulpit, and a higher state of Christian experience was urged upon the people. Prosperity was reported on both the home and foreign mission stations, and, although opposition, intolerance, and bigotry in turn were doing all they could to hinder the work of God, it continued to grow.

The importance of education was recognized in 1840, and steps were taken to provide for the wants of the Connection in that department. At a meeting held at Shebbear, Devon, Jan. 20, 1841, it was resolved to establish at that place a Connectional school for the education of the boys of the more affluent members, and, as
separate Conference, although not with quite independent action. The English Conference reserved to itself certain specified rights, which will no doubt have to be relinquished as the society advances.
The determination of 1858 had to consider their mission-work under a different aspect. Two of their stations in America, in Ohio and Wisconsin, had been struggling with heavy discouragements, and the illness of one of the missionaries had obliged him to remove to Canada. Had it not been for two brethren—John Chapple and James Hume—who volunteered to undertake those stations, they would have been discontinued. They have not prospered as it was hoped and expected they would. The Wisconsin district is but feeble after more than thirty years' work.
Up to the year 1852, all the Conferences of the Bible Christians had been held in Devonshire or Cornwall. This year's Conference was held at Southsea, Hampshire, the Conference of 1856 at Newport, Isle of Wight, and that of 1859 in London, the capital of England. Two conferences have since been held in the city of Bristol. These four are the only places out of Devon and Cornwall where the societies are large enough to accommodate the Conference.
In 1855, the Canadian and American societies were made into a separate Conference—the English Conference to either send or select the president once in two years; delegates to be exchanged from time to time, the expense to be borne by the senders; missionaries to have their salaries increased or be recalled in seven years; the Preachers' Fund to be common to both Conferences; the cost of sending out missionaries to be arranged mutually in England and Canada; the Canadian Conference to have entire control over local affairs, selecting their young ministers, and disposing of their own funds; the Prince Edward Island members to be part of the Canadian Conference.
The temperance question was early welcomed by the Bible Christians. James Thorne became a pledged teetotaler in 1837, and from that time was the acknowledged leader in the denomination on that and similar social and moral questions. The cause has been sheltered in all its chapels, and has been a blessing to the societies, and especially to the young. As a small acknowledgment of those services, the Bristol Temperance Society presented a handsome sacramental service to the new chapel of the Bible Christians.
Although the mission in London was commenced as early as 1824, the membership was not large enough to justify them in inviting the Conference till the year 1859, when they met in Waterloo-road Chapel. Their London friends generously met the entire expense. The Rev. John Gammon was president. The Rev. William Cooke, D.D., of the New Connection, paid a welcome fraternal visit to the Conference, the first of the kind. The Conference representatives, preachers, and laymen were under 120.
At the Conference of 1860, held in the city of Exeter, the first subscription was taken towards the Jubilee Fund, which amounted to £900. An appeal was made to the societies throughout the denomination to contribute to that fund.
In 1861, the Preachers' Annuity Society, established in 1821, was found to be quite inadequate to the purpose designed—namely, to provide a maintenance to worn-out preachers. It was resolved, in 1861, to establish an Auxiliary and Benevolent Fund, to increase the annuities to superannuated preachers, to make grants to preachers in case of heavy affliction, to assist itinerants unable to do full work, to help to furnish houses for new supernumeraries, and to aid widows and orphans of preachers. This fund was to be raised by subscriptions from the friends, and by a collection yearly in August, in all circuits. At the same Conference an increase was made to the salaries of the preachers. Single preachers on trial were allowed £14 per annum; those in full connection, £16; married preachers, £36; those who have served four years in full connection, £42. These sums were exclusive of allowance for furniture, rent, board, etc., as given by circuits.
The year 1862 was marked by a large increase of members. 355 new members were added to the total membership. The year following was one which produced twenty-five young men for the ministry, a larger number than had ever before been realized. The increase of members in 1863 was only 614. A new district was made in Wales, with Newport as its centre and head. The Conference of 1863 was memorable for a fraternal letter sent to it by the Conference of the Methodist New Connection—the first of the kind—hoping that on special occasions they might unite more cordially in promoting the world's salvation, and looking towards a union of the several sections of liberal Methodism. The Rev. William Cooke, D.D., was the leading New Connexion minister promoting union; the Rev. William Cocker, a man far inferior in position and acquirements, took the lead in opposing union. Dr. Cooke secured many hearty friends by the course which he so generously adopted. The Bible Christians cordially responded to the fraternal letter, and secured a true friend in Dr. Cooke.
In 1864, Prince Edward Island district was united to Canada for the more economical and efficient working of both. A good work had been carried on in the former place during several years. In the early part of that work, in 1860, a remarkably wicked man, aged about thirty, a native of that island, died under much anxiety to the ministers on the island. The ministers visited and prayed with him, and many prayers had been offered on his behalf. At length, amid sobs and tears, the aged man cried out, "Lord, have mercy upon my poor soul." Prayers for him increased. The next day he attended the service, and the love-feast which followed, when the old man wept, and cried aloud, "I'm happy in my heart and soul! my sins be gone! my trouble be gone!" So God in his mercy converted the centenarian sinner, and the work prospered. The membership at the Union was as follows: Prince Edward Island, 630; Canada, 4222; total, 4852. By this union a yearly grant from the Missionary Society was saved.
The prosperity of the society in Australia had been of the most gratifying character. The veteran missionary, James Way, who as a fatherless youth had been brought up at the hands of the Rev. Ann Arthur Guest thirty-seven years before in Devonshire, was in 1860-64, travelling and laboring most successfully in Australia. When the Rev. Thomas Binney was in that country in 1860, he preached one of the opening sermons in one of their best chapels, and when he returned to England he wrote this testimony: "The Bible Christians are active and useful, penetrating and missionary in their character." The success of that mission was mainly due to the liberality of Mr. William Hicks, of Lostwithiel, who did not belong to the Bible Christians, but who, to start their cause in Australia, in 1850, gave them £100 towards sending out the first two missionaries, and he generously gave them the same amount yearly for twelve years to give the mission a fair start. He continued his financial aid longer than he promised. The efforts made to extend the mission in Australia led to considerable expenditure in excess of income. Appeals were made for increased subscriptions, and for loans without interest, but the societies were unable to respond thereto.
The celebration of the Jubilee of the denomination was observed by meetings in nearly all the societies. Great self-denial was exercised to raise a fund adequate to the occasion. The objects to be served by the Jubilee Fund were the erection of pulpits and shelters to hold one thousand people, to have a book-room and mission-rooms connected therewith, to remove debts on chapels and on the institution at Shebbear, to reduce the missionary debt, and to increase the annuities of XI.-18°
the aged and worn-out preachers. Several years were given for contributions to be made to the fund. When the distribution took place in 1867, it was found that the total sum collected was £3800. For such an occasion, the sum was small indeed, but it indicated the limited extent and resources of the members identified with the society. The appropriations of the fund were as follows: London chapel, £360; Preachers' Fund, £260; Ordinary Wesleyan Chapel at New London, £200; Sheffield, £150; preachers' salaries, £104. The total amount was in excess of the receipts, but the latter were afterwards increased by £200.

The year 1869 was memorable for the opening of the Jubilee Chapel, East Road, City Road, London, with rooms attached to be used for the Book-room and the Missionary Society. The venerable James Thorne was thanked by the Conference for nearly forty years' service as editor and book-steward, having, during that long period, conducted the printing and distribution of the Connectional literature at Sheffield and Plymouth. A new room was commenced when the Book-room was opened in London. The Rev. Frederick William Bourne was appointed as new editor and book-steward, with a permanent residence in the metropolis. Ten years later, in 1879, the new editor established his headquarters and conducted his operations at No. 9, Whitefriars Row. A small testimonial fund was collected for Mr. Thorne, but he died before it could be of any service to him.

The Australian Conference of 1875 having expressed a strong desire for an annual conference to be held in that colony, the English Conference gave consent for such meeting to be held, on learning that no legal difficulty existed, and that the first was convened in the summer of 1877. The conditions were to be as follows. It was to be constituted like the English Conference, excepting that they might have every year, instead of once in five years, an equal number of ministers and laymen. The ministers in the colony sent from England have the right to return to the conference on their years absence; the English Conference to have the right to recall such ministers. The funds of the Annuity Society are available in both countries. Delegates may be exchanged. A General Conference may be held for the purpose of exchanging ministers between the Australian provinces. The English Conference has the right to appoint the president in Australia once in five years; to receive a copy of their minutes; and to disallow any act of the Australian Conference within one year, all such acts to be valid till disallowed.

The regulation in the Poll Deed which requires that the representatives at conference be an equal number of laymen and ministers only once in five years not having given satisfaction in many districts, the Conference of 1877 resolved that the number of representatives may be equal every year, but that official business and constitutional questions should be decided by the legal Conference only, until the Poll Deed can be altered so as to admit of equal representation annually.

A proposal was considered in the English Conference of 1880 for the Bible Christians in Australia to unite with the other Wesleyan bodies in that country. It was resolved to defer action until after the Conference of 1881, when it was proposed to send a deputation from England to Australia to consider the question fully. The Rev. F. W. Bourne was nominated as the deputation to the Canadian, American, Australian, and New Zealand conferences, as editor and general treasurer during his absence being undertaken by the Connectional, missionary, and book committees respectively.

II. Statistics.—The following figures represent the state of the denomination at the tenth conference, in 1868: Itinerant preachers, 253; local preachers, 174; chapels, 784; preaching places, 267; members, 27,407; Sunday-school scholars, 8718; Sunday scholars, 42,488.

At the Conference of 1880 the total number of members was 33,540. The statistics of the denomination were as follows: Itinerant preachers, 307; local preachers, 1882; chapels, 937; preaching places, 192; members, 30,842; Sunday-school teachers, 9680; Sunday scholars, 53,450. (G. J. S.)

III. Doctrines, Usages, Institutions, etc.—The doctrines of the Bible Christians are the same as those of all other branches of the Methodist Church, and their interpretation of the Scriptures agrees with the principles adopted by the Wesleys.

In its Church government each society is governed by its own elder's meeting, consisting of the minister, the three leading laymen, and all approved local preachers belonging to that society. The elders' meeting manages all the financial affairs of the society according to the rules of the Connection, and receives or dismisses members of the Church. A meeting of the itinerant and local preachers is held quarterly. Each circuit has a quarterly meeting of all the official persons belonging to the societies within the circuit. For the convenient working of the denomination the circuits are mostly grouped, so as to form districts, and the ministers, together with an equal number of laymen, hold an annual meeting preparatory to the conference. The annual conference is composed of an equal number of ministers and laymen appointed by the district meetings.

In 1821 the first missionary society of the Bible Christians was formed. In that year its evangelistic efforts extended to Canada West and to Prince Edward Island. In 1850 two missionaries were sent to Australia. In 1853 missions were opened in Victoria, in 1866 in Queensland, in 1877 in New Zealand, and in 1885 in China. On the mission stations at home and abroad nearly two hundred agents are regularly employed; these are assisted by about one thousand local preachers, and they preach in nearly seven hundred chapels and preaching places. The annual income of the society amounts to £32,400.

Among the institutions of the Bible Christians is the Sunday-scholar department, book department, temperance, Chapel Fund, Preachers' Annuity Society, and educational work.

See Jubilee Volume (1865); Luke, Origin, etc., of the Bible Christians (1878); Minutes of the 62d Conference (1880). (G. T. J.)

Bible-Reading. See Reading of the Scriptures.

Bible Societies. By way of supplement, we give the present status of existing Bible societies according to the latest returns:

1. The number of Bible societies connected with the British and Foreign Bible Society in 1890 was 1113; branches, 446; associations, 5417; total, 6976.

2. In Europe and the Colonies—auxiliaries, 110; branches, 1220; total, 1380.

The Societies' Foreign Agencies, with the amount of their issues, are chronologically arranged as follows:

<table>
<thead>
<tr>
<th>Agency</th>
<th>Date of Formation</th>
<th>Cope</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deposit in Paris</td>
<td>1820</td>
<td>7,965,072</td>
</tr>
<tr>
<td>Agency in London</td>
<td>1820</td>
<td>9,024,110</td>
</tr>
<tr>
<td><strong>Frankfort.</strong></td>
<td>1820</td>
<td>13,809,001</td>
</tr>
<tr>
<td><strong>Cologne.</strong></td>
<td>1820</td>
<td>13,809,001</td>
</tr>
<tr>
<td><strong>Berlin.</strong></td>
<td>1820</td>
<td>13,809,001</td>
</tr>
<tr>
<td><strong>Stockholm.</strong></td>
<td>1820</td>
<td>9,443,099</td>
</tr>
<tr>
<td><strong>Copenhagen.</strong></td>
<td>1820</td>
<td>9,300,298</td>
</tr>
<tr>
<td><strong>Amsterdam.</strong></td>
<td>1820</td>
<td>500,071</td>
</tr>
<tr>
<td><strong>Rotterdam.</strong></td>
<td>1820</td>
<td>1,500,000</td>
</tr>
<tr>
<td><strong>Lisbon.</strong></td>
<td>1820</td>
<td>1,250,000</td>
</tr>
<tr>
<td><strong>Venice.</strong></td>
<td>1820</td>
<td>3,491,949</td>
</tr>
<tr>
<td><strong>Total.</strong></td>
<td></td>
<td>40,015,905</td>
</tr>
</tbody>
</table>

(Continued on page 490.)
### BIBLE SOCIETIES

The Societies in British India directly connected with the British and Foreign Bible Society, with their issues, are as follows:

<table>
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<tr>
<th>Name of Bible Society</th>
<th>Date of Formation</th>
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<tbody>
<tr>
<td>Calcutta Bible Society</td>
<td>1811</td>
<td>3,211,890</td>
</tr>
<tr>
<td>Colombo Bible Society</td>
<td>1813</td>
<td>40,630</td>
</tr>
<tr>
<td>Bombay Bible Society</td>
<td>1813</td>
<td>650,316</td>
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<tr>
<td>Madras Bible Society</td>
<td>1819</td>
<td>3,509,460</td>
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<tr>
<td>Jaffna Bible Society</td>
<td>1819</td>
<td>61,029</td>
</tr>
<tr>
<td>North India Bible Society at Allahabad</td>
<td>1845</td>
<td>795,566</td>
</tr>
<tr>
<td>Punjab Bible Society at Lahore</td>
<td>1899</td>
<td>339,729</td>
</tr>
<tr>
<td>Basra Bible Society</td>
<td>1899</td>
<td>120,618</td>
</tr>
<tr>
<td>Serampore Mission</td>
<td>1860</td>
<td>240,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>5,844,533</strong></td>
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</tbody>
</table>

2. The Foreign Societies engaged in distributing the Holy Scriptures are the following:

#### A. EUROPE

<table>
<thead>
<tr>
<th>Name of Bible Society</th>
<th>Date of Formation</th>
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</thead>
<tbody>
<tr>
<td>Basel Bible Society</td>
<td>1804</td>
<td>777,019</td>
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<tr>
<td>Prussian Bible Society at Berlin</td>
<td>1806</td>
<td>8,536,350</td>
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<td>Swedish Bible Society</td>
<td>1807</td>
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<td>Finnish at Abo</td>
<td>1812</td>
<td>270,279</td>
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<tr>
<td>Wurtemberg Bible Society</td>
<td>1812</td>
<td>1,729,126</td>
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<tr>
<td>Zürich Bible Society</td>
<td>1812</td>
<td>59,972</td>
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<tr>
<td>Russian Bible Soc, at St. Petersburg</td>
<td>1813</td>
<td>561,166</td>
</tr>
<tr>
<td>Berg Bible Society at Elberfeld</td>
<td>1813</td>
<td>547,659</td>
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<tr>
<td>St. Gall Bible Society</td>
<td>1813</td>
<td>77,669</td>
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<td>Coler</td>
<td>1816</td>
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<tr>
<td>Schaffhausen Bible Society</td>
<td>1816</td>
<td>29,672</td>
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<td>Geneva Bible Society</td>
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<tr>
<td>Lausanne</td>
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<td>226,667</td>
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<td>Sarat</td>
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<td>75,066</td>
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<tr>
<td>Hanover</td>
<td>1816</td>
<td>157,668</td>
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<tr>
<td>Hamburg-Altona Bible Society</td>
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<td>Lübeck</td>
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<td>Danish Bible Society</td>
<td>1818</td>
<td>376,856</td>
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<td>Strasbourg</td>
<td>1818</td>
<td>119,216</td>
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<tr>
<td>Ireland</td>
<td>1818</td>
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<td>Netherlands</td>
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<td>1,729,227</td>
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<td>Schleswig-Holstein</td>
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<td>Bremen</td>
<td>1818</td>
<td>89,637</td>
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<td>Brunswick</td>
<td>1818</td>
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<td>Augsburg</td>
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<tr>
<td>Waldensian Bible Society at La Tour</td>
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<td>4,225</td>
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<td>Neuchatel</td>
<td>1819</td>
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<td>Frankfort</td>
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<td>Lippe-Detmold Bible Society</td>
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<td>Lüneburg-Ratzeburg Bible Society</td>
<td>1820</td>
<td>29,319</td>
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<td>Rostock Bible Society</td>
<td>1820</td>
<td>19,409</td>
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<tr>
<td>Norwegian Bible Society</td>
<td>1821</td>
<td>457,158</td>
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<td>Eutin</td>
<td>1821</td>
<td>15,050</td>
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<tr>
<td>Waldeck and Pymont Bible Society</td>
<td>1824</td>
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<td>Hesse-Darmstadt</td>
<td>1826</td>
<td>31,454</td>
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<td>Eisenach</td>
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<td>Hessen-Cassel</td>
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<td>Palatinate</td>
<td>1826</td>
<td>575,914</td>
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<tr>
<td>Hauzen</td>
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<tr>
<td>Frankfurt</td>
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<td>Ansbach-Berburg Bible Society at Frankfort</td>
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At present there exist about 364 versions of the Bible; more than four fifths of this number have been prepared since 1804. See, besides the annual reports of the different Bible societies, also the art. "Bible, Propagation of," in Lichtenberger's Encyclopädie der Sciences Religieuses; Reed, The Bible Work of the World (Lond. 1879); Bible of Every Land (Ibid. 1860).

#### B. AMERICA

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<tr>
<th>Name of Bible Society</th>
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The British and Foreign Bible Society has promoted the translation, printing, or distribution of the whole or part of the Bible, directly in 225 languages or dialects, indirectly in 65 ditto—total, 290.

### BIBLE TEXT

See TEXT, BIBLICAL.

### BIBLE VERSIONS

See Versions of the Scriptures.

### BIBLES, PICTORIAL

See PICTORIAL BIBLES.

### BIBLIOGRAPHY, THEOLOGICAL

See under each department the term SYSTEMATIC THEOLOGY; ECCLESIASTICAL HISTORY; ECCLESIOLOGICAL THEOLOGY; PRACTICAL THEOLOGY.

### Biblia

Biblia, one of the forty-eight martyrs of Lyons, who at first denied the faith; afterwards, being put to the torture to force her to some grounds of accusation against the Christians, she returned to her duty, and continued firm in the confession of the true faith till her death. See Baillie, June 2.

### Bibliista (or Bibliicus)

A term formerly used to denote one who expounded the Bible to his hearers.

### Bibliists

A name given by some writers in modern times to those who admit no other rule of faith than the letter of the text, and respect the aid of tradition as an interpreter of Scripture.

### Bicci, Lorenzo

Bi, a Florentine painter, was born in 1400, and studied under Spinello. The private cloister of the Church of Santa Croce contains several pictures by him in fresco, representing the legends of St. Francis. Lanzi says his best frescoes are in the Church of Santa Maria Nuova, built by Martha X. He died in 1460. See Spener, Biographical History of the Fine Arts, s. v.; Hoefler, Nouvelle Biographie Générale, s. v.

### Biceps (or Bifrons)

A name of Janus in Virgil and Ovid, where he is described with two faces, because so great was his sagacity that he saw both the past and the future; or else because Janus was thought to represent the world, viewing with his two faces the past and the future.

### Bickerdike, John

An English Congregational minister, was born in London, Oct. 2, 1775. He received his collegiate training at Trenveccia and Cheshunt colleges. After completing his course, Mr. Bickerdike preached as supply to various chapels in the country under the direction of the college trustees. He preached at Devon one year, a short time at Durham, and thirty years at Woolwich. In his seventy-fifth year he retired from public life, and spent the remainder of his days at Cheltenham. He died June 20, 1858. See (Lond.) Corp. Year-book, 1869, p. 192.

### Bickers, William

A minister in the Methodist Episcopal Church South, was born in Scott County, Ky., Nov. 5, 1821. He joined the Church when a small boy, professed conversion in 1835, and in 1841 was licensed to preach and admitted into the Kentucky Conference. On the formation of the West Virginia Conference he became a member of it, and in it labored until the breaking-out of the civil war, when he returned to Kentucky, and re-entered the Kentucky Conference. In 1871, because of ill-health, he became superannuated, which relation he sustained until his death Feb. 22, 1875. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 223.

### Bickers, W. C.

A Baptist minister, was born in Tennessee about 1816. He removed to Southern Illinois in 1852, united with the Church in 1854, and was ordained in 1856. The field of his labor was in that section of Illinois where he had taken up his residence. He was earnestly devoted to the propagation of the
principles of his denomination. He died of pneumonia, near Bankstown, March 21, 1880. See Minutes of Illinois Anniversaries, 1880, p. 10. (J. C. S.)

Bickernell, Edward, an African Wesleyan minister, was born in the Egba country, and was taken captive in a slave-hunting expedition; was sold to the Portuguese, who retired him by a British cruiser, and brought to Sierra Leone, where he was converted and became a member of the Methodist Church. He was afterwards employed as a schoolmaster, and in 1854 was elevated to the ministry and became a powerful and eloquent preacher in his native tongue. Many pagans were won to Christ by his labors. He died at Abeokuta, April 4, 1864. See Minutes of the British Conference, 1864, p. 29.

Bickerton, Joseph, a minister of the Methodist Episcopal Church, was born at Macclesfield, England, Feb. 28, 1814. He became a local preacher in the Primitive Methodist Church, and after his arrival in America, in 1866, filled several appointments so successfully that he resolved to devote his whole life to the ministry. Uniting with the Philadelphia Annual Conference in 1870, he served successfully six charges within its bounds. He died with unshaken confidence in God, at Tobyhanna, Pa., Jan. 19, 1891. He was a faithful pastor. See Minutes of Annual Conference, 1891, p. 73.

Bickford, Edwards Gibbs, a Congregational minister, was born at Meridian, N. Y., July 27, 1844. He graduated from Genesee College in 1867, and after studying two years at Auburn he entered the Union Theological Seminary, where he graduated in 1870. After three years of patient work at Chaumont, N. Y., he yielded to a long-cherished desire of being a missionary, and offered his services to the American Board in the Turkish field. With his wife and two children he arrived at Marash in October, 1874. He had been but three years in the field, showing rich promise of future usefulness, when he was attacked with malignant small-pox, which ended his life at Marash, Oct. 17, 1877. See Gen. Cat. Union Theol. Sem. (1876), p. 132. (W. P. S.)

Bickford, George H., a Methodist Episcopal minister, was born at Danville, Va., Dec. 2, 1834. He was converted at the age of nineteen; studied for the ministry at Newbury Seminary; received license to preach in 1857, and in 1859 entered the Vermont Conference. He labored zealously until his death, July 10, 1869. See Minutes of Annual Conferences, 1870, p. 126.

Bickford, Martin Luther, a Baptist minister, was born in Sedgwick, Me., Aug. 18, 1814. He graduated at Waterville College in 1837. Having spent a year in teaching at Owltown, Me., he entered the New York Theological Institution, from 1837 to 1840, he went to Hanover County, Va., and taught a private school till the close of 1844. For the next seven years he had charge of a young ladies' school in Richmond, Va., where he was ordained in 1852. He returned to New York the same year, and was pastor of a church in Westminster, Mass., eleven years. He accepted an invitation to Chicopee, in May, 1863, remaining there until 1867, when he removed to Cleveland, Ohio, supplying a church in Delaware, Ohio, for some time. His last settlement was in Elyria, Ohio, where he died April 9, 1876. (J. C. S.)

Bicknell John, an English Wesleyan minister, was born in London. He was converted at the age of fourteen, entered the ministry in 1812, retired to Chelsea, London, in 1814, and died July 7, 1878, aged ninety-two. Mr. Bicknell's judgment was sound, his diligence and punctuality unflagging. His sermons were clear, accurate, and orderly. He was "stiff, precise, clear, pointed, and cold." He traveled to the interior. He published i. 341. He published a Sermon on the Death of Rev. Henry Tuff, M.D., with an account of his life (Birmingham, 1824). See Minutes of the British Conference, 1878, p. 50.


Bicknell, Simeon Smith, a Congregational minister, was born at Endfield, N. H., Nov. 6, 1794. He obtained his clerical education at Harvard College, Andover, Mass., and graduated from Dartmouth College in 1823. During the period from 1827 to 1832 he was teaching in Salem, Mass., and in Jericho, Vt.; and until 1838 at Malone, N. Y. He studied theology with Rev. Asa Helmer, D.D., of Malone. He was ordained pastor of the Presbyterian Church in Gouverneur, N. Y., in 1838, remaining until 1841. The remaining years, until 1845, he was acting-pastor at Jericho, Vt.; and in 1846 removed to Wisconsin, becoming acting-pastor until 1851 at Milton. He held the same relation in 1852 to the Church at Fort Atkinson; from 1853 to 1855 at Jefferson; from 1855 to 1858 at Johnstown; from 1858 to 1864 at Koshkonong. He removed to Fort Atkinson in 1864, where, without charge, he remained until the close of his life, June 23, 1876. See Cong. Quarterly, 1877, p. 409.

Bicknor, Alexander de, an Irish prelate, was elected archbishop of Dublin in 1134, and took a journey to Lyons with the king's letters, Jan. 29, 1141, recommending the prelate. He was consecrated at Avignon, July 22, 1137, by Nicholas de Prato, cardinal of Ostium. In the first year of his appointment king Edward granted to him the liberty of acquiring lands, tenements, advowsons, etc., in Ireland to the value of £200 yearly, except such as were held in the fee of the crown, to hold them as his father in law had done. He did not visit his see until Oct. 9, 1138, when he arrived as archbishop of Dublin and lord justice of Ireland. He was received by the clergy and people with great joy. In 1138 he was twice summoned to a parliament at Lincoln. In 1139 he founded a university in St. Patrick's Church, Dublin. In 1139 he constituted the Church of Inchinmone a prebend in St. Patrick's Cathedral. In 1139 he was sent as ambassador to France by the Parliament of England. In 1136 he appears among the prelates and barons of England, who met at Bristol on the occasion of the king's son being appointed guardian of the realm which his father had abandoned. In 1139 he received royal orders to repair his fortifications at Castle Kevin, and was required to appear before the king's council in England to report the state of affairs in Ireland. In 1144, having obtained a grant of the manor of Coolmine, in the parish of Saggard, from Geoffrey de Lacy, subject to render a tenth to the chief lord, he settled it for the maintenance of certain chantries in the Cathedral of St. Patrick, adding for the same endowment several houses and gardens near the palace of St. Sepulchre, and in the parish of St. Kevin. De Bicknor died July 14, 1149. See D'Alton, Memoirs of the Archbishops of Dublin, p. 125.

Bicorniger (the double-horned), in pagan mythology, is the Latin translation of the Greek word deinos, which is given to Bacoosus when he appears horned.

Biddellians, the followers of John Biddle (q. v.), the father of English Socianism.

Biddle, J. G., a minister of the Lutheran Church, was born in Fayette County, Pa. He was licensed to preach in 1856, and became a member of the Synod of Northern Indiana, which was organized at the time he was licensed. For many years he was pastor of the Church in Elkhart, where he died, Jan. 10, 1879, aged fifty-five. He was the last survivor of the Lutheran Oberlin Lancers of 1842, 1843.

Biddle, Thomas, an English Baptist minister, was born at Staines, Middlesex, in 1775, when young, became a member of the Church in his native town. Subsequently he removed to Kingston, Surrey, and united with the Church at that place. He began to preach in the villages near his residence. About
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1828 he became pastor of the Church at Brockham Green, near Dorking, Surrey, where he passed the remainder of his life. He died Feb. 8, 1858. See (Lond.) Baptist Hand-book, 1858, p. 47. (J. C. S.)

BIDDLE, William, a Baptist minister, was born in Horsham, Sussex, England, June 27, 1824. He came with his father, a Baptist minister, to America in 1832, and subsequently believing himself called of God to the work of the ministry, he entered upon a course of study in Madison University, where he graduated in 1849. After preaching for a time without settlement, he was appointed missionary to Asbury by the Board of the Missionary Union in July, 1851, and ordained Aug. 13. A few weeks after his ordination he was taken ill, and died Sept. 17, 1851. "He was a man of devoted piety and great promise." See Amer. Baptist Register, 1852, p. 415. (J. C. S.)

Biddle, William Phillips, a Baptist minister, was born near London Bridge, Princess Anne Co., Va., Jan. 17, 1788. He began to preach in 1808, and took a deep interest in all matters pertaining to the growth and prosperity of his denomination in North Carolina, where he took up his residence in 1810. Being a man of large wealth, he gave his services gratuitously to the churches to which he ministered, chiefly in the eastern part of his State, and South Carolina. He died at Newbern, N. C., Aug. 8, 1853, "He was eminent for a devout spirit, a godly walk, and a large measure of usefulness in his day." See Sprague, Annals of the Amer. Pulpit, vi, 559; Cathcart, Baptist Encyclopedia, p. 99. (J. C. S.)

Biddulph, Thomas, an English Methodist preacher, was born at Sundial, Shropshire, July 7, 1848. Converting at the age of eleven, he became a Methodist, Sunday-school teacher, then exhorter, and joined the United Methodist Free Church. He entered the ministry in 1865, and travelled in five circuits with acceptance, when his health failed; in 1873 he became a superannuated, and closed a useful life at Wellington, Jan. 15, 1875. See Minutes of the 20th Annual Assembly.

Bidembach, a name common to a number of Protestant theologians, of whom we mention the following:

1. Balthasar, doctor of theology and provost at Stuttgart, was born at Grünberg in 1588. He studied at Tübingen; was at first pastor and superintendent at Blaubeuren, and in 1563 court-preacher and member of consistory at Stuttgart. In 1570 he married Johanna Brenz (q. v.), and died in 1578. He wrote Homiliae in Libros Priorum Regum, and published 122 sermons on Paul's epistle to the Romans. See Koch, Gesch. d. deutschen Kirchenleides, ii, 291 sq.; Fischlin, Memoria theolog. Würtemberg. (Ulm, 1708), i, 142-146.

2. Ferdinand, doctor of theology and provost, a brother of Balthasar and of Wilhelm. He was born at Grünberg, July 2, 1578, and studied at Stuttgart and Tübingen. In 1562 he was appointed deacon, in 1557 was made doctor of theology, and in 1558 pastor and superintendent at Vaiingen. In 1560 he was appointed general superintendent of Württemberg and abbey of Bebenhausen. He died April 24, 1597, having the year before attended the colloquy at Ratisbon. See Fischlin, Memoria theolog. Würtemberg.

3. Felix, son of Wilhelm, was born at Stuttgart, Sept. 8, 1564. He studied at Tübingen; in 1566 was deacon at Weilheim, and in 1580 at Stuttgart. In 1592 he was made member of consistory and court-preacher there, in 1604 doctor of theology, and in 1608 abbot of Maulbronn. He died in 1612. He wrote, Exposition on the Books of Samuel and Kings:—Consiliorum Theologorum Decades, X, which he edited with the assistance of his brother, Johann. See Engelberger, who prepared the ninth and tenth of the Decades.

4. Wilhelm, brother of Balthasar and Eberhard, and father of Felix and Johann, was born Nov. 2, 1538, at Tübingen, where he also studied. In 1599 he became pastor of St. Leonard at Stuttgart, and in 1563 was made doctor of theology. He died April 6, 1672. He wrote, Contra Appainium Jesu Christianorum:—Response ad Jesulait; Epistolae Novae ad Joannem Marcobrunnum; Memoriam theolog. Würtemberg.; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bideland (or Bidental), in pagan superstition, is a popular appellation given to any place stricken with a thunderbolt, and on that account held too sacred to be trodden on. The Romans believing that an evidence that Jupiter claimed such a place for himself, surrounded it with a wall, rail, stakes, or even a rope, and expiated by the sacrifice of a bidens, or two-year-old sheep.

Bidermann, Jakob, a German theologian, was born at Tubingen, in Swabia. He entered the Jesuit order, and taught philosophy at Dillingen, and theology at Rome, where he died, Aug. 20, 1638. He wrote, Res a D. Ignatio, Societatis Jesu Parente, Gesta (Munich, 1612);—Narrationes Selectae ex Seneca, Gellio, Plinius (1622);—Herodidases, an epic poem upon the massacre of the innocents (Dillingen, 1622);—Proclamatio Theologica Pro Fide (ibid. 1624);—Aegonotica Liber Tro pro Miracula (ibid. 1625);—Musaicorum Selecta Ex Pollio (ibid. 1630);—Aloysius, sive Dei Beneficis Merita B. Aloysii Collata (Munich, 1640);—Comico-Tragedia Sacra X (ibid. 1666, 2 pts.). See Hoefer, Nouv. Biog. Générale, s. v.

Bidermann, Johann Gottlieb, a Protestant theologian of Germany, was born at Naumburg, April 5, 1705. He studied at Wittemberg; in 1729 was appointed co-rector at the cathedral school in his native place, and in 1741 rector of the same. In 1747 he accepted a call to Freiberg, where he died, Aug. 3, 1772. Of his writings we mention the following:—Dissertatio de Mercede Diercinatoria ad Num. xxii, 2 (Wittenberg, 1727);—Deputations in Genesess Loca Dificillima (ibid. 1728);—Religionis Christianae et Indole Jesu non ex Stoicis Seminentia Prov. xix, 19 (ibid. 1743);—Progr. de Summo Bono ex Senetitia Salomonis Cohel. v, 8 (Freiberg, 1749);—Progr. de Mendia Librorum et Nomina- tis Bibliorum Herbariorum, Diligenia Cardens (ibid. 1755);—Progr. Specimen Nominum Hebraicorum ad Joh. iv, 2 (ibid. 1755);—Progr. Characteres in Hom. Zacuphis, 6;—Intro- pressus ex Lexic. xiz, 28; (ibid. ed.);—Progr. super Q. Ho- ratii Flacci Theologia (ibid. 1766). See Döring, Die gelehrten Theologen Deutschlanda, i, 106 sq.; Jocher, All- gemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bidi, in the mythology of India, is the deity of fate on the island of Malabar. This deity is represented with three heads, signifying the past, the present, and the future.

Bidelake, John, an English clergyman, was born at Plymouth. He was educated at Christ Church, Oxford, became head-master of the grammar-school at Plymouth, and died in 1814. He published, Sermons on Various Subjects (1755, 3 vols. 8vo); and various single sermons, poems, etc. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bidun, Walter de, a Scottish bishop, chancellor of the kingdom, became elect of the see of Dunkeld in 1177, but died before his consecration. See Keith, Scottish Bishops, p. 76.

Bidwell, Ira G., D. D., a Methodist Episcopal minister, was born at Wilmington, Conn., Feb. 22, 1815. He was converted in childhood, graduated at Union College in 1858, and in the following year entered the Troy Conference. Subsequently he was transferred to the Providence Conference, preached one year, then taught one year in Auburn Dale, Mass., and was admitted into the Cleveland Conference; in 1878 he was transferred to the Genesee Conference, and finally, in 1878, to the Central New York Conference, in all of which he did noble service. He died in the midst of his labors, Dec. 25, 1878. Dr. Bidwell was eminently
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popular, able, eloquent, and useful. See Minutes of Annual Conferences, 1873, p. 58.

Biedwell, Ira M., a Methodist Episcopal minister, was born at Kingston, New York, in 1823. He united with the Church in 1830; was licensed in 1833; admitted to the New England Conference June 22, 1834; ordained deacon in 1836, and elder in 1838. Consecrating all his energies to the work of the ministry, he took rank among the leading preachers of his day. He served with success eleven charges. While yet young and full of promise, disease laid its hand upon him, and for ten years he was unable to take an appointment. Receiving an appointment after his protracted disability, on his way home from conference he was the victim of a railroad accident, from which he never recovered. His death was publicized for some time, but from 1841 until the close of his life he was a supernanntated minister. He died of apoplexy at Norwich, Conn., July 28, 1880. His mind was quick and versatile; and, gifted by nature with a commanding form, strong but melodious voice, possessing a thorough knowledge of human nature, he had wonderful power over an audience. See Minutes of Annual Conferences, 1881, p. 89.

Biedwell, Oliver B., a Presbyterian minister, was born in 1827. He was a graduate of Yale College and of the New Haven Seminary. His first charge was Hubbardstown. He was ten years engaged in executing sectional maps of all the missions of the American Board, and devoted considerable time in aiding the circulation of the National Preacher. He served a number of churches, both in this country and in the West Indies. His last pastoral work was in connection with the Presbyterian Church, Jersey City Heights, where his labors were attended with marked success. He died there Aug. 5, 1881. See (N. Y.) Observer, Aug. 11, 1881. (W. P. S.)

Biedwell, Walter H., D.D., a Presbyterian minister, was born at Farmington, Conn., June 21, 1790. He graduated at Yale College and subsequently at the Yale Theological Seminary. He was licensed to preach in 1813, and subsequently ordained. In 1841 he began to publish the National Preacher, which he conducted nineteen years. In 1843 he became the proprietor of the N. Y. Evangelist, to which he devoted twelve years of labor. He was in connection with Dr. George B. Cheever. In 1846 he became proprietor and conductor of the American Biblical Repository, and at the same time editor of the Eclectic Magazine. In 1849 he went abroad for the purpose of recruiting his health, his travels extending through England, France, Switzerland, and Italy. In 1852 he again visited Europe, went to Holland, visited the Rhine, Spain, and other places. After 1853 he was constantly engaged in editorial labors. In 1860 he became proprietor of the American Theological Review, which was united with the Presbyterian Quarterly Review. His health again declining, he took another trip abroad, visiting England, France, Germany, Northern Europe, including Russia, and returned through Finland, Sweden, and Denmark. In 1867 he was appointed a commissioner of the United States to Western Asia, during which, in the discharge of his duties, he visited Italy, Egypt, Palestine, Greece, and France. From 1869 to 1880 he resided alternately in London and New York, continuing to discharge his numerous editorial duties. In connection with his younger brother, Oliver B., he published seven large maps of different parts of the missionary field. He died, after a short illness, at Saratoga, N. Y., Sept. 11, 1881. See (N. Y.) Evangelist, Sept. 22, 1881. (D. P. S.)

Ble, Adrien de, a Flemish painter, was born at Lierre, near Antwerp, in 1594; he studied under Wouter, an obscure artist. When eighteen years of age he visited Paris, and studied under his countryman, Rodolph Schoof, painter to Louis XIII. He afterwards visited Rome, where he remained eight years. In 1625 he returned to Flanders, and was much employed for the churches and in painting portraits. His best work was a picture of St. Elgy, in the Collegiate Church of St. Germain, at Bourges, and another of the same subject, Bouic, in the Church of the Fine Arts, n. v.; Hoefler, Nouv. Biog. Générale, s. v.


Biele, Rudolph, a Protestant theologian of Germany, who died at the age of seventy-three, June 5, 1881, at Erfurt, as member of consistory, is the author of Spruchbuch zu M. Luthers Gemeinheit Kutscheim, etc. (Berlin, 1857, 8vo ed.). See Zuchold, Bibl. Theol. i, 146. (B. P.)

Biederstedt, Dietrich Hermann, a Protestant theologian of Germany, was born at Stralsund, Nov. 1, 1762, and died March 10, 1824, at Greifswald, as member of consistory and archdeacon of St. Nicolaus. He wrote, Beiträge zur Geschichte der Kirchen und Prediger in Neuworpennern, etc. (Griewand, 1818): — Sammlung aller kirchlichen Verordnungen in der Herzogthum Neuworpennern, etc. (Stralsund, 1816): — Geist des pommerschen Predigterseens, etc. (ibid. 1821): — Predigten über einige Gegenstände der christl. Religion und Sittenlehre (Berlin, 1792). See Winer, Handbuch der Theol. Lit., i, 807; ii, 14, 88, 125, 128, 165, 173, 189; Zuchold, Bibl. Theol. i, 146. (B. P.)

Biel, in German mythology, was an idol of the old Saxons and Thuringians, worshipped especially on the Biel's-height near the convent of Ifeld, and honored by an altar. He is said to have been a protector of the woods and a fruitspool of fruitfulness. It seems that his worship was carried far over the northern provinces. The above-named Biel's-height is said to be a cliff from which Bonifacius preached the Gospel after hurling Biel from his altar. But Bonifacius had hardly gone, when the people again erected their idol. Even now ruins of an altar and of a priestly residence in Harz, near Blankenburg, may be found. The inhabitants relate many wonderful things about the idol, and show the place where it stood. As everywhere in Northern Europe, so also were bloody sacrifices brought to this god, and the idol was sprinkled with the blood of the victim.

Biel, Johann Christian, a Protestant theologian of Germany, was born at Braunschweig in 1867. He studied at Leipsic, Rostock, and Helmstedt, was in 1719 appointed adjunctus ministerii, and in 1723 pastor of St. Ulrich and St. John in his native place, where he died, Oct. 18, 1745. He wrote, Exercitatio de Lignis ex Libano ad Tempulum Hierosomianum Aqueductum Petu- tiae, etc. (Braunschweig, 1745): De Purpurea Laydia et Illustratis Lineis in Libro Tertio, cap. 14 (in Leipsic, 1746, in Latin): — Note in Heuschmidt (Leipsic, 1746, in J. Albertii's edition): — Novus Thesis Philosophicum sine Lexicon in LXX et alia Interpretes et Scriptores Aep- cychophi V. T., etc., ex auctoris MS. edidit et prefatus est E. H. Mutenbucheber (Hague, 1779 sq.), a posthumous work: — Dissertatio Historico Literaria de Vicia Milte-
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Bieler, Beniamin, a Protestant theologian of Ger-
many. He was born in 1695, at Neustadt in Ober-
lausitz near Dresden. He studied at Leipsic and Wittenberg, where he died in 1772. He wrote, De Theologia Emblematica (Leipzig, 1725); Observationes de Crucifixione Messiae ad Locus Vezuntianum de SS. Pauli xxii, 17 (ibid. 1738); De Cathedra S. Petri Antiochie Romanorum Concilii II., ii, 22, ad Constantini brenn. Constituta brev. Constitut. (Helv. stadt, 1738); De Spiritu Sanctificationis Commentationi, qua Locus Quodam Vezuntiano Rom. i, 4, Exponere Studet (Wittenberg, 1740); De Fultoniae Etburnae Brevis ad Locus Difficultatem Past. zan, 9, Adiacto (Leip-
zig, 1748); De Sapiencia Salutis ad Es. xii, 18 (Leipzig, 1748); Serm. Huius, 1739 (Rinteln, 1739); Syl-

Bienaymé, Pierre François, a learned and pious
French ecclesiastic, who died Feb. 9, 1806, at Metz, of which he became bishop in 1802, successfully cultivated the study of ecclesiastical history, on which his name is associated with several works. See Hoefer, Nouv. Biog. Générale, a. v.

Bienheureux, archbishop of Narbonne. See Dal-
mattus.

Bienna, in Egyptian mythology, was the name of the deity of the soil, adorned under the form of a kneeling ram.

Bierling, Conrad Friedrich Ernst, a Luther-
ian theologian of Germany, was born Sept. 15, 1709, at Rinteln, where he was educated and raised, as well as theological studies. In 1729 he was made doctor of philosophy, and in 1731 appointed professor of logic and metaphysics. He was appointed professor of theology in 1745, and in 1751 was made doctor of divinity. He died Jan. 14, 1755. He published, Dissertatio de Liberale A. Selm Huius, (Rinteln, 1739); Sylla, sq. Moser u. Neuhauser, Jettelebende Theol. a. v.; Jöcher, Allgemeines Genehren-Lezikon, a. v.; Hoefer, Nouv. Biog. Générale, a. v. (B. P.)

Bierling, Friedrich Wilhelm, a Lutheran the-
ologian of the same country, was born March 19, 1652, in Magde-
burg, and studied at Leipsic, where he also lectured for a number of years. In 1712 he was called to the pas-
torate at Rinteln, and was in 1714 superintendent and member of consistory; in 1716 was made professor of theology, and in 1720 doctor of divinity. He died July 25, 1724. He wrote, Epistola ad 2 Tom. in de Officii Evangelistica: Dissertatio de Origeni Moti; Observationum in Genesis Specimina VI., etc. See Dölle, Life of Bierling (Hanover, 1749); Jöcher, Allgemeines Genehren-Lezikon, a. v.; Hoefer, Nouv. Biog. Générale, a. v. (B. P.)

Biermann, Johann, a Dutch theologian, who died in 1721 at Middelburg, is the author of De Prophezie van Zacharias (Utrecht, 1699, 1716); Germ. transl. by E. Meier, Bazel, 1716:—Moses et Christus (Utrecht, 1700, 1705); Germ. transl. Frankfort, 1706);—De Prophezie van Hoesa (Utrecht, 1702);—Clara Apocalypso-
prophecia, s. e. Septem Ecclesiasticarum et Totiens Sigil-
um, Tabellae et Philalaram Apocalypsoicarum Ex-
pletio (ibid. 1702);—Verklaring der eerste en tweende Briefs van Paul aan de van Corinthus (ibid. 1705, 1708). See Jöcher, Allgemeines Genehren-Lezikon, a. v. (B. P.)

Biet, Antoine, a French missionary, was born in the diocese of Senlis about 1620. He embarked for Cayenne in 1652, with six hundred colonists, sent out by a company who had obtained the government thecession of that island. The enterprise did not suc-
cceed; most of the colonists perished from famine and sickness, and Biet devoted himself to the alleviation of their sufferings with his own devotions. On his return to France he published the Voyage de la France Equi-
oxiale, or, L'Ile de Cayenne, entrepris par les Francois en 1652 (Paris, 1664). This work is terminated by a Dictionnaire de la Langue Guatbi. His work concerning the West Indians is not considered trustworthy, as his account was very brief; this work had been written by P. Dutertre. See Hoefer, Nouv. Biog. Générale, a. v.

Bifinnde (the movable), in Norse mythology, was one of the twelve surnames of Alfdafar.

Biformis, in Pagan mythology, is the Latin trans-
literation of the Greek word διμοφρος (two-formed). It was the surname of various mythical beings, as, for in-
stance, of Minotaurus, the Centaurs, Janus; also of Bac-
chus, because he was represented sometimes as a youth, sometimes as an aged man.

Birions. See Beers.

Bifrost (or Bifraust), in Norse mythology, is the
bridge which joins heaven and earth, the rainbow. The Asas rise high upon the place of assembly, Ut-
adar's well. Heimdall with his Gjalderborn guards it, so that the Asas are not suddenly attacked. It is very skilfully built of air, water, and fire. The green is the water, blue is the air, and red is the fire. The first two elements would make it strong enough for the Asas; will therefore be upheld, in order that the mountain-
giants (Jarg-vieyen) cannot pass over.

Bifur (the trembling), in Norse mythology, is a
dwarf made of earth and living on the earth.

Bigamy. Under this head we designate only, ac-
cording to modern usage, the case of matrimonial union to two persons at the same time; premising that until the beginning of the 17th century, at least, the term was applied to all cases of second marriage, whether during the existence of a prior union or after its disso-
lution; the word "polygamy" being applied to the former

case; the distinction being made entirely to turn on the simultaneous or successive nature of the marriage relations. See Bigamy.

The first Church legislation we find on the subject is of doubtful genuineness—viz., those canons attributed to the Council of Nicaea I. (A.D. 325) as to be
be found in the Arabic version. The 24th of these declares that "none ought to marry two wives at once, nor to bring in to his wife another woman for pleasure and fleshly desire." If a priest, such person was for-
bidden to officiate, and was excluded from communion until such time as he cast out the assembly by which he
ought to retain the first; and so of a layman. Two other canons are to the same effect. The 5th chapter of the 1st book of Sanctions and Decrees says that "no
Christian is it lawful to have two or more wives at once, after the manner of the Gentiles, who marry three or four at once; but one is to be married after the other,
that is, the contract is to be made with those second after the death of the first." The practice of the West seems to have been generally more strict than in the East, and we have thus to infer the spirit of the Western Church towards bigamy from enactments against con-
cubinage (q. v.). A letter of Leo the Great, A.D. 440-61, addressed to the African bishops of the prov-
ince of Mauritania Cæsariensis, speaking of an actual case of bigamy in the priesthood of that province, says,
"Neither apostolic nor legal authority allows the hus-
band of a second wife to be raised to the pastoral office, much less this, as it has been related to us, in the
husband of two wives at once." And a letter of Leo (dated 458 or 459), to Rusticus, bishop of Narbonne, is probably the first authority for the lower modern view of the concubinage. "Not every woman united to a man is the man's wife, for neither is every son his father's
heir. Therefore a wife is one thing, a concubine another; a handmaid is one thing, a freewoman another. Wherefore if a clerk of any place give his daughter in marriage to a man having a concubine, it is not to be taken as if he gave her to a married man; unless haply the woman appear to have been made free, and lawfully jointured and restored to honor by a public marriage. Then if by birth or their father's will they are married men, they are not in fault if the women which such men had were not nor had in marriage. Since a wife is one thing, a concubine another, to cast from one's bed the bondmaid and to receive a wife of ascertainment free birth is not a doubling of marriage, but a progress in honorable conduct.

Towards the same period, however (latter half of the 5th century), a Nestorian Synod held in Persia, under the presidency of Banunas, archbishop of Nisibis, affords probably the first instance of what may be called the modern Protestant interpretation of the Pauline "husband of one wife." A priest, its canons declare, "should be one who has one wife, as it is said in the Apostle's Epistle to Timothy, 'Whoever marries, let him have one wife;' if he transgresses, he is to be separated from the Church and the priestly order. But if a priest not knowing marriage, or whose wife is dead, should wish for lawful marriage, let him be not forbidden to marry, whether he has wished to marry before or after his priesthood." It is clear that the Nestorians in this case interpreted St. Paul as speaking not of successive but of simultaneous marriage. That this was not, however, the view of the Greek Church generally is evident.

A collection of Irish canons, supposed to belong to the close of the 7th century, shows that the Celtic kings of Ireland must, as in Britain in the days of Gildas, had had regular harem. The Synod is represented as enacting (if the term can be used) as follows: "According as is the dignity which the king receives, so great should be his favor; for many women deprave his soul, and his mind, divided by the multitude of his wives, falls greatly into sin."

To the 8th century belongs one of the most curious incidents in the treatment of this question by the Church. In a letter of pope Gregory II (A.D. 714-30) to Boniface, the apostle of Germany, we find the pope treating the case of a wife, through bodily infirmity becomes incapable of fulfilling the conjugal duty. Can the husband in such an event take a second wife? The pope replies, that it is good for him to remain united to her. "But he who cannot contain," (referring evidently to 1 Cor. vii. 9), "let him marry no more, but let him live with his wife as long as she shall live, for from her whom infirmity hinders, but no detestable fault excludes" from his bed—a decision closely akin to that of Luther and the Protestant theologians in the case of the Landgrave of Hesse. Further on the pope condemns bigamy generally:

We find the question of the lawfulness of a second marriage in case of a wife's bodily infirmity recurring in a work not of much later date than pope Gregory's letter to Boniface, archbishop Egbert of York's Dialogue on Church Government. The archbishop is, however, more cautious than the pope. He puts the case only in the shape of a discussion of the marriage tie by agreement of both parties, because of the infirmity of one of them; can the healthy one marry again, the infirm one consenting, and promising continuance? The archbishop implies that he may: "By change of times necessity breaks the law .... in doubtful cases one should be undecided." See CONCERNING

Bigari, Vittorio, a Bolognese painter, who was born in 1592 and died in 1776, executed many pictures for his native city. In the Church of the Madonna del Soccorso is a fine picture by him, of the Virgin and Infant, with Saints. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Generale, s. v.

Bigelow, Asahel, a Congregational minister, was born at Boylston, Mass., May 14, 1777. He received his preparatory education at Phillips Academy, Andover, and graduated from Harvard College in 1823, and Andover Theological Seminary in 1826. He was ordained at Walpole, Mass., March 12, 1828, and dismissed Jan. 1, 1848. May 15, 1830, he was installed at Hancock, N. H., but he had been released for two years from active pastoral service. He represented Walpole in the legislature from 1849 to 1856. He published, A Sermon before the Norfolk County Education Society (Weymouth, 1833):—A Sermon at the Ordination of Rev. Andrew Bigelow, at South Newington (Aug. 25, 1841): A Sermon (Hancock, May 9, 1857) at the close of his ministry. (W. P. S.)

Bigelow, Jacob, a Congregational minister, was born at Waltham, Mass., March 2, 1748. He graduated from Harvard College in 1766, was ordained pastor in Sudbury, Nov. 11, 1772, and died in September, 1816. See Sprague, Annals of the Amer. Pulpit, ii, 206.

Bigelow, Manson A., a Baptist minister, united with the Baptist Church at Antigonish, N. S., at sixteen; studied at Horton Academy; went to the United States, where he remained seven years, and studied there a part of that time; commenced to preach in Nova Scotia in 1857, was ordained at Guysborough in September, 1859, and from that time till near his death he preached the Gospel in the eastern and southern parts of that province. He died at Antigonish Harbor, July 2, 1876, aged fifty-one. See Baptist Year-book of Nova Scotia, New Brunswick, and Prince Edward Island, 1876, p. 37.

Bigelow, Warren, a Congregational minister, was born at Chester, Vt., June 29, 1822. At the age of twelve he was carried to sea; he studied at Black River Academy, in Ludlow, and graduated from Middlebury in 1841. Three years after, he graduated from Andover Theological Seminary. Having decided to go West, as a home missionary, he was ordained at Chester, Nov. 21, 1854, and within a month began preaching at Black River Falls, Wis. Here he remained for eight years, and then removed to Minnesota, where he closed his ministry at Mazeppa, Oct. 31, 1866. See Cong. Quarterly, 1867, p. 206.

Bigg, Susanna, a minister of the Society of Friends, was born at Tottenham, Eng., in 1767. Of her early life but little is known. She frequently enjoyed the company of the famous laborers of Thomas Scott-Gerard, of Philadelphia, who resided for several years near London. She was a kind and sympathizing friend to the poor and afflicted, a great lover of the Holy Scriptures, and lived an exemplary life. She died July 7, 1832. See Annual Monitor, 1854, p. 11.

Biggel, Joseph Astrox, a Roman Catholic theologian of Germany, who died as pastor at Zöbingen in 1838, is the author of, Leitfaden zum christkatholischen Religionsunterricht in geschichtlicher Darstellung (Tübingen, 1831) :—Des Christen Wendel im Erdenthal und seine Schicksale nach der himmlischen Heimat (Stuttgart, 1837) :—Predigten auf alle Sonn- und Feiertage des Katholischen Kirchenjahres (Nördlingen, 1840). See Winer, Handbuch der theolog. Lit. ii, 429, 439; Supplement, p. 185. (B. P.)

Biggs, David, a Baptist minister, was born in Camden County, N. C., in 1748, and began to preach in 1793. For eighteen years he was pastor of the church in Portsmouth, Va. He moved to Kentucky in 1810, and for ten years had charge of several churches in that state. In 1820 he removed to Missouri, and took up his residence in Pike County. Besides supplying several churches he organized one, the Noix Creek Church. For fifty years he labored in that state, and to him the churches in north-east Missouri are greatly indebted. He died Aug. 1, 1845. See Cathcart, Baptist Encyclop. p. 96. (J. C. S.)
Biggs, Joseph, an English Wesleyan missionary, went to the West Indies in 1830, and from that time to his death, with the exception of two years spent in England, he labored with zeal to promote the spiritual interests of the inhabitants of the islands. He died at Kingston, St. Vincent’s, Sept. 27, 1859, in the fifty-eighth year of his age. He was unsassuming, amiable, catholic. See Minutes of the Brit. Conference, 1860.

Biggs, Richard, a Methodist Episcopal minister, was born in Columbia County, Pa., Nov. 12, 1806. He was converted in 1829; was licensed to preach in 1836; received into the North Ohio Conference in 1840, transferred to the Delaware Conference in 1855, took a superannuated relation after travelling seven charges in the latter conference, and died at Rawson, O., July 18, 1880. He was a close student—mighty in the Word. See Minutes of Annual Conferences, 1880, p. 269.

Biggs, Thomas Jacob, D.D., a Presbyterian minister, was born in Philadelphia, Nov. 31, 1787. He was educated at Nassau Hall, Princeton, N.J., and was for a time tutor in Princeton College. He entered Princeton Theological Seminary in 1815, was licensed by the Philadelphia Presbytery in 1817, and in 1818 was installed pastor of the Presbyterian Church at Frankford. In 1830 he was elected President of Washington College, which he accepted, and in 1838 he accepted a professorship in Lane Theological Seminary, Cincinnati. In August, 1839, he resigned this position, and accepted the Presidency of Cincinnati College, which position he held until the college was destroyed in 1845. He was elected President of Woodward College in 1845, where he continued until his death, Feb. 9, 1864. See Wilson, Hist. Presb. Am. n., 1865, p. 77.


Bignal, James, a Free-will Baptist minister, was born in 1799, and was one of the early preachers of the Free-will Baptist denomination. He was associated with all the advanced movements of the denomination during his ministry, and was a determined opponent of slavery and its kindred evils. His great work in the ministry was that of an evangelist, and he was frequently associated with the leading men of his denomination in concert, commencing most of his journeys in the fall. He died very suddenly at Lyon, Oakland Co., Mich., Aug. 3, 1869. See Free-will Baptist Register, 1871, p. 80. (J. C. S.)

Bigne, Marguerin De La, a French theologian, was born at Bernières-le-Patry in 1546, and first studied at Caen, then went to Paris, where he was made doctor in the Sorbonne. Seconded by his superiors, he gave a collection of the Fathers of the Church, an edition of which, published in 1575, was very useful. He was appointed successively canon of Bayeux, theologian at that diocese, and dean of the Church of Mons. Being sent to the provincial Council of Rouen in 1581, he drew down upon himself the animadversion of his bishop by sustaining against him the prerogatives of his chapter, and he finally resigned his canonship. He died at Paris about 1590. He wrote, Bibliotheca Veterum Patrum et Antiquarum Scriptorum Ecclesiasticorum Latine (Paris, 1573);—Appendix, sive Tomus Nonus (1579; 2d ed. Paris, 1583);—Statuta Synodi Parisiensium Episcoporum; Gondis, Adonis et Wilhelmii; Item, Donati Petri et Galleri Senarium Episcoporum (ibid. 1574);—S. Iridori Hispaniæ Opera (ibid. 1580). See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bignell, Henry, an English clergyman, was born in 1611, and educated at Brazenose College and St. Mary’s Hall, Oxford. He died about 1660. He published, The Son’s Portion (1640)—English Proverbs, etc. See Allibone, Dict. of Greek and Latin Authors. Author of Prechele per la Dominiche dopo la Pentecoste e per l’Avvento (ibid. 1656, 1661). These three works were published in Latin by Bruno Neisser, under the title, Encyclopaedia seu Scientiarum Universalis Concordatium (Cologne, 1653, 1676). See Hoefer, Nouv. Biog. Générale, s. v.

Bignotti, Vicenzo, an Italian theologian, was born at Vercelli in 1764. After having completed his studies in Turin, at the royal college of the provinces, where he had obtained a fellowship, he was made doctor of theology, and afterwards appointed canon of the cathedral of Vercelli, where he died in 1831. He is the author of several sermons and poems, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bigot, Émile, a French scholar, was born at Rouen in 1626. His father left him a library of six thousand volumes, among which were more than five hundred MSS. This rich collection he greatly augmented, until it was worth 40,000 francs. He discovered at Florence the Greek text of the Life of St. Chrysostom by Palladius, which he published (Paris, 1680, 4to) with some other unpublished Greek pieces, the whole of which being accompanied by the Latin version of Ambrogio Traversari of Camaldoli. This collection contained the famous letter of St. Chrysostom to Caesarius, so opposed to the modern doctrine of transubstantiation. Peter Allix procured a copy of this work of Bigot, and reprinted it (Lond. 1688). Bigot died at Rouen, Oct. 18, 1689. See Biog. Universelle, s. v.; Landun, Eccles. Dict. s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bigotry consists in being obstinately and perversely attached to our own opinions, or, as some have defined it, "a tenacious adherence to a system adopted in opposition to those of others without the leisured spirit towards all who differ." It must be distinguished from love to truth, which influences a man to embrace it wherever he finds it, and from true zeal, which is an ardor of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a taste for position combined with a certain degree of malignity. Bigotry is mostly prevalent with those who are ignorant, who have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments or the circumstantialities of religion than in the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As bigotry is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual goodwill. If a man considers the different constitution of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the benevolent effects of this disposition, we must at once be convinced of its propriety. How can it be otherwise? To enable men to enjoy the peaceful religion we profess, is a duty towards our neighbors! See Catholicism; Church.

Bigsech, an Irish poet and raconteur of Ulster lore.
BILLENCHEN, in German superstition, is a demon which is said to cut off the ears of corn and wheat of poor rustics in harvest times.

BILTHBERG, JOHANN CHRISTOPH, a Lutheran theologian of Germany, who was born Nov. 5, 1702, at Urach. He studied at Tübingen, which was in 1726 declared a protestant town, and in 1734 pastor there. In 1749 he was called to Urach, where he died, Jan. 2, 1762. He published, "Moses und die Propheten in den Evangelien" (Eaising, 1744, 1751):—Evangelischer Liederschatz oder glosarisse grosses Würtembergisches Gesangbuch (Tübingen, 1803-34, 3 pl., in quarto with Music). (Ibid. B. P.)

BILTZ, the Assyrian feminine Sacti of the god Bel. She was called "the Mother of the Gods," and was Mylitta of Greek mythology. See BILTA; BELAT.

BILVERTI, GIOVANNI, a Florentine painter, was born in 1578, and studied under Cigoli, and blended the style of that master with that of Paolo Veronese and Titian. He finished some pictures which Cigoli left unfinished at his death, and executed a number of pictures in the churches of San Gaetano and San Marco. Of these The Elevation of the Cross is considered the masterpiece. He died in 1644. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefel, Nouv. Biog. Générales, s. v.

BILLARD, PIERRE, a French priest of the Oratory, was born at Ernée in Maine (department of Mayenne), Feb. 15, 1658, and died in May, 1726, at Charento. He accompanied M. Picquet, who was nominated bishop over the missions in Persia and Syria. He wrote La Bête à Sept Têtes (1698), against the Jesuits, for which he was imprisoned until 1699, and afterwards Le Chrétien Philosophe (Lyon, 1701, 12mo). See Biog. Universelle, iv, 402.

BILBOG, JEAN FRANÇOIS, a French Dominican of Montreuil, was died at Abbeville, Oct. 19, 1711, aged seventy-eight, wrote, Instructions Familières sur les Pratiques de la Vraie Dévotion (Abbeville, 1678) — L'Usage du Saint Sacrament, tiré de l'Écriture, des Conciles, et des Pères (Amiens, 1690); and some other works.

BILLYFRITH, an anchoret and goldsmith, who bound the copy of the Gospel written by bishop Eadfrith, is made a canon of St. Beothy, and lived about 740.—Smith, Dict. of Christ. Biog. s. v.

BILL (or Billy), NICOL AND ANTONIO, two Italian engravers, lived about the year 1734. The following are their principal works: The Infant Sleeping; St. Philip Neri Kneeling before the Virgin; The Holy Family; The Flight into Egypt; The Cardinal Pompeo; Fredericus Zuccharius; Hans Holben.

BILLIART, MARIE ROSE JULIA, the foundress of the Sisters of Notre Dame, was born at Cuvilly, Picardy, France, in 1751. On Feb. 2, 1804, she, with Frances Blin and Catharine Duchateau, made the necessary vows, and promised to devote themselves to the education of orphans and homeless children. Through her strength of character and patient endurance, even through sufferings and hard trials, she labored constantly, and at her death in 1816 saw her order widely established. Archbishop Purcell of Cincinnati introduced the Sisters of Notre Dame into the United States in 1840. On Jan. 1, 1872, the order numbered in this country 20 houses, 13,242 free scholars, 5,017 Sunday scholars, 869 night schools, and 150 missions. In the Spanish colonies of the United States, and Central America, there were at the same date 88 houses, 9,996 day scholars, 45,146 free scholars, 12,671 Sunday scholars, 19,404 night schools, and 564 missions. See Life of Mother Julia (N. Y. 1872); (N. Y.) Cath. Almanac, 1875, p. 93.

BILLET, ALEXIS, a French prelate, was born in 1783.
In 1825 he was made bishop of Maurienne; in 1840, archbishop of Chambery. In 1861 he was appointed cardinal, and died April 30, 1875, being at the time of his death senior of the French clergy and the oldest member of the college of cardinals. He wrote Mémoires pour servir à l’Histoire du Diocèse de Chambery (1865). (B. P.)

Billings, Edward, a Unitarian minister, was born at Sunderland, Mass., and graduated at Harvard College in 1731. He was ordained at Belchertown in 1737, and dismissed in 1731. He was installed at Greenfield, Mass., March 10, 1754. He died in Philadelphia in 1760. See Sprague, Annals of the Amer. Pulpit, viii, 10.

Billings, Oliver, a Baptist minister, was born in Maine about the year 1755, and was in early life converted in Fayette, Me. He was ordained as an evangelist in 1800, and was not long after called to the pastorate of the church in Fayette. Of this church he was the acting pastor for more than twenty years, and senior pastor until his death, which occurred July 31, 1842.

He had a son, John, who was one of the early students at Waterville, was licensed in 1825, ordained pastor of the church in Addison in 1825, where he remained seventeen years (1825–42). Subsequently he was pastor of the North Church in Pittsfield for a short time. See Millett, History of the Baptists of Maine, p. 436; Sprague, Annals of the Amer. Pulpit, vi, 392. (J. C. S.)

Billings, Silas, a Presbyterian minister, was born at Somers, Tolland Co., Conn., Aug. 10, 1804. He graduated from Yale College in 1829, when he entered the Princeton Theological Seminary and graduated in 1832. His first field of labor was in Prince George County, Va., near Petersburg, where he remained but a short time and removed to the valley of Virginia, where for nine years he had charge of the churches of Woodstock, Strasburg, and Cedar Creek. He afterwards lived and labored successively at Morgentown, West Va., and also at Brooklyn, N. Y. After leaving this charge he went to West Bloomfield, N. J., and returned to Virginia, where he took charge of the church at Duffields. After 1869 he resided in Winchester, in charge of a seminary for young ladies. He was a great sufferer for many years, but his energetic spirit overcame all obstacles, and for a long time he was a successful pastor and popular preacher. He died in Winchester, Va., Jan. 8, 1881. See (N. Y.) Observer, Jan. 20, 1881. (W. P. S.)

Billings, William, a Congregational minister, was born at Preston, Conn., Feb. 15, 1697. He graduated from Yale College in 1720, and was ordained pastor of the church in Hampton in 1723—the same time as the formation of the church. Here he remained till his death, May 20, 1733. A Fast-day Sermon of his was published posthumously, with a preface by Hale. See Cong. Quarterly, 1860, p. 180.

Billingaly, John Ashcum, a Baptist minister, was born in St. Mary’s County, Md., April 24, 1770. When about fourteen years of age he removed to Virginia. He was a very witty and agreeable young man, and uncommonly musical, and for many years was an excellent performer on the violin. When about twenty years of age he was awakened from his vain life, made a public profession of his faith in October, 1794, and at once fully identified himself with the cause of Christ as an active and zealous member of the Church. He was ordained to the ministry in 1816, and became pastor of the church at Zoa, Orange Co., Va. Subsequently he ministered to other churches in his native state. He died Aug. 1, 1837, on his plantation called Salem, in Spottsylvania, near Fredericksburg. He was a popular, successful, and indefatigable preacher. Although not educated in the colleges, he was always a student and reader of good books. It is said that few men in modern times have been instrumental in the conversion of more sinners or baptized more believing subjects. See Taylor, Virginia Baptist Ministers; Haynes, Baptist Cyclopaedia, i, 96–99.

Billot, Jean, a French preacher, was born at Dole in 1709, and died at Macherans, in the diocese of Besançon, in 1757. He wrote Proses Rédacées en Pratique pour les Dînemouch et les Fêtes Principales de l’Année (1771; Lyons, 1780). These lectures, often republished, were translated into English (Glasgow, 1774). See Hoefer, Nouv. Bio. Générale, s. v.

Billuart, Charles René, a French theologian and preacher, was born at Revin, Ardenne, Jan. 8, 1685. He completed his studies at Charleville, was appointed professor at the College de Douay, entered the Dominican order, and became, in 1728, provincial of his order. He died Jan. 28, 1757. His principal works are: De Missa Eclesiae Catholicae circa Academiae Eruditionis Dissertatio Unica, adversus Aut. Lenigrand (Liege, 1715): Le Théisme Vénygé de sa Prétendue Condemnation par la Constitution Unigenitus (Brussels, 1720)—Lettre aux Docteurs de la Faculté de Théologie de Douay, avec des Réflexions, etc. (1725)—Examen Critique des Réflexions sur le Brief de N. S. P. le Pape Remé XIII (1724). Of his writings one has especially become well known, the Summa S. Thome Ioderois Accidens Marianus Moribus Accommodata, sive Cursus Theologiae juxta Mentem D. Thome (Liege, 1746–51, 29 vols, 8vo). This manual, which has often been printed in Italy, France, and Germany, in which the author is the author of an abridged edition in 1754, in 6 vols., has contributed not a little to develop in the Catholic schools the ideas and especially the spirit of the Doctor Angelicus, who was the favorite and theological ideal of Billuart. See Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Bio. Générale, s. v. (B. P.)

Bilups, Humphry, a minister in the Methodist Episcopal Church, was born in South Carolina, in 1816. He was ordained to the ministry in 1794, and in 1837 entered the Virginia Conference. Both in the local ministry and in the itinerant ranks he abounded with earnest labor and abundant success. Age and infirmity finally compelled him to retire from active service, and he spent several years in a superannuate prior to his death, which occurred May 20, 1871. Mr. Bilups had only the advantages of a rudimentary education, yet by persistent personal application he attained considerable excellence as a well-read preacher. See Minutes of Annual Conferences of the M. E. Church South, 1817–71.

Billy (or Bille), Brar (or Erard), a French theologian of Lorraine, was born Jan. 10, 1610. He taught theology and mathematics at Caen. In 1644 he ventured to issue upon the simony and power of the popes certain propositions which brought against him violent replies, so that he was at length obliged to retract. He resolved to go to America as missionary, and died by shipwreck in 1645. See Hoefer, Nouv. Bio. Générale, s. v.


Billy, Jean de, a French theologian, was born at Guise about 1580. He was elder brother of Jacques and of Godfroy, pursued the ecclesiastical profession, obtained some benefits, and was at first very worldly
in his mode of living; but having been rescued from death by fire, he resigned the abbey in his possession, and entered the Carthusian order. He was prior of Mont-Dieu and of Bourbon-les-Goëlo, where he died, June 30, 1580. He wrote, Des Sceaux et des Hérités de notre Tempa, etc.; translated from the Latin of Stanislas Hosius, bishop of Varnie in Poland (Paris, 1561):—Dissédode de la Perfection de Chasté; translated from the Latin ofопер, nos, and saved in the Bibliothèque Nationale, Paris; this title is signed by Marc’ Antonio. The following are some of his principal plates: Adam Holding the Branch of a Tree; Eve with a Branch with Two Apples; The Seven Planets, represented by Figures; The Seven Virtues, Faith, Hope, Charity, Justice, Patience, Fortitude, and Temperance; David with the Goliath; The Descent from the Cross. See Spoone, Bibl. Hist. of the Fine Arts, s. v.

Bindachul, a town near Mirzapur, to the north of Bengal, in Hindustan, where there is a temple dedicated to the sanguinary goddess Kali (q. v.). At this place religious ceremonies are constantly performed, and thousands of animals are offered in sacrifice. It is chiefly frequented by the Thugs (q. v.), or leagued murderers, who, before settling out on their cruel expeditions, visit the temple of the goddess, implore her aid, and, in the event of success, promise her a portion of the booty.

Bindeman, F. W., a German Reformed minister, was, in 1824, a student of Rev. J. William Deechaut, and by him recommended for ordination to the fathers; but owing to his rude and passionate conduct he was not deemed worthy to be a member, hence was excluded from all connection with the Church. It is not known when he died. See Harbaugh, Fathers of the German Ref. Church, iv, 475.

Binder, Christoph, a Lutheran theologian of Germany, was born at Gretchingen in 1519, and studied at Tübingen. In 1548 he was pastor at Denkendorff, in 1546 at Stuttgart, in 1557 at Nürtingen, in 1563 general superintendent and abbot at Adelberg, where he also signed the Formula of Concord, and died Oct. 9, 1596.

His grandson, also named Christoph, was born at Roswalden in 1575, and studied at Tübingen. In 1601 he was deacon at Caustait, in 1608 superintendent and preacher at Stuttgart, and in 1610 member of consistory and court-preacher. Two years after he had received the degree of doctor of theology, in 1614, he was made general superintendent and abbot of Maulbronn, and died June 8, 1616. He wrote, Theologia Scholastica:—Treatatul de Usurii:—De Jesuvarum Logistica et Malae Arisus, quibus in Congressibus ut Solent. Thesauri, Theor. Ellerm. et Altri. Memoria theologica. Württemberg; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bindrim, Johann Georg, a German theologian, who died at Rostock in 1703 as professor of theology, is the author of, De Voce Hosianum:—De Sine Evangelico:—De Gradibus Eecommunications Judæs ulimis Receptis:—De Characteribus Messiis:—De Prophecy Uterumque Ordinis in Mecklenburgico Gebirten-Lexicon; Winer, Illustri der theol. ltit. 1, 143. (B. P.)

Binebatat was an Egyptian deity adored under the figure of a kneeling ram. His title was the spirit-lord of Teattu.

Biner, Joseph, a Jesuit of Germany, who died about 1778, left Apparatus Eruditionis ad Jurisprudentiam Praestantiae Ecclesiasticam, partes XIII (5th ed. Augsburg, 1788, 1767-67, 7 vols. 4to).

Binét, Étienne, a French Jesuit, was born at Dijon in 1569, and died at Paris, as rector of the College of Clermont, July 4, 1636. He was a prolific writer, and his works are found in the Bibliothèque des Erudiens de la Compagnie de Jésus (edited by Augustin and Alois de Backer, Liege, 1833). Sotwell, in his Bibliotheca Scriptorum S. J., praises him highly; but Binet appears to have had more zeal and piety than talent, and few of his numerous works, enumerated by Papillon in the Bibli. des Auteurs de Bourgogne, call for any special
notice. We must, however, except his Essai sur les
Merveilles de la Nature (Rouen, 1821), which soon
appeared through twenty editions, and Abri du Vies
des Principaux Fondateurs des Religions de l’Eglise,
Représentés dans le Chœur de l’Abbaye de S. Lambert de
Lesse in Huygnaut (Antwerp, 1834, 4to), which was
translated into Italian, German, and other
languages. Of his works: What is the Melior Governement, the
Ripeurre ou la Drois, pour les Superiours de Religion?
—De l’Etat Heureus et Malheurus des Aens Sonfrontes de
Purgatoire, et des Moyen Souenrains pour n’y aller
pas, etc. —Méditations Affections sur la Vie de la triau-
Sainte Vierge, Mère de Dieu (Antw. 1833). —Les Saintes
Faireurs de Petits Jeux au Centre d’Ayme et qui
l’Ayme (Paris, 1826). —Le Chef-d’Origre de Dieu, ou
les Souenrains Perfections de la Sainte Vierge sa Mère
(edited by Jennesseaux, Paris, 1855). See Agleamge,
Biblioteca Scripturam Societares Jesu; Jocher, All-
geneue Gelehrten-Lezikon, s. v.; Lichtenberger, Ency-
clopédie des Sciences Religieuses, s. v.; Bivou. Universelle,
iv, 499; Landon, Eccles. Dict. s. v. (B.P.)

Binet, François Isidore, a French theologian,
was born at Niort in 1720. He was professor at
the house of the Capuchins, where he was first provincial
of the province of Tournaine, and then guardian of
the convent of Poitiers. He frequently preached in
Poitou and the surrounding provinces, where his oratorical
artistry greatly endeared him to his listeners. The pope,
in 1736, made him a cardinal. He died at the close of the 18th century. He wrote, Le Mis-
nionnaire Controversist, ou Cours Enlêtre de Controverses
(Poitiers, 1866).

His nephew, Isidore Binet, born at Niort in 1838,
also entered the Capuchin order, of which he was twice
provincial. A commendable orator, he went to Rome
as preacher of the chapter-general of his order. He
wrote a history of his voyage to Italy, in order to refute
the erroneous reports of Misson, but before his death
he demanded that his MS. should be burned. He died at
Poitiers in 1779. See Hoefer, Nouv. Biog. Générale,
IV, 2.

Binet, William, a Protestant Episcopal clergy-
man of the diocese of Albany, was the officiating min-
ister in the parish of New Castle, Pa., in 1857, and
continued in that position until 1859, when he removed to
Fort Smith, Ark., being employed in what was then
known as the "Mission of the South-west." The fol-
lowing year he took the same mission, and served at
Van Buren, Ark., and remained there until 1865. In
1866 he became rector of Grace Church, Canton, N. Y.,
and, after serving there about two years, resided in
Canton without charge. Soon after, he removed to
Be\ncia, Cal. A year after this, in 1871, he became prin-
cipal of St. John’s Institute, Sacramento, retaining that
position until 1873, at which time he removed to
New York city, without charge. In 1874 he officiated in
Stockbridge, Mass., and in the following year was rector
of Edward’s-place School, in the same town. A short
time previous to his death he was connected with the
diocese of Albany. He died in the island of Jersey,
Channel Islands, Feb. 1, 1877. See Prot. Episc. Alabamia,
1878, p. 18.

Bingham, Abel, a Baptist missionary among the
Seneca and Ojibwa Indians, was born at Ensfild, N. H.,
May 9, 1786. He was ordained at Wheatland, N. Y.,
in 1838, and was sent among the Ojibwas. In 1853 he
resigned his connection with the mission and removed to
29, 1865. See Appleton’s Annual Cyclopaedia, 1865,
p. 638; Cuthcart, Baptist Encyclopaedia, p. 100.

Bingham, George, an English clergyman, was
born at Melcombe Bingham, in Dorsetshire, in 1715,
and educated at Westminster School and at Christ Church,
Oxford. He afterwards became fellow of All-Souls’
College, and was some time proctor in the university.
A few years later he was presented to the rectory of
Pimpern, Dorset, and afterwards to that of More Crit-
chill. He died at Pimpern, Oct. 11, 1800. His principal
works are A Vindication of the Doctrine and Lit-
urgy of the Church of England (Oxford, 1774)—An
Essay on the Millennium, etc. (Lond., 1804, 2 vols.
8vo)—and Essays, Disputations, and Sermons, with
Memoirs of the Author’s Life, by Peregrine Bingham
See Chalmers, Hist. of Scot., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bingham, Henry, a Methodist Episcopal minis-
ter, was a native of Virginia. No particulars are re-
corded concerning his birth or life other than that he
spent four years in the ministry, and was serious, faith-
ful, zealous, humble, and successful. He died in 1789.
See Minutes of Annual Conferences, 1789, p. 33.

Bingham, Hiram, a Congregational minister,
was a native of Bennington, Vt. At the age of twenty-
one he was converted, and began preparation for col-
lege with the Rev. Eliaha Yale, D.D., of Kingsbury,
N. Y., and graduated from Middlebury College in 1816.
Three years afterwards he graduated from Andover
Theological Seminary. He was ordained at Goshen,
Conn., Sept. 29, 1813, as a foreign missionary—the first
ordination of a foreign missionary in Connecticut.
In company with other missionaries, he sailed from Bos-
ton, Oct. 23, for the Sandwich Islands, the voyage oc-
cupying one hundred and sixty days. After an ex-
ploration of the islands, Mr. Bingham, in September,
1825, established himself at Honolulu on the island of
Oahu; and in 1826, he occupied the first mission house
of the Pacific. He translated hymns, school-books, and
large portions of Scripture into the language of Poly-
nesian. On account of the failing health of his wife, he
returned to the United States in 1840, and began to act
as stated supply to various churches, particularly the
church in Chester, Mass., and the Temple-street Church,
New Haven, Conn. He died at New Haven, Nov. 11,
1859, aged eighty years. Mr. Bingham made a val-
uable contribution to missionary literature in a work
entitled, A Residence of Twenty-one Years on the San-
dwich Islands (Hartford, 1847). He also printed a little
book, Bartiments of the Sandwich Islands, published by
the American Tract Society. See Cong. Quarterly, 1871,
p. 593.

Bingham, Luther, a minister of the Reformed
(Dutch) Church, was graduated from Middlebury Col-
lege in 1821. He was licensed by the Essex Associa-
tion, Mass., in 1825, and served as pastor from 1825 to
1837 at Marietta, O. He was pastor in Cincinnati from
1837 to 1843, and at Wheaton, Ill., 1843 to 1851; and
a journalist, from 1851 to 1877. In 1855 he joined the
Reformed Dutch Church, and was colporteur as well as
connected with the Board of Publication. He died in
1877. He wrote much, both in the newspapers and
in books. For eighteen years he was the author of
the reports of the Fulton-street prayer-meeting in the
N. Y. Observer and Christian Intelligencer. He wrote
certain chapters in Prime’s Power of Prayer. He
published, Army Life:—Hospial Life:—Living Words
From Living Men:—The High Mountain Apart:—The
Young Quartermaster:—The Little Syracuse Boy:—
The Little Crumpled Rose:—Out of Doors:—etc. etc.
These practical and simple books did an im-
mense amount of good.” See Corwin, Manual of the

Bingley, Charles, an English Congregational
minister, the son of a gentleman farmer, was born at
Hemsworth Lodge, near Ackworth, Yorkshire, in 1813.
In early life he gave himself to God, joined the Church
of Queen’s- College, Caius, and, in 1837, he graduated
at the University of Cambridge. His first settlement was at Middlebors-
ough, Yorkshire, where he was ordained April 28, 1842, and
Thence he removed to Crewe, thence to Tockholes,
Lancashire, and thence to Drayladen, where he died,
May 30, 1862. Though naturally retiring, Mr. Bingley
possessed a moral character that impressed every com-
mand made upon it. His conduct, spirit, and truth-
Bingley, William, an English clergyman, was a native of Yorkshire, and was educated at St. Peter's College, Cambridge, where he graduated in 1759, and took holy orders. He died at his parochial residence in North Wales; including its Scenery, Antiquities, Customs, &c. (London, 1804, 2 vols. 8vo.) — Memoirs of British Quadrupeds, etc. (1809) — Animated Nature (1815): Useful Knowledge (1816). See Alli-bone, Dict. of Brit. and Amer. Authors, s. v.

Binna. See Bonna.

Binney, Amos, a Methodist Episcopal minister, was born at Hull, Mass., Oct. 30, 1802. He experienced conversion when sixteen years of age; received a common-school education, and studied one year at New Market Academy; was licensed to preach, and entered upon mercantile business; and in 1826 joined the New England Conference. In its active work he did noble consecrated service until 1854, when he located. In 1857 he became superintendent and remained such until his decease in New Haven, Conn., March 29, 1874.

Mr. Binney was characterized by great fidelity to the Methodist Episcopal Church, and by tireless industry in every department of pastoral labor. He had a peculiar insight into the religious wants and difficulties of the common people, hence the publishing of his Theology of the Bible, which has been reprinted into the Arabic, Chinese, German, Swedish, Bulgarian, Spanish, Italian, and Japanese languages. His last eighteen years were spent in publishing his People's Commentary. See Minutes of Annual Conferences, 1878, p. 47.

Binney, Joseph Getchell, D.D., a distinguished Baptist missionary, was born in Boston, Dec. 1, 1807. At an early age he became a Christian, and united with a Congregational Church. He pursued his preparatory studies in his native city and entered Yale College, where he remained but a short time, on account of ill-health. Soon after he became a Baptist, and was received into the Baptist Church in East Cambridge, Mass., which gave him a license to preach, Oct. 15, 1830. His ordination to the work of the ministry and the pastorate of the Church in West Boylston took place May 16, 1832, in which place, and for a brief period in Southbridge, Mass., he was pastor for several years, and then removed to Savannah, Ga., to assume the pastorate of the Baptist Church in that city. Here his ministry was a happy and successful one. He was called in 1843 to be the founder and first president of Colgate College, D. D. He opened the theological school at a place near Mauimain. Here, for five years, he labored with great zeal and success in training a native ministry for the Karen churches, when the ill-health of Mrs. Binney compelled him to return to the United States, where he remained not far from eight years, acting during most of this period as pastor of two churches, one in Elmira, N. Y., and the other at Augusta, Ga., and, for a time, as president of Colgate Theological College, D. C. He was reappointed as a missionary in the summer of 1858, and resumed his labors as the president of the Karen Theological Seminary, which soon afterwards was removed to Rangoon. Here Dr. Binney performed the duties of his office from May, 1859, till November, 1875, with rare fidelity, and left the impress of a character of great energy and devotion to the cause of his Master upon the young men who came under his charge. He established a college for the Karens on the 28th of May, 1872, with three native teachers and seventeen students. An attack of paralysis in 1864, and another in the fall of 1875 compelled him to pass the winter of 1875-76 in the south. The following summer he returned to his native land. He sailed from New York, Oct. 6, 1877, by the overland route to the East, but died on board the steamship "Amarapoor", Nov. 26, 1877, and his remains were committed to the deep.

Among American missionaries of all denominations, Dr. Binney took a high rank. His personal appearance was such as to arrest attention at once. Seriousness, earnestness, thorough consecration to the work he was called to do, and his rare gifts were written in every line of a face which, once seen, would not soon be forgotten. He published, in the Karen language, a work on Systematic Theology, and another on Preaching. He left also several works in manuscript, which were nearly or quite ready to be placed in the press when he died. He was a hard, diligent worker, and doubtless shorted his life by his severe application to the tasks he had undertaken to accomplish. He guarded well his lips, and was sober and dignified in his demeanor, and his presence commanded respect. See Baptist Missionary Magazine, iv, 65-69. (J. C. S.)

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

Binning, Hugh, a Scotch theologian, was born in the County of Ayr, in 1627. He was educated in the University of Glasgow, and distinguished himself by his talent for oratory, and by the power of his logic. It was this that rendered him celebrated as a preacher and controversialist. In a conference which was held in the presence of Cromwell, between the Presbyterians and Independents, Binning so victoriously refuted the latter as greatly to please the future Protector, who demanded his name. Binning died in 1654, while minister of Gowan, near Glasgow, after having been regent and professor of moral philosophy in the University, of Glasgow. He wrote a Commentary on the Epistle to the Romans (Edinb, 1735). See Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Binning, William, an English Wesleyan minister, was born at or near Horsem, Yorkshire. He was converted at the age of fifteen, entered the ministry in 1817, labored in Jamaica, W. L., until 1826, when he returned to England, and died Dec. 7, 1867, in the sixty-seventh year of his age. His preaching, like his character, was simple, faithful, earnest. See Minutes of the Brit. Conference, 1858.
Binns, Charles, a minister of the Society of Friends, was born at Waterford, Ireland, in 1881. He inherited the Irish characteristic of warmth, both in affection and disposition. Being left an orphan when a child, he was brought up by his uncle William Binns, of Poole. He was converted and became a member of the Society of Friends, but afterwards resigned his membership, assigning as his reason that they did not realize the blessing and efficacy of the atonement of Christ. In the year 1868 he sought readmission into the Society of Friends. The merits of 23 years of his life were devoted to the education of the young, for which he had a peculiar gift, and in which he was very successful. He died Nov. 2, 1875. See Annual Monitor, 1877, p. 24.

Binns, Henry, an English Quaker minister, was born at Sunderland, Jan. 13, 1810. He began his ministerial labors when about fifty-five years of age. In 1863 he moved to Croydon, where a wider field of usefulness was opened up to him. “He often felt attracted in Gospel love to pay pastoral visits in various parts of Great Britain; and in 1869 he united with William Robinson in a visit of this character to some parts of the United States, embracing Iowa, Minnesota, and Wisconsin, and to Canada.” He died at Croydon, Jan. 17, 1880. See Annual Monitor, 1881, p. 22.

Binns, Joseph, a minister of the Society of Friends, was born in London in 1774. In early life he was exposed to many temptations, and yielded at times to their influence. During the greater part of his life humility and love were conspicuous in his demeanor. While he had many peculiarities, and some faults, there is good reason to believe that he sought out “the doctrine of our Saviour in all things.” He died Feb. 19, 1836. See Annual Monitor, 1837, p. 6.

Binns, Mary, a minister of the Society of Friends, was born at Poole, England, in 1775. Through a long course of years she was an earnest and devoted follower of her Saviour, and was very successful in inducing others to accept the offers of the Gospel. For many years she was an invaluable, and frequently her opportunities for doing good were most limited. She died in 1881. See Annual Monitor, 1852, p. 8.

Blufeld, Petrus, a Flemish theologian, was originally from Luxembourg. At Rome he received the degree of doctor of theology, became canon of Trèves, grand-vicear of the archbishop, and was consecrated bishop in 1563. He died of the plague, Nov. 24, 1565. See Echirchillation Theses (Douay, 1630 and 1636):—Commentarius in Lat. Decret. de Injuria et Damno:—Comment. ad Tit. de Sinumia:—Commentarius in Tit. Cod. de Maleficia et Mathematica, etc. See Hoefer, Nouv. Bioch. Générale, s. v.

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

Bion, Jean François, a Huguenot theologian, was born at Dijon in 1668. He was a member of the Catholic clergy and rector of the village of Urey, and was appointed chaplain of La Superbe, a galleys where Protestant prisoners were detained. Bion, touched by their patience, embraced their doctrines, went to Geneva in 1704, then to England, where he was placed in charge of a school. He left this position in order to become chaplain of an English church in Holland. The date of his death is not known. He wrote, Relation des Tourments que l'on fait Souffrir aux Protestants qui sont sur les Galères de France (London, 1708; Amsterdam, 1709):—Essais sur la Providence et sur la Possibilité de la Réurrection (Hague, 1719); this work, given as a translation, is really the work of Bion:—Relation Extr. et Sinone du Suicid qui a Exécuté la Finestre a la Ville de Thorn (Amsterdam):—Triélu des Morits et des Resussicants; translated from the Latin of Thomas Burnet (Rotterdam, 1731):—Histoire des Quackeries et des Bourgeois (1709). See Hoefer, Nouv. Bioch. Générale, s. v.; Smiles, Huguenots, p. 400.

Blondt, Flavio. See FLAVIUS BLUNDS. Biozuni, in Slavonic mythology, was an idol of the Moscovites, which they worshipped even during the 14th century. It is represented with a two-horned head of a cow, and long, projecting tongue, sitting with naked body and large breasts of a woman.

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

Birch, Andreas, a Danish Protestant theologian, was born at Copenhagen, Nov. 6, 1738, and died as doctor of theology and bishop of Aarhus, Oct. 25, 1829. He published, Varia Lectiones ad Textum Ach. App. Eph. et Gal. (Copenhagen, 1776):—Quatuor Evangeli Graecus, cum Variis Notis apud Textum Lectiones Cod. MSS. etc. (ibid. 1788):—Varia Lectiones ad Textum Apost. i Cor. Cod. Gr. MSS. etc. (ibid. 1800);—Kritick Beschreibung over grietske Haandskrifter af det Nye Testamente (ibid. 1785):—Disertatio de Cena et Quinquagesimo (ibid. 1787):—Auctarium Cod. Apophthegys N. T. Fabricium, Cens. Plat. Inscript. ad Fidei dogmata, et Eternitatis Expressa, Fasc. 1, fasc. 1851:—See Winter, Synch. Script. theol. Lit. i, 44, 100, 247, 275; Zuchold, Bibliol. 1, 152; Davidson, Bibliol. Criticiss., iii, 130, 276, 441. (B.P.)

Birch, Henry (1), an English Congregational minister, was born at Sheffield in 1680. He was converted in early life; was very useful in Sunday-school teaching, village preaching, and in holding cottage services. He was recommended to the college at Blackburn, where he studied five years, and passed through his course with great credit. Mr. Birch was ordained at Keighley in 1825. His ministry having terminated in that place, he settled successively at Fordingbridge, Paisley, and Lodbury. His last years were spent at Walsden, where he died in 1874. Mr. Birch was a man of sound theology and sound theological opinions, and an author of considerable ability. Among other valuable works he published a volume entitled Positivae Theologia. See (London) Cong. Year-Book, 1876, p. 317.

Birch, Henry (2), an English Congregational minister, was born at Birmingham, July 29, 1812. Through the efforts of a female servant and his mother's death, he early in life became a Christian, and joined the Church in Carr's Lane in 1832 or 1833. He greatly desired to go as a missionary to India, but the delicate
state of his health hardly made it advisable. He commenced his studies for the ministry under the Rev. S. Barber of Bridgenorth. In September, 1857, he entered Rotherham College. He was ordained March 26, 1842, over the Church at Providence Chapel, Driffield, York- shire, and remained pastor there till his death, Oct. 21, 1856. Many souls were converted as the result of his labors. His preaching was scriptural, clear, and greatly calculated for instruction and edification. See (Lond.) Cong. Year-book, 1857, p. 168.

Birch, Peter, an English clergyman, was born in 1632, and became prebendary of Westminster in 1669. He died in 1700. See (Lond.) House of Commons (1689); and another (1694). See Le Neve, Fasti, iii, 362; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Birchorodius, Jacob, a Danish Protestant theologian, who died at Copenhagen as doctor of theology and member of consistory, June 13, 1688, is the author of Book Pyrum. Liber Illustratus (Hafniae, 1686)—Olausius Exegetice Expositus (ibid.). See Jöcher, Algemeenes geleerden Lexikon, s. v.; Fürst, Bibl. Jud. i, 119. (B. P.)

Birchorodius, Janus, a Danish Protestant theologian, who was born at Birkerød, in Zealand, in 1625. He studied at Copenhagen and Leyden, and was appointed professor of philosophy at Copenhagen in 1658. In 1660 he was made professor of Greek, and in 1666 he was appointed professor of theological chair. He published his degree as doctor of theology in 1675, and died in 1686. He wrote, Diatrise de Legis Mosaicae Deinæ Origine et Acciditiate—Filæ Esec de Messia Davidina Natura:—Excursiones contra Atheos. See Pippin, Memorial Theologicorum; Witte, Diarium Biographicum; Jöcher, Algemeenes geleerden Lexikon, s. v.

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

Birchington (Brychington, or Bruckington), Stephen, a Benedictine monk of the church of Canterbury, died about 1047. He wrote a History of the Archbishoprics of Canterbury to the Year 1668, published in Wharton's Anglia Sacra; and is believed to have written histories of the Kings of England to 1367, of the Roman Pontiffs to 1378, and of the Roman Emperors to 1578. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

Bird (as a Christian symbol). The birds represented in the earliest Christian art are generally distinguished by their species. See Dove; Eagle; Phoenix, etc. This is not only the case in the early sarcophagi and frescoes, but it is especially remarkable in the first Gothic works of the Lombard churches in the north of Italy. But in the very earliest tombs birds assignable to no particular species are introduced, apparently with symbolic purpose. They occur so often on tombs, with or without the palm-branch, that they may be said to have been in the use of tombs, for seeking its home in heaven. Arianghi take the lightness and aerial nature of the bird as a symbol of the aspiration of faithful spirits (see also Ps. cxviii, 6, of the released soul). Bede looks on the bird also as a sign of the resurrection. Caged birds are occasionally found in paintings or other representations. They are supposed to represent the human soul in the prison of the flesh, or they may be emblems of the imprisonment of a martyr. Marigny describes a mosaic in the tribune of Sta. Maria in Trastevere, in Rome, where one of these cages is placed near the prophet Jeremiah, with inscription "Christ the Lord was taken in our sins," and another by Isaiah, with the words "Behold a virgin shall conceive and bring forth a son," referring thus to the passion and incarnation of our Lord.

The symbolism of the cross by a bird's outspread wings is Tertullian's. Herzog conjectures that the pictures or carvings of birds with flowers and fruits combined are symbolic of Paradise. In early Gallician MSS. undescribed birds are found almost everywhere, generally in pairs on each side of the monogram of Christ, and almost always with the letters A, w, which appear more frequently in the ancient documents of Christian France. Pairs of drinking birds, peacocks, and also of conventional shape, are still to be seen among the most ancient fragments of Byzantine manuscripts more especially in Venice. They may be carried back to the 11th or 12th century, perhaps, at all events, they are clearly decorative repetitions of the bird-symbols in the catacombs and earlier monuments.

Bird, Caleb, an English Congregational minister, was born in 1606. He labored thirty-five years in the Christian ministry—ten at Warrington, Lancashire, and twenty-five at Margate, Kent, where he died, Dec. 10, 1666. As a preacher, Mr. Bird was earnest and faithful; as a man, he had an untaught character. See (Lond.) Cong. Year-book, 1668, p. 251.

Bird, Charles Smith, an English divine, was born at Liverpool, May 28, 1795. He studied law in his youth, and after his conversion entered Cambridge, in 1817, where he graduated in 1820. In 1821 he was offered the principality of the Isle of the Royal College at Halifax, Nova Scotia; but, declining, took a party of young students, one of whom was Lord Macaulay, into Wales. In 1838 he took clerical duty at Mapledurham, and while there wrote Tracts for the Times and A Plea for the Reformation; placing him at once before the public as a controversialist of the first order. He accepted the living of Chesham in Hertfordshire, and in 1869 was collated to the chancellorship of Lincoln Cathedral, where he served the Church until his decease, Nov. 9, 1862. He also published Lectures on the Church Catechism (Lond. 1841). See Christian Observer, December, 1862, p. 969; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bird, Edward, an eminent English painter, was born at Wolverhampton, April 12, 1772. His father, a clothier by trade, was a man of sense and information, and gave him a fair education. A family tradition declares that he began to sketch at the age of four, and that his passion for drawing called him up at early dawn, and made the figured furniture and walls of his house mere matter for unusual washing and scrubbing. He was privately encouraged by his eldest sister, and pro- duced his first composition worthy of notice in his fourteenth year—an imaginative interiew between the earl of Leicester and the daughters whom Miss Lee conferred on Mary queen of Scots, in her novel, The Recense. When his father saw that his love of drawing was incurable he became anxious to turn it to some account, but could think of nothing better than apprenticing him to a maker of tea-trays in Birmingham; these accordingly it became the boy's business to embellish, at which he soon became famous. Thus self-instructed, at the age of about thirty he removed to London and commenced a drawing-school, employing his intervals in producing all kinds of sketches, both serious and comic, such as The Interior of a Volunteer's Cottage, and Clandon dancing.
in an Alcove. Later, on visiting London and studying the historical pictures of the great painters, he dedicated his pencil to the illustration of sublime passages in the life of St. Paul, and religious themes, which in the Reformation furnished, such as The Fortitude of Job, The Death of Sappho, The Crucifixion, and The Burning of Ridley and Latimer. As premature old age crept on he was neglected, and finally died Nov. 2, 1819, and was buried in a cloister of Bristol Cathedral. Mr. Bird was in stature below the middle size, and had a mild, expressive, winning countenance. Towards the close of his life he lost his bright geniality, and grew dark and melancholy. His earlier works have an original and unburrowed air, but his later compositions were but little above failures. See Harper's Family Library, Lives of Painters and Sculptors, ii, 208.

Bird, Francis (1), an English sculptor, was born in 1607. He executed, among other works, the statue of Queen Anne, in the front of St. Paul's; the Conversion of St. Paul, on the pediment; and the bass-reliefs under the portico. His most important work, however, was the fine monument of Dr. Bushy, in Westminster Abbey. He died in 1721.

Bird, Francis (2), a minister in the Methodist Episcopal Church South, was born in 1875. He entered the South Carolina Conference in 1894, located in 1808, re-entered in 1849, and, after laboring one or two years, was put on the superannuated list, which relation he sustained until his decease, Nov. 17, 1881. Mr. Bird was a conspicuous Church worker and faithfulness and usefulness in the ministry. See Minutes of Annual Conferences of the M. E. Church South, 1881, p. 341.

Bird, Isaac, a Congregational minister and missionary, was born at Salisbury, Conn., June 19, 1739. His preliminary education was acquired at the Castlemon Academy, Vt. In 1810 he graduated at Yale College, and, after having taught one year at West Watlington, Md., he graduated at Andover Theological Seminary in 1820. During the following two years, he was agent of the American Board of Commissioners for Foreign Missions. His ordination occurred at North Bridgewater, Mass., Oct. 31, 1821; and he sailed for Malta, Dec. 9, 1822. From 1822 to 1826 he was a missionary in Syria, and in October of the latter year returned to America, resuming his agency for the American Board of Commissioners till 1888. He was acting professor of sacred literature in the Gilmanton Theological Seminary for six years from 1838, and was elected to the full professorship in 1844. From 1846 to 1869 he was teacher in a family school at Hartford, Conn., when he removed to Great Barrington, Mass., without charge. He died June 13, 1876. His published works are, Thirteen Letters to the Maronite Bishop of Beirut:—The Jewish Prisoner (Boston, 1860) ;—The Martyr of Lebanon (ibid., 1864) ;—Bird's Bible and Bible Lands (Presbyterian Board, 1872). See Cong. Quarterly, 1877, p. 410.

Bird, John, an English prelate of the 17th century, was born at Coventry, Warwicksire. He was educated a Carmelite at Oxford; became the thirty-first and last provincial of his order; preached some sermons before Henry VIII against the primacy of the pope, for which he was preferred to be successively bishop or osoppory, Ireland, Bangor, in Wales, and Chester, Eng-land (see Godwin [bp.], Lives of the Bishops). John Bale, however, contemporary with Bird, and also bishop of Osoppory, names him not as bishop of Osoppory, but "Episcopum Penneicensem in Hibernia" (De Scriptoriis Britonum et Britannorum). Bale also says that in the reign of Mary I he returned to the vomi of popery, but in the first year of her reign he was ousted from his bishopric for being married, and all that we know after is that, at the examination of Thomas Hawkes, martyr, Bird brought Bonner wine and apples, probably a present for a ne nocet. He was apparently complacent to the reg-
nant faith, enough to save his head, but there seems to be no evidence that he was a thorough-paced Romanist. He was a little man, lived to a great age, died in 1565, and was buried at his request in Edinburgh. See Fuller, Worthies of England (ed. Nuttall), iii, 279.

Bird, John Cox, an English Congregational minister, was born at Thame, Oxfordshire, in 1845. He was educated at Howard House, Oxford County School, and afterwards held a position in the London post-office. He began his ministerial labors as a home missionary, and was ordained as pastor at Hatfield soon after, where he remained until the close of his life, being about six years. His death occurred in 1879. See (Lond.) Cong. Year-book, 1880, p. 508.

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

Bird, P. Goold, a Scotch Congregational minister, was born in the village of Blantyre Works, near Glasgow, Jan. 25, 1813. He became a member of the Underston United Presbyterian Church, Glasgow, and became a missionary to Samoas, where he died, Aug. 22, 1864. See (Lond.) Cong. Year-book, 1866, p. 236.

Bird, Thomas Fairfoot, an English Congregational minister, was born at Blyth, Northumberland, in 1843. He emigrated to Australia with his parents at the age of fourteen. He entered the Wesleyan ministry in 1865. In 1870 he went to Tasmania and officiated on the New Norfolk Circuit, but while there left the Wesleys and joined the Congregationalists. In 1872 he accepted an invitation to the pastorate at Collingwood, and was inducted in February, 1873. Here he remained pastor, until his death, April 24, 1883. Mr. Bird had great originality and breadth of mental view, and was a valuable contributor to the secular and religious press. See (Lond.) Cong. Year-book, 1877, p. 346.

Bird, William (1). See Byrd.

Bird, William (2), an English Wesleyan minister, was born at Southport, April 11, 1781. He was converted at eighteen, entered the ministry in 1806, and exercised a successful ministry for forty-five years; retired in 1851, and died at Oldham, Sept. 7, 1869. Mr. Bird's intellectual powers were acute, masculine, and discriminating. He was an extensive reader, a vigorous thinker, a sound theologian, and a fluent speaker. His racy and epigrammatic sayings often became household words, or were admired as gems of wisdom. See Minutes of the British Conference, 1871, p. 673.

Bird, William Harrison, a Presbyterian minister, was born in Fayette County, near Lexington, Ky., May 31, 1814. He was educated at the Mission Institute, near Quincy, and applied to the Salt River Presbytery of the Cumberland Presbyterian Church, and was licensed by them April 6, 1844. He was ordained by the Rushville Presbytery, Sept. 80, 1844, and labored in that Church a year and seven months, part
of the time at Bernadotte and part at Table Grove; at the latter place he organized a Church in 1845. Later he has preached to hundreds of Quakers in Ohio, and was not satisfied, and took his disposal from the Cumberland Presbyterian Church; attended a meeting of the Schuyler Presbytery at Quincy, and was received into that body in 1846. In the fall of that year he united with Alton Presbytery, was installed pastor of the Venerables Church in 1847, and in 1853 of the Old Dutch Church. His subsequent fields of labor were Mr. Vernon, Vandalia, Bethel, Sandoval, and Bethel again. In these latter places he served as supply pastor. He died at Woodburn, Ill., April 15, 1877. His preaching was uniformly profitable, and was often attended with great unction and power. See Norton, Hist. of Presb. Church in Illinois.

Bird, John. See Byrde.

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

Biretta (Ital., from *pixěśȧ, red) is a cap called from the color of the fur, its original material. The *cuppa was also called a *biretus, and worn with a fur hood to cover the head. In 1281 copes were ordered by archbishop of Canterbury not to be presented before and before that, is, without folds (another meaning of biretus), and not slit down the back or the centre in front. The earlier biretus, a cloak, as Sozomen explains it, loose and of woolen material, was usually red in color, and common to all the clergy. St. Cyprian wore a bero, together with his tunic, and this habit is alluded to under the same name by the Council of Gangra. St. Austin speaks of a precious biretus, probably made of rich silk. At the coronation of William and Mary some of the clergy wore square caps, resembling flat-topped birettes. The biretta, a skull-cap, is mentioned by the instrument of investiture of a rector by the archbishop of Canterbury. Bireus was also a tippet worn on the tunic, and sometimes buttoned over the chest, or else flowing over the shoulders: it was used by the clergy, of a ruddy black or brown, or more usually fire-red color, as its name, purpus, as an adjective, implies; but as a substantive, indicating a dress, it was spelled bero. It had sometimes a hood attached to it, and is represented by the modern monetta.

A covering, similar in many respects to that represented in the illustration, was universally used by clerics about the 16th century, but has since been changed and modified in different countries, though retaining all its main and marked features. The ordinary Roman biretta is a square, stiff-sided cap, with curved ridges, and a tassel at the top, commonly made of black cloth or stuff, and of the same material as the cleric's cassock. Hence it is usually of black for priests, violet for bishops, and scarlet for cardinals. Birettes with four ridges are sometimes assumed by professors of theology; and those worn by doctors of canon law in some parts of Spain and Germany are made of black velvet. See BIRRUS.

Birge, Chester, a Presbyterian minister, was born at Bolton, Conn., Sept. 20, 1706. He graduated at Yale College in 1825, at the New Theological Seminary in 1828, and was ordained by the New Haven Congregational Association as pastor of the Congregational Church at North Greenwich. In 1830 he removed to New Philadelphia, O., and joined the Trumbull Presbytery. He died May 4, 1861. See Wilson, Presb. Hist. Almanac, 1862, p. 177.

Birid, in Mongolian mythology, is the general name of monsters. Their kingdom, Biridian Orron, lies five hundred and twenty miles under the earth, and is called Sauron-goin-Sang (elephant of the air), is one of the Assuri, on whom the fifth ray of the six lights of Bodhidasaio-Chutuktu, the saviour of mankind, fell. Heri Khan, the ruler of the infernal region, lives there in a palace surrounded by sixteen iron walls, and this lies in the capital city, which is in the centre of the kingdom.

Birinus, Saint, the first bishop of the West Saxons, is said by Bede (Hist. Eccl. iii, 7) to have undertaken, by the advice of pope Honorius, the conversion of the interior of England, and for this work was consecrated by Asterius, bishop of Genoa. He landed in Wessex in 684, and, finding the people to he heathen, decided to stay and preach among them. The king, Cynegils, was one of his first converts, and under his protection and that of Oswald of Northumbria he fixed his see at Dorchester, Oxfordshire, on the border of Wessex and Mercia. The latter kingdom, then under Penda, afforded a field for his missionary labors. He died in or about 682, and was buried at Dorchester. His remains were translated by bishop Haeddil to Winchester about 686, and he is commemorated Dec. 3. The Winchester historians add that he was a Benedictine monk of the monastery of St. Andrew at Rome, that he dedicated the Church of the Holy Trinity, Winchester, in the year of his pontificate, and died in the fourteenth. The canons of the saint were constructed as relics, asserting that Birinus had never been translated. The parish of Kilbirnie, Scotland, is named from St. Birinus, but no fair marks his day. There is a Kilbirnie Loch at the west end of the parish of Beith; and the parish Dunbarney probably takes its name from this saint. See Forbes, Kel. Scott. Saints, p. 279 sq.

Birkbeck, Mary, a minister for many years of the Society of Friends, was born in Yorkshire, England, in 1753. Little is known of her life, but enough to show that she was pro-eminent in piety and usefulness. She died in peace April 7, 1809. See Annual Monitor, 1831, p. 8.

Birkby, John, a minister of the Reformed (Dutch) Church, was born in Yorkshire, England, in 1792. He graduated at Rotherham College, and was ordained by the Congregationalists. He served in England, Earl Shelton, Leicester, Tockhols, Lancaster; in America, Hanover, N. H., 1835-40; Gansevoort, Saratoga Co., N. Y., 1840-45. He died in 1881. He was rather timid and reserved, but covetous of ornament or notoriety. He seldom took part in discussion, but, when he was drawn out by the strength of his convictions, he spoke with point, propriety, and power, revealing a clear head, logical intellect, and a hoard of wealth and resources which proved him to be a man of vigorous and independent mind. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 183.

Birkett, Edward, a Methodist Episcopal minister, was born at Kendal, Westmoreland, England, Jan. 4, 1812. He gave himself to Christ at the age of fourteen; was soon licensed to exhort, and four years later to preach; emigrated to America in 1835, and immediately began his ministerial labors in connection with the Pittsburgh Conference. On the formation of the Erie Conference in 1836, he became a member of it, and two years later was transferred to the Pittsburgh Conference, wherein he labored faithfully, with three years' exception as supernumary, until 1872, when he took for a third and last time a supernumary relation, which he sustained until his death at Mount Union, O., Aug. 13, 1878. Mr. Birkett was not strong physically, but attained a superior mental power. He was sound in faith, and steady in purpose. His sermons were full of thought, chaste and elegant. See Minutes of Annual Conferences, 1878, p. 47.
Birkey, Abraham, a minister of the Reformed (Dutch) Church, was born in 1806. He was pastor of the German Reformed Church in Detroit, Mich., 1849–52. He then served the Second German Reformed (Dutch) Church in New York, 1852–66. He died in 1867. See Corwin, Manual of the Def. Church in America (3d ed.), p. 183.

Birkowsky, a noted Polish preacher, was born at Leopol in 1586, and died at Cracow in 1596, leaving sermons, etc., which were published in several volumes (Cracow, 1620–32), and mark the golden age of Polish literature. See Hoefer, Nouv. Biog. Générale, s. v.

Birley, George, an English Wesleyan minister, was born at Calne, Wilts., Nov. 12, 1792. He united with the Church in his twenty-first year, was received into the itinerancy in 1812, retired in 1857, and died at Market-Rasen, May 18, 1867. Mr. Birley's sermons were plain, faithful expositions, indicating vigor of thought and careful preparation. In labors, he was more abundant; in piety, praiseworthy; and in reading, indefatigable. See Minutes of the British Conference, 1867, p. 26.

Birnbaum, Christian Gottfried, a Lutheran theologian of Germany, was born at Dresden, May 28, 1651. He studied at different universities; in 1688 was deacon at Zwickau, and accompanied Prince Johann George IV as chaplain through Germany, the Netherlands, France, and England. In 1687 he was made superintendent of Kohlitz, and in 1694 of Grimma. In 1695 he became a member of the Academy of the Leipsic; in 1703 was pastor at Prenzlow, and in 1709 at New Ruppin, where he died in 1722. He wrote, De Libertatoe a Lege per Christophum Facta: —De Impotentia Virtutis Humanae in Spiritualibus, See Dietmann, Chrurzschische Priesterleh. ii, 1881; Jülicher, Allgemeine Kirchen-u. Gelehrten-Gesch., s. v. (B. P. B).

Briot (or Briot), Jacques, a French theologian, a native of Bordeaux, was prior of Bussans, of the order of Cluny, counsellor and preacher to the king. He died about 1666. He wrote a large number of sermons, which have been printed in several volumes. See Hoefer, Nouv. Biog. Générale, s. v.

Birrell, Charles Mitchell, an English Baptist minister, was born in 1810. He commenced his ministry in Liverpool in 1835, and remained there thirty-six years (from 1836 to 1872). He was very prominent and influential in his denomination, and his counsels were highly respected. He died at Blackheath, Dec. 16, 1880. (J. C. S.)

Birrus (or Byrrhus, βυρρος, βυρρων) was an old Latin word equivalent to "rufus" or red, and identical probably with the Greek ψυρρος. No traces of the word, as the name of a garment, are to be found before the Christian era. The earliest known instance of such a use is early in the 2d century. Speaking of the significance of various articles of dress, when seen in dreams, Artemidorus (Omenoi Cr. ii, 3) says that the chlamys (a short military cloak), "which some call sanguineous, or the chlamys of the Greeks, others hard to endure, and to prisoners under trial portends condemnation, by reason that it compasses about and confines the body." Other writers identify it with the "amphilobus" (q. v.). A fresco in the cemetery of Pontius, in which are represented three laymen, Sts. Milieux, Abdon and Sennen, and one ecclesiastic, St. Vincen- tius, will probably give a good idea of the difference between the chlamys, the birrus, and the casula (or planeta). St. Milix is represented wearing a chlamys; Abdon and Sennen a heavy cloak reaching from the shoulders to the back of the knee, and in form differing but little from the birrus. See Abdon. But the birrus (if such be the garment intended) is provided with a hood, or cowl, for wearing over the head, as were most such outer garments when intended, as was the birrus, for out-door use, and represented as worn on the head. Such a rough birrus as this was allowed to be worn by slaves under the provisions of the Theodosian code. Hence some have inferred, though wrongly, that the birrus was at that time regarded as a garment suitable only for persons of the lowest class. This was not so. There were "cheap birrus," such as those here allowed as a privilege to slaves; there were "costly cloaks," such as those of which St. Augustine says that they might perhaps be fitting for a bishop, but not fitting for Augustine, "a poor man, as his parents had been poor before him" (De Dicerinis, v, 1759). From the 4th century onward the mention of the birrus is not unfrequent as of an out-door dress used alike by laymen and by ecclesiastics. In these later notices it is almost always referred to as being either a somewhat expensive dress or as having a certain secular character attaching to it as compared with the dress worn by monks. Thus Cassianus (civ. 418 A.D.), describing the dress of monks, says that they avoid the coarseness and the pretense to dignity implied in the planeta and the birrus (De Habito Monach. i, 7). St. Isidore, in like manner, couples together the planeta and the birrus as garments which are not allowable to monks (Regula, xii). This will account for the peculiar language of the Council of Gangra (319), warning men against attributing too much importance to the monastic dress for its own sake, and despising those who wore "birri." Towards the close of the 6th century we find St. Gregory the Great using the term "birrus albus," in speaking of the white "christening-cloak" worn by the newly baptized (Epist. 5). See Bireta.

Birt, Caleb Evans, an English Baptist minister, was born at Devonport, March 11, 1755. He entered Cambridge University when he was seventeen years of age, intending to study for the bar. Not long after he became a Christian, and decided to study for the ministry. After preaching for a time as a licentiate, and studying in the Bristol College, in the fall of 1814 he became a student in the University of Edinburgh, and in 1816 took the degree of master of arts. His ordination took place in 1817 as pastor of the Baptist Church in Derby, where he remained until 1827. He then removed to Plymouth, and was pastor until 1857, and after wards went to Birmingham, whence he removed in 1844. His last pastorate, which was at Wem, continued ten years, and closed with his death, Dec. 13, 1854. See (Lond.) Baptist Hand-book, 1855, p. 46. (J. C. S.)

Birt, Isaiah, an English Baptist minister, was born at Coleford, Sept. 6, 1756, his father being a Baptist minister, and died in life, he left the society, and continued in the ministry. He entered Bristol College in 1779, and had among his teachers Rev. Dr. C. Evans and Robert Hall. In 1784 he became co-pastor with the Rev. Philip Gibbs at Plymouth, and subsequently of a Church at what was afterwards known as Devonport, this church being a colony from one of which he was the colleague pastor. Here he remained until the close of 1813, when he removed to Birmingham, where he was for twelve years pastor of the Church which had had for its minister the saintly Samuel Pearce. Finally he removed to London, where he died, Nov. 1, 1857. See (Lond.) Baptist Hand-book, 1858, p. 28. 24. (J. C. S.)

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

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

Birt, Owen Johnson, an English Baptist minister, son of Rev. Caleb Birt, was born at Derby, May 30, 1821. He was converted when about seventeen years of age, and joined the Church at Broadmead, Bristol, in March, 1838. In 1839 he entered the Baptist College, in Bristol, where he remained from 1839 to 1842. In October of the latter year he was accepted by the committee of the Baptist Missionary Society for service in Ceylon. He was so feeble that he died at sea, March 14, 1844. See (Lond.) Baptist Hand-book, 1844, p. 21, 22. (J. C. S.)

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

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

Bisacramentarians was a term invented by Gabriel du Freaux (Proteus), in his Elenchos Herveticorum, to signify those who receive only the two sacraments of baptism and the eucharist.

Bisarion. See Bessaion.

Bisbee, Benjamin, a Baptist minister, was born in Maine about 1763. His early life was spent in agricultural pursuits, and he was ordained in Belgrade, Me., in December, 1809. For two years he was occupied as an evangelist in the destitute sections of Maine. In 1812 he became the pastor of a small church in the town of Harmony, where he remained until 1829. His love for missionary work was not abated during these thirteen years, and he frequently left his home to carry the Gospel into the regions round about. From 1808 to 1832 he was pastor of the Church in St. Albans. He continued to perform his ministerial and evangelistic labors until he was laid aside by the infirmities of age. His last years were spent in Waterville, Me., where he died in 1847. See Millett, History of the Baptists of Maine, p. 436. (J. C. S.)

Bisbie, Nathaniel, D.D., an English divine, was rector of Long Melford, near Sudbury, Suffolk, and died in 1655. He published several single Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

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

Bischoff, Melchior, a Lutheran theologian of German origin, was born at Plasneek, May 20, 1547. In 1570 he was deacon in his native city, but in 1574 he was deposed of his office because he would not subscribe to the articles of the Wittenberg theologians. He then acted for some time as pastor at Jekenheim and Thundorf, and after the fall of the Philistines (q. v.), in 1585, he was installed as pastor to his native place. In 1590, duke Johann Casimir appointed him court-preacher at Coburg, where he died, Dec. 19, 1614. Besides sermons and ascetic works, he wrote some hymns, which are still found in German hymn-books. See Fechter, Theater Vindorum Eruditiorum Clarorum (Norib., 1688); Wesel, Hymnographia [Hermstadt, 1719], vol. 1; id., Anal. Hymnol. Iiii. 7; Koch, Geschichte des deutschen Kirchenliedes, i, 266 sqq. (B. P.)

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

Bishop (or Bishop), Johann van, a Dutch designer and engraver, was born at the Hague in 1646. He executed nearly all the pictures of the Dutch painters, in small colored drawings. His principal work was a set of prints for a book, of which the first edition, published by Bischoff, contains 192 plates; the second, published by Nic. Visscher, contains 113 plates. It is entitled, Paradigmata Graphice Variorum Artificium, Tabulæ Iconem, pars i, et ii (Hague, 1670). The following are some of his principal prints: Christ and the Samaritan Woman; Joseph distributing Corn to the Egyptians; The Martyrdom of St. Lawrence. See Spoor, Bioi. Hist. of the Fine Arts, s. v.

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

Bisciola, Giovanni Gabrielle, an Italian Jesuit, was born at Modena in 1538, and died at Ferrara, Feb. 8, 1613, leaving an Abrissment of the Annals of Baronius, and an Italian translation of the Martyrology Romanum.

Bisciola, Leolus, a learned Italian Jesuit, was born at Modena about 1545. In several of the colleges he taught Greek, theology, eloquence, and philosophy. He died at Milan, Nov. 10, 1629. He wrote, Hororum Subsecievarum: hoc est, Rerum in Omni Philologia Geneae Ecelestium (two volumes, of which the first was published at Ingolstadt, 1611; the second at Cologne, 1618)—Observationum Sacrarum, lib. xi—Disregissio in Augusto Matthi et Jord. deestinationis: libri duo ad Romanos, Galatas et Hebrews. He also published in Italian, under the name of his brother, Paul Bisciola, two volumes of Christian and Moral Dissertations: a Treatise on Comparisons and Similitudes, with some dissertations. See Hoefner, Noue. Biog. Générale, s. v.

Biscop, Richard, an English divine, was the son of a Dissenter, educated at a Dissenting academy at Shrewsbury, and was ordained a Dissenting minister, Dec. 19, 1716. In 1728 he confirmed, and received orders in the Church of England. In 1727 he was presented to the rectory of St. Martin Outwich, London, which he retained until his death, July, 1748. He held
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also a prebend of St. Paul's, and was chaplain in ordi-

nary to the king. He was the author of an elaborate

work entitled The History of the Acts of the Holy Apos-
tles Confirmed from other Authors, etc. (1742); being

the substance of his sermons preached at the Boyle

lecture in 1736, 1737, and 1738. See Chalmers, Bings.

Liturg. vol. ii. s.v.; Allibone, Dict. of Brit. and Amer.

Authors, s.v.

Bisenti, Antonio, an English Congregational min-
istor, was born near Setubal, Portugal, in 1800. He

was brought up by his uncle, and escaped from the mon-

astery where he was placed for education for the minis-
yery, and was captured by a band of robbers, who treated

him kindly, however, and conducted him to the British

colors. He was subsequently licensed as a missionary

and was received into the Congregational Church

as the son of an old acquaintance, and was adopted by

him and taken to America. His benefactor being killed

at the battle of New Orleans, the lad, with a sum of

money for his education and support, was left in the

charge of a brother officer. This officer afterwards

returning to his estate in Ireland, sent the boy with him

and sent him to bath to be educated and put into business.

While at Bath he was converted, joined the Church,

and began preaching in the surrounding villages. In

June, 1830, Mr. Bisenti was ordained pastor of the Inde-

pendent Chapel, Hemingham, where he labored three

years, and there became rector of the Congregation

Church at Stalbridge. Here his troublous path took

place, Jan. 16, 1872. Many souls were converted through

the ministry of Mr. Bisenti. His pastoral visitation was

his principal forte; many a Christian's sunset has been

irradiated with the ruddy glow of hope at the words of

comfort which fell from his lips. See (Lonely) Cong.

Year-book, 1872, p. 316.

Bishop. In addition to information already given,

there may be of interest the following:

I. The special conditions of eligibility for a bishopric

were, (1) that the candidate should be (Apost. Const.

ii, 1) fifty years of age; but, according to Conc. Neoces.

A.D. 314, and later similar canons, the age of thirty

only was insisted on. Photius, in one place, says thirty-

five, which is likewise Justianus's rule in another place.

Special merits, however, and the precedent of Timothy

(1 Tim. iv. 12) repeatedly set aside the rule in practice,

as in the well-known case of St. Athanasius, apparently

not much more than twenty-three when consecrated

bishop. (2) That he should be of the clergy of the

Church to which he was to be consecrated (a rule enact-

ed by Pope Julius II.); and, in the Great; a regulation

repeatedly broken under the pressure of circumstances,

special merit in the candidate, the condition of the di-

cose. (3) That he should be a presbyter, or a deacon

at the least, and not become a bishop per saltum,

did not go through all the several stages; also at first

an ecclesiastical custom, grounded on the fitness of the

thing (by a number of fathers and popes), but turned

into a canon by Conc. Sturdic, A.D. 347 (naming reader,
deacon, priest; the object being to exclude neophytes,

and by some later provincial councils: and so Leo the

Great (admitting deacons, however, on the same level

with priests); broken likewise, perpetually, under spe-
cial circumstances. Instances of deacons, indeed, ad-
avanced at once to the episcopate, are numerous, and

scarcely regarded as irregular, beginning with St. Ath-

anasius. But the case of a reader also is mentioned in

St. Augustine, and of a subdeacon in Liberatus. Al-

though expressly forbidden by Justianus and by Conc.

Arelat. IV, A.D. 455, yet the well-known cases of St.

Cyprian, St. Ambrose, St. Martin of Tours, St. Germanus

of Auxerre, and others, prove the admissibility of even

a layman, if under the circumstances—as, e.g. by rea-

son of the sudden acclamation of the people—a can-

non or priest, or both, was needed in an emergency.

Instances may also be found in the Alexandrian Church.

But then (4) such candidate was not to be a neophyte

(1 Tim. iii, 6) or a heathen recently baptized, who had

not yet been tried, but one converted at least a year

before, or if he had a reader or a subdeacon or a deacon

for a year. Yet here, too, special circumstances

were held to justify exceptions; as in the case of St.

Cyprian himself; of St. Ambrose, and of Eusebius of

Caesarea in Pontus, not yet baptized. All these are

cases of consecration by the apostles or bishops ordaining
to each step on successive days, in order to

keep the letter while breaking the spirit of the rule,
dating no earlier than the case of Photius above men-

tioned. (5) Apost. Can. xxii permits the consecration

of one made a eunuch by cruelty, or born so; and of

one made and consecrated in Spain, an eye or leg, and

it is in the case of a deaf or dumb person. (6) Lastly,

the bishop who was appointed interventor to a see during

the vacancy was, on that account, ineligible to that see.

See Intercessores. It remains to add (7) that the

candidate's own consent was not at first held to be

requisite, but that in many cases consecration was

forced upon him (as in the case of Eusebius of Caesarea

in Pontus, A.D. 362). Apost. Can. xxxvi orders the

excommunication of a bishop who refuses the charge

of the people assigned to him. But first St. Basil ex-

empts those who in such a case had "sworn not to re-

ceive ordination." Afterwards the emperors Leo and

Majorian forbade forced ordinations altogether.

II. Euhemerization, which is mentioned in the Apost.

Constit., and in Greek pontificates, as the concluding act

of ordination, followed upon ordination, either (as at

first) immediately or (in course of time) after an inter-

val; a regular sequence being then prescribed for it. A

sermon was thereupon preached, at least in the East,

by the newly consecrated bishop. Littera communicatio-

raria, or synodycum, or euhemeristicus, were written to

other bishops, to give account of the sender's faith, and
to receive letters of communion in return. The term was

also applied to such letters which cannot be made to

bishops on occasion of their euhemerization. The Ara-

bic version of the Nicene canons has a rule that the

bishop be enthroned at once by a delegate of the arch-

bishop, and that the archbishop visit him personally

after three months, and confirm him in the see.

III. A profession of obedience to the metropolitan,

and (in the Carolingian empire) the imputation of oath of allegiance

to the emperor or king, began to be required, prior to

confirmation; the former from the 6th century onwards,

the latter from the time either of Charlemagne or of his

immediate successors—but far earlier in Spain. (a)

The earliest written profession of obedience is one made

by the metropolitan of Ephesus to the archbishop of

Thessalonica, and is condemned by Leo I in 450. Ne-

theless, professions to the metropolitan by the bishop

to be consecrated became the regular practice. (b)

A general oath of allegiance to the king, from all subjects,

occurs repeatedly in the Spanish councils. A promise of

fidelity from bishops is mentioned in Gaul as early as

the time of Leodegarius of Autun and St. Eligius, c.

A.D. 640.

IV. Removal.—The next point to be considered is

the various methods by which a bishop ceased to occupy

a see.

1. Translation, which, as a rule, was forbidden, but

only as likely to proceed from selfish motives. Before

the period of the apostolic canons this prohibition

would have been hardly needed. Apost. Can. xiv forbids it,

unless there be a prospect of more spiritual "gain" in

saving souls; and guards the right practical application

of the rule by the proviso, that neither the bishop him-

self, nor the diocese ("parochia") desiring him, but

"many bishops," shall decide the point. The Council of

Nice, Conc. Antioch. A.D. 341, Conc. Sturdic. A.D. 347,

Conc. Carth. III, A.D. 397, and Conc. Carth. IV, A.D.

398, forbid it likewise: the first two without qualifica-

tion; the last two, with the proviso mentioned above;

from the bishop, the people, or other bishops; but the

third, if "from a small city to a different one;" and

the fourth, also in case it be "from an unimportant to
an important place;" while allowing it if it be for the good of the Church, so that it be done "by the sentence of a synod," and at the request of the clergy and laity. The Canon of Nicæa also condemn it under the same penalty if it be done "by the sentence of a synod," and at the request of the clergy and laity. The Canon of Nicæa also condemn it under the same penalty if it be done "by the sentence of a synod," and at the request of the clergy and laity. The Canon of Nicæa also condemn it under the same penalty if it be done "by the sentence of a synod," and at the request of the clergy and laity.

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

(a) Certain irregularities which vitiated an episcopal consecration or title; and these were for the most part, although not wholly, irregularities such as disqualified for consecration at all.

(b) The general causes affecting all clergy, as well as causes relating to their own special office.

(c) Bishops were liable to excommunication as well as deposition, if (1) they received as clergy such as were suspended for leaving their diocese; or (2) if they "made use of worldly rulers to obtain preferment;" or (3) if, being rejected by a diocese to which they have been appointed, they move sedition in another diocese, etc.

(d) Lastly, bishops were liable to suspension or other less censure, if (1) they refused to submit to the authority of their diocesan when summoned to meet an accusation; they failed to appear even to a third summons, they were deposed; or (2) if they unjustly oppressed any part of their diocese, in which case the African Church deprived them of the part so oppressed.

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

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

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

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

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

4. The bishop's throne. See THRONE.

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

VI. Rank.—1. The relation of bishops to each other was as of an essentially equal office, however differentiated individuals might be in point of influence, etc., by personal qualifications or by the relative importance of their sees. St. Cyprian's view of the "one episcopate" —the one corporation of which all bishops are equal members—is much the same with St. Jerome's well-known declaration, "Wherever there may be a bishop, whether of Rome or of Zuziphus—or he is of the same merit, of the same priesthood also." A like principle is implied in the litura communicatrix or synodica—sometimes called litura enthronica—by which each bishop communicated his own consecration to his sees to foreign bishops as to his equals. The or-
order of precedence among them was determined by the
date of consecration (so many councils and Justinian). 2. This equality was gradually undermined by the
existence of metropolitans, archbishops, primates, ex-
archs, patriarchs, pope: for each of whom see the sev-
eral articles.
3. However, apart from this, there came to be special
distinctions in particular churches; as, e. g. in Mauri-
tania and Numidia the senior bishop was "primus;"
but in Africa proper, the bishop of Carthage: and in
Alexandria the bishop had special powers in the ordin-
ations of the suffragan sees: for which see ALEXANDRIA
(Patriarchate of); METROPOLITAN.
4. The successive setting-up of metropolitans and of
patriarchs gave rise to exceptional cases ("autoceph-
ality"); all bishops whatever having been really indepen-
dent of the province to the time of the setting-up
of metropolitans, and all metropolitans before the
establishment of patriarchs. See AUTOCEPHALY; MET-
ROPOLITANS; PATRIARCHS.
5. For choripisci, in contradiction from whom
we find in Frank times episcopi cathedrales, 6. for suf-
froganes, 7. for consuls, 8. for intercessores and inter-
terentes, and, 9. for commendarii, see under the sev-
eral titles.

VII. Subordinate Titles.—There remain some anom-
alous cases; as, 1 Episcopi vacantes, viz. bishops who by
no fault were without a see, but who generated some-
times into episcopi sugi or ambulantes, encounter; and
among them is the subdeacon. In France, for example,
"Scotuli" enjoyed a bad pre-eminence. Bishops,
indeed, without sees, either for missionary purposes to
the heathen, or merely "honorary," existed from the
time of the Council of Antioch, A.D. 341. (mentions)
Wandering bishops, who have no diocese, are condemned by many
councils.
2. The bishop-abbots, or bishop-monks, were principally
of Celtic monasteries, but also in some continental ones;
the former having no see except their monastery [see
ABBOT], the latter being simply members of the frater-
nity in episcopal orders, but (anonymously) under the
jurisdiction of their abbot, and performing episcopal
offices for the monastery and its dependent district.
3. Episcopus, or antistes palatii, was an episcopal coun-
selor residing in the palace in the time of the Carlo-
vigians, by special leave.
4. For episcopus cardinalis, which in St. Gregory the
Greatest means simply "praiseworthy," i. e. the duly installed
and "incardinated" bishop of the place, see under
CARDINALS.
5. Episcopus regionarius, i. e. without a special dio-
cesan see. See REGIONARIUS.
6. Titular bishops, and bishops in partibus infidelum,
belonging, under certain names to later
7. Episcopus ordinum, in Frank times, was an occa-
sional name for a coadjutor bishop to assist in conferring
orders.
8. For the special and singular name of libra,
attached to the suffragans of the see of Rome, see LIBRA.

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

Bishop, Alexander Hamilton, a minister of
the Reformed (Dutch) Church, was born at New Haven,
Conn., in 1810. He graduated at Yale College in 1830,
and at Princeton Seminary in 1835. He was licensed
by the Connecticut Association in that year, and was
pastor of the Church in Axstoria, N. Y., from 1840 to
1858. He died in 1854. "He was a remarkable man.
"To natural powers of a high order he added years of
Church in America (8d ed.), p. 183.

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

Bishop, Alfred (2), a Methodist Episcopal min-
istor, was born near Deposit, Delaware Co., N. Y., date
unrecorded. He embraced religion when about four-
teen, received license to preach in 1810, was employed
as a preacher in West Newton, Mass. in 1814, and in 1851
entered the Iowa Conference. In 1838 he braved the
storms and hardships of the extreme northern fron-
tier. He died in 1855. Mr. Bishop was a good, plain,
practical preacher, and won many souls for Christ. See
Minutes of Annual Conferences, 1855, p. 616.

Bishop, Benjamin H., a minister in the Meth-
odist Episcopal Church South, was born in Christian
County, Ky., Dec. 6, 1852, of pious parents, who gave
him a careful religious training. He entered Car-

dition in early life, received license to preach in 1868,
and in the same year entered the Memphis Conference.
The country was overrun with armies in 1862, and at
his own request he was granted a supernumerary rela-
tion, which he sustained five years, residing at Brown-
sville. In 1868 he resigned his public service, effective
ranks, and continued faithful to the close of his life,
April 25, 1874. Mr. Bishop was a man of medium
stature and frail constitution, but of sound mind and
cheerful disposition. His domestic and religious life
was exemplary and above reproach. See Minutes of
Annual Conferences of the E. M. Church South, 1874, 
p. 62.

Bishop, George, a Methodist Episcopal minister,
was a native of South Carolina. He embraced religion in
1829, and in 1831 entered the Georgia Conference,
in which he continued to labor with vigor and success
until the close of his life, in 1834. Mr. Bishop was a
young man of strong mind, studious habits, and mani-
Bishop, George Brown, a Presbyterian min-
ister, was born in Fayette County, Ky., March 30, 1810.
He went to Paris, Ky., at the age of twelve, and studied
Latin under Dr. William H. McGuffey. His father,
Rev. R. H. Bishop, D.D., having removed to Oxford, O.,
and taken the presidency of Miami University, he en-
tered the Freshman class of that college, and graduated
in 1829, among whom in Carlowingian times, and in northern
Theological Seminary, and in due time completed the
course. He was licensed by the Presbytery of New
Brunswick, April 28, 1829. He spent some time after
in preaching to various churches in the vicinity of Ox-
ford, and in 1833 became a stated supply for that place.
In November he was ordained and installed pastor. By
1834 he was elected to the professorship of Biblical

criticism and Oriental literature in the Indiana Theological
Seminary at Hanover, now the North-western of Chi-
icago, and died in that position, Dec. 14, 1837. Few
men have given greater promise of usefulness to the Church. He daily read from the Latin, Greek, Hebrew, and German versions of the Scriptures, and his piety was equal to his scholarship. See Index of the Princep=
sitores, 1863, p. 100.

Bishop, Hiram N., D.D., a Protestant Episcopal clergyman of the diocese of Illinois, was rector in Ken=
nosha, Wis., in 1833. In 1857 he removed to Chicago, and became rector of St. John's Church, continuing to serve this charge until his death, which occurred Aug.
31, 1888, at the age of forty-five. See Prot. Episc. Al=
mancer, 1863, p. 109.

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

Bishop, John, an English Congregational minister,
was born in London in 1794. He was converted when eleven years old, joined the Church at the age of
eighteen, and from that time was continually in religious work, now as a preacher, now as a book
writer. Subsequently he was set apart for the home-missionary work at Wisbro' Green, Sussex; ordained pastor
at Lewes; preached a short time at Newport, Isle of
Wight; labored at Chard and Bridgewater, and finally settled at Axminster, Devonshire, in 1854, where he
died, March 9, 1862. As a preacher, Mr. Bishop was
faithful, instructive, and impressive; as a scholar, he
possessed a vast fund of literary and scientific informa
tion. He was a man of large experience and agreeable

Bishop, Nathan, L.L.D., a distinguished Baptist layman, was born in Oneida County, N. Y., Aug.
12, 1808, and graduated from Brown University in 1837.
From 1838 to 1848 he was superintendent of schools
in Providence, R. I., and for five years thereafter in Bos
ton. Subsequently he removed to New York, where he
occupied many positions of eminence. He died at Saratoga, N. Y., Aug. 7, 1880. In denominational af
fairs he took a great interest, especially in the work of
the American Baptist Home Mission Society, and
for two years served gratuitously as one of its secre
taries. He was also a member of the Board of In=
dian Commissioners, and of the Board of the Ameri
can Bible Society. Other religious, educational, and
philanthropic societies and organizations received the
benefit of his wise counsels and his pecuniary aid. He
was a man of the firmly commanding presence, although
the possessor of a large fortune, he was simple and un
ostentatious in his habits and style of living, freely
giving in many directions to objects of benevolence with
which he sympathized, especially to the Freed=
men's cause as represented by the Home Mission So=
ciety. See ( N. Y.) Evening Post and Examiner; Cathar=
cart, Bapt. Encyclop. s. v. (J. C. S.)

Bishop, Nelson, a Congregational minister, was born in East Hartford (now Manchester), Conn., Nov. 20,
1802. Immediately after his conversion, in 1820, his
attention was turned to the ministry. He graduated at Bangor Seminary in 1827, having been licensed to
preach in the previous year. On Nov. 19, 1828, he was
ordained as pastor of the Church in Clinton, Me.; but,
his health failing from overwork, he was dismissed in 1834, and went to Andover, Mass., becoming a resident
member of the Theological Seminary. In 1839 he was
installed as pastor of the Congregational Church in Weatherfield, Vt., and in 1842 was dismissed from
the charge to become associate editor of the Boston Recorder, retaining this position until the sale
of the Recorder to the Congregationalist in 1869. From
that time he was variously engaged, preaching occasion=
ally, distributing Bibles, etc., until his death, at East
St. Johnsbury, Vt., Jan. 10, 1871. See Cong. Quarterly,
1871, p. 492.

Bishop, Noah, a Presbyterian minister, was born in
Litchfield, Conn., Jan. 12, 1806. After graduating, he
ought for two years in Brooklyn, Conn., and studied
theology for the next two years at East Windsor The=
ological School. He also taught for two years in Kecen,
N. H. He was ordained, June 29, 1841, pastor of the
Muddy Run Presbyterian Church in Enon, O., from
which he was dismissed in October, 1849. In 1850 he
became principal of an academy in Monroe, O., at the
same time supplying the Presbyterian Church there,
and so remained three years. His health having failed,
he then settled near Springfield, Ill., and engaged in
farthing for more than two years, removing to Chat
ham, Ill., in 1855. In 1858 he was sent as a home mis=
sionary to Murphysville, Ill, where he preached to the
two churches of East and West Union till 1869, and
removed, on April 1, to Ironton, Mo. He died there,
Sept. 22 of that year. See Obituary Record of Yale
College.

Bishop, Pierpont E., a Presbyterian minister, was born in Amsterdam, Va., in 1803. He gradu=
ated at Hampden Sidney College, Va., in 1829, and at
Union Theological Seminary, N. Y., in 1833. He was
licensed by Bethel Presbytery, and began preaching in
North Carolina in 1834. He labored successively at Eben
er Church, Henderson, Fortville, Bethesda, S. C., and other
places in the vicinity. He died at Bennettsville, S. C.,
66.

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

Bishop, William Sherwood, a Baptist minis
ter, was born near New Lebanon, Conn., Oct. 23, 1805.
He was converted at a Methodist camp-meeting in
Ohio, and for ten years was a preacher in that denom=
nation. Having joined the Baptists, he was ordained in
Wooster, Wayne Co., and for years labored success=
fully as a home missionary in Ohio, some of the church=
es to which he then ministered having become the
strong churches of that region. He removed to Illinois
in 1842, and became pastor of the Church in Bridge=
port, Dec. 3 of that year, and after three years re=
turned to Ohio, and remained until 1855. Afterwards
he was at Chicago and at Bridgeport, where he from
1864 to 1875 he labored as a colporteur of the American
Baptist Publication Society. His last pastorate was with
his former Church in Bridgeport, where he died, Sept.
7, 1875. See Minutes of Illinois Annuaries, 1879, p.
12. (J. C. S.)

Bishoping is the vulgar name for confirmation (g. v.).

Bisal, the fourth bishop of the East Angles at Dun=
wich, was consecrated by Theodore, as successor to
Boniface, in 669 (or 670). He was present at the
Council of Hertford in 673, but was soon after obliged
to retire by reason of ill-health. His diocese was im=
mediately divided between the sees of Dunwich and
Elyham.

Bisal, Bonaventura, an Italian painter, was born
at Bologna in 1612. He studied under Lucio Massari,
and gained considerable reputation by his copies in
miniature after Correggio, Titian, Giotto, etc., many
of which were in the cabinet of the duke of Modena.
He etched a few plates after his own designs, one of
which is the Holy Family with St. John and St. Eliza
beth, marked F. B. B., F. 1631. He died at Modena in
1662. See Spooner, Biog. Hist. of the Fine Arts, s. v.;
Bisi, Michael, a celebrated Milanese engraver of the present century, first distinguished himself by the publication of 1753, in which he engraved a number of plates, most of which were admired. He was one of the members of the Accademia delle Scienze dell’Arte, etc. He engraved the Virgin and Infant Enthroned with Saints. It is not known whether he is living or not. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Vaperce, Dict. des Contemporains, s. v.

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

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

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

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

Biss, Philip, an English prelate of the early part of the 17th century, came from "a worshipful family" of Sparrgrae, Somersetshire. He was trained at Magdalen College, Oxford, of which he became fellow and dean until 1611, and was dean of St. John’s College, Taunton. He was a learned man and at his death bequeathed his library to Wadham College, Oxford, then newly founded. He died about 1614. See Fuller, Worthies of England (ed. Nuttall), iii, 107.

Bisse, Philip (1), an English clergyman, became archdeacon of Taunton in 1684, andsubdean of Wells the same year. See Le Neve, P. rist., i, 167, 168.

Bisse, Philip (2), an English prelate, was consecrated bishop of St. David’s Nov. 19, 1710, and was translated to Hereford, Feb. 16, 1712. He died Sept. 6, 1721. See Le Neve, P. rist., i, 304, 473.

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

Bissett, George, a missionary of the Church of England, came from that country to Newport, R. I., in 1767, as assistant to the Rev. Arthur Browne, rector of Trinity Church. When Mr. Browne went to England in 1772, Mr. Bissett was his assistant, and was part of his regular duty to teach the children connected with the parish. The "Society for the Propagation of the Gospel in Foreign Parts" declined sending a missionary to this point, whereupon the congregation made him rector, and he remained with them until Newport was evacuated by the British, Oct. 25, 1779, when he went to New York, leaving his wife and child in destitute circumstances. His flight, of course, was in consequence of his royalist sentiments. Afterwards his family were permitted to rejoin him in New York. About 1796 he was appointed missionary to St. John’s Church, and died in New York city in 1798. See Sprague, Annals of the Amer. Pulpit, v, 80.

Bissett, John, a clergyman of the Protestant Episcopal Church, a native of Scotland, was born about 1752. After graduating from the University of Aberdeen, he came to America, and was ordained in 1776 by the bishop Seabury. He was rector of Shrewsbury Parish, Md., in 1789, and the same year was a deputy in the General Convention. In the session of the same body in 1792 he was elected secretary. During that session he was chosen third assistant minister of Trinity Church, New York, in which capacity he served as a member also of the General Convention of 1795. As a preacher he was remarkable for his eloquence. Besides this, he was a ripe scholar and a sound theologian. While connected with Trinity Church, he held for several years the professorship of rhetoric and belles-lettres in C bile College. In consequence of a religious revival he was compelled to resign. He returned to Scotland, and died in obscurity about 1810. See Sprague, Annals of the Amer. Pulpit, v, 443.

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

Bisill, John, an English Baptist minister, was born about 1778. He was converted in 1817, and in 1798 was a member of the General Baptist Church at Knipton, by which he was called to the ministry. After spending about four years in the Academy under the care of Rev. Dan Taylor, he became pastor of the Church at Leake and Wimshold in 1800. In 1803 he removed to Sutterton, where a commodious chapel was soon erected and his congregation increased. His ordination took place Oct. 24, 1805, as pastor of the Church at Gosberton, in the neighborhood of Sutterton, a part of its members residing in the latter place. Subsequently a Church was formed at Sutterton, of which he was chosen pastor in 1808, and held the office for thirty years, resigning in 1838. He now took up his residence in Boston, where he died, Jan. 23, 1844. See (Lom.) Baptist Hand-book, 1845, p. 41. (J. C. S.)

Bisson, Louis, a French theologian and historian, was born Oct. 19, 1742, at Geffosses. During the Revolution he was first vicar of the bishop of that city. After taking the oath required by the constituent assembly, he refused to deliver his letters of the priesthood at the time of the suppression of the religion. For this he suffered ten months' detention. On Oct. 20, 1793, he took possession of the bishopric of Bayeux, on which occasion he published his first pastoral letter. In 1801 he took part in the national council, and resigned his bishopric to cardinal Caprara, legate a latere. Returning to Bayeux, he died there, Feb. 28, 1820. He wrote, among other works, Méditations sur les Vies des Saints, and others. See Chretien (1807) — Pensees Chretiennes pour Chaque Jour de L'Annee.—Histoire Ecclesiastique du Diocese de Bayeux pendant la Revolution. See Hosier, Nouv. Biog. Generale, s. v.

Bissoni, Giovanni Battista, an Italian painter, was born at Padua in 1576, and studied under Frans Hals and yeso Apollonio. He was in Padua and Venice. He died in 1636. Several pictures in the churches and convents of Padua and Ravenna were painted by him.

Biteus, abbis of Inis-colrca (now Inch, County Down), commemorated July 22, was one of the 350 disciples of St. Patrick. It is said that when St. Patrick built a church at Elphin, he left there Assicus.
Biteus the son of Asicus, and Cipa the mother of bishop Biteus (Petrie, Round Towers of Ireland, p. 202), Colgan (Tr. Thmus, p. 176, etc.) says that he was ordained by only two bishops of ecclesiastic birth or education, being really his brother's son. Working with his uncle, Asicus, he made altars, square covers for the service-books, and square patens. One of these little shields was kept at Armagh, another at Elphin, and a third at St. Felart's Church, Donnachmor. He is often mentioned as the bishops assisting St. Patrick, and is said to have been buried at Rath-cunga. See also Lanigan, Eccles. History of Ireland, i, 341, 343.

Bittino, a Bolognese painter, flourished at Rimini in the first part of the 16th century. In the Church of San Giuliano, at Rimini, is an altar-piece, much praised, of the titular saint, by this artist, dated 1467. See Sponser, Bion. Hist. of the Fine Arts, n. v.; Hoefer, Nouv. Biog. Générale, n. v.

Bit-nur, in Accadian mythology, was the general of Adar, the champion of the gods, and the favorite of Bel. He was chiefly invoked for the protection of pregnant women and for the maturity of the embryo.

Bitra, in Hindu mythology, are the fine tender spirits which are an emanation from a Brahman. They are so light that they never come to rest, and they do not need any nourishment.

Bittle, Daniel Howard, D.D., a Lutheran minister, was born near Middletown, Frederick County, Md., in 1811. His desire for liberal education was promoted by the advice and example of his older brother, Dr. D. F. Bittle. In 1837 he entered the preparatory department of Pennsylvania College, and graduated in 1843. He spent three years in teaching at Boonesboro', and in 1846 he entered the Lane Theological Seminary at Cincinnati. For a time he was agent for the Wittenberg College, and afterwards for the English Lutheran Church in Cincinnati. He also, for a while, was employed as a home missionary in Louisville, Ky. In 1849 he was ordained, and accepted a call to supply the Canton charge in Ohio; in 1850 he was employed by the Miami Synod as travelling missionary in Indiana. In November of the same year he was appointed agent for the establishment of the Hagerstown Female Seminary. In June, 1853, he became pastor at Smithsburg, Md.; in 1853, at Selinsburg, Pa., and in 1855 assisted his brother, Dr. D. F. Bittle, in building up Roanoke College, one year collecting funds for it, and then as its professor of ancient languages. The latter part of 1858 he became the first president of North Carolina College, in which office he remained three years, but the institution was compelled to close on account of the civil war. Removing to Texas, he took charge of a female seminary at Austin, where he taught and preached until the close of the war. Again he was called to the agency of Roanoke College, in behalf of which he labored two years. At the close of 1867 he accepted a call to Shepherdstown, W. Va., where he served nearly four years. In October, 1871, he assumed charge of the Church in Shepherdstown which he was pastor when he died, Jan. 14, 1874. Dr. Bittle was regarded as an able preacher, a thorough scholar, and was very attractive socially. See Pennsylvania College Book, 1882, p. 216; Lutheran Observer, Jan. 30, 1874.

Bittle, David F., D.D., a Lutheran minister, was born near Myersville, Frederick County, Md., in November, 1811, and was a brother of the above. His early years were spent in work upon his father's farm. Under the ministry of Rev. Abraham Pollock, of Middletown Valley, he was converted, and immediately set about preparing himself for the ministry. At eighteen years of age he entered Gettysburg Gymnasium, afterwards Pennsylvania College, and graduated in 1835. In October of the same year he entered the Theological Seminary. Two years after he accepted a call from St. John's Lutheran Church, in Augusta County, Va., where he was very successful, he was called to Mount Tabor Church. This was organized by him. He also organized the congregation at Churchville. Soon after settling in Augusta County, he conceived the project of establishing an academy there, which he subsequently carried into effect. On Aug. 12, 1845, he accepted a call to Middletown, Md., and frequently preached in the neighborhood as well as in Germany and English. At the end of six and a half years he removed to Hagerstown, where he resided about eighteen months, devoting his time to the collection of funds for home missions in Maryland and Pennsylvania, and to the establishment of the Hagerstown Female Seminary, of which he was justly regarded as the founder. He is also entitled to be considered as one of the founders of the General Synod's Publication Society, in Philadelphia. In September, 1858, he removed to Salem, Va., to assume the presidency of Roanoke College, the establishment of which had been a prominent part of his life-work. In 1842, when this institution was an Academy in Augusta County, he had served it in connection with his pastorate as teacher of mathematics. Mr. Bittle was not only president, but also professor of moral and mental science. Under his administration a debt of $8000 was liquidated and additional funds secured for the building. He was the only college in Virginia that did not suspend during the war, but suffered severely on account of military requisitions upon the students. At this time he supplied various churches in the vicinity. Financial embarrassments followed, incident to the war, but with the assistance of the Rev. Dr. H. Bittle, D.D., his brother, the large sums were raised and all debts paid. He died in Salem, Sept. 25, 1876. Several of his discourses have been published. His reputation as an educator was conspicuous. See Quarterly Rev. of the Evangel. Luth. Church, vii, 541.

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

Blugwoer, in Norse mythology, is a maidens of hall, sitting at Helzel's door on a creaking chair. The iron blood oozing from her nose causes hatred, strife, enmity, and war.

Bivar, Francisco, a Spanish theologian, was born in Madrid. He entered the order of Cistercians, and taught philosophy and theology. He was sent to Rome as procurator-general of his order, but a little time before his death, which occurred at Madrid in 1656, returned to his native country. He wrote, Fisca, and Tractatus des Hommes Illustres de l'Ordre de Cisterc. —Tractatus de l'Incararnation:—Commentaire sur la Philosophie d'Aristote:—Commentaire sur la Chronologie de Pla- vius Lucius Deter. See Hoefer, Nouv. Biog. Générale, n. v.

Biver (or Bivero), Pedro, a Spanish theologian, was born in Madrid. He entered the order of Jesuits, and was first professor of rhetoric, then of philosophy and theology. In 1616 he became teacher of the children Albert and Isabella, who governed the Netherlands, and resorted to Brussels with them. He died at Madrid, while rector of the college, April 20,
1656. He wrote, Emblemata in Psalmum Misere:—
Sicutem Sanctuarium Crucis, et Patiemens Crucifizorum et Crucigerorum, Emblemat. Imaginibus, Ornament., etc. (Amsterdam, 1654), and Oratorium Psalmum Imaginum

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

Bivero, Constancia de, a Spanish martyr, was condemned to be burned at Valladolid in 1560. See Fox, Acts and Monuments, iv, 454.

Bivero, Francisco de, priest of Valladolid, suffered martyrdom, because of his faith in Christ, in Spain in 1560. See Fox, Acts and Monuments, iv, 454.

Bivero, Juan de, a Spanish martyr, and sister to Blanche de Bivero, was judged a heretic and condemned to perpetual prison in 1560. See Fox, Acts and Monuments, iv, 454.

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


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

Bislot, Martin Jean Baptiste, a French theologian, was born near Bolbec in 1746. He entered upon the ecclesiastical profession, and was made rector of Evreux. He died near the beginning of the 19th century. He wrote Discours Épitaphique avec G. W., Protestant de l'Église Anglicane (Paris, 1801). See Hoefer, Nouv. Biog. Générale, s. v.

Bisochi, another name for the Birohards (q.v.).

Bissell, Joseph W., a minister in the Methodist Episcopal Church South, was born in Nash County, N.C., about 1835. He was licensed to preach in 1858, and in 1860 admitted into the Arkansas Conference. He died in the midst of his labors, Aug. 25, 1865. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 569.

Bjelbo. See Belbo.

Blaan, See Blank.

Blacader, Robert. See Blackader.

Blasco, Bernardino, an Italian painter, born in the Friuli, lived about 1550. There are some of his works in the churches at Udine, in the Friuli; amongst which are the principal in S. Lucia, representing The Virgin and Children; S. Angelo, S. Lucia and S. Aga-

Blaceto, Antoine, a French ecclesiastic, was born at Grenoble, Aug. 28, 1655. He embraced at first the profession of arms, then resigned that in order to enter upon the ecclesiastical profession. Having become re-
cotor of Ruell, he had several conferences with the minis-
ter Claude, and, in order to confirm the faith of the new
converts, he translated his Histoire de Cal-
vín (published in Paris, 1787). He was in 1685 sent to
the province of Vienna, to the general assembly of the
clergy. He was appointed, in 1670, director of the
devotees of Mt. Calvary, of Luxembourg, and two years
later visitor of all this congregation. The abbe Blache
did conceal a violent hatred for the Jesuits, and, on
some of his writings on Christian doctrine becoming
public, he was arrested in 1709 and sent to the Bastile,
where he died, Jan. 29, 1714, having bequeathed all his
goods to the Hôtel-Dieu. See Hoefer, Nouv. Biog. Gé-
nérale, s. v.

Blachure, Louis de la, a French Protestant the-
ologist, lived in the latter half of the 16th century.
He was pastor of the Reformed Church of Niort, whence
he retired to Rochelle, on account of the troubles in
1585. On his return to Niort he was placed in charge
of the instruction of young Andrew Rivet, who after-
wards became very celebrated. In 1599 he sustained,
by writing, a religious controversy against a Jesuit of
Loudun, named J.-C. Boulanger. Louis de la Blachure
had charge also of the Protestant Church of Niort, in
1603. He wrote, Lettres Encycliques à l'Église de Niort
et de Saint Gelais, etc. (1855)—Dispute Faite par Escrit,
etc. (Niort, 1895).

His son, Jean de la Blachure, a Protestant theologian,
pastor at Monyon, near Niort, died in 1601, and left
a work entitled Vie de Jésus-Chrétien. See Hoefer,

Black, Andrew Watson, D.D., a Reformed Presbyterian minister, was born near Pittsburg, Pa., in 1808. He graduated at the Western University, Pittsburg, in 1826, and at the Presbyterian Seminary in Philadelphia in 1829; was licensed to preach by the Reformed Church in that year, was ordained and installed pastor of the congregations of Shenango and Neshanock, Pa., March 18, 1832. In 1839 he accepted a call to the then newly organized Reformed Presby-
terian Church in Allegheny City. While pastor of this Church he received the appointment of chaplain in the penitentiary of the western district of Pennsyl-
avia. In 1855 he accepted for a year the agency of the American Bible Society for several of the north-
ern counties of Pennsylvania and Ohio. In 1857 he
received the appointment of delegate to the sister
churches of Britain and Ireland, and also of represen-
tative of the church to which he belonged, as an
appointed professor of exegetical, historical, and evan-
elistic theology in the theological seminary under his

Black, Asbury Parks, a minister in the Meth-
odist Episcopal Church South, was born in Cherokee County, Ga., Nov. 8, 1842. He was an example of early piety, joining the Church at the age of nine, but
not experiencing conversion until his thirteenth year.
At the age of nineteen he became a school-teacher. At
the opening of the war in 1860 he enlisted as a soldier;
in 1866 he was licensed to preach, and labored several
years under the auspices of the North Georgia Confer-
ence. In 1869 he went to California, and in the year
following united with the Pacific Conference, in which
he labored with zeal and faithfulness until his decease,
March 3, 1873. Mr. Black was highly esteemed for
his exemplary life and deep piety. See Minutes of An-
nual Conference of the M. E. Church South, 1873, p. 406.

Black, Daniel, a Methodist Episcopal minister,
was born in South Carolina, Nov. 27, 1705, and expe-
rienced conversion in 1821, received license to preach
in 1825, and shortly afterwards entered the Kentucky
Conference. He was exemplary in life, patient in af-
fiction, and triumphant in his death, which occurred
Black, David, a minister of Lady Yester's Church, Edinb., was born in 1708, and died in 1806. He was a most amiable man, a most exemplary Christian, and a most useful and faithful laborer in his Master's vineyard. In 1808 were published his Sermons on Important Subjects. See (Lond.) Christian Observer, March, 1806, p. 198; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Black, James (1), a Presbyterian minister, was born at Milnerton, Pa., in 1779. He was educated at Belmont College, Tenn., and studied theology privately. He was licensed by Abington Presbytery, Oct. 7, 1805, and ordained shortly afterwards. His successive fields of labor were Romney, Va., for fifteen years; Elk Branch, Va.; then as a missionary in Ohio for several years; in West Virginia, in 1816; and afterwards in Milton, Monroe, and Mt. Carmel, and in 1847 in Cincinnati. He was without charge for seventeen years previous to his death, which occurred at Shepherdstown, Va., Feb. 21, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 78.

Black, James (2), a Presbyterian minister, was born in Kentucky, Nov. 20, 1755. He never attended college or seminary. He was licensed in 1827, and labored in Arkansas until his death, Feb. 14, 1859. See Wilson, Presb. Hist. Almanac, 1861, p. 234.

Black, James (3), a Presbyterian minister, was born in Baltimore, Md., June 26, 1810. His parents removed to Cincinnati, O., in 1835. He entered the Miami University with a view to the medical profession, but, resolving to devote himself to the work of the ministry, he went to Hanover College, Ind., and subsequently graduated at the Indiana Theological Seminary. He was licensed by the Presbytery of Madison in 1840, and ordained by the Presbytery of Cincinnati the following year. His several fields of labor were as follows: Monroe and Mt. Carmel, 1849; Fourth Church, Cincinnati, 1841; in Iowa, 1845; Ninth Church, Cincinnati, 1850; 1859; Feesburg and Felicity, 1861; Moscow in 1870, where he remained until 1879. From this period his declining health prevented him from stated labor, though he preached occasionally, as opportunity offered and his strength allowed. He died in Cincinnati, July 5, 1881. He had been everywhere where successful, especially in his Moscow and Cincinnati charges. He was the oldest member of the Cincinnati Presbytery, and greatly beloved by his fellow-presbytery. See (Cincin.) Presbytery and Herald, July 10, 1881. (W. P. S.)

Black, John (1), a Presbyterian minister, was born in North Carolina. He graduated at the College of New Jersey in 1771, was licensed to preach by the Donegal Presbytery, Oct. 14, 1778, and was installed pastor of the Congregation of Marsh Creek, York Co., Pa., where he remained until 1794. He died Aug. 16, 1802. See Sprague, Annals of the Amer. Pulpit, iii, 556.

Black, John (2), a Reformed Presbyterian minister, was born in County Antrim, Ireland, Oct. 2, 1768. He completed his education at Glasgow College, Scotland. In 1787 he emigrated for America, an exile in search of liberty. Having arrived in America in the fall of that year, he was employed for some time as teacher of the Classis in Philadelphia; was licensed to preach in 1799, and passed immediately to the west and began his work. Dr. Black remained forty-eight years, and until the close of his life, in the same pastoral charge in Missouri. Mr. Black's ministry was everywhere successful, especially in his Missouri and Cincinnati charges. He was the oldest member of the Cincinnati Presbytery, and greatly beloved by his fellow-presbytery. See (Cincin.) Presbytery and Herald, July 10, 1881. (W. P. S.)

Black, John (3), a Scotch Congregational minister, was born at Ceres, Fifeshire, April 1, 1780. He attended Mr. James Haldane's class to prepare for the ministry. In 1809 he was ordained at Montrose, where he remained five years, and then went to Dunkeld, Western Highlands, remaining there forty-four years. His death occurred July 27, 1857. He was a man of eminent piety, of catholic spirit, and breadth of benevolence which marked all the public institutions of the day. See (Lond.) Cong. Year-book, 1858, p. 192.

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

Black, Moses, a Methodist Episcopal minister, was born near Charleston, S. C., in 1770, and died on Carter's Valley Circuit, Feb. 5, 1810. No further record of his life remains. See Minutes of Annual Conferences, 1810, p. 179.

Black, Samuel, a Presbyterian minister, was born in Ireland. He was licensed by Newcastle Presbytery. In September, 1785, Donegal Presbytery gave the Congregation at the Forks of Brandywine leave to invite Mr. Black to preach as a candidate for settlement. He was called Oct. 7, and ordained Nov. 18, 1785. Charges were brought against him, for which he received the rebuke of the presbytery, and for a season they suspended him. Conewago, Adams Co., Pa., called him in 1741, and he was installed in May of that year. He began to visit Virginia as a missionary, and was sent to Potomac in 1745. North and South Mountain, Va., asked for him March 6, 1745, and he was dismissed from Conewago. In 1747 he, with two others, was directed to take charge of the vacancies in Virginia. He was at the synod in 1751, and was directed to supply Buffalo settlement and the adjacent places four Sabbaths. He took charge of the congregations of Rockfish and Mountain Plain before 1752. In 1759 he attended the synod, and vainly sought to have a presbytery formed west of the Blue Ridge. They dismissed him from his charge July 18 of that year. He died Aug. 9, 1770. See Webster, Hist. of the Presb. Church in America, 1857.

Black, Thomas, an English Baptist minister, was born in 1770. He united with the Church in 1800, and subsequently was set apart to the office of deacon of the Church at Ford Forge, and in 1813 to the office of elder. Some time after he became pastor of that Church, his ministry continuing till his death, Feb. 5, 1856. See (Lond.) Baptist Hand-book, 1862, p. 106. (J. C. S.)

Black, Silas W., a Presbyterian minister, was born at Remington, Ind., July 26, 1848. He graduated from Hanover College in 1872; passed two years at the Danville Theological Seminary, Ky., and then entered the Union Theological Seminary, where he graduated in 1878. He was almost immediately called to the churches of Edmonton and Murfreesboro, Ky. He died at Murfreesboro, Ind., March 24, 1879. His brief ministry gave unusual promise of usefulness. (W. P. S.)

Blackader (or Blackadder), John, a minister famous in the religious history of Scotland, was descended from an ancient family of wealth and distinction, and was born—perhaps in Blairhall, Scotland—December, 1623. He studied at Glasgow under his uncle, principal Strang, son to Rev. Wm. Strang, minister at Irvine, and was ordained by the presbytery of Errol, Perthshire, 1643, where he converted from the Roman faith the earl and his family. He seems to have taken his degree the preceding year. Although episcopacy was in its zenith when he studied divinity, it is not likely that he was ever tainted with its sentiments. Long before he became a minister, prelacy was completely abolished in Scotland.
Blackader was called as pastor to Troqueer, in the presbytery of Dumfries, in 1659, where he exercised a most diligent and faithful ministry for nine years. He rigidly enforced discipline, and completely renovated the parish and the Church. In 1660 the Restoration came, and with that dark day for the Scottish Church, Royalty was made the fountain of ecclesiastical power; every church was dependent on the prince of the blood. Scotland was one after the other torn away, and the hierarchy re-established in the plenteous jurisdiction, and the bishops restored to all the temporal emoluments. Blackader, with many other ministers, refusing to receive their charges from the new bishops, was expelled from his livings, and in November, 1662, removed his family to Glencarne, and still preached in his own house. For this he was cited to appear in person at Edinburgh, a journey he declined, as he did not wish to surrender himself to illegal violence, which was crowding the jails with prisoners, driving his countrymen across the seas in perpetual banishment, selling others into slavery, and filling the country with outlaws. In 1666 he went to Edinburgh for concealment, and his family was forced to lead a homeless life. It was a terrible time; the laws proscribed the common duties of humanity: acts of piety and beneficence were pronounced criminal, and visited with heaviest chastisements. Blackader, a man of human elevation, turned Balien-den, Bannatyne, and Dalzell overspread the country with terror, devastation, and despair. People were made "to groan and weary of their lives," imprisoned in prisons, or hunted like beasts of prey. After the defeat at Preston, persecution became even more severe, and innocent and godly people, including women, were put to extreme torture and torment. From 1657, under the milder administration of Tweedale and Murray, the rigor of the persecution was softened. Blackader was engaged in holding conventicles and preaching throughout Scotland. Itinerant field-preaching became a feature of his public thoughts. The confines of the country were literally increased, until they were universally suppressed in 1679. Through these weary years—still marked by bloodshed and cruelty, which saw the murder of archbishop Sharp and the battle of Bothwell Bridge—Blackader continued preaching and holding conventicles, until, April 3, 1681, he was seized in Edinburgh and lodged in the Bass, a high insulated rock at the mouth of the Forth, off the coast of East Lothian, at that time the most celebrated state-prison in Scotland, and, until the Revolution, crammed with the victims of prelatical cruelty, doomed to pine in darkness and silence until they were plunged to unnecessary privations. After an imprisonment of four years, this heroic and godly man died at the Bass, and was buried at North Berwick. See Crichton, Memoirs of Rev. John Blackader (24 ed. Edinb. 1826); First Eccles. Scotcicnm, i. 363.

Blackader (or Blacader). Robert, an early Scottish preacher, was bishop of Aberdeen in 1490, and was transferred to Glasgow in 1494. He was at first a prebendary of Glasgow and rector of Cardross. He studied at Rome, and received consecration from the hands of the pope. It was during his episcopate, and chiefly by his interest with pope Alexander VI, that the see of Glasgow was erected into an archbishopric—an honor which greatly exasperated his spiritual brother of St. Andrew's, who objected to acknowledge this real dignity, as St. Andrew's had been created by Sextus IV metropolitan of all Scotland. Jealous for the supremacy of his eastern capital, the pope, of St. Andrew's, immediately armed ecclesiastical warfare, which divided both clergy and nobility into factions. The prelates were reconciled at length by granting the new dignity to Glasgow, but allowing St. Andrew's still to retain its ancient precedence. In Blackader's time, about 1494, the declining light of the Revolution was spreading in the west, chiefly in the districts of Kyle and Cunningham. Thirty persons were summoned at his instance before the king and council, as holders of heretical opinions. Among these were Campbell of Cessnock, Reid of Barbkimning, lady Stair, and other distinguished persons, who were nicknamed the Lollards of Kyle (Knox, Hist. ch. 1). Archibishop Blackader went to England with the earl Bothwell, to negotiate the marriage of James IV with the princess Margaret, daughter to Henry VII, performed in Edinburgh, 1503 (Holinshed, v. 465). Spottiswood calls him "a gentleman well descended, and of good knowledge, both in divine and human learning." He died about 1508, while on a pilgrimage to the holy sepulchre at Jerusalem. See Crichton, Memoirs of Rev. John Blackader (24 ed.), p. 10 sqq.; Keith, Scottish Bishops, p. 115, 254.

Blackader, Henry, a Protestant Episcopal clergyman of the Diocese of Ohio, was rector in Mansfield for several years, until 1856. Subsequently he was rector in Newark, and in 1868 was chosen rector of Zion Church, Dresden; in 1869 he became rector of Christ Church, Ironton, where he removed, about 1864, to Gallipolis, where he died, June 21, 1867, aged sixty-nine years. See Prot. Episc. Almanac, 1868, p. 104.

Blackbourne, John, a learned English divine, was born in 1688, and educated at Trinity College, Cambridge. After the Revolution he refused to take the oaths, thus excluding himself from Church preferment. He was the corrector of the celebrant printed and edited several important works. For some years before his death he was a non-juring bishop, but lived a retired life in Little Britain. He died Nov. 17, 1741. See Chalmers, Biog. Dict. s. v.; Alliorne, Diet. of Brit. and Amer. Authors, s. v.

Blackburn, Amos, an English Congregational minister, was born at Pinfold Hill, near Halifax, July 14, 1809, of poor, pious, and greatly united parents, and joined the Independent Church in Halifax in 1818. He received his collegiate course at York. He records that within three months of his entrance he had preached between forty and fifty times, and had walked five hundred and sixty miles. His first and only charge was at Eastwood, where he was killed by a train of cars, Jan. 28, 1864. See (Lond.) Cong. Year-book, 1865, p. 225.

Blackburn, John, an English Congregational minister, was born in London in 1792. Quite early he had a strong desire to become a Baptist minister, and for that purpose entered Stepney College; but, his views being undergirded, he resigned his course, and became a student at Hoxton Academy. He entered the service of the Irish Evangelical Society, and for a time labored in Ireland to disseminate Protestant and evangelical truth. He then returned to England, and preached with acceptance at Finchington, Essex; became chosen pastor of that Church, and settled there in 1815—where his labors were very successful. In 1823 he became pastor at Clapham Chapel, London. He died June 16, 1855. One, speaking of his success, here remarks, "His efforts were crowned with remarkable success, both in the numbers, and devotedness, piety and liberality of his flock." He was a prominent man in the efforts to benefit his race. He was one of the projector and secretaries of the Congregational Union of England and Wales; also editor of the Cong. Magazine and Cong. Calendar, afterwards the Cong. Year-book. He published, The Spiritual Claim of the Metropolis, A Lecture on Three Subjects Connected with the Law Enforced at Nuremberg—the Biblical Educator. See (Lond.) Cong. Year-book, 1856, p. 208-210.

Blackburn, Samuel, a Presbyterian minister, was educated at Danville, Ky., and went to Illinois in 1832. He labored in Carlinville and Spring Cove. He started to Kentucky on business, and died on the Ohio River in 1836. See Norton, Hist. of the Presb. Church in Illinois.
Blackburn, William, an English Congregational minister, was born at Garstang, Lancashire, in 1797, of poor Roman Catholic parent. At an early age he was apprenticed in a large machine establishment in Preston, and, being invited, he attended a Protestant prayer-meeting, and soon after was converted. At the close of the year 1817 he left Rochdale College, Mr. Blackburn accepted an invitation to the pastorate of Silver-street Chapel, Whitby, where he was ordained in 1821, and labored until 1838, when he removed to Bamford, near Rochdale. After an eight years' pastorate at this place, he became secretary and general superintendent of the Manchester City Mission. The next year, after his resignation and a short interval, he accepted the pastorate of Sobra, where he died, Oct. 18, 1826. In Mr. Blackburn's character zeal, prudence, firmness, and kindness blended in a remarkable degree. [See (Lond.) Cong. Year-book, 1863, p. 211.

Blackburne, Laurencetot, an English prelate, became prebendary of Exeter in 1691, subdean in 1695 and dean in 1705. He died in 1712. He was noted for his learning, his piety, and his charity. He was a man of eminent piety and extensive liberality. His deaconry took place in 1698. See (Lond.) Christian Remembrance, Oct. 1808, p. 634.

Blackett, Cutbirt Robert, an English Congregational pastor, was born at the Abbey Mill, near Durham, in 1796. He became an active Christian at fifteen years of age, and subsequently devoted himself to the ministry. He studied first at Mr. Scott at Rowell in 1829; entered Hoxton Academy in 1825, and Highbury College or Academy in 1826. Having completed his studies, he preached at Burslem and at Stone, and was settled at Southminster, in Essex, in 1826. For five years he preached in a large room, but in 1838 a chapel was completed, and he was ordained to the pastorate. He removed to Burnham Market, Jan. 29, 1838, where he remained till Aug. 15, 1852, when he resigned, and sailed from Sunderland, Sept. 11, 1852, as a missionary to Australia, arriving at Melbourne Jan. 8, 1853. He died there, April 3, 1853. His mind and preaching were characterized by great solicitude. As a man he was greatly beloved, and his consistency of character a theme of praise among those who knew him best. See (Lond.) Cong. Year-book, 1854, p. 218, 219.

Blackett, James, an English Wesleyan minister, was born at Woodhouse, near Leeds, in 1778. He was converted when twenty years of age. His first circuit was Dudley, 1803; he travelled thirty-six others. In 1841 he settled as a supernumerary in Leeds, where he died, Sept. 29, 1848. He was "a good Methodist, and minister." See West Meth. Mag. 1852, p. 105; Minutes of the British Conference, 1949.

Blackhouse, Sarah, an English minister of the Society of Friends, was born about 1726, and in the twenty-seventh year of her age was converted under the preaching of George Fox. Some years after this she began to preach. Her labors are said to have been highly edifying. She died May 80, 1706. See Piety Promoted, i, 377, 378. [J. C. S.]

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

Blackie, James, a Presbyterian minister, was born at Wick, in the north of Scotland, in 1829. He was licensed at Toronto Presbytery in 1855, and stationed at West Church, Toronto, where he died in December, 1866. See Wilson, Pres. Hist. Almanac, 1867, p. 479.

Black-letter Days are (1) holy days recorded in the calendars of Episcopal service-books in "black-letter" type, instead of being printed in red ink; therefore holy days of an inferior character and dignity. (2) In the modern Church of England holy days ordered to be observed, but for which there are no special collections nor service.

Blacklidge, John, a minister in the Methodist Episcopal Church South, was born and reared in South Carolina. In early manhood he joined the Church, served a short time as class-leader and exhorter, and twenty-five years as local preacher. In 1867 he entered the Mississippi Conference, and labored diligently for two years before he was called to a more difficult and responsible part in the service. He died in the latter part of 1870. Mr. Blacklidge was characterized by consistent piety, fervent zeal, and fidelity. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 573.

Blacklee, Thomas, was professor of theology in the English College at Douay, and afterwards canon of the Romanist Chapter, formed by William Bishop, in London. He lived about the middle of the 17th century, and was a man of turbulent disposition; many of his writings were condemned by the inquisition, such as, Sonus Bucinum: ... Appendicul ad Sonum Bucinum: ... Tabula Suffragiorum: ... Monasterum Exsuntius. He also wrote De Medio Atque Aequo Status, which made much noise at the time. He was accused of teaching in it that the souls in purgatory would not be released until the day of judgment; that the damned feel no corporeal pains, and that in the state of damnation they are happier than people in this life; that the doctrine of the infallibility of the pope is the mother of all heresies. See Landon, Ecclesi. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Blackman, Benjamin, a Congregational minister, was the son of Rev. Adam Blackman, first minister at Stratford, Conn. Benjamin graduated at Harvard College in 1803; was ordained at Malden in 1814; and resigned in 1827, having preached 678. He left his books, the consequence of dissatisfaction, and nine years afterward sued the town for arrears of his salary. After leaving Malden, he preached at Scarborough, Me.; and in 1883 was a representative of the town of Saco. It is supposed that he died in Boston. See Sprague, Annals of the Amer. Pulpit, i, 144.

Blackman, James F., a Baptist minister, was born in Louisiana in 1828. He was brought up to the business of a printer and publisher. He preached for several years most acceptably and with success in the Ouachita region, in his native state. His death took place Dec. 11, 1874. See Catcath, Baptist Encyclopedia, p. 104. [J. C. S.]

Blackmer, John, a Congregational minister, was born at Barnard, Vt., April 11, 1810. He graduated at Dartmouth College in 1884, and at Andover Theological Seminary in 1840. He was a licentiate at Weymouth, Mass., from 1840 to 1841; teacher at Ridgebury, N. Y., from 1848 to 1846; principal of the Clinton-place Institution in New York city; and afterwards clerk in the New York Custom-house. He died at Stamford, Nov. 7, 1873. See Necrology of Andover Theol. Seminary, 1880-81.

Black Monks. See Benedictines.

Blackmore, Thomas W., an English Baptist min-
iater, was born in Claybidon, Devonshire, in 1799. After receiving the rudiments of an education, he was sent in his youth as an apprentice to a manufacturer in Bridgewater, Somersetshire. Here he was converted, and began to proclaim the message of salvation to others. He labored for a number of years in various places, and subsequently settled as pastor at Hemyock, East Devon. He soon removed to Upottery, where he remained fourteen years. Failing health compelled him to retire for a time from the active work of the ministry, but he subsequently entered upon the pastoral service at Uffculme and other places. He died March 27, 1873, after fifty-six years in the ministry. See (Lond.) Baptist Hand-book, 1880, p. 290.

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

Blackstock, Moses, a Methodist Episcopal minister, was born in Ireland, March 1, 1798. He experienced conversion at the age of eighteen, while attending college in Dublin; received license to preach in the following year, and returned to college to prepare for the ministry; and in 1818 left Ireland, with a colony of emigrants, as missionary to Canada, where he preached regularly for forty-two years, filling important appointments in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and succeeding to the Northwestern Indiana Conference, became the pastor of the Methodist Episcopal Church in the town of Chicago. Of which he was an honored member until his death, Aug. 31, 1873. See Minutes of Annual Conferences, 1873, p. 90; Simpson, Cyclopedia of Methodism, s. v.

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

Blackstone, William, a clergyman of the Church of England, the date of whose birth is unknown, figures in the first list of the freemen of Massachusetts in 1660. Subsequently he sold the land upon which the city of Boston is built. He was one of the three earliest Episcopal clergymen residing in New England. As a student he had a considerable reputation, and his library was extensive. Six miles from Providence, R. I., he built a house upon an eminence, which he called "Study Hill," and to which, it seems, he removed in 1631. He preached only occasionally. His house and library were burned in king Philip's war. He died at Shrewsbury, near Boston, Mass., May 26, 1675. See Sprague, Annals of the Amer. Pulpit, v, 1.

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

Blackwell, David, a Methodist Episcopal minister, was born in Madison County, Ky., in April, 1803. He removed in 1829 to Illinois, where he was converted in the following year; received license to preach in 1833, began to preach in 1834, and at the close of the same year entered the Illinois Conference. In 1845, owing to his health, he retired from the effective ranks, and spent nearly all his remaining days confined to his house. He died July 7, 1848. Mr. Blackwell was an excellent man, an able preacher, and a devoted Christian. See Minutes of Annual Conferences, 1848, p. 284.

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

Blackwell, Ezekiel, a Methodist Episcopal minister, was born in Madison County, Ky., Sept. 12, 1807. He emigrated to Illinois in 1829, experienced conversion in 1830, received license to preach in 1841, and in the same year entered the Illinois Conference, in which he labored efficiently until he died at St. Louis, Mo., Jan. 14, 1849. Mr. Blackwell was an excellent, zealous, faithful minister, most religious, and well received. See Minutes of Annual Conferences, 1849, p. 393.

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

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

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

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

Blackwell, Richard, an early Methodist preachers
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Friends he was a man well beloved and esteemed, and lived a useful, exemplary life. He died Jan. 20, 1704. See Evans, Piety Promoted, i, 282-285. (J. C. S.)

Blakling, John, a minister of the Society of Friends, was born in Berkshire, England, in September, 1629. He was one of the young gentlemen who, in 1652, under the ministry of George Fox, and about the beginning of 1655 "received a dispensation of the Gospel to publish to the world." He exercised his ministry in the counties of Durham, Northumberland, and Yorkshire, and many parts of Scotland. "His ministry was at times attended with power." Late in life he wrote, in reply to William Roger's book against Friends, a little volume entitled Antichristian Treachery Discovered and its Way Blocked Up. He died May 4, 1705. See Evans, Piety Promoted, i, 299-272. (J. C. S.)

Blain, Daniel, a Presbyterian minister, was born in South Carolina in 1773, of the Scotch-Irish race. When about twenty years of age, Mr. Blain entered Liberty Hill, near Lexington, to complete his education, and afterwards took a theological course in Washington College. He was licensed by the Lexington Presbytery about 1796. He taught in the New London Academy at Bedford, and preached regularly to the congregations of Old Oxford and Timber Ridge. He was appointed to a pulpit in the latter in 1805 where he remained until 1813 to consider the subject of establishing a religious periodical, and the first number of The Virginian Religious Magazine was issued in October, 1804. He died March 19, 1814. Some of his contributions to the magazine are as follows: "Christian Zeal," "Observations on the Sabbath," "Death of Voltaire and Mrs. Leech Contracted," "Religious Curiosity," "The Scriptures Profitable," "Professor and Honestus," "Lines on the Dark Day in Lexington." See Foote, Sketches of Virginia (2d ser.).

Blain, George W., a Methodist Episcopal minister, was born in Alleghany County, Va., in 1815. He was graduated at Randolph Macon College in 1837, and was admitted into the Virginia Conference in 1838. He was elected professor of mathematics in the College Institute of Buckingham County in 1840, received his master's degree in 1841, became superintendent in 1842, and died in Botetourt County, March 7, 1841. Blain's talents were superior, and they were freely consecrated to Christ. See Minutes of Annual Conferences, 1843-44, p. 460.

Blain, John, a Baptist minister, was born at Fishkill, Dutchess Co., N. Y., Feb. 14, 1795. He was converted at the age of fifteen, and at twenty-three united with the only Baptist Church then existing in Albany. He engaged as a travelling trader, he felt impressed that it was his duty to preach. After some preparatory study, he was licensed and ordained, commencing to preach in November, 1819. He was a pastor successively in Auburn (N. Y.), Stonington (Conn.), Pawtucket and Providence (R. I.), New York city, Syracuse, in two churches in Charleston (Mass.), Central Falls and Providence (R. I.), and Mansfield (Mass.). Regarding his gifts as fitting him for evangelistic rather than pastoral work, he preached in many places in New York, Connecticut, Rhode Island, and Massachusetts. We are told that during his ministry he had charge of six or seven churches, baptized about three thousand persons, labored in about one hundred revivals, preached in more than one thousand places, delivered over nine thousand five hundred sermons, and married over two thousand couples. After having contributed liberally to various objects of benevolence, in his last will bequeathed his property to mission causes. He received only what he needed from the benevolence rendered in the war of 1812. His death took place at Mansfield, Dec. 26, 1879. See Rhode Island Biographical Cyclopaedia, p. 239; Providence Journal, Dec. 30, 1879. (J. C. S.)

Blain, John D., a Methodist Episcopal minister,
BLAIN was born at Kingston, N. J., Feb. 24, 1819. He expe-
rienced conversion in 1835, began preaching in 1841,
and in 1842 entered the New Jersey Conference. In
1852 he was sent to California to assist in planting
Methodism on the Pacific coast. In impaired health in
1865, he returned East, labored some time in New York
as a pastor, and in 1872 entered the Newark Confer-
eence. He resigned from that Conference in 1879, in
relation, which he sustained till his death, in June,
1876. Mr. Blain was a Christian gentleman, remark-
ably affable, thoroughly conscientious, tender-hearted,
and unusually successful. See Minutes of Annual Con-
ferences, 1877, p. 37; Simpson, Cyclopedia of Method-
ism, s. v.

Blain, Wilson, a Presbyterian minister, was born in
Ross County, O., March 2, 1813. He graduated at
Miami University, Oxford, in 1831, attended the full
course of study at the Associate Reformed Theological
Seminary at Allegheny, Pa., and was licensed by the
First Presbytery of Ohio in 1836. He was at first pas-
tor at Hebron, Va., but in May, 1847, he resigned to be-
come a missionary to Oregon, where he spent the next
two years as pastor, editor, and representative. In 1850
he organized a Church in California, but in 1853 he re-
turned to Oregon, teaching part of the time for several
years thereafter. He died in 1861. See Wilson, Presb.
Hist. Almanac, 1862, p. 228.

Blair, Andrew, an Irish Wesleyan minister, was born
in 1747-48. In 1768 he first heard the Methodists, and
in 1771 he was converted. He was received by the
Conference in 1778, and for many years he preached in
the British Isles. He died at Dublin, April 8, 1798.
See Smith, Hist. ofWes. Methodism, ii, 277; Atmore,
Memorial, s. v.

Blair, James Gilman, D.D., LL.D., a Methodist
Episcopal minister, was born at Marcellus, N. Y., Sept.
18, 1816, of zealous Christian parents. He had an in-
tense love for the study of books and nature from boy-
hood, and many anecdotes are related of his early
abstraction of mind. He experienced religion in his
youth, and was soon licensed to exhort. In 1835 he
was associated in Cazenova Seminary, and in 1841
graduated with honors at Wesleyan University, Midd-
liteton, Conn. He then became principal of Blound
Young Men's Seminary at Westerville, O., where he was
eminently successful. Having become a member of
the Ohio (now Cincinnati) Conference, in 1845, he en-
tered upon itinerant labors in the Whit Oak Circuit,
comprising twenty-two appointments. Through his
heath teaching at Greenfield, a sanctuary was inaug-
urated in 1846, over which he presided six years. In
1852 he was elected to the chair of vice-president and profes-
sor of natural sciences in the Ohio State University,
at Athens. Here he spent twelve years in profound study,
lecturing and preaching. Most of his time between
1864 and 1870 was devoted to educational labors in
Ohio and West Virginia. His latter years were spent
in active service in the West Virginia Conference. He
died Dec. 23, 1878. Mr. Blair was a great admirer of
primitive Methodism. As a theologian he was highly
profound, and his highly interesting and instructive.
See Minutes of Annual Conferences, 1873, p. 56.

Blair, John (sometimes called Arnold), a monk of
the order of St. Benedict, was born in Fifeeshire,
Scotland, in the reign of Alexander III, and educated
with Sir William Wallace at the school of Dundee. He
then went to Paris, studied in the university there, and
joined the order of St. Benedict. He returned home to
Scotland and lived in retirement until Wallace became vice-
roy of the kingdom, when he became his chaplain. He
wrote a history of Wallace's life, in Latin verse, about
1327. The precise date of his death is not known.
and Amer. Authors, s. v.

Blair, John Durburrow, a Presbyterian minis-
ter, was born at Fagg's Manor, Pa., Oct. 15, 1759. He
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A member of the Ohio legislature, he was corresponding editor for a time of one journal and correspondent of another, and also contributed various topics. His death took place Aug. 12, 1877. See Morning Herald, Nov. 21, 1877. (J. C. S.)

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

Blake, Thomas, an English Puritan divine, was born in Staffordshire in 1597, and educated at Christ Church, Oxford. He entered the Established Church, but in 1642, when seventeen, and was made pastor of St. Almond's in Shrewsbury. He was also one of the committee for the ejection of "ignorant and scandalous ministers and schoolmasters." He died in June, 1657. He wrote, A Treatise of the Covenant of God (London, 1653); The Covenant Sealed (1655);—Living Truths in Dying Souls (1656); —and some controversial tracts on Infant Baptism. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Blake, Thomas D., a Methodist Episcopal minister, was born at Farmington Falls, Me., Feb. 4, 1811. He was converted in early life, and became a local preacher when seventeen; and in 1848 entered the Providence Conference, in which he did valuable service until failing health obliged his superannuation in 1856. He died Jan. 26, 1858. Mr. Blake was ardent in friendship, social in disposition, and symmetrical in his Christian character. See Minutes of Annual Conference, 1868, p. 98.

Blake, William (1), an English painter and designer, was born Nov. 26, 1757, studied under Barry, Flaxman, and Fuseli, and died Feb. 28, 1809. His genius was undoubted, but his mind was ill-balanced; and in his illustrations of Young's Night Thoughts, Jerusalem, Blair's Grave, and the Book of Job, we are sometimes surprised by the invention and abruptness of the display. See Hoozer, Youths' Biog. Grabeke, s. v.; Spooner, Biog. Hist. of the Arts, 1844, s. v.

Blake, William (2), an English Baptist minister, was born at Chippenham, July 5, 1766. He was converted when young, and for a time was a bookkeeper in a large factory at Bradford-on-Avon. He began to preach near his native place, and his only pastorate was at Broughton Gifford, where he remained forty-two years and died Feb. 28, 1809. See (Lond.) Baptist Manual, 1870, p. 188. (J. C. S.)

Blake, William (3), a Methodist Episcopal minister, was born at Stark, N. H., Nov. 20, 1811. He was prayerful and thoughtful from childhood, but made no profession of religion until 1833; received an exhorter's license soon after, and in 1837 joined the New Hampshire Conference. In 1847, in consequence of excessive labors while serving his health failed, and he was compelled to retire from the effective ranks. He died March 24, 1851. Mr. Blake was energetic and faithful, and possessed fair preaching abilities. See Minutes of Annual Conference, 1851, p. 596.

Blake, William (4), a Methodist Episcopal minister, was born in Prince Edward County, V a., Feb. 3, 1813. He removed to Ohio in 1834, to Indiana in 1840, and was a student at Ashbury University, Indiana, from 1840 to 1848; was received into the North Indiana Conference in 1850; became superannuated at Greensville in 1857; and was made effective in 1871, and was transferred to Northwest Indiana Conference in 1876; took a supernumerary relation in 1878, and died at

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A member of the Ohio legislature, he was corresponding editor for a time of one journal and correspondent of another, and also contributed various topics. His death took place Aug. 12, 1877. See Morning Herald, Nov. 21, 1877. (J. C. S.)

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Blake, William (2), an English Baptist minister, was born at Chippenham, July 5, 1766. He was converted when young, and for a time was a bookkeeper in a large factory at Bradford-on-Avon. He began to preach near his native place, and his only pastorate was at Broughton Gifford, where he remained forty-two years and died Feb. 28, 1809. See (Lond.) Baptist Manual, 1870, p. 188. (J. C. S.)

Blake, William (3), a Methodist Episcopal minister, was born at Stark, N. H., Nov. 20, 1811. He was prayerful and thoughtful from childhood, but made no profession of religion until 1833; received an exhorter's license soon after, and in 1837 joined the New Hampshire Conference. In 1847, in consequence of excessive labors while serving his health failed, and he was compelled to retire from the effective ranks. He died March 24, 1851. Mr. Blake was energetic and faithful, and possessed fair preaching abilities. See Minutes of Annual Conference, 1851, p. 596.

Blake, William (4), a Methodist Episcopal minister, was born in Prince Edward County, Va., Feb. 3, 1813. He removed to Ohio in 1834, to Indiana in 1840, and was a student at Ashbury University, Indiana, from 1840 to 1848; was received into the North Indiana Conference in 1850; became superannuated at Greensville in 1857; and was made effective in 1871, and was transferred to Northwest Indiana Conference in 1876; took a supernumerary relation in 1878, and died at
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Blakeley, Jacob E., a Congregational minister, was born at Pawlet, Vt., June 9, 1820. He graduated from Middlebury College in 1844, and gave himself to teaching for four years. He then began the study of theology at Union Theological Seminary, and after one year went to Auburn Theological Seminary, where he graduated in 1851. He was ordained a minister in the Congregational Church March 9, 1853, was pastor of a Church at East Poultney, Vt., for one year, and died at that place May 6, 1854. See Gen. Col. of Union Theol. Schools.

Blakely, Abram, a Presbyterian minister, was born at Binghamton, N. Y., May 10, 1811. He was educated at Lane Seminary, Ohio. He was licensed by Ripley Presbytery, and ordained by Athens Presbytery in 1841, and labored as a home missionary in Gallia County, in Cincinnati (1851), in Dover (1853), in Austinburg and Orient City; next in Sedus and Wolcott, N. Y. (1860); and for the last years of his ministry in Wayne County, N. Y. He died in New York city, Dec. 19, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 209.

Blakeman, Phineas, a Congregational minister, was born at Stratford, Conn., Feb. 14, 1813. He studied at Yale Theological Seminary for three years, and was licensed by the Hartford South Association in Aug. 1838. In 1840 he was ordained in New York city, in Jefferson, O.; then 1843-44, in Jefferson, O.; then in Connecticut; then 1847-49, in Orient, L. I. From Jan. 1853, to April, 1858, he was stated supply in North Madison, Conn. His next charge was the Congregational Church in Maqueketa, Ia., which he held three years. He next spent a year in the ministry in Mansfield, Illo. Deprived of his license, and months abroad, and in 1864 went to Liverysall, Pa. He died at Tonawanda, N. Y., Feb. 17, 1870, being at the time a member of the Buffalo Presbytery. See Obituary Rec. of Yale College, 1870.

Blakeslee, Charles, a Methodist Episcopal minister, was born at New Hartford, N. Y., March 10, 1809. He experienced conversion in 1829; soon after received license to exhort; in 1836 to preach; and in 1844 entered the Onewa Conference. During the following twenty-one years he was consecrated, active, and useful. He spent the last thirteen years in retirement from active service, and died in Cazenovia, N. Y., Aug. 29, 1875. Mr. Blakeslee was a man of fine thought, gentle spirit, and deep reverence. See Minutes of Annual Conferences, 1875, p. 120.

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

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

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

Blakeway, John, an English divine and antiquary, was born in 1765, and educated at Westminister School, and at Oriel College, Oxford, in 1826. He published, A Warning against Schism, a sermon (1799) — Thanksgiving Sermon (1806) — An Attempt to Ascertain the Author of Junius's Letters (1813). He also made some historical collections, a part of which were published before his death. See Allibone, Dictionary of Brit. and Amer. Authors.

Blakey, John, an English Baptist minister, was born at Mousehold, near Averingto, Oct. 18, 1784. By the kindness of a Baptist deacon he was taught to read, was led to Christ, and united with the Church May 12, 1805. After being licensed, he preached more or less for twelve or fifteen years, and in 1824 was invited to become minister of the Baptist Church at Inskip. For ten years he was the most faithful of the circuit, and for the circuit in 1836 he removed to Harlington, where he died, March 16, 1856. See (Lond.) Baptist Hand-book, 1857, p. 44. (J. C. S.)

Blakey, Stephen A., a minister in the Methodist Episcopal Church South, was born in 1839. In 1859 he joined the St. Louis Conference. He served in the war, and died of伤 1871. His Christian character was unalloyed. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 608.

Blampoun, Thomas, a French theologian and learned Benedictine of the congregation of St. Maur, was born at Noyon in 1840. He entered the abbey of St. Remy at Rheims, where he taught philosophy and theology. His superior having charge of a new edition of the works of St. Augustin, Blampion distinguished himself by accomplishing this work. He became prior of St. Nicaise at Rheims, from which he passed to that of St. Remy, in the same city, and still later to that of St. Ouen at Rouen. He was appointed in 1708 visitor of the province of Burgundy, and died at St. Benedict Apr. 13, 1760. He published an edition of St. Augustin's works (Paris, 1765-1770). See Hoefer, Nouv. Biog. Générale, s. v.

Blampoix, Jean Baptiste, a French theologian, was born at Macon, Oct. 16, 1740. He entered the ecclesiastical profession, and after teaching philosophy in his native city was appointed rector of Vaudouer, near Troyes. During the Revolution, Blampoix took the oath of repudiation to the ecclesiastical state and was appointed constitutional bishop of Troyes, and attended the national council of 1801. Like all his colleagues, he resigned the episcopal functions, in accordance with the concordat. Having been for some time rector of Arras, he retired to private life. He died at Macon in 1829. Some articles written by him are published, appearing in the Annales de la Religion. See Hoefer, Nouv. Biog. Générale, s. v.

Blanc, Anthony, D.D., a Roman Catholic bishop, was born at Sury, near Lyons, France, Oct. 11, 1792. In 1816 he was admitted to the priesthood, and soon after, upon invitation of bishop Dubourg of New Orleans, he volunteered for the American mission. On his arrival, in 1817, he spent a short time at Annapolis, Md., and then proceeded south-west through Kentucky. His first mission was at Vincennes in 1818; in 1820 he was called by New Orleans to Dr. Dubourg, and appointed associate vicar-general. In 1830 he declined an appointment as coadjutor to bishop BeNeciere, but in 1833, on the death of that prelate, he was elected administrator of the diocese, and in 1835 was appointed bishop, and consecrated in the cathedral of New Orleans, Nov. 22 of that year. The diocese of New Orleans then included Louisiana and Mississippi, and sub-
sequently Texas. The Roman Catholic population was large, but careless and inert. Churches were few, small, and widely scattered; religious teaching was at the lowest pitch. charitable institutions were almost unknown. The new bishop called to his aid the Lazarists, Jesuits, Redemptorists, and other orders, besides various communities of women, who opened schools and asylums. In 1838 a diocesan seminary was estab-
lished in the parish of Assumption, and soon colleges and schools. In 1845-46 the lay trustees of the Cathedral of St. Louis refused to recognize his episco-
pal authority, but after several months' litigation, and upon an appeal to the state legislature, he triumphed. On the recommendation of the seventh council of Balt-
timore, New Orleans was erected into an archdiocese July 19, 1856; Blanc being raised to the dignity of a metropolitans, was consecrated for the occasion in the Basilica of St. Louis, and assisted in the promulgation of the dogma of the Immaculate Conception. The following year he summoned the first council of New Orleans, and in-
stituted measures for its better government. Bishop Blanc died suddenly, after celebrating mass, June 26, 1860, admired by all for "his amiability of character, and unbounded charity to all men." See (N. Y.) CATH. ALMANAC, 1875, p. 44; De Courcy and Shea, Hist. of the Cath. Church in the U. S., p. 607-609.

Blanc, Le. See LE BLANC.


Blancas de San José, Francisco, a Spanish missionary, was born at Tarragona about 1560. He was successively professor of belles-lettres at the con-
vent of Piolschita, preacher at Tepes, and missionary to the Philippine Islands. He died in the Indies in 1614, leaving some religious works in their language for the Indian converts, and a work upon the art of learning this language. See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Blanchard, Amos, a Congregational minister, was born at Peacham, Vt., Sept. 8, 1800. He began his academic studies at the age of twenty-one years, and graduated in 1828, while charitable institutions were unknown. In the following year he returned to New England, and was installed Dec. 9 as pastor of the Congregational Church in Lynn-
don, Vt., remaining until the winter of 1835. After spending a year and a half as acting pastor at Cabis-
tsville, Mass., he was installed in Warner, N. H., in 1857. Meeting a want of a defined field of labor, he was installed in 1840; from this charge he was dismissed more than twenty-five years afterward, mov-
ing to Barnet, Vt., where he died, Jan. 6, 1869. Among his literary remains are five published discourses. See Cong. Quarterly, 1869, p. 299.

Blanchard, Antoine, a French priest and prior of St. Marc lez-Vendôme, in the early part of the last century, wrote, "Voyage Elémentaire d'Exhortations pour l'États Differens des Mendiants" (Paris, 1718, 2 vols.),—Discours Pothiques sur les Moyens les plus Impor-
tants et les plus Touchantes de la Morale Chrétienne (ibid. 1730, 2 vols., 12mo).

Blanchard, C., a Baptist minister, was born in Maine about the year 1790. For several years after he was licensed he preached as an itinerant minister, and was ordained pastor of the Second Church in Shapleigh, Me., in 1823, where he remained five years, 1823 to 1828, and then took charge of the Second Church in Nobleboro-
eagles. The labors of Mr. Blanchard were greatly blessed. In a revival which occurred in 1838, seventy people were added to the Church by baptism. He remained with this Church until 1886, when he removed to Augusta, and was pastor there one year; he then went to Orono, and took charge of the infant Church in that place, which he has since increased to some seventy members. Beyond this point the writer is unable to trace the his-
tory of Mr. Blanchard. He was a most useful and suc-
cessful minister of his denomination in his native state. See Millett, Hist. of the Baptists of Maine, p. 436. (J. C. S.)

Blanchard, Charles Antoine, a French Benedictine, was born in the congregation of St. Maur, was born at Re-
theil in 1757, and studied at Chartres. He wrote a manuscript "Histoire de l'Abbaye de Saint Étienne de Caen," which contains valuable information upon the origin and manners of the people of Britain. See Hoefer, Nouv. Biog. Générale, s. v.

Blanchard, Ira H. T., a Congregational minister, was born at Weymouth, Mass., and graduated from Har-
vard College in 1817. After holding the office of tutor in the college and completing his studies, he was ordained over the First Congregational Church in Harvar,
d where he remained till severe illness compelled him to resign the pastoral care. Subsequently, having partially recovered his health, he took charge of the congregation at South Natick, but was never fully restored again; the effect of his labors was the cause of his death, which took place on April 9, 1845, he re-
moved to Weymouth. Mr. Blanchard was a man of much more than ordinary abilities, and of unblemished moral character. See The Christian Examiner (Boston), 1845, p. 492.

Blanchard, Jacques, a distinguished French painter, was born in Paris in 1690, and studied under his un-
cle, Nicholas de Largillière. He died in 1772. He estab-
lished a true and natural style of coloring, in which the French artists were very deficient. His chief works are two pictures that he painted for the Church of Notre Dame—one representing the Descent of the Holy Ghost, and the other St. Andrew Keening before the Cross. The following are some of his principal works: The Holy Family; another Holy Family, with St. Catharine and St. John; The Birth of the Virgin; St. Agnes Adoring the Infant Jesus. Blanchard died in 1768. See Spoons, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Blanchard, John F., a Methodist Episcopai min-
ister, was born at Sturbridge, Mass., May 25, 1811. He experi-
enced religion when about eighteen, began his course as a preacher a few years later, and in 1843 was admitted into the Providence Conference, wherein he labored with fidelity, acceptability, and success, until August, 1851, when, after a short illness, he died. The prominent features in Mr. Blanchard's character were his humility, unaffected humility, and a sound, prac-
tical, personal piety. See Minutes of Annual Confer-
ces, 1852, p. 33.

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

Blanchard, Richard A., a Methodist Episcopal minis-
ter, was born in Madison County, N. Y., Dec. 25,
Bланчард, Андрэ.

Blanco, Francisco, a Spanish theologian and prelate, was successively canon of Valencia, bishop of Ourense, and archbishop of Compostella; he assisted at the Council of Trent. The Italians sought to make him pope. He died April 15, 1581, leaving a decretum for queus Curas Exerceret melius nos officios, pro eis Aquinas Jeruss, etc.; —Summa de la Doctrina Christiana. See Hoefer, Nouv. Biog. Générale, s. v.

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

Bland, Ambrose, a Methodist Episcopal minister, was born in Muskingum County, O., Jan. 5, 1834. He was converted in early life, but, retaining his convictions to preach, became hardened, and many years remained an alien. In 1873 he was powerfully reclaimed, began immediately the work to which he had been called, and in 1874 was received into the Illinois Conference. He labored faithfully and had good success until his decease, Nov. 10, 1876. Mr. Bland was a man of great ability, fair education, and a sweet spirit. See Minutes of Annual Conferences, 1877, p. 134.

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

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

Blanc, Robert, A.B., an English divine, was born about 1722, and graduated from Pembroke College, Cambridge, in 1802. At the time of his death, March 12, 1825, he was curate of Kenilworth. His published works are, Eddy and Eliphas, poems (1808, 8vo); —The Four Slaves of Cythera, a poetical romance (1809, 8vo); —A Collection of the Most Beautiful Poems of the Minor Poets of Greece, with Notes and Illustrations, and an admirable Preface (1813, 8vo); —Translation of the Memoirs, etc., of Baron de Grimm and Diderot, in conjunction with Miss Plumtre (2 vols. 8vo). See The Annual Register (London), 1825, p. 235.

Bland, Zane, a Methodist Episcopal minister, was born in Pendleton County, Va., Oct. 5, 1816. He experienced religion in 1856, entered the Baltimore Conference in 1859, and died amid his labors at Castle Dale, Md., Dec. 12, 1851. Mr. Bland was original and earnest, laborious and spiritual. See Minutes of Annual Conferences, 1852, p. 18.

Blandinières, Gabriel de, a French preacher, a monk of the order of Merci, was a native of Toulouse. He was a good preacher and an able statesman, and was known in several courts of Europe; he had an important part in the government, and became due to the king of Spain. Louis XIV made him his preacher. He died in 1720. See Hoefer, Nouv. Biog. Générale, s. v.
BLANE

Blane (or Blaum), Saint, was bishop of Caen-ga-rath in Galhaithuel (i.e. Kinrath in Bute, Scotland), according to the Irish calendars. The son of Erca (or Ertha), through the violence of an unknown man, he, with his mother, was put into an oarless boat at sea, and was carried to the shore, where Sta. Comgall and Caimin found them, and gave him his education. St. Blyne was next under his uncle, St. Cathan, at Bute, and then was sent back to his former instructors for priests' orders. Raised to the episcopate, he went to Rome and received the pope's blessing. The true time of his life is probably, at the end of the 6th or the beginning of the 7th century. He was buried at St. Comgall's, and is celebrated August 10. See Camerarius, De Scot. Pott. p. 145, 164, 167; Fordun, Scotich. xi, c. 21; Bolland, Acta Sanctorum, Aug. ii. 10.

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

Blankin, Jean, a French ecclesiastic, was born at Vignot (Meuse) Oct. 21, 1704. He was a Premonstratensian monk, and became prior and eventually curate and official at the abbey of Estir. He died about 1765, leaving several historical works, for which see Hoefer, New Index. Biog. Générale, s. v.

Blanpied, John, a Methodist Episcopal minister, was born in St. Peter Port, island of Guernsey, Dec. 25, 1798. He became a sailor at the age of fourteen, and for ten years followed the sea; experienced conversion in his twenty-first year; emigrated to Cambridge, O. in 1820; spent ten years in teaching; received license to preach in 1832, and in 1835 united with the Ohio Conference. In 1866 he took a superannuated relation, and so continued till his sudden death, June 20, 1875. His ministry was a model of religious experience and cheerful disposition; an earnest, laborious minister. See Minutes of Annual Conference, 1875, p. 103.

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

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

Blanshard, Thomas, an English Wesleyan minister, was born in 1770. He entered the ministry in 1759, and labored on various circuits until 1808, when he was appointed to the office of book-steward. He discharged the duties of this office for fifteen years with diligence and integrity. He removed the itinerancy in 1823, but a fatal disease kept him from his activities. He died after an illness of several months, Feb. 20, 1824. See Minutes of the British Conference, 1824.

Blanshard, Thomas W., an English Wesleyan missionary, was born at Terrington, near Castle Howard, Yorkshire, Dec. 29, 1844. He was accepted for the ministry in 1865, and sent to the Richmond Theological Institution; was afterwards appointed to Sierra Leone, where he spent a year and a quarter; he remained at his post amid trial and discouragement, and surrounded with disease and death. On his return to England, he labored with acceptance on several circuits. He died at Castleford, Nov. 23, 1877. His preaching was original, sometimes quaint. His disposition was most unselsh, for he often overtaxed himself by doing the work which others were deluged to others. See Minutes of the British Conference, 1878, p. 25.

Blanton, William C., a Baptist minister, was born in Franklin County, Ky., Feb. 8, 1803. He united with the Church in 1827, and was ordained in 1833. His only settlement was as pastor of the Lebanon and North Benson churches, but while holding this position he supplied, for longer or shorter periods, several churches in Kentucky. He died Aug. 21, 1845. "He was a great seal, and the sweet simplicity of his preaching won the hearts of the multitude, and by him many were led to the Saviour." See Cathcart, Baptist Encyclopedia, p. 105. (J. C. S.)

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


Blasche, Johann Christian, a Protestant theologian of Germany, was born at Gießenmammstadt, near Jena, May 25, 1788, and was his died as professor of theology at Jena, Jan. 21, 1792. He is the author of Systematischer Commentar über den Brief an die Hebräer, etc. (Leipsic, 1782):—Neue Aufklärung über die monasische Typologie (Jena, 1782). See Winer, Handbuch der theolog. Lit. I, 427, 499. (B. F.)

Blasco, Catulo, an Italian theologian who lived in the latter half of the 16th century, wrote Opusculi Contra Mariam (Naples, 1726), a valuable work. See Hoefer, Nouv. Biog. Générale, s. v.


Blaschke, Francesco, an Italian theologian, a native of Narnia, who died at Padua in 1490, wrote Commentaria in Libros Metaphysici Aristotelici. See Hoefer, Nouv. Biog. Générale, s. v.

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

BLASIUS, ORDER of St., was a military order, established by the kings of Armenia, of the house of Lucignan, who held their court at Acre in honor of St. Blaise, as the patron of their kingdom. The dress of the knights was blue, and they wore a golden cross.

—Landon, Eccles. Dict. s. v.

Blasius, a Quintodecimian Montanist at Rome about the reign of Commodus (180-192), whom Eusebius ( Hist. Eccl. v, 15) names as having at that time drawn away many from the Church by his heresies. Irenæus wrote to him a letter On Schism (Euseb. v, 20, 21). The appendix to Tertullian’s De Preseptione adds to his article on the Montanists a statement that Blasius "wished secretly to introduce Judaism, saying that the Pasch must be kept only on the 14th of the month, according to the law of Moses." Pascianus, in the 4th century, speaks of him as a Greek, whom he believed to be one of the many authorities to whom the Catachrygians (i. e. Montanists) appealed. See Geseler, K. G. I, i, 292 sqq.; Masuet, Dict. de l’Iren. ii, 59; Schweger, Montanismus, p. 242, 252.

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

Blatchford, John, D.D., a Presbyterian minister, was born at Bridgeport, Conn., May 24, 1796. He entered Princeton Theological Seminary, N. J., and was ordered to preach in 1817, and licensed in 1818 by the New Jersey Presbytery. He studied theology at Princeton, N. J., was licensed by the Troy Presbytery, and installed over the Presbyterian Church in Pittstown, N. Y., in 1823, and in 1825 over that in Stillwater, N. Y. In 1829 he accepted a call to a Congregational Church in Bridgeport, where he labored with much acceptance until 1836. For several years after resigning the pastorate he was professor in Marion College. He died in April, 1855. Dr. Blatchford was a man of a ready mind, a genial spirit, frank and pleasant manners, zealously devoted to his work, and a very acceptable preacher. He published The Validity of Presbyterorum Ordinationis ac Sacramentorum. See Sprague, Amalas of the American Pulpit, iv, 165.

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

Blath (Irish, flower or grace). Martyrologies give several virgins of this name. Thus, on Jan. 18 is “Soth, Feammor, Blath, and Anna, four virgins of Cluan-grenach;” Jan. 29, another Blath appears in Cart. Doneg.; while Colgan (Tr. Thaum. app. v, c. 19) has “S. Blathnata seu Blatha, Latine Flora, coquens Sanctam, de qua Brigid, de quatuor Virgibus, Regia, etc. Mort. Gorn. ad 29 Jan.” She flourished about 523.

Blathmac (or Blatmac) is a common name in Ireland in the 9th and 10th centuries. The festival of Blathmac, son of Flann, is given in the Cart. Doneg. on July 14; but Colgan puts the “deposition” of St. Blathmac and his companions, in Iona, Jan. 19. Colgan (Annals of the Four Masters, p. 69) gives a story of Blathmac’s Life of St. Blathmac the Martyr in the Benedictine martyrology. Blathmac, the son of an Irish prince, became a monk in early life, and, after being made abbot of an Irish monastery, he fled to Scotland, and came to Iona. When the Danes attacked Iona, Blathmac was celebrating mass, and, refusing to show them the shrine of St. Columba, was slain. Menardus places his death about 793, and on the Cart. Doneg., and Camerarius (Bolland, Acta Sanctorum, Jan. ii, 691) on Dec. 4.

Blaue, Otto, a famous German Orientalist, was born April 11, 1828, at Nordhausen, being the son of a Protestant theologian. He studied at Halle and Leipzig for the medical profession, which he soon exchanged at the latter place for the study of Oriental languages, numerals, and languages; and where Freiberg and Rödiger were his teachers. The expectation of these teachers and of their confidence in their pupil were so great that at the age of twenty-four they intrusted to him the redaction of the Zeitschrift der deutschen Morgenländischen Gesellschaft. In 1852 he was attached to the Prussian legation at Constantinople, and, in close communion with men like Mordmann, Schloßmann, Vogüe, and others, he acquired a rare knowledge of the present linguistic, ethnographical, commercial, and political affairs of the Orient, and succeeded in bringing to light many a valuable treasure of the past of the East. From 1855 to 1858 he belonged to the officials of the German Evangelical Church at Constantinople, and contributed largely to the welfare of the German hospital and school connected with the church. In 1859 he was appointed consul at Trebizond, where he did good service to the poor oppressed Protestant Armenians. In 1861 he accompanied Omer Pasha as member of the pacification commission into the Herzegovina, and in 1862 he was appointed consul at Sarajevo in Bosnia. In 1870 he was made general consul of Bosnia and Herzegovina, and in 1872 he was sent in the same capacity to Odessa, where he died, Feb. 26, 1879. The fruits of his researches may best be seen from the many contributions to the Zeitschrift der deutschen Morgenländischen Gesellschaft since the year 1852. (B. P.)

Blaufuss, Jacob Wilm, a German Protestant theologian, was born at Jena in 1723, and died June 3, 1758. His principal works are, Diezal. de Juris et Officis Hominis Erga Brutos (Jena, 1740) — Die Transmigratio Animerum Secundum Judeorum Exeuntium (ibid. 1744, 1745) — Diezal. de Consiliora Seculti per Primogenitum, etc. (ibid. 1708). See Hoefer, Nouv. Biog. Chaldees, s. v.

Blauevelt, Cornelius J., a minister of the Reformed (Dutch) Secession Church, was licensed by the “Secessers” in 1828. He served the Church at Schraalenburgh, Bergen Co., N. J., 1828-1832; and Farmingdale and English Neighboring, Bergen Co., 1852 to 1860. He died in 1861. See Corwin, Manual of the Ref. Church in America (3rd ed.), p. 184.

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

Bleakney, T., a Baptist minister, was ordained in Albert County, N. B., in 1861, and preached in that county. He was a devoted and energetic minister of the Gospel, and earnest advocate of temperance reform. He died on Nov. 29, 1872, at Woodstock, N. B. See Bill, Hist. of Baptists of Maritime Provinces, p. 503.

Bleck (or Bleech), Peter YAN, a Flemish engraver, came to England about 1760, and executed some plates in mezzotint of some merit, among which is,
BLECKER


BLECKER (or Bleeker), JAN CASPAR, a Dutch designer, was born at Haerlem about 1600. The following are some of his principal plates: A Landscape, with Jacob and Rachel; A Landscape, with Rebecca and the SERVANT OF ABRAHAM; Jacob and Laban Debating their Flocks; The Crucifixion. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

BLEEKER, JOHANN, son of Friedrich (q. v.), died Aug. 3, 1869, as pastor at Winterburg, near Sobernheim, and is known as the editor of his father's Einleitung in das Alte Testament: which he published in connection with asteroida by Kammhausen (Berlin, 1869). He likewise edited his father's Einleitung in das Neue Testament (ibid. 1862; 2d ed. 1866). He also assisted the late Dr. Bunsen (q. v.) in his preparation of the prophecy of Ezekiel for his Biblewerk. (B. P.)

BLEEKER, GARNAVIT NOTI, a prominent Baptist layman, was born in New York city in 1815, and from his childhood was consecrated to the service of his Master. Largely successful in his business, he devoted his possession of his feet to the cause of Christian benevolence. Besides giving liberally during life to the Hamilton Theological Seminary, he made a bequest to that institution of $12,000; this being the first large donation to its treasury. He left also $8000 to the Home Mission Society, and remembered other denominational organizations in his will. He died May 28, 1883. See Williams, Workship and Work; Cathcart, Baptist Encyclopedia, p. 106. (J. C. S.)

Blemyrdes (or Blemmydes), a learned Greek of the 13th century, is especially known on account of his endeavors to unite the Greek and Roman Churches. He was a monk and priest in a Macedonian monastery, at a time when the Emperor Ducas Vatatzes (1185) called a meeting to Nicaea, for the sake of bringing about such a union (1233). Blemmydes took part in the colloquy, and with great skill and learning he defended the Latin doctrine of the procession of the Holy Spirit from the Father and the Son (comp. Leo Allatius, Græciae Orthodoxæ Scriptores, p. 1-60). The emperor's son, Theodore Lascaris, made him patriarch of Constantinople, but Blemmydes remained and died in his monastery. See Leo Allatius, De Ecclesiæ Occidentalis et Orientalis Perpetua Successione, lib. ii, c. 14, Tübinger Quartalschrift, 1847, p. 1; Wetzer u. Welte, Kirchenlexikon, s. v.; Herzog, Real-Encyclop., s. v. (B. P.)

Blemyrdes, BOris de la, a French theologian, a nun of the Benedictine order of St. Sacrement, was born Jan. 8, 1818. Being placed, at the age of five years, in the abbey of St. Trinité de Caen, she took the vows at the age fixed by the ecclesiastical laws. She afterwards became prioress, and had charge of organizing a monastery of Benedictines, which the duchess of Mecklenburg had founded at Chatillon. She died March 24, 1856. Her principal works are, L'Année Bénédictine: L'Éloge des Personnes Distingudes en Vertus qui ont réu, au dernier Siècle, dans l'Ordre de Saint-Benoît. See Hoefer, Nouv. Biog. Générale, s. v.

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

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

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

BLESSIL, daughter of Paula and sister of Enstochium, in the 4th century, having lost her husband soon after marriage, was induced by Jerome to become an ascetic. He greatly extols her learning. She died in early youth, and her funeral caused a tumult against the monks, her death being attributed to their austerities. (B. P.)

BLESSIS, JOHANN LORENS, a Protestant divine of Germany, was born April 13, 1747, at Strasbourg, where he also studied. He made extensive journeys in Italy, Hungary, and Germany. After his return to Strasbourg he was appointed deacon, until in 1778 he was made professor of philosophy, and, a few years later, professor of theology. In 1786 he was made doctor of philosophy, but the French Revolution interrupted his activity, and for eleven months he was imprisoned. After Kobespiere's fall Blessiss commenced preaching again, and took an active part in the management of the church and school till his death, Feb. 17, 1816. He wrote, Diz. Origines Philosophiae apud Romanos (Argent. 1770);—Prælectiones in Hoc Nov. Test. (Antwerp 1776);—Institutio de Statibus et Modis Societatis (ibid. 1778);—Progr. Conf. eque Evangel. Interpretable cum Adnotationibus (ibid. 1786);—Diss. Inaugur. de Cenam Domidico præstique hunc Cenam Secuto, in 2 Sum. xxvi et 1 Chron. xxi (ibid. 1788):—Was haben wir als Christen zu fürchten, zu hoffen, zu thun in dem neuen, was bevorstehenden Zeitalter! (ibid. 1802-8);—Dissertation de Evangelio Secundum Ewrenum, Exegese aliquae Justin. Martyris (ibid. 1807). Besides, he published a number of sermons and ascetical works. See Doring, Die deutschen Kunsthredner des 18 und 19 Jahrhund. s. v. Winer, Handbuch der theolog. Litt. ii, 148, 156, 165, 190, 297; Fürst, Bibl. Jud. I, 120; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

BLESSLEY, ROBERT, an English Congregational minister, was born at Portsea in 1758 of pious parents. He was converted at the age of seventeen and, admitted into Church-fellowship in his twenty-second year. He received his ministerial preparation at the Theological College of Gonville and Caius, and his first settlement was at Aylesford, Hants. Mr. Blessley removed in 1808 to Highgate, where he labored ten years. Thence he went to Hull, Yorkshire, where many seals to his ministry were given him among the sailors and captains. His last labors were at Folkestone, where he was pastor six or seven years. He died Feb. 20, 1869. Mr. Blessley's

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great characteristics were conscientiousness and sincerity. He was of a contemplative and highly cultivated mind. See (Lond.) Cong. Year-book, 1861, p. 202.


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

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

Blind, Healing of (in Christian art). This is frequently represented on ancient monuments, perhaps as a symbolical representation of the opening of the eye of the soul wrought by the power of the Saviour (1 Pet. ii, 9). In most cases only one blind man, or "man blind from his birth " of John i, 1, is healed. He is generally represented as low in stature, to mark his inferiority to the Saviour and the apostles (when any of the latter are introduced), is shod with sandals, and bears a long staff to guide his steps. The Saviour, young and beardless, touches his eyes with the finger of the right hand. This representation is found on an antique vase, on an ivory casket of the 4th or 5th century, in a bass-relief of a tomb of the Saxon family, in the museum of Aix in Provence, of about the same epoch, and elsewhere.

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

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

Bliss, Richard, France, a medieval term used to distinguish the portion of a cathedral in which the arches and arcades, being frequently like windows, were without glass, and let in no light.

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

Blouil, Jean Du, a Flemish divine of the order of Cordeliers, was born in Hainault in the 16th century. After making a voyage to Jerusalem, he settled at Besancon, where he published an account of his journey under the title, Voyage de Hierusalem et Pèlerinage des Saintes Lieux de la Palestine (Cologne, 1600; Rome, 1602, 1606). Blouil wrote some other works, and filled the office of grand-penitentuary at Besancon. He did not live in the convent of his order, but in a chapel in which he voluntarily secluded himself. See Biog. Universelle, v. 384; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

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

Bliss, Franklin Samuel, a Universalist minister, was born at Cheshire, Mass., Sept. 30, 1828. He received a religious training; was liberally educated, and began the ministry at the close of 1852. He was ordained in 1855 at Enfield, N. H., where he labored two years. Soon after, in 1857, he removed to Harre, Vt., where he continued with exemplary fidelity and abundant success for fifteen years. He died March 23, 1878, in Greensborough, N. C., whither he had gone for the benefit of his health. Mr. Bliss possessed a firm will, a kind and affectionate heart, and was conscientiously devoted to his work. In 1868 he published a volume of sermons to the young, entitled Steps in the Pathway from Youth to Heaven. See Universalist Register, 1874, p. 119.

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

Bliss, Seth, a Congregational minister, was born at Springfield, Mass., April 23, 1793. He studied theology one year with Rev. Dr. Good of Springfield, and then entered the Andover Theological Seminary; and subsequently finished his course in the Yale Theological Seminary, in 1825. He served as pastor in Jewett City, Conn., from June 15, 1825, until April 23, 1832. During the next twenty-six years he was general agent and secretary of the American Tract Society at Boston, Mass. From 1858 to 1867 he resided in New York city.
tucket, R. L., and became retired pastor June 1, 1871. From 1868 he was a corporate member of the American Board of Commissioners for Foreign Missions. He died Dec. 29, 1879. He published only two Sermons. See Cong. Year-book, 1880, p. 12.

Blodgett, Harvey, a Presbyterian minister, was born at Brimfield, Mass., August, 1801. He graduated at Amherst College in 1825, and then spent some time in teaching, and at intervals afterwards. As a minister, he labored principally in the northern part of Ohio. He was pastor at Euclid for six years. For five years he was agent of the American Bible Society, mostly in Central Illinois. He died in Jacksonville, Illinois, in 1850. Mr. Blodgett possessed a vigorous mind, thought dear to his heart, and iron will of action. See Norton, Hist. of the Pres. Church in Illinois.

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

Blodgett, John, a Baptist minister, was born at Randolph, Vt., Nov. 29, 1792. He joined the Church at Danmark, N. Y., in 1817, and was licensed to preach in 1818. His pastorates in New York were at Champion, Lowville, and Broad Street, Utica. In Ohio he was pastor at Lebanon, Centerville, and Caststown. For two years he resided in Indiana, and then was settled at Frankfort, Ind. There he died July 7, 1826. He was a great man, and he bore the title of "John the Beloved." See Cathcart, Baptist Encyclopedia, p. 107. (J. C. S.)

Blodgett, Lorenzo D., a Methodist Episcopal minister, was born at Stewartstown, N. H., May 31, 1811. He was converted in 1831; received license to exhort in 1832; and in 1843 was licensed to preach and admit to the presbytery. In 1840 he located, but in the following year resumed his active duties; in 1846 and 1847 he was superannuated, and thereafter spent his time in active work as health permitted, to the close of his life, Sept. 21, 1852. As a Christian, Mr. Blodgett was devoted; as a preacher, practical and wholesome; as a friend, beloved and lamented. See Minutes of Annual Conference, 1853, p. 199.

Blodgett, Luther P., a Presbyterian minister, was born at Cornwall, Vt., March 26, 1782. He was educated at Middlebury College; was licensed by Addis Association of the Congregational Church in 1808, and installed over the Church at Rochester. In 1833 he removed to the state of New York, and settled in churches within the Troy, Albany, Oneida, and Otsego presbyteries. He died at Cooperstown, Jan. 26, 1862. See Wilson, Presb. Hist. Almanac, 1868, p. 299.

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

Blom, Cornelius, an eminent Dutch engraver, son of Abraham, was born at Utrecht in 1603, and studied under Crispijn de Passe. His prints are numerous and greatly admired. The following are the principal: The Virgin Mary, with the Infant Jesus sleeping; Christ at Table with his Disciples; St. Paul Preaching at Athens; St. Luke Painting the Virgin and Infant; The Holy Family. He died at Rome in 1688. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

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


Blots (François), Louis de. See Blois.

Blois, Peter of. See Bliesen, Peter.

Blomevanna, Petrus, a Dutch theologian (sometimes called Leodicius, because he was born at Liège, in 1447), became a Carthusian, and died at Cologne, Sept. 30, 1516, much venerated for his piety. He left many works in Latin, as De Bonitate Divina (Cologne, 1538);—De Audtoritate Ecclesiae:—Contra Abusivitatem:—Candela Evangelica:—Enchiridion:—De Institutione Sanctorum:—Aposto Purgatorio, etc. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Blomfield, James, an English Congregational minister, was born at Norwich in 1786. Of his early history little is known except that he was addicted to close and earnest reading. In 1820 Mr. Blomfield became a student at Cheshunt College. At the expiration of his term he went to London, and began his career of itinerancy. He also conducted the business of the Connectional Conference, and edited its magazine, the Evangelical Register. For twenty years he was devoted to the Church at Canterbury, and such was his affection for that ecclesiastical metropolis that he seemed "to take the pleasant way to heaven, rather than the short and direct." He died Sept. 21, 1859. See (Lond.) Cong. Year-book, 1860, p. 176.

Blond, L. See Lebland.

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


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

Blondus (or Blondo), Flavius, an Italian writer, born at Forli in 1388, was for some time secretary to pope Eugenius IV, and died at Rome, June 4, 1463. He is chiefly noted for his Historiarum Dominationum decem, from 410 to 1449, afterwards abridged by Æneas Sylvius (pope Pius II). He also wrote, Romana Triumphata (Brescia, 1503):—Romana Investigata.—Italia Illustrata.—De Origine et Gestis Venetorum.

BLOOD, Caleb (1), a Baptist minister, was born at Charlton, Worcester Co., Mass., Aug. 18, 1734. He was licensed to preach in 1767, and ordained in the autumn of 1777 at Marlboro, N. H., probably as an evangelist. After two years he removed to Weston, Mass., thence to Newton, where he spent seven years. While serving as pastor at Shaftsbury, Vt., he was appointed one of the trustees of the University of Vermont. In the autumn of 1804 he performed a missionary tour of three months for the Shaftsbury Association in Northwestern New York and the adjacent part of Upper Canada. During his connection with this society, he wrote the Circular Letter of the association in 1789 and 1790. In April, 1789, he accepted the pastorate of the Third Baptist Church of Boston. After three years he removed to Portland, Me., and there closed his labors, March 6, 1814. See Sprague, Annals of the Amer. Pulpit, vi, 193.

BLOOD, Caleb (2), a Baptist minister, was born at Rodman, Jefferson Co., N. Y., July 4, 1815. Having removed to Indiana with his parents in early life, he began, at the age of sixteen, to study law, but decided afterwards to prepare for the ministry, and graduated from Brown University in 1844. He spent the whole of his ministerial life in the West, being ordained in Chicago, Ill., and subsequently having charge of churches in Wisconsin, Indiana, Kansas, and Missouri. He taught for a time in the Indiana University at Bloomington. His death occurred at Independence, Mo., Nov. 21, 1881. See Neurology of Brown University, 1881-82. (J. C. S.)

Blood, Charles Emerson, a Congregational minister, was born at Mason, N. H., March 1, 1810. After the expiration of age, his health failing, he removed to New York, and after visiting the Western States for five years, he was ordained at his own request as pastor of the Congregational Church at Farmington from 1852 to 1854, pioneering as a teacher in Kansas from 1854 to 1862, and laboring at Wataga (Ill.) the last four years of his life. Here he died, March 25, 1866. Mr. Blood's life was one of great self-sacrifice, both in the college and seminary work, and in the ministry. See Cong. Quarterly, 1866, p. 302-304.

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

Bloodgood, Abraham Lyndott, a Presbyterian and Congregational minister, was born at Albany, N. Y., Jan. 8, 1813. He pursued his academic studies at Laus-
mysterious lights among the Wends, thought to be wandering spirits.

Bludwick, Elizabeth, a minister of the Society of Friends, was born at Warrington, in 1748. For thirty years she travelled extensively in the work of the ministry. She was generally accompanied and assisted in her missionary work by her husband, John Bludwick. About the sixty-fifth year of her age she was attacked with dropsy, and died Jan. 8, 1828. See Annual Monitor, 1829, p. 9.

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

Blumberg, Christian Gottthelf, a German Lutheran theologian, was born at Ophusen, in the principality of Querfurth, in 1804. He studied at Leipzig, then at Jena, and assisted at the seminary here he was chaplain. He performed ecclesiastical functions in several cities of Saxony, and died at Zwieckau, in 1735. Among other works he wrote, Exercitium anti-Bosanueti de Mystério in Corpo Populi: — Fundamenta Linguae Copticae (1716);—Dictionarii Lingae Copticae, in MS.—La Bible Complète, with notes. See Nouv. Biog. Générale, s. v.

Blumner, Abraham, a German Reformed minister, was born Dec. 14, 1736, in Graps, in the province of Westphalberg, belonging to the canton of Glaris, being a son of the Rev. John Blumer of Switzerland. He took a course of study at Basle, and was ordained in 1756. In 1757 he received a call as chaplain to a Swiss regiment, which he composed in 1766. He came to this country in 1771, and soon after took charge of four congregations in Pennsylvania, where he labored thirty years. He died April 23, 1822. See Harbaugh, Fathers of the Germ. Ref. Church, ii, 197; Corwin, Minutes of the Ref. Church in America, 3d ed. p. 185.

Blumhardt, Johann Christian, a Lutheran theologian of Germany, was born July 16, 1805, at Stuttgart. He studied at Tübingen, was in 1830 teacher at the missionary institution at Basle, and succeeded the Rev. G. Barth in 1839 as pastor at Müttingen, near Calw, where he became known through his cures by means of prayer. From 1862 he was at the head of an asylum for people suffering from mental disease, which he founded at the watering-place of Boll, near Gippingen. He died Feb. 25, 1880. He published Theologia Reutlingiana (Reutlingen, 1848; 2d ed. 1846):—Prophezeiung nach Jesu (ibid. 1850):—Die Uberwichtliche Auslegung der Bergpredigt Jesu (Bad Boll, 1872). See Zündel, Pfarrej Joh. Christoph Blumhardt in Uecht, 1880. (B. F.)

Blunden, Edgar B., a Methodist Episcopal minister, was born in Morgan County, O., Sept. 24, 1836, of pious parents. He joined the Church at the age of ten; enlisted in the army in 1861, and rose to the rank of captain, then of major. At the close of the war he was licensed to preach, and in 1868 entered the West Virginia Conference. He died in 1873. Mr. Blunden was a good man, a good preacher, and much loved. See Minutes of Annual Conferences, 1873, p. 23.

Blunden, William, an English minister of the Society of Friends, was born in 1656, in the parish of Kingscrag, Southampton Co. At twenty-eight years of age he left the Episcopal Church and attended a meeting of the British Society for Six years, and then comfort in a Quaker meeting. About 1710 he first began speaking "as the spirit gave him utterance," and for many years he was a faithful, earnest minister of the Gospel. He died Jan. 19, 1740. See Piety Promoted, ii, 340—344. (J. C. S.)
Bluntschli, Johann Caspar, a famous German jurist, was born March 9, 1808, at Zurich. His studies were prosecuted at Berlin, Bonn, and Paris, and after his return to his native city he was appointed, in 1835, professor of the newly founded University of Zurich, and shortly afterwards became the legal adviser of the city of Zurich. Dissatisfied with the result of the political struggles which divided his native country, he accepted, in 1848, the chair of general public law in the University of Munich, which he occupied down to 1861, whereupon he returned to the chair of public law in the University of Heidelberg. While at Heidelberg he published his work on international law (Das Moderne Völkerrecht als Rechtsbuch mit Erläuterungen), which had the singular honor of being translated into Chinese, and is now a text-book for Chinese students of international jurisprudence in the Imperial College of Tung-wen at Pekin. But aside from his career as a jurist, he founded, in connection with Dr. Baumgarten and other liberals, the so-called Protestant Union of Germany (q. v., a union representing the left wing of Protestantism, and of which he was the permanent president. Three times he had presided at the general synod at Baden. It was shortly after he had vacated the chair on the third occasion of his so presiding, at the synod held at Carlsruhe on Oct. 21, 1881, and as he was on his way to the palace to have an audience of the grand-duke of Baden, that he was suddenly seized with paralysis of the heart, and expired, in the seventyeighth year of his age. During the previous year he had been on leave, on which occasion, Der Sieg des Radikalismus über die Katholische Schwere und die Kirche im Allgemeinen (Schaffhausen, 1850):—Die Nationale Bedeutung des Protestanten-Vereins für Deutschland (Berlin, 1868):—Aufgaben des Christentums in der Gegenwart, lectures published in connection with Schopenhauer, Rothe and Holzthun (Eibergeld, 1865). (B. F.)

Bluteau, Raphael, a Theatine priest, was born in London of French parents, Dec. 4, 1688, and became celebrated for his acquirements both in sacred and profane learning. He visited Portugal and preached several times before the king and queen. He was also admitted into the Academy, and became an officer in the inquisition. He died at Lisbon, Feb. 13, 1734. His works include, A Vocabulary or Dictionary, Portuguese and Latin (Coimbra, 1712-28, 10 vols. fol.):—Oraculum utriusque Testamenti, Museum Bluteaneum:—A List of all Dictionaries, Portuguese, Castilian, Italian, French, and Latin (Lisbon, etc., 1722-33):—A List of Principal Evangelists, sermons and panegyrics (1785). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Blydenburgh, Moses, a Methodist Episcopal minister, was born at Islip, N. Y., in 1817, of eminently devout parents. He experienced religion at the age of fourteen, and was ever afterwards an exemplary Christian. In 1840 he entered the New York Conference, and in each charge given him exhibited devotion to his work. He died in September, 1848. See Minutes of Annual Conferences, 1849, p. 336.

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

Blythe, John O., a Presbyterian minister, was born at Salem, Mass., March 21, 1814. He was educated as a physician at the Pennsylvania University. He preached for some years at Rockville, Ind. He subsequently returned to Pennsylvania, and became a member of the Presbyterian Church. He was principal of the New Brunswick Theological Seminary, and was subsequently appointed to the same office at the University of North Carolina. He died in Philadelphia, March 19, 1864. See Wilson, Presb. Hist. Almanac, 1867, p. 273.

Blythe, Joseph William, a Presbyterian minister, was born at Lexington, Ky., Feb. 21, 1808. He graduated from Transylvania University in 1825, and afterwards pursued the study of civil and canon law in the University of Heidelberg. While at Heidelberg he published his work on international law (Das Moderne Völkerrecht als Rechtsbuch mit Erläuterungen), which had the singular honor of being translated into Chinese, and is now a text-book for Chinese students of international jurisprudence in the Imperial College of Tung-wen at Pekin. But aside from his career as a jurist, he founded, in connection with Dr. Baumgarten and other liberals, the so-called Protestant Union of Germany (q. v.), a union representing the left wing of Protestantism, and of which he was the permanent president. Three times he had presided at the general synod at Baden. It was shortly after he had vacated the chair on the third occasion of his so presiding, at the synod held at Carlsruhe on Oct. 21, 1881, and as he was on his way to the palace to have an audience of the grand-duke of Baden, that he was suddenly seized with paralysis of the heart, and expired, in the seventyeighth year of his age. During the previous year he had been on leave, on which occasion, Der Sieg des Radikalismus über die Katholische Schwere und die Kirche im Allgemeinen (Schaffhausen, 1850):—Die Nationale Bedeutung des Protestanten-Vereins für Deutschland (Berlin, 1868):—Aufgaben des Christentums in der Gegenwart, lectures published in connection with Schopenhauer, Rothe and Holzthun (Eibergeld, 1865). (B. F.)

Boatman, Benjamin, a Congregational minister, was born in Ayrshire, of a pious and long-lived ancestors. He completed a classical course at the University of Glasgow, with a view to the ministry in the Church of Scotland, but in the early twenties of the Nineteenth Century he entered the Congregational Union of Scotland in 1812. He was stationed at Blackburn, where he preached till 1856, when he retired to Uphall, North Britain, where he died in September, 1863. Mr. Boag compiled the Imperial Lexicon. See (Lond.) Cong. Year-book, 1864, p. 200.
ter, was born at Middletown, Conn. He graduated from Yale College in 1768; was a tutor in the college in 1769 and 1781; was ordained at Middle Haddam, Conn., Jan. 5, 1789; and served as member of the presbytery of the church. He was also elected pastor of the South Church in Hartford, May 5, 1784; was dismissed about 1789; and died Feb. 12, 1802, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, i, 513.

**Boardman, Charles Adolphus**, a Presbyterian minister, was born at New Milford, Conn., Nov. 19, 1788. He was elected to the Litchfield South Association in 1818, and became pastor of the Congregational Church in New Preston. He remained pastor of that church for twenty years, when he was called to the Thirld Church of New Haven. In 1838 he became pastor of the Presbyterian Church at Youngstown, O., where he remained for six years. He died July 7, 1860. See *Wells, Pref. III. Almanac*, 1861, p. 156.

**Boardman, Daniel**, a Congregational minister, was born at Wethersfield, Conn. He graduated from Yale College in 1709, went to preach as a candidate in New Milford in 1712; was ordained there, Nov. 21, 1716; and died Aug. 25, 1744, aged fifty-seven years. See Sprague, *Annals of the Amer. Pulpit*, i, 488.

**Boardman, Elderkin Jedediah**, a Congregational minister, was born at North winds, Conn., Jan. 17, 1794. He graduated at Dartmouth College in 1815, and at Andover Theological Seminary in 1820; served as a home missionary in Vermont for a year and a half; then in the Congregational Church at Bakersfield, where he was ordained in 1823, next at Danville, 1827 to 1832, and at Randolph, 1834 to 1842. Traveled much, and was the origin of the members embittered his last place. He removed to Iowa subsequently, and, besides supplying sundry vacant churches, worked at farming. He died at Marshalltown, Ia., March 19, 1864. See *Cong. Quarterly*, 1864, p. 209.

**Boardman, George M.**, a Presbyterian minister, was born at Phelps, N. Y., Feb. 25, 1820. He studied privately; was licensed and ordained by the Detroit Presbytery in 1853; labored as pastor and stated supply at Byron, Wing Lake, Canton, Raisinville, and Petersburg, Mich., and served in the civil war as captain. He died in the hospital at St. Louis, in May, 1862. See Wilson, *Presb. Hist. Almanac*, 1866, p. 290.

**Boardman, George Smith**, a Presbyterian minister, was born at Albany, N. Y., Dec. 28, 1796. He graduated from Union College, Schenectady, in 1816; entered Princeton Seminary in the same year, and graduated in 1819. After receiving license to preach, he spent about two years in travelling on horseback and preaching from place to place in Ohio and Kentucky, which was then the "Far West." Having accepted a call to Watertown, N. Y., he was ordained and installed July 26, 1821; here he had a successful pastorate of sixteen years. In 1837 he accepted a call to the Central Church of Rochester, where he remained six years, except that he labored for six months in 1842 at Columbus, O., and supplied for awhile the Third (or Pine Street) Church in Philadelphia. In 1845 he took charge of the Second Church at Rome, N. Y., which he left in 1847 to enter upon a short pastorate at Cherry Valley. Here he remained until 1850, when he accepted a call to the Church of Cazenovia, and labored a term of fifteen years. For longer or shorter periods he filled the pulpits of the First Church of Rome, of Ogdensburg, and of Little Falls. He died Feb. 7, 1877. Dr. Boardman was a member of the General Assembly of the Presbyterian Church which met in Brooklyn, May, 1876. In December before his death he preached a sermon which was published in the course of his teaching fourscore years. He was a man of positive convictions, always commending the Gospel by his holy example. See *Necrological Report of Princeton Theological Seminary*, 1877, p. 11.

**Boardman, Henry Augustus, D.D.**, a Presbyterian minister, was born at Troy, N. Y., Jan. 9, 1808. He received his preparatory education at the academies of Kinderhook and Troy, and graduated at Yale College in 1825. He was licensed and ordained by the Tenth Presbyterian Church of Philadelphia. This was not only his first but his only charge, where he performed his great life-work of forty-six years with distinguished ability, learning, and fidelity, and from which eminent position of usefulness he could not be drawn away. He was in 1831 elected by the General Assembly of the church to the See of pastoral theology in Princeton Seminary, but he declined to accept. In 1835 he had been elected a director of the seminary, and retained the office until his death. In 1854 he was moderator of the General Assembly. In May, 1870, he was released from the pastorate and elected "pastor emeritus," which relation he held to the end of his life. He was appointed chairman of the committee to make arrangements for the Ecumenical Council of the Presbyterian Church, to be held in Philadelphia in September, 1880; but he died June 15 of that year. As a preacher, Dr. Boardman was evangelical and elevated in his thoughts, and pure, simple, and direct in his style. His published works have been useful to the Church and honorable to his scholarship. They are as follows: *The Scripture Doctrine of Original Sin* (1839); *Letters to Bishop Doane on the Oxford Tracts* (1841); *The Prelatic Doctrine of Apostatical Succession Examined* (1844); *The Importance of Religion to the Legal Profession* (1849); *The Bible in the Family* (1851); *The Bible in the County-house, a Course of Lectures to Merchants* (1853); *A Discourse on the Low Value set upon Human Life in the United States* (ed.); *A Discourse on the American Union*; *Eulogium on Daniel Webster*; *A Pastor's Counsel*; *The Great Question: The Christian Ministry not a Priesthood*. Dr. Boardman has also furnished many articles for religious periodicals. See the *N. Y. Observer*, June 24, 1880; *Necrological Report of Princeton Theological Seminary*, 1881, p. 40; *Allibone, Dict. of Brit. and Amer. Authors*, s. v. (W. F. S.)

**Boardman, Sylvanus**, a Baptist minister, was born at Chelmsford, Mass., Oct. 15, 1775. He was licensed to preach in 1795; was ordained pastor of the Church in Livermore, Me., Feb. 2, 1802, and continued in that relation till 1810, when he took charge of a Church in North Yarmouth, where he remained six years. Subsequently he took charge of a Church at New Sharon until his death, March 16, 1846. See Sprague, *Annals of the Amer. Pulpit*, vi, 738; Willett, *Hist. of the Baptists of Maine*, p. 436.

**Boardman, William**, a Presbyterian minister, was born at Williamstown, Mass., in 1782. He graduated at Williams College in 1799; was licensed to preach in 1803; was settled in the ministry successively at Duanesburg and Sandy Hill, N. Y.; and was installed pastor of the Church at Newtown, L. I., October 11, where he died, March, 1818. "He was a man of ardent and active piety, and died deeply regretted." See Sprague, *Annals of the Amer. Pulpit*, iv, 657.

**Boards, Sacred**, were small pieces of board struck together, for the purpose of assembling the people to worship, before the invention of bells. To the present day, the Catholic Church uses such boards in the service of Lent, because the noise of bells they consider to be unsuitable to the solemnity of the season. On the first day of Easter, the bells ring again, to betoken cheerfulness and joy.

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

Boat would be the more appropriate rendering for πλοίον ("little ship." Mark iii, 9; iv, 30; John xxi, 8), such as were in our Lord's time and still are used on

temper, devout piety, and a burning zeal. See Minutes of Annual Conferences of the M. E. Church South, 1842, p. 301.

Boaz, Thomas, LL.D., an English Congregational minister, was born at Scarborough in August, 1806. His parents were members of the Society of Friends; they were of the middle rank in society, and were pious. At the age of fifteen, Mr. Boaz left his home and went to London, where he soon entered upon a gay and frivolous life; but the memories of his early training, would often rush upon his soul with an overpowering force, and he was eventually brought to give his life to the service of God. He joined the Church at Mile-end, and in a short time began to preach in the surrounding villages. In 1829 he entered the theological seminary at Newport Pagnell. On leaving, in 1833, he settled for a few months at Elstead and then, offering his services to the London Missionary Society, he was sent a short time to Hertford, for better preparation, and in June, 1834, was ordained at Manchester as an evangelist to the heathen in India. On his arrival in Calcutta he accepted an invitation to occupy the vacant pulpit in Union Chapel, and after preaching a few Sabbaths he received a unanimous call from the Church and congregation to become their pastor. He returned to England in 1847, chiefly to raise funds for the erection of a Christian college at Bhowanipore, a suburb of Calcutta, which now stands as a monument of his zeal and perseverance. In 1850 he again went to Calcutta, and labored until ill-health compelled his return to England. He spent the last years of his life traveling as deputy for the London Missionary Society in the country districts of his native land. He died at his home in Brompton, Oct. 13, 1861. Dr. Boaz was noted for liberality and gentleness. He was sole editor and proprietor of the Calcutta Christian Advocate for fourteen years, and also for several years one of the editors of the Calcutta Christian Observer. See (Lond.) Cong. Year-book, 1862, p. 223.

Bobo, Saint. See BOVVS.

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

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

Bocanegra, Don Pedro Atanasio, a Spanish painter, was born at Granada in 1638, and studied under Alonso Cano and Pedro de Mayo and Vandyck. There is a picture by him of the Conception, in the cloister of Nuestra Señora de Gracia, at Granada, considered very fine, and one of his best works in the Jesuit College, representing the Conversion of Paul.

Bocaccio, Boccaccio, an Italian painter, was born at Cremona in 1490, and studied under P. Perugino, also some time at Rome. One of his best pictures is a frieze in the dome at Cremona, representing the Birth of the Virgin, and several subjects from her life. He died in 1516. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Claims, Biog. Dict. s. v.; Hoefer, Neue Biog. Gedichte, s. v.; Biog. Italic. s. v.

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

Bocciardo, Clemente (called Clementone, “the great Clement,” from his physical size), an Italian painter, was born at Genoa in 1620. He studied under Storッツo, and accompanied Benedetto Castiglione to Rome, where he studied some time, and afterwards went to Florence, where he met with great encouragement from his principal works being in Fiesole, of which his Martyrdom of St. Sebastian, in the Church of the Carthusians, is considered the best. He died at Fiesole in 1558. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

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

Bochinger, Johann Jakob, a Protestant theologian, was born Nov. 28, 1605, at Strasbourg, where he died as doctor of theology, Aug. 12, 1681. He wrote on the Conversion de la Vie Contemplatives, Augustin, et Monastique chez les Juifs et les Peuples Boudhistes, avec les Phénomènes Simulables que Prése l’Histoire de l’Islamisme et du Christianisme (Strasbourg, 1831) — Anleitung zum Lesen der heiligen Schrift (Tübingen, 1830). See Winer, Handbuch der theol. Lit. i, 519; Zuchold, Bibl. Theol. i, 160. (B. P.)

Bocholt (or Bocholz), Franz van, a German engraver of the 16th century, lived soon after the time of Martin Schuen and Israel van Mecken. The following are some of his principal works: St. Anthony Carried into the Air by Diamonds; St. James Reading; The Judgment of Solomon; The Anunciation; The Twelve Apostles. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

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

Bock, Friedrich Samuel, a Protestant theologian, doctor and professor of theology at Königsberg, was born there May 20, 1716, and died there in September, 1786. He published, Fluminatae Theologiae Naturalis, Deum Gratissimam Eius Naturam, Partem eis Documentis Manuscriptis (ibid, 1758) — Progr. Rationis Epticam, qua, s. grammatica ad studium Christii Adjecta, Filiis Eius (ibid., 1754) — Progr. III, qua, Eriuain quod Solutis Nostris Vindicat, Jesus Christus, Consecratiuim Tempore hunc Orbem Solutur (ibid., 1756, 1756, 1762) — Progr. de Jecr Christo, a Mortuia Exclarito et in Spiritu Sancto Instructo, 1 Tom. (ibid, 1759) — Progr. de Spiritu Sancto in Ordine Orbi Christi, utumium nuper Judaeorum Propulgante (ibid., 1760) — Progr. VI de Resurrectione Jesu Christi, Hortum Testimoniorum Confirmatum (ibid, 1764—65) — Historia Antiquissimorum Maxime Sociantium et Socioriorum ex Fontibus et Documentis Iuseptis (Regiom. et Lips., 1774—84, 2 vols.). See Winer, Handbuch der theol. Lit. i, 769, 770; Döring, Die gelehrten Theologen Deutschland’s, i, 120 sqq.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bock, Moritz Herman, of Magdeburg, a Jewish preacher, who died April 10, 1816, is the author of Kutschevicka zur deutschen Religion (Berlin, 1814). He also edited, in connection with D. Frinkel, a German translation of the Pentateuch and Joshua (ibid. 1815). His Predigten zur kirchlichen u. häuslichen Erbauung, were edited by his brother, A. Bock (ibid. 1824). See Fritsch, Bibl. Jud. i, 123 sqq.; Kayserling, Bibliothek jüdischer Kanzelreden, i, 411. (B. P.)

Böckel, Ernst Gustav Adolf, a Protestant theologian of Germany, was born at Dantzic, April 1, 1783. In 1805 he was tutor at the college in Königsberg, and from 1808 to 1820 occupied several ministerial positions, when he was called as professor of theology and pastor of St. Jacobi to Greifswald. In 1826 he was appointed pastor primarius of St. Jacobi at Hamburg, and in 1833 he was made pastor of St. Andrew’s, Fulda, where he died, Jan. 5, 1848. Besides Sermons, which are enumerated in Zuchold’s Bibl. Theol. i, 160 sq., he published, Nova Clarvia in Graecum Interpretis V. T. Scriptoresque Apocryphos... Specimeni (Leipsic, 1820) — Das Neue Testament übersetzt und mit kurzen Erklärungen, d. u. einem geistlichen Register (Amsterdam, 1820) — Das Latein Übersetzte (Hamburg, 1823). See Theos Sophonos’ übersetzt (ibid. 1829) — Hofes’ Übersetzt (Königstcin, 1807) — Admonitroni Questionis de Controversia inter Paulum et Petrum Autocicio Oborta, etc. (Leipsic, 1818). See Fritsch, Bibl. Jud. i, 124; Winer, Handbuch der theol. Lit. i, 50, 172, 205, 212, 223, 261, 306, 311, 393; Schuh, loc. cit. (B. P.)

Bockelslon. See Boccoli.

Bück, Christian Friedrich von, a Protestant theologian of Germany, was born April 1, 1755, at Potsingen. In 1824 he was appointed pastor of St. James at Munich, and in 1830 dean and first preacher. From 1837 to 1843 he was a member of the Bavarian diet, and in 1849 he was elected member of consistory. He retired from public life in 1865, and died Sept. 27, 1875. Of his published works, his commentary, Die Propheten und Propheten gehalten in den Jahren 1824—30 (Nuremberg, 1850) — Predigten in Nürnberg und München gehalten (Munich, 1855) — Erklärung des kleiner Kutschevicka Luthera (Kempten, 1857) — Evangelisch-lutherische Agenda (Nuremberg, 1870) — Firmen von Autoreon der bekannten Bibelwissenschaften (Kempten, 1871) — Vierzehn agrarische Passionen - Anordnchen (Nuremberg, 1875). See Zuchold, Bibl. Theol. i, 161 sqq. (B. P.)

Bockhold, Johann. See Boccoli.

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

Bockshammer, Gustav Ferdinand, a Lutheran theologian of Germany, and pastor at Bussenhausen, in Württemberg, was born Jan. 13, 1784, and died Oct. 9, 1822. He is the author of, Offenbarung und Theologie, über die wissenschaftliche Vernunft (Stuttgart, 1822) — Die Freizeit des Herrn Wilhelm (Darmstadt, 1818). See Winer, Handbuch der theol. Lit. i, 370, 482. (B. P.)
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1717, at Hlofs. He studied at Jena, not only theology, but also Orientalia and natural sciences. In 1750 he received a call as professor of Oriental languages to the university at Erlangen, but declined it on account of the small income connected with the position. He died in 1797 as superintendent and court-preacher at Bialersdorf. Boleschach is the author of "Kirchliche Verwaltung und Gesetze" (1782), Gesetze der deutschen Juden (Erlangen, 1748), a very learned and still valuable work; *A ufriichte teutscherer Hebräer, über den Ursprung, Schicksal, Kirchenwesen, etc., des jüdischen Volkes, besonders der heutigen deutschen Juden" (Frankfort, 1776). See Fürst, *Bibl. Jud.,* 1, 124; Döring, *Die gelehrtten Theologen Deutschlands,* 1, 181 sq.; Hoefer, *Nouv. Biogr. Générale,* s. v. (B. P.)

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

Bodhism is a candidate for the Buddhism. See Buddhism.

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

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

Bodinton, John, an English Congregational minister, was born at Spitalfields, Jan. 6, 1794, of Arian parents. He was converted when about thirteen, and joined the Congregational Church. His father, enraged at this step, drove him from home. The youth soon found generous Christian friends, however, who encouraged and helped him; and at the age of sixteen he began to preach in workhouses and to other small congregations. He received an academical training at Hoxton, and in 1818 became co-pastor at Back street, Horseydown. He immediately became very popular, and in 1815 was called to succeed the pastor of his charge, which position he held till the close of 1834, when he resigned. He died Oct. 21, 1855. Mr. Bodinton was neither eloquent nor learned,—hence, after the arrest of youth had passed, his popularity ceased. He seldom left his own pulpit, and scarcely ever attended any meeting outside of his own circle. See (London) *Cong. Year-book,* 1860, p. 177.

Bodley, Thomas, a Baptist minister, was born in Bardlesey, Mtd., Nov. 5, 1722. In 1743 he followed the sea for several years, and was in the War of 1812. He joined a Reformed Dutch Church in 1816, and subsequently united with a Baptist Church; was licensed and afterwards ordained in Auburn, N. Y., in September, 1830; preached for a time at Saline, Mich., also at Adrian and Tecumseh, After preaching in one or two other places he removed to Chillicothe, Ill., in 1850, where he preached for a year, then went to Lacon, and in January, 1872, moved to Princeton, and thence to Bradford, Stark Co., where he died, April 30, 1879. See *Minutes of Illinois Anniversaries,* 1879, p. 10, 11. (J. C. S.)

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

Bodwell, Joseph Conner, D.D., a Congregational minister, son of Rev. Abram B. Bodwell, was born at Sauburnton, N. H., June 11, 1812. Having received his preliminary education at Woodman Academy in his native town, he entered Dartmouth College, from which he graduated in 1833. For two years he was a teacher in the Haverhill Academy, and taught also in Sauburnton for one year. He studied theology in Hingham College, London, England, graduating in 1838. His ordination occurred in the following year in the Church at Weymouth, Dorsetshire, over which he was pastor until 1845. In 1847 he was installed pastor at Bury St. Edmunds, Suffolk, from which he was dismissed in 1856, and returned to America. From 1852 to 1862 he was pastor of the Church at Framingham, Mass.; from 1862 to 1866 at Woburn; from 1866 to 1873 was professor of preaching and the pastoral charge in Hartford Theological Seminary, Conn., after which he resided in Hartford without charge until the close of his life. From 1861 to 1868 he was one of the editors of the "Haston Review." He died at SouthWest Harbor, Mt. Desert, Me., July 17, 1876. Dr. Bodwell published a number of sermons and addresses. See *Cong. Quarterly,* 1877, p. 410.

Body of the Church is the nare, of which the transpsect forms the arms, and the choir the head.

Body, Mutilation of, a frequent practice, which we here consider only under certain aspects in reference to ecclesiastical affairs. See Cutting in the Flesh.

I. In Beheading upon Clerical Orders.—The Penta- teuch forbade the execration of the priest's office to any of the Aaronites who should have a "blemish," a term extending even to the case of a "flat nose" (*Lev.* xxi., 17, 23) ; while injuries to the organs of generation excluded even from the congregation (Deut. xxiii., 1). The prophets frequently mitigated the spirit of the law (Isa. lix., 3-5), and its stringency finds no place in the teaching of our Saviour (Matt. xix., 12), nor does any trace of it remain in the rules as to the selection of bishops and deacons in the pastoral epistles (1 Tim. iii; Tit. i). Nevertheless, the Jewish rule seems to have crept back into the discipline of the Church. —The Church witnesses the story of the monk Ammonius having avoided promotion to the episcopate by cutting off his right ear. One of the so-called apostolic canons, which provides that one-eyed or lame men who may be worthy of the episcopate may become bishops, "since not the bodily defect, but the settlement of the soul," the man, leaves at least open the question whether such defects were a bar to the first reception of clerical orders. No general rule as to mutilation is to be found in the records of any of the early General Councils, but only in those of the non-ocumenical ones of the West, or in the letters, etc., of the bishops, always of suspicious authority. The rule of the Church as to mutilations and bodily defects may be taken to be generally as follows: such mutilations, etc., were a bar to ordination, especially if self-inflicted; but, supervening involuntarily after ordination, they were not a bar to the fulfilment of clerical duties or to promotion in the hierarchy. There is, however, one particular form of mutilation—that of the generative organs—which occurs with peculiar prominence in early Church history, and is dealt with by special enactments. The most notorious instance of self-mutilation in Church history is that of Origen, who, in his 20th year, ordained himself bishop of Caesarea and Jerusalem; but he was condemned and sentenced to be deprived of his orders for self-mutilation by the Council of Alexandria, A.D. 230. According to the apostolic canons, while a man made a eunuch against his will was not excluded from admission to the clergy, yet self-mutilation was assimilated to suicide, and the culprit could not be admitted, or was to be
“altogether condemned” if the act was committed after admission. A layman mutilating himself was to be excluded for three years from communion. The Nicene Council (A.D. 325) enacted that, if any one had been condemned for mutilating a medical man in illness, by libertinius, or by his master, he might enter or remain in the clergy; but, if any have mutilated himself, he is, if a cleric already, to cease from clerical functions, and if not already ordained not to be presented for ordination. See ENNUCH.

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

III. As a Punishment.—Mutilation was no unfrequent punishment of the Christian in the West. Constantine punished slaves escaping to the barbarians with the loss of a foot. The cutting-off of the hand was enacted against exactors of tribute who should fail to make proper entries of the quantities of lands, and against those who should copy the works of the heretic Severus. It is, nevertheless, remarkable that the 13th novels finally restricted all penal mutilation to the cutting-off of one hand only. In the barbaric codes mutilation is a frequent punishment. The Salic law often enacts castration of the slave, but only as an alternative for composition (for thefts above forty denarii in value; for adultery with the slave—woman who dies from the effects of it). See ADULTERY; CORPOREAL INFILTRATIONS.

Even in the legislation of the Church itself mutilation as a punishment occurs; but only in its rudest outlying branches, or as an offence to be repressed. Thus, to quote instances of the former case, in the Richborough collection of councils, supposed to belong to the end of the 7th century. Patrick is represented as assigning the cutting-off of a hand or foot as one of several alternative punishments for the stealing of money either in a church or a city within which sleep martyrs and bodies of saints. Another fragment from an Irish synod enacts the loss of a hand as an alternative punishment for shedding the blood of a bishop, where it does not reach the ground and no salve is needed, or the blood of a priest when it does reach the ground and salve is required. Instances of the latter case have been already given in the enactments against abbeats making their monks, which was, no doubt, done at least under pretext of enforcing discipline. In the Ex transitioning ascribed to Egbert, archbishop of York (but of at least two centuries later date), we find a canon that a man stealing money from the church-box shall have his hand cut off or be put into prison. See CORPOREAL PUNISHMENTS.

Boece (Boyce, Boys, etc.), Hector, an eminent Scottish clergyman and historian, was born at Dundee about 1465. He received his early education in his native place, and completed his course of study at the University of Paris, where he took the degree of B.D. He afterwards obtained a degree of philosophy in the College of Montaigu, but was called back to Scotland to become principal of the newly founded Kings College at Aberdeen, about 1500. It was a part of his duties in this office to read the divinity lectures. He was at the same time a canon of Aberdeen and rector of Tyrie in the same county. He died at Aberdeen, aged about seventy. His principal works are the lives of the bishops of Aberdeen and a Latin history of Scotland, entitled Histories, or Cronicles, published in Paris, 1505, vol. 1, and Ebertinorum (Paris, 1522), and Scotorum Historia de illius Gens Origine (1526). See Encyclop. Brit., 9th ed., s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v. "Boothius."


Boedromia, in Greek worship, was a festival celebrated yearly in memory of the assistance which Iunon, or, according to others, his father Apollo, gave to the Athenians against Eneas. It fell in the month Boedromion, which began in the middle of August.

Boehm, Henry, a noted Methodist Episcopal minister, was born in Lancaster County, Pa., June 8, 1775. In 1798 he united with the Church, in 1800 received license to preach, and entered the Philadelphia Conference. After the General Conference of 1808, for five years he was bishop Asbury’s travelling companion and assistant, and served as presiding elder of the Wyoming, at Wilkes, Delaware, and Delaware districts, and then again entered upon the pastorate, wherein he labored faithfully until his superannuation on account of the infirmities of age. On the division of the Philadelphia Conference he became a member of the New Jersey portion, and on its dissolution identified himself with the Western and New York portion. On June 8, 1875, by direction of the Annual Conference, his centennial anniversary was celebrated in Trinity Church, Jersey City. He died Dec. 29 of that year. Mr. Boehm was remarkable for his gentleness of spirit and uniform courtesy. He had a vigorous, well-balanced mind, and showed no signs of speedy departure until his last sickness. He preached fluently both in German and English. His Autobiography was edited by Dr. J. B. Wakeley (N. Y. 1875, 8vo). See Minutes of Annual Conferences, 1876, p. 48; Simpson, Cyclopaedia of Methodism, s. v.

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

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

Boehringer, Emannuel C., a German Reformed minister, was born in Buergach, Germany, May 29, 1823. He emigrated to the United States in 1868; studied privately, and was ordained by the Classis of Philadelphia in 1871. He came to the United States. He returned to Philadelphia in 1863, and established the "Orphans' Home of the Shepherd of Lambs." He died Oct. 25, 1864, only four weeks after burying his wife, leaving six children as inmates of the Home which he had founded. He was a good man, and died universally esteemed. See Scharbaugh, "Fathers of the Germ. Ref. Church," iv, 433-438. (D. Y. H.)

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

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

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

Boethius (Bute, Boël, Beode, or Boitch), a Scotch poet, commemorated as the son of Bronach of Mainistir-Bethe, of the race of Comla. He died upon the day on which St. Columba was born, whose birth he is said to have foretold, and who afterwards came to the monastery and disintegrated his remains. The Four Masters give the obit of Brian MacBrouagh, bishop of Mainistir, at A.D. 521, which is generally accepted as the true date. A poor copy of "St. Bute's Life," in Latin, is preserved in the British Museum.

Boethius, Hector. See Borce, Hector.


Boethius, Jacob, a Swedish theologian and scholar, was born at Kila-Socken in 1647. He was successively professor of theology at Upsal, and pastor of Mosse in Dalhagen. He married to a daughter against the unlimited power which Charles XI had introduced. He was arrested and condemned to perpetual imprisonment in the fortress of Noteborg. The Russians rescued him in 1702, but he was again imprisoned until 1710. He died at Vesteras in 1718. He wrote, "De Orthographiâ Linguarum Sacrarum Traductâ: ---Munenius Bilinguis: ---Epitome Logicon Auricelli: ---some dissertations. See Hoefler, "Noue, Bag. Geneâlere, s. v."

Boëtius, Simon, a disciple of St. Fursey, and probably one of the three companions of St. Foillan (the brother of St. Fursey) who was killed with him, and buried with him in the Church of the Canons of St. Gertrude, in Belgium. See Boèthius, Saint.

Boettcher. See Böttcher.

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


Boeyermanus, Theodore. See Boyermaas.

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

Boga. See Bogha.


Bogardines. See Franciscans.

Bogardus, Cornelius (1), a minister of the Re- formed (Dutch) Church, was born Sept. 25, 1780. He studied theology under Dr. Livingston, and was licensed by the Classis of New York in 1808, who were killed at Schenectady from 1808 to 1812, where he died, Dec. 13, 1812. See Corwin, "Manual of the Ref. Church in America" (3d ed.), p. 187; Sprague, "Annals of the Amer. Pul- pit," ii, 187.

Bogardus, Cornelius (2), a clergyman of the Reformed (Dutch) Church, was born at Fisikill, N. Y., in 1753. He died from the effects of too close mental activity, and from the seminary at New Brunswick in 1818, and engaged at once in the work of domestic missions in Madison and Warren counties, N. Y. He afterwards
settled in small churches in Albany and Schoharie counties—Beaver Dam, 1821 to 1823; Wynantskill, 1826 to 1828; Hoght, 1834 to 1838; Gibbon and Conesville, 1838 to 1842. Subsequently he taught school. He was a man of great mind, and a writer of considerable power—especially in theological controversy. His work on Baptism, now out of print, is a good specimen of critical and logical ability. He was a plain, earnest, devout man, lacking in cultivation and refinement of manner, but well suited to the people among whom he ministered; but he died in 1854. See Corwin, Manual of the Ref. Church in America, p. 187. (W. J. R. T.)

Bogadus, Everardus, the second minister of the Reformed (Dutch) Church in New York, Jonas Michaelis being the first. Mr. Bogadus arrived at New Amsterdam in 1638, with governor Van Twiller, and with Adam Robelnd, Sr., the first teacher, and founder of the School of the Collegiate Church. Upon the reception of their minister, the people, who had hitherto worshipped in a loft over a horse-mill, erected a church edifice near the East River, in what is now Broadway Street. Mr. Bogadus soon became involved in unfortunate contests with individuals and with governor Van Twiller, whom he severely reprimanded from the pulpit. The result was a devil of a quarrel, in which he also collided with governor Kieft, who caused charges against him to be preferred before the Classis of Amsterdam. The governor, who had been superseded by Peter Stuyvesant, and who sailed for Holland in the same vessel, Aug. 16, 1647, to account for his conduct, the wrecked vessel was wrecked at Portland Harbor, near the coast of Wales, and both of them were lost. See De Witt, Historical Discourses, Corwin, Manual of the Ref. Church in America (3d ed.), p. 187. (W. J. R. T.)

Bogardus, Nanning, a minister of the Reformed (Dutch) Church, was pastor of the Church at Heckerberg, Albany County, N. Y., from 1830 to 1833, and at Fort Plain from 1834 to 1835. Not he was stated supply at Plattekill. From 1838 to 1842 he was pastor at Woodstock, Ulster County; Sharon, Schoharie County, from 1842 to 1848; Westerlo, Albany County, from 1848 to 1856; and stated supply at Canastota, Madison County, from 1856 to 1859, and stated supply at Spraker's Basin from 1856 to 1858. He died in 1868. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 188.

Bogardus, William R., a prominent minister of the Reformed (Dutch) Church, graduated at Union College in 1813 and at the New Brunswick Theological Seminary in 1816. He was settled in Ulster County, N. Y., from 1817 to 1831, and at New Paltz and New Hope, Orange County, N. Y., in 1831 to 1835. He retired from active life in 1856, and died in perfect peace in 1862. He was a fearless, sound, and eloquent preacher, a successful pastor, and a man thoroughly fitted for his work. Hundreds of souls were converted under his ministry. He was the pioneer of the temperance reform in Ulster County. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 189; Christian Intellecten, 1862. (W. J. R. T.)

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

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

Bögehold, Philip Wilhelm Moritz, a Protestant theologian of Germany, was born May 24, 1815, at Mulheim, on the Rhine. He studied at Bonn and Berlin, and in 1849 was appointed rector of the Law School at Dierdorf and second preacher there. The many duties connected with his twofold position obliged him to retire to Oberdollau, a quiet place where he could procure his broken health. In 1845 he went to Altwied, and here it was that he commenced his inner-missionary work among the poor and destitute, for which he became afterwards so well known. In 1858 he was called as pastor of the prison at Düsseldorf, and in 1857 he accepted the same appointment at Moabit, near Berlin. In 1863 he received the pastorate of St. Elisabeth at Berlin, and in the capital of the German empire he founded those Christian institutions for both young and old which he endeavored his whole life to promote in the Christian community. He died Oct. 16, 1873. See Erinnerungen an Ph. W. M. Bögehold, etc. (1873). (B. P.)

Boger, George, a German Reformed minister, was born in North Carolina, Dec. 15, 1782. In early life he was admitted to the Church, and in 1796 was ordained and received as a member of the Synod of Carlisle, Pa. During the year 1818 he preached at Rowan and Cabarrus, in North Carolina. While in that state, a period of twenty years, he preached 308 funeral sermons, baptized 1919 children, confirmed 607 persons, and solemnized 901 marriages. After living many years in retirement, he died June 1836. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 41.

Boggs, John M., a Presbyterian minister, was a native of Pennsylvania. He graduated at Franklin College in 1840, and spent over one year in Princeton Seminary. He was pastor at Millersburg and Clark, O.; at Paxton, Pa.; and at Independence, Pa., where he died, Nov. 29, 1877, aged fifty-three years. See Princeton Sem. Gen. Catalogue; Presbyterian, Sept. 21, 1872.

Boggs, William, a Methodist Episcopal minister, was born in Belmont County, O., May 17, 1817. He was converted when about twenty-one years old, was educated at Norwalk Seminary, and in 1841 entered the North Ohio Conference. In 1864 his health gave way, and compelled him to become a superannuate, which relation he held until his death, June 7, 1869. Mr. Boggs was upright, straightforward, and guileless, as a man: plain, logical, and scriptural, as a preacher. See Minutes of Annual Conferences, 1869, p. 284.

Bogha (or Boga), a virgin of Leitir, in Dalaradia, commemorated as a saint on Jan. 22. In Dr. Todd's note, Mart. Doneg, p. 24, he says that Óèugus, in the Feirce, mentions "the decease of the daughters of Cembhail." Among the saints descended from the family of Maccarthnues and the race of Eochaidh are given Sta. Boga, Colma, and Lassara, virgins, with their genealogy, etc., Jan. 22. See Colgan, Acta Sanctorum, App. III, 741; Reeves, Eccles. Anq. p. 237.

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

Bogos Version of the Scriptures. Bogos is
a language or dialect spoken by a tribe numbering about 20,000 souls, and dwelling at the northern apex of the table-land of Abyssinia. One third of the tribe are Roman Catholics, and the remainder are Mohammedans and Abyssinian Christians, but without churches or priests. Other tribes are also represented, such as the fellahs and the Harari people. The translation is naturally in the Abyssinian character. (B. P.)

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

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

Bogue, Horatius Publius, D.D., a Presbyterian minister, was born at Winchester, Conn., Dec. 22, 1796. He graduated from Hamilton College in 1820, and studied at Andover Seminary in 1823. He settled successively at Butternuts, 1823 to 1829; Norwich, 1829 to 1833; Vernon village, 1833 to 1840; and Seneca Falls and as stated supply in Pekich, 1862 to 1864, East Hamburg, N. Y., 1864 to 1896. On the failure of his health he gave up regular ministerial labor, and for several years filled agencies for the Colonization and Jews' societies, making his headquarters in Syracuse. He finally laid aside all regular labor and removed to Buffalo, occasionally preaching, as his health allowed. He died there Jan. 28, 1873. His convictions were positive; his sermons commanded attention. See Presbyterian in Central N. Y. p. 465; Triennial Cat. of Andover Theol. Seminary, 1870, p. 56.

Bogue, Publius Virgilius, a Presbyterian minister, was born at Farmington, Conn., March 30, 1764. He graduated from Yale College in 1787, and studied theology at Groton Seminary. He began his ministry at Winchester, Conn., and after several prosperous years, he accepted a call to Hanover, now Kirkland; then, after a number of years, took charge of the Church in Vernon Centre. He next resided in Vermont a short time to recruit his health, and resumed his pastoral service in Georgia, in that state, and continued for twelve or fourteen years. He was then called to St. Paul's, Central N. Y.; after a successful period here, being disabled by the infirmities of age, he removed to Clinton, where he died, Aug. 22, 1836. See Presbyterian in Central N. Y. p. 464.

Bogush, a Polish prelate and historian, who died in 1526, as bishop of Posen, left a Chronicon Polonicum (printed in Sommerr's Scriptores Rerum Slavicae [Leipsic, 1739], and separately [Varsovia, 1752]), which gives a history of Poland down to 1235; and was continued by Godzias Backo down to 1271. See Hoefer, Nouv. Biog. Générale, s. v.

Bohan, Stone of. Mr. Clermont Ganneau thinks he discovered this ancient landmark in the present "Quarature Statement of the "Pale Explor. Fund," April, 1871, p. 105. Subsequently he described it (ibid., April, 1874, p. 80 sq.) as "the most northerly of four five great blocks of rocks, probably fallen from the summit or flank of the mountain;" "very nearly cubical in form, and measuring two metres and a half in height," and "clad in the middle." Dr. Tristram, however, thinks this conjecture, "though ingenious, yet hardly satisfactory" (Ible Flora, p. 94).

Bohemian Version. See SLAVONIC VERSIONS.

Bohemond, Marc, one of the leaders of the Crusades, was born about 1056. He was the eldest son of Robert Guiscard, a Norman, who had obtained by conquest the duchedom of Apulia and Calabria. From 1081 to 1085 he served under his father in a war against the Byzantine emperor Alexis Comnenus. At the death of his father, in 1085, he became involved in a war with his younger brother over the division of his dominions, but he was speedily diverted from this strife by the Crusades. Accompanied by his cousin Tancred, he led an army of 10,000 cavalry and 20,000 infantry, with which he would have besieged Constantinople had he been able to persuade Godfrey of Bouillon to join him. In 1098 he besieged and took Antioch, of which he assumed the principality. In 1101 he was defeated and taken prisoner by the Turks. After a captivity of two years he was released, and he returned to Europe to raise troops. He levied an army in France, with which he renewed the war with Alexius, but was unsuccessful, and was obliged to conclude a peace in 1108. He died at Canossa, in Apulia, in 1111. See Gibbon, Decline and Fall of the Roman Empire, viii, ix; Micheau, Histoire des Croisades.


Bohlen, Peter von, a Lutheran theologian of Germany, was born March 9, 1796, at Wöppels in Westphalia; and died at Hall, Feb. 6, 1840, as professor of theology and Oriental languages. He published, Symposia ad Intermersionis S. Cod. et Oris Persicae (Leipsic, 1822).—Die heilige, literatur-historisch- kirchliche (Königsberg, 1835; translated by Heywood, London, 1862, 2 vols.). See Fürst, Bibl. Jud., i, 125; Zuchold, Bibl. Theol. i, 166, Winer, Handbuch der theol. Lit., i, 192, 199. (B. P.)

Bohme, Charles Lewis, a German Reformed minister, arrived in the United States in February, 1771. He was located in the congregation at Lancaster, Pa., on trial; and being successful he was retained until July, 1775, when he went to Hanover. There he remained until 1781, and then accepted a call from Baltimore. While there he became physically unable to perform his duties as a minister, and was compelled to resign. He was poor, and without relatives, but a few members for aid. The Church and the fathers in Holland contributed much to his relief. When he died is unknown. See Harbaugh, Fathers of the Germ. Rev. Church, ii, 391.

Böhm, Justhenning, a celebrated jurist of Germany; was born Jan. 29, 1674, at Hanover. After having occupied the mastership of the lower court of the city of Hall, he died Aug. 22, 1749. He wrote, Dissertation. Juris Ecclesiastici Antiqui, ad Plinium Sec. et Tartullianum, Jusvini Orationem Praeparavit. Material. Juris Ecclesiasticum Demonstratius (Leipsic, 1711).—Entwicke-

See Dreyfaut, Beschreibung des Saal-Kirchtales (Halle, 1781), i. 580; Koch, Gesch. des deutschen Kirchenkinder, iv. 373; Handbuch der Kirchent, 1 (1859), 900 sqq.; ii. 4, 8, 12, 28; Herzog, Real-Encyklop. s. v.; Liechtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Böhm, Wilhelm, a Protestant theologian of Germany, was born at Burg, near Magdeburg, March 5, 1800. In 1824 he commenced lecturing at Berlin; was in 1825 professor at Greifswald, in 1828 at Halle, and in 1829 again in Greifswald. In 1832 he was called to Braunschweig and died Nov. 25, 1864. He published, Insegn. in Epistolam ad Colossseum (Berlin, 1829)—"Die christisch-kirchliche Alterthumsauffassung (Breslau, 1830, 2 vols.)—Hermogenes Afrodisius (Strassburg, 1832)—Symbole Bibliam ad Dogmatism Christianum (Vatislav, 1833)—Theologische Anzeige des Seminars zu der Colossae (Ib. 1835)—Die christliche Dogmatik oder Glaubenslehre (Ib. 1840, 2 vols.)—Die theologische Ethik, christlichen Lebens (Ib. 1847)—System des christlichen Lebens (Ib. 1853)—Die Lehr- und Unterrichter der katholischen und evangelischen Kirchen. See Winer, Handbuch der theol. Lit. i. 1, 89, 204, 608, 642, 644, 649, Zschokle, Bibl. Theol. i. i, 167 sqq. (B. P.)

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


See Zschokle, Bibl. Theol. i. 169. (B. P.)

Boils are medical priests among the native Indians of the Caribbean Islands. They are also conjurers, each of whom has a particular genius, which he invokes. In order to become a Boai the candidate must abstain from certain kinds of meats from his infancy, and, while under instruction, live in a little hut where he is visited by no one except his instructor, subsisting on bread and water alone. He is purified by making incisions in his skin and administering tobacco freely. His body is likewise rubbed over with goat's oil or then covered with feathers. When a Boai is summoned in case of sickness he immediately exercises his office, and then goes into a corner, where the patient is carried to him. After various incantations, of which tobacco-smoking is the principal ceremony, he applies his mouth to the diseased part, pretending to suck away the disease. If the patient fails to get relief, he then turns priest and administers consolations to the afflicted, endeavoring to reconcile him to impending death.

Boile, Ira Conduct, a minister of the Reformed (Dutch) Church, was born in Somerset County, N. J. In 1828 he graduated from Dickinson College, and in 1836 from New Brunswick Seminary. He was licensed by the Classis of New Brunswick in 1836. He was pastor of a church from 1839 to 1840; then at Bergen Neck from 1829 to 1844; at Claverack from 1844 to 1859; and at North Hempstead from 1859 to 1870. He died in 1872. He was an honest, straightforward, earnest man, without guile or hypocrisy. His preaching was, in a sense, the reflection of his personal character. See Baker, Manual of the Ref. Church in America, 3d ed. p. 130.

Boile. See Boisbriais.

Boile, Charles Alfred, a Congregational minister, was born in Boston, in June, 1836. For a year after the close of his college course at Yale (1860), he was an instructor in Florida. In the fall of 1861 he entered the seminary at Princeton, where he remained through the winter and then went to Keene, N. H. He at once began to preach, and during the neighboring Sunday-schools, taking also an active part in the Sunday-schools of that neighborhood. In Sept. 1862, he entered the seminary at Andover, and remained there till January, when his health gave way. He died at Keene, May 14, 1863. See Obituary Record of Yale College, 1863.

Boile, Harper, a Congregational minister, was born at Hinsdale, Mass., April 21, 1757. He was a graduate of Williams College and of Auburn Theological Seminary. His ministerial career began in Tolland, Mass., where he labored for nearly one year; removing to Harpersfield, N. Y., he was installed pastor of the Church there in the summer of 1803. In Feb. 1805, he left Harpersfield for Dalton, Mass., where he preached about three years. Compelled to relinquish the ministry by failing health, he commenced teaching in Granville, but in 1850 he returned to Harpersfield, by the invitation of the Church, where he remained until the close of his life, March 7, 1867. See Cong. Quarterly, 1868, p. 214.


Boileau, Jacques, a French Roman Catholic theologian, was born in Paris, March 16, 1665. In 1682 he took his degree as doctor of theology, as in 1671 dean and grand-vicar at Sena, in 1694 canon at Sainte-Chapelle and dean of the Sorbonne, and died Aug. 1, 1716. He published, De Tertullian Impudicia (Paris, 1695) — Historia Flugellantum (ib. 1700) — De Re Vaticana Honitias Suci (Amsterdam, 1704), and other tracts. See Bibl. Ecclesiast. Tantum Siccio, tom. v.; Nicerson, Mémoires, xii; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i. 456, 457, 468, 468, 469, 498; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Boileau, Jean Jacques, a French theologian and biographer, was born near Agen in 1649. He was canon of the collegiate Church of St. Peter at Paris, where he died, March 10, 1735. His principal works are, Lettres sur Dijurgens Sujets de Morale et de Pitié (Paris, 1737)—Vie de Madame de Liancourt (ib. 1698, 1779). See Hoefer, Nouv. Biog. Générale, s. v.

Boines, T. S., a Lutheran minister, was pastor of the Bethlehem Church, Parnasii, S. C. He died Sept.
Bois, JOHN, D.D., an English prelate, was descended from an ancient family in Kent. He was educated fellow of Clare College; became famous for his postills in defence of the Anglican liturgy, and died about 1625. His life was pious, though "a great prelate in the Church did bear him no great good-for will for mutual amissibilities between them, while gremials in the university; the reason of the high name he got in the Cambridge. See Fuller, Worthies of England (ed. Nuttall), ii. 155.

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

Boisgelin, JACQUES DE DIEU Raymond de Cocq de, a French prelate and theologian, was born at Reones, Feb. 27, 1732. Destined from infancy for the ecclesiastical profession, he was appointed successively grand-vicar of Pontoise, bishop of Lavaur, and archbishop of Aix. While president of the States, a canal was built, which bore his name; he also founded an institution for the education of the young girls, and several other useful establishments. In 1789-97 he was sent as deputy of the clergy of Aix to the States-General, where he jealously fought against the union of the three orders, and voted for the abolition of the feudal privileges, and for the annual assessment of the tax. He was elected president of the States-General on Nov. 29, 1790, and, for the second time, in 1792, he directed the motion which gave to the assembly the power to dispose of all the goods of the Church. He proposed the convocation of a general council, and published a writing entitled, Exposition des Principes des États de l'Assemblée. After the session of the constituent assembly, a constitutional archbishop having been appointed to Aix, M. de Boisgelin retired to England, and did not return to France until after the signature of the Concordat. In 1802 he was appointed archbishop of Tours, and a little later was made cardinal. In 1815 he pronounced the funeral oration of the Dauphin, son of Louis XV.; in 1826 that of Stanislas, king of Poland; in 1829 that of the Dauphin, and the discourse at the coronation of Louis XVI at Rheims. In 1776 he became member of the French Academy; in place of the abbé of Voisenon. He died at Angervilliers, Aug. 22, 1804. He wrote, among other works, Art de Jouer par l'Analyse des Idées (Paris, 1789).—Discours sur le Rétablissement de la Religion: — Héroïdes d'Oulaye, translated into French verse without the name of the author (Ibid. 1786): — Le Païsans, traduction des Païsans en vers, précédée d'un Discours sur la Poésie Sacrée des Hebreux (Lond. 1799). This work was published in order to supply the wants of some families of French emigrants. See Hoefer, Nouv. Biog. Générale, s. v.

Bois, PROSPER (or prior) of the monastery of Mailor, under abbots Eata, is described by Bede (Hist. Eccl. iv. 27) as a man of great virtues and of a prophetic spirit; several instances of his power of predicting events are given, which Bede seems to have learned from Hildebert. Whether may be the truth of these stories, it remains certain that through Bois that Cuthbert obtained admission at Mailor and the tonsure. Another of his favorite pupils was the famous Egbert. Boisil probably died about 664. He was not only a scholar, but an indefatigable preacher in the villages of the north. Relics of him are preserved at Durham, and his memory is observed on Sept. 9. See Mabillon, Acta Sanctorum, O. S. B. Sac. ii. p. 590.

Boisalde, Eyram, a French theologian, was born at Saumur, Oct. 12, 1745. He received the degree of doctor of law after having embraced the ecclesiastical profession; and, invested with the vicariate of St. Michael of Angers, he showed a remarkable talent in examining the proceedings which the presidial of that city forwarded to him. He was afterwards appointed canon of the collegiate Church of St. Martin, and vice-promoter of the diocese. During the Revolution he refused to take the required oath, left Angers, and went to Paris to dwell in a house furnished by his old school-fellow, M. de Maillé, bishop of St. Pappel. After the conclusion of the Concordat, he was appointed honorary canon of Notre Dame. Boisalde pronounced the sentence of divorce between Napoleon and Josephine, Jan. 16, 1810. He became afterwards titular canon, vicar-general, and director of the monks of the Hôtel-Dieu and the nuns of the Congregation. He died at Paris, Dec. 3, 1830. See Hoefer, Nouv. Biog. Générale, s. v.

Boismont, NICOLAS TITREUL, a French preacher, was born in a village of Normandy about 1715. Devoted to literature, he spent the four years until sent to Paris, where he acquired a high reputation for his sermons, his knowledge of character, etc. He succeeded Bover, bishop of Mirepoix, as a member of the French Academy in 1755. His literary success was great, and a discourse delivered by him on charity caused £150,000 to be collected for that object. He was much admired for his talents. He died at Paris, Dec. 20, 1796. He wrote, Lettres Secrètes sur l'État Actuel de la Religion et du Clergé de France (1781-83), and other works, some of which were not published until after his death. Among these works was De la Nécessité d'Orner les Verités Ecclésiastiques. His sermons and discourses were published under the title Oratons Funèbres, Panégyriques et Sermons (Paris, 1805). See Hoefer, Nouv. Biog. Générale, s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Winer, Handbuch der theol. Lit., ii. 187. (B. P.)

Bolot, CHARLES, a Flemish theologian, a native of Brussels, was at first canon regular of Groenendael, and afterwards abbot of Sonnebeck, in the territory of Ypres. He died Aug. 27, 1636. He wrote Ordinatio et Statuta ad Regulum S. Augustinii (Cologne, 1628). See Hoefer, Nouv. Biog. Générale, s. v.

Boissard, GEORGE DAVID FRÉDÉRIC, a French Protestant theologian, was born at Montbéliard, Aug. 16, 1783. His first instructor was his father, a Lutheran minister, and afterwards his studies at the School of Strasbourg, where he distinguished himself in mathematics. By the study of theology, he prepared himself for the evangelical ministry, to which he was consecrated Oct. 11, 1803. He was appointed in 1804 pastor of the Lutheran Church of Lille, which he had charge of organizing, and from which he passed, in 1807, to the Church of his communion, which was established at Nancy. Two years later he was called to Paris, where he entered upon the duties in the Temple on the Rue de Billettes. His labors were universally esteemed, and he showed remarkable zeal in directing the organization of the colleges, Louis the Great, Henry IV, and St. Louis. He was member of the Society of Evangelical Missions, of the Biblical Society, of the Protestant Society of Forethought and Mutual Relief, of the Society of Christian Morality, and of the Society of Encouragement of Elementary Instruction among the Protestants of France. He died at Paris, Sept. 16, 1836. He wrote a number of books, from which we mention, Catéchisme à l'Usage de l'Enfance Évangélique (Lille):—Discours Prononcé dans le Temple Chrétien de la Confession d'Augsbourg (Paris, 1811):—Histoire de la Bible (Ibid. 1813):—Célébration de la Troisième Fête Séculaire de la Réformation (Ibid. 1817):
---Récit de Contingues à L'Usage des Chrétiens Évangélicos, etc. (ibid. 1819). In collaboration with other pastors he published Princes de la Religion Chrétienne, etc. (ibid. 1826) -- Instructions Chrétienne à L'Usage de la Jeunesse, etc. (ibid. 1822). He also wrote a great number of funeral discourses for the obsequies of various persons; among others, J.-M. Soehne (1816); count Rapp, peer of France (1821); Dr. M. de l'Etang (1823); Clementines de l'Église and author of the celebrated naturalist. See Hoefer, Nouv. Biog. Générale, etc. v. Lichtenberger, Encyclopédie des Sciences Religieuses, etc. v.

Boissière, Joseph de la Fontaine de la, a French priest of the Oratory, who died at Paris in 1732, aged eighty-four years, left six vols. of Sermons (Paris, 1730, 1731), which are highly esteemed. --Landon, Ecole, etc. v.

Bolivar, Jean François Martin de, a French theologian, was born at Rouen, Jan. 12, 1755, He entered upon the ecclesiastical profession, as his parents had designed. He took his degrees at the Sorbonne, and was appointed canon of the Cathedral of Rouen. Returning to his native city after the Revolution, he was chosen by the archbishop for one of the grand vicars. He left this position in 1801, and retired to Havre, where he devoted himself to study, to religious duties, and cares which taxed the feebleness of his health. In 1822 he was made bishop of Dijon, which position he filled worthily until his death, May 27, 1829. He was translated in very great repute. --See Hoefer, Nouv. Biog. Générale, etc. v.

Boivin, Jean Gabriel, a French Franciscan, who was born at Vire, in Normandy, and died in 1681, left a course of philosophy and another of theology, each in four vols.; the latter is called Theologia Scotti et Subtilissimae ejus sub Observantae Libertae et Vindicatae. Five editions were printed between 1664 and 1692. --Landon, Ecole, etc. v.

Bolus, Hermann, a German Reformed minister, was born at Königsberg, Prussia, Jan. 2, 1807. He received an excellent classical education, and came to America in 1826. After a few years, he became professor of the German and French languages in the University of Pennsylvania. He was licensed to preach in 1842, and was ordained pastor of Columbia and Marietta, Lancaster Co., in 1843. After two years he removed to Cincinnati, O., where he was engaged in teaching, and in 1854 pursued similar labors in Knoxville, Tenn. At the breaking-out of the Rebellion his property was confiscated by the Federal government, and he was compelled to leave Tennessee. He was engaged by the Federal government in various capacities, chiefly as chaplain in the army, and labored efficiently in the hospital at Turner's Lane, Philadelphia. He received, at the close of the war, the appointment of commissioner of immigration in Tennessee, and returned to Knoxville. The office being discontinued in 1869, he removed to Atlanta, Ga., and became pastor of a German congregation. In 1873 he returned to Philadelphia, where he engaged in general missionary work, devoting a portion of his time to teaching and literary work, until his death in Germantown, Aug. 5, 1878. He was a sincere and devoted Christian, and a man of fine literary attainments. He was author of a German and English Grammar, and translated McLaurine's Evidence of Christianity into German, besides writing extensively for several religious papers. See Harbaugh, Fathers of the Germ. Ref. Church, v. 1, p. 14.

Boi (or Boll), Hans, a Flemish painter and engraver, was born at Mechlin, Dec. 16, 1584, and studied under an obscure artist for some time; then visited Germany, where he copied the works of some of the most eminent masters. He died in Amsterdam, Nov. 29, 1593. The following are his principal works: The Reconciliation of Jacob and Esau; The First Interview between the Servant of Abraham and Rebecca. See Spooner, Biog. Hist. of the Fine Arts, v. v.; Hoefer, Nouv. Biog. Générale, etc. v.

Bolam, John, an English Wesleyan minister, was born at Gateshead, Dec. 18, 1800. At an early age he attended Wesley's Orphan-house School at Newcastle. He was converted in 1819, was sent to his first circuit in 1824, and four years afterwards was appointed to the Shetland Islands, where he endured much privation. In many instances he was the only Wesleyan evangelist in the district. He retired after forty-two years' service, and died at Workop, Nottinghamshire, June 5, 1872. Bolam was a man of varied ability, of uniform piety, and abiding friendship. Strength and acuteness marked his efforts, and his power of analysis and skill in composition were conspicuous. He was a most persevering enemy, and in his later years his pen was often employed in exposing and denouncing its errors. See Minutes of the British Conference, 1872, p. 29.

Boland, Elijah N., a minister in the Methodist Episcopal Church South, was born in Muscogee County, Ga. He embraced religion about the close of the Mexican war, and in 1856 united with the Georgia Conference. Mr. Boland's education was limited, but by studious habits he became very efficient. He worked hard all the day, studied nights, and preached Sundays. He enlisted in the forty-sixth regiment Georgia Volunteers, with the expectation of being made chaplain, in which he was disappointed. He died in one of the hospitals, September 4, 1863, and was buried in St. John's Cemetery of the M. E. Church South, 1863, p. 454.

Bolcan (or olanC) is the name of two Irish saints.

1. Bishop of Derkau or Airthir-mugu, lived about A.D. 440, in the north of Ulster. He was found, when an infant, beside his dead mother, by Darius, a chief of Carsedua; and was baptized by St. Patrick, who later put him over the Church of Rath-mugua (or Airthir-mugua). St. Patrick afterwards sent him to Gaul, from which he returned (date uncertain), and was in all probability a bishop in A.D. 480. Ussher gives the date of his consecration as bishop of Derkau (or Clonderkan), in Dalriada, as 474. A story is told of his having been induced by menaces to baptize Saran, a chief in Dairida; and of St. Patrick's foretelling that for his indiscretion his church would be thrice destroyed. Reeves notes that the Church of Armoy (Airthir-mugua) has had its property gradually merged in the episcopal property of Connor, so that three fourths of the parish have been from time immemorial the property of that see. His day in the calendar is Feb. 29.

2. In speaking of St. Bolcan, Colgan (Acta Sanctorum, p. 377, n.) says there is another saint in Ireland called Bolcan, who is venerated in the church of Kill-ichle, County Roscommon; and that he is always enumerated by Tirechan and Aengus among the presbyters and abots who were disciples of St. Patrick, being commemorated July 4. Alb. Buter (vii, 61) says that his relics remain at Kilmore, where his monastery stood. Langian (Eccles. Hist. Ir., i. 256, 344) calls him Bolcan of Kilmoyle.

Bold, John, an English clergyman, was born in Leicestershire in 1679, and educated at St. John's College, Cambridge. Having entered the Inner Temple, he took the curacy of Stoney Stampaun, Leicestershire, where he labored for about fifty years. He died in 1757. His publications include, The Sin and Danger of Neglecting the Public Service of the Church (1746); Religion in the most Delightful Employment: The Duty of Worthily Communicating. See Allibone, Dict. of Brit. and Amer. Authors.

Boldeatti, Marco Antonio, an Italian antiquarian, was born at Rome, Nov. 19, 1663. He was writer of the Hebrew language at the Library of the Vatican, and on Saturday he assisted at the Jewish service at the Church. For more than thirty years he was inspector of the cemeteries of Rome. He refused the episcopal honor which pope Clement XI offered him. He died
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Bolich, ERNST CHRISTIAN, a Lutheran theologian of Germany, was born at Sonderburg, Nov. 9, 1647. He studied at different universities, and became in 1887 pastor at Christburg, where he died in 1714. His works include: Diss. de Pontifici Eboravoro Maximo; — Christliche Entdeckung der Caelischen Betrefflichkeit, etc. See Seeher, Athenae Lucenses; Moller, Cimbria Literatur; Jücher, Allgemeines Gelehrten-Lezikon, s. v. (B. F.)

Boldoni, OTTAVIO, a learned Italian theologian, was born in 1600. He belonged to the order of Barnabites, and became bishop of Terano in 1681. He died in 1714. His chief work is Mysteria (Milan, 1683); — Dies Attici (ibid. 1689); — Epigraphica (Perga- gis, 1689; Rome, 1767). See Hoefer, Nouv. Biog. Générale, s. v.

Boldrini (or Boldini), NICCOLI (called Vincenzo), an Italian wood-engraver, was born at Vicenza about the year 1510, and executed a number of pictures after the engravings of the principal religious works: The Wise Man's Offering; St. Jerome Praying, St. Catherine; St. Sebastian and Four other Saints.

Boldeco, JACQUES, a French theologian, was born at Paris about 1558. He was a Capuchin monk, and his oratorical talent acquired for him some reputation. His theological works were sought for on account of their singularity, and for the paradoxes which they contained. He wrote, Commentariarum in Epistolam S. Jude (Paris, 1620); Commentariarum in Librum Job (ibid. 1619, 1631, 1638); — De Ecclesia post Legem (ibid. 1630); — De Ecclesia ante Legem (Lyons, 1626); — De Orgio Christiani libri tres, in quibus Declamator Antiquissimi Sacri Deutereae Eucharistiae Theologiae (ibid. 1640). These ancient mysteries consisted, according to the author, in the institution of the sacrament of the eucharist by Adam, who cultivated wheat, and by Noah, who made wine. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccl. Dict. s. v.

Bolgeni, GIOVANNI VINCENDE, an Italian theologian, was born at Bergamo, Jan. 22, 1735. He entered the Jesuit order, and following in the line of his grandfather and theology at Macerata. At the suppression of this society, he was called to Rome by pope Pius VI, who appointed him his theological penitentiary. Bolgeni published a great number of works, in which he strongly sustained the principles professed by the Jesuits. In a pamphlet which he published in 1749, he adopted so far as to give the name of Jacobins to all the Jansenists or constitutionalist. Five years later, he wrote in favor of the oath which the Roman republic required of the institutions and public functionaries, but was obliged to retract before the sacred college assembled at Venice to elect a pope. He died at Rome, May 3, 1811. His principal works are, Ense de la Vera Idea delle Santa Sede (Macerata, 1785); — Il Crítico Corretto, Ossia Ricerche Critiche (ibid. 1786); — Economia della Fede Cristiano (Brescia, 1790). See Hoefer, Nouv. Biog. Générale, s. v.

Bolivar, GREGORIO DE, a Spanish missionary and publicist, lived in the early half of the 17th century. He belonged to the order of Saint Francis of the Observants. For twenty-five years he preached the Gospel to the people of Mexico, of Peru, and of several other parts of America, where European civilization had not been introduced. He was also, it is said, versed in medical science. He wrote Memorials de Arbitrios para la Reparacion de Espana (Madrid, 1628); — also an account of his travels, which has not been published. See Hoefer, Nouv. Biog. Générale, s. v.

Boll, FRIEDRICH CHRISTIAN, a German Protestant minister, who was born in 1777, and died Feb. 12, 1818, as pastor of St. Mary at Neubrandenburg, is the author of, Von dem Verfall und der Wiederherstellung der Religionslät (Neustrelitz, 1809); — Predigten über Luther's Leben und Wirken (Rostock, 1818). See Werber, Handbuch der Theol. Lit. ii, 46, 209. (B. F.)

Boll, HANNA. See BOL.

Bollandus (or De Bolland), SEBASTIAN, a Dutch theologian, a native of Maestricht, entered the house of the Redmonds, and taught philosophy and theology. He died at Antwerp, Oct. 15, 1648. He is known as the editor of the following works: Historica, Theologica et Moralia Terra Sacrae sanctae Ecclesiae, Auctore Francisco Quaresimae (Antwerp, 1569); — Sermones aurei Praeclari Patris ad Boves, in Dominicos et Festas per annum (ibid. 1648). The monk, Pierre aux Boeufs, who is mentioned in this work, was a student of Bolland in the order of theology. See Hoefer, Nouv. Biog. Générale, s. v.

Bolles, AUGUSTUS, a Baptist minister, was born atAshford, Conn., Dec. 28, 1776. He began to preach in 1810, and was ordained pastor of the Church at Tolland in May, 1814, where he remained until 1818, when he became pastor of the Church at Bloomfield, continuing in office until 1825. That year he took up his residence at Hartsford, and, for a number of years, churches without pastors. For nearly four years he had charge of the Church in New Haven. After an absence of two years in Indiana, where he organized a Church at La Porte, he returned to Connecticut, and began, in 1839, to preach for the Church at Colchester, and supplied them for several years. He died in 1847. See Sprague, Annals of the Amer. Pulpit, vi, 478; Cathcart, Baptist Encyclopedia, p. 110. (J. C. S.)

Bolles, DAVID, a Baptist minister, was born at New London, Conn., Jan. 14, 1748. He was ordained an evangelist in October, 1787; served as pastor of the First Baptist Church at Hartford in 1801, and died Feb. 14, 1807. See Sprague, Annals of the Amer. Pulpit, vi, 474.

Bolles, DAVID C, a Baptist minister, was born in Connecticut, Feb. 2, 1788, and graduated from the Newington Theological Institution in 1832. He was ordained soon after, and for a time was pastor of the Church at Southbridge, Mass. Subsequently he removed to Ohio, in which state he was pastor successively of churches in Granville, Athens, and Jackson. He died in the last place, April 2, 1840. See Newton General Catalogue, p. 10. (J. C. S.)

Bolles, JOHN, a layman prominent among the early Baptists of this country, was born at New London, Conn., in August, 1677. His mother and only brother and sister were murdered by a young lad named John Snowball, leaving him the only surviving child of his father, Thomas Bolles. When he had reached the age of thirty he became dissatisfied with the religious tenets of the "standing order," and joined the Seventh-day Baptist Society, being immersed by John Rogers the elder. Well educated, familiar with the Bible, independent in fortune, earnest in his convictions, and of a proselyting disposition, bold, and venturesome, Mr. Bolles engaged very actively in polemical controversy, and wrote and published many books and pamphlets, some of which, yet extant, prove him to have been fluent with the pen and adroit in argument. A man of so much decision and earnest conviction on the subject of Church and State that he was sure in jail until payment of costs. He received fifteen stripes, and his companions ten each. The knowledge of this outrage was spread far and wide, and, especially in Rhode Island, the land of religious freedom, awakened the greatest indignation.
It has been well said by Hon. John A. Bolles, a descendant of John Bolles: "There seems to be a sort of poetical justice in the fact that justice Backus's (the trial just concluded) grandson, a child of eighteen months at the date of this flogging, became himself a Baptist preacher and the historian of the Baptists." Mr. Bolles died at New London, Jan. 7, 1757. Among the productions of his pen were, A Message to the General Court at Boston (May, 1749);—True Liberty of Conscience, etc.—A Reply to Jacob Johnson's Answer to my Books, etc.—A Brief Account of Persecutions in Boston and Connecticut Governments (1738);—Objections to the Conception of Faith of the "Standing Order." Another of the books of Mr. Bolles is called Good News from a Far Country, designed to prove Roger Williams's doctrine that the civil government has no power from God to judge in cases of conscience. See Bolles Genealogy, p. 8-11. (J.C.S.)

Bolles, Lucas, D.D., a Baptist minister, was born at Ashford, Conn., Sept. 25, 1779, and was licensed to preach in 1803. He graduated from Brown University in 1801, having been converted at college. He was first pastor at Salem, Mass., which Church he served twenty-two years, as he was elected corresponding secretary of foreign missions in 1826. In 1841, Dr. Bolles made a missionary tour beyond the Allegheny Mountains. He died, full of faith and hope, Jan. 5, 1814. He published a number of sermons. See Sprague, Annals of the Amer. Pulpit, vi, 474.

Bolles, Lucas Stillman, a Baptist minister, son of Lucas Bolles. He was born at Salem, Mass., July 16, 1808, and graduated from Brown University in 1828. It was his purpose to enter the medical profession, and with this end in view he studied at the medical school of Harvard College, and received the degree of M.D. in 1831. Subsequently he spent two years at the Newton Theological Institution, 1831-33, and was ordained at Lynn, Nov. 20, 1838. Here he remained until his death, which occurred July 24, 1837. See Sprague, Annals of the Amer. Pulpit, vi, 476; Bolles Genealogy, p. 29; Newton General Catalogue, p. 12. (J.C.S.)

Bolles, Matthew, a Baptist minister, son of David, was born at Ashford, Conn., April 21, 1768. He began to preach at Lyme in 1812. He was also pastor at Fairfield, at Milford, N. H., and at Marblehead and West Bridgewater, Mass. He died Sept. 26, 1838. See Sprague, Annals of the Amer. Pulpit, vi, 478; Bolles Genealogy, p. 26.

Bologna, COUNCIL OF (Concilium Bononiense), was held in 1517 by Raynaldus, archbishop of Ravenna, and the clergy. The fifteen were elected corresponding secretary of foreign missions in 1826. In 1841, Dr. Bolles made a missionary tour beyond the Allegheny Mountains. He died, full of faith and hope, Jan. 5, 1814. He published a number of sermons. See Sprague, Annals of the Amer. Pulpit, vi, 474; Bolles Genealogy, p. 26.

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Bologna, MICHELE DA (surmised Sygrius or Asymnus), an Italian monk of the Carmelite order, died at Bologna in 1400. He wrote, Commentaries on the Sentences of Peter Lombard (Milan, 1410; Venice, 1623):—Commentary on the Pauline, more frequently published under the title Incogniti in Paulinos (Alcala, 1524; Lyons, ed. 1528). See Hoefler, Nouv. Biog. Générale, s. v.


Bolognini, Giacomo, a reputable Italian historian, nephew of Giovanni Battista, was born at Bologna in 1694, and studied under his uncle. He died in 1734. He wrote a number of books for the churches at Bologna, among which are St. Francis receiving the Stigmata, in San Sebastiano e Rocco, and the Dead Christ with the Virgin and Mary Magdalene, in the Church of the Purita. See Hoefler, Nouv. Biog. Générale, s. v.; Spouter, Biog. Hist. of the Fine Arts, s. v.

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

Bolognini, Luigi, an Italian doctor of laws, was born at Bologna in 1447. Pope Julius II sent him to his house as a companion, and he died after a long residence in Bologna, July 19, 1508. He wrote many works on the civil and canon law, which were printed in his lifetime, and he was zealous in correcting the text of the Pan- decta; but his work entitled Emendationes Juris Civilis was not printed until 1518, after his death. Besides other books, he is said to have written Eclogae de morum Pontificum, which, if it exist, has never been printed. See Landon, Eccles. Dict. s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Bolster, CYRUS, a Methodist Episcopal minister, was born in 1818. He experienced religion in 1838, graduated at Wesleyan University in 1845, and joined the New York Conference. In 1849 he was transferred to the Troy Conference, and being too feeble for pastoral work, he was appointed to Lansingburg Academy, where he continued to teach until 1851, when he went to New Orleans for the improvement of his health, and there died, Feb. 17, 1853. See Minutes of Annual Conferences, 1853, p. 225.

Bolswert (or Bolswerd), Boetiurs Adam, an eminent Dutch engraver, was born at Bolswert about 1580, and died in 1684. The following are some of his principal plates: Juvesit Kneeling before a Crucifix; The Adoration of the Shepherds; The Repose in Egypt; Twenty-four of the Hermits of the Desert; The Judgment of Solomon; Twenty-four of the Prophets. See Spouter, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Bolswert (or Bolswerd), Scheltius, a celebrated Dutch engraver, the younger brother of Boeiturs Adam, was born at Bolswert, in Friesland, about 1586. He especially distinguished himself by his admirable prints after some of the best works of Rubens and Van Dyck. One of his most beautiful engravings is a grand composition after Van Dyck, representing the Crucifixion, with a figure presenting the sponge to Christ, on the other side the Virgin and St. John, who are standing, and Magdalene kneeling and embracing the cross. The following are only a few of his principal plates: The Invalid Jesus and St. John Playing with a Lamb; The Virgin Mary, with her Hands folded on her Breast; Jesus Christ Triumphing over Death; The Death of a Sinner and that of a Sinner. See Spouter, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Bolton, James, an English divine, was born near Weymouth in 1694. He accompanied his parents to America when twelve years of age, there received the earlier part of his education, and, returning, graduated at Corpus Christi College, Cambridge, and was ordained to the curacy of Saffron-Walden in 1849. Two years later he removed to the curacy of St. Michael's, Hun-
BOLTON, Robert (1), an English clergyman, was born in 1697, and educated at Wadham College, Oxford. He became dean of Carlisle in 1735, and died in 1763. He wrote, *The Employment of Time* (1750); *The Ghost of This Church*; he was chas. Letters and Tracts on the Choice of Company, etc. (1761); and some other works. See Alabone, *Dict. of Brit. and Amer. Authors*, s. v.

Bolton, Robert (2), a Protestant Episcopal clergyman of the diocese of New York, first appears in the active ministry in 1760, as missionary of St. John's Church, Lewisburgh, N. Y., of which parish he subsequently became the rector. He died in October, 1827, aged sixty-four years. See *Prot. Episc. Almanac*, 1878, p. 168.

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

Bolton, Utred, an English Benedictine writer of the first part of the 14th century, was a native of Wales probably, or of that part of England beyond the Severn. He travelled to Durham, became a Benedictine there, and was ingratiated with the abbot, "the promptness and pleasantness of his parts commending all things he did or said;" went to Oxford, where he heightened his learning, and entered into the Wycliffe controversies. Bolton sided with neither party, or consented to both, as his conscience directed. William Jordan, a Dominican and a northerner, now attacked Bolton both in writing and preaching. Bolton, in his turn, came out more openly for Wycliffe, especially in his book *Pro Veris Monachis*, showing what sanctity and industry became them. Jordan now became enraged, and tried (it seems in vain) to get Bolton excommunicated as a heretic. See *Fuller, Worthies of England* (ed. Nuttall), iii. 301.

Bolton, William (1), an English clergyman, was installed a prebendary of Lincoln, Nov. 8, 1477; of London, April 3, 1481; and became prebendary of Hereford, where he died in 1528. See *Le Neve, Fasts*.

Bolton, William (2), an English Baptist minister, was born in Norfolk in 1776, and became a Christian in early life. While serving his apprenticeship he entered upon the work of preparation to preach the Gospel. In 1800 he was appointed as a home missionary in a village not far from Colchester. Despite the popular prejudice and bigotry, Mr. Bolton persevered with his work in a Christian spirit, and at length had his reward. A piece of land was purchased, a neat place of worship was erected, and a Church established. Of this church he was chosen the pastor, and remained in office till 1840, when, feeling the infirmities of age, he resigned, although he continued to reside near his beloved people for several years, and took the most friendly interest in their prosperity. Later in life he removed to London, where he died, Jan. 27, 1844. See *Lond. Bapt. Hand-book*, 1854, p. 46. (L. C. S.)

Bonjard, Giovanni Antonio, an Italian painter, was born at Milan in 1467, and studied under Leonardo da Vinci. He died in 1516. His works are rare, though a few still exist in Milan. Lanzi commends one in the Misericordia at Bologna, representing the Virgin between John the Baptist and St. Stanizamo, with the figure of Girolamo da Cesio kneeling at the foot of the throne. See * Spoerri, Bild. Hist. der Fünf Arien*, s. v.

Bolzano, Bernhard, a Roman Catholic theologian and philosopher of Germany, was born at Prague, Oct. 5, 1781. In 1805 he took orders, and was appointed professor of the philosophy of religion in the High-school of Prague. His lectures, in which he endeavored so to present the system of Catholic theology as to show its complete harmony with reason, were received with eagerness by the younger generation of thinkers. His views met with great opposition, but he was defended by the archbishop Salm-Salm, and thus retained his chair until 1826, when he was compelled to resign it. Several doctrines extracted from his works were condemned at Rome, and he was suspended from his priestly functions by the pope. He devoted himself to literary work from that time until his death, at Prague, Dec. 18, 1848. His principal works are, *Lehrbuch der Religionswisenschaft* (Salzburg, 1834, 4 vols.); *Wissenschaftliche lehrbuch* (ibid., 1837, 4 vols.); *Almanach, oder Gründe für die Ununterbrochenheit der Seele* (2d ed. Salzburg, 1838); *Was taet Philosophie?* (Vienna, 1849); *Kursus fuer Lehrbuch der Katholisch-christl. Religion* (Bautzen, ed.). See *Lebenbeschreibung des Dr. Bolzano* (autobiography, Salzburg, 1836); *Weissaupt, Skizzen aus dem Leben Dr. Bolzanos* (Leipzig, 1850); Hofmann, *Bruchstucke zu einer Kuerztigen Lebenbeschreibung des Dr. Bolzano* (Vienna, 1850); *Erdmann, Grundriss der Ges. d. Phil. li*, 388 sq.

Bolstra, John Martin, a Lutheran minister, was born Dec. 15, 1708. He is first brought to our notice as deputy superintendent of the Orphan House in Halle. He arrived in Charleston, S. C., from Dover, England, with the first company of Salzburgers who came to America, in March, 1754. They settled in Savannah, and Mr. Bolstra was one of the first and most active agents for the trustees of the colony, and a missionary under the English Society for Propagating Christian Knowledge, while he retained a relation also to the Lutheran Church in Germany. He sustained the pastoral relation to the Church in Savannah thirty-two years, when he died, Nov. 19, 1775. See *Sprague, Annals of the Amer. Pul- pit, i.*, 1; *Evangelical Review*, ix. 1.

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

Bomborg, Daniël, a famous Dutch printer of He- brew, was a native of Antwerp, and settled at Venice, where he established a Hebrew printing-office. He died in 1530. Bomborg published the *edicto princes* of the entire Bible Talmud (1529-30, 12 vols. fol.), the *edicto princes* of the Jerusalem Talmud (1522-23), the *edicto princes* of R. Nathan's Hebrew Concordance (1523); but what interests us most is the fact that the famous Rabbinic Bible, edited by Jacob ben-Chajim, was also published by him (1524-25). See *Rabbinic Bibles* (B. F.)

Bombino, Pietro Paolo, an Italian orator, theologian and historian, of Cesena, in Calabria, was at first a Jesuit, and afterwards of the order of the Somarchi. He was born about 1576, and died in 1648, leaving, among other things, a *Lege of Ignatius Loyola* and an abridgment of the *History of Spain* (1634). See Hoe- fer, *D. Nouv. Biog. Générale*, s. v.

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

BOMMEL, Johannes, a Flemish theologian of the Dominican order, a native of Bommel, in Brabant, died in December, 1477. His principal works are, Commentaires sur les Proverbes, l'Ecclesiastique, et l'Apocalypse:—Traité du Sacrament de l'Eucharistie:—De Virtutibus Theologiae:—Theologiae Propria:—Planctus Religionis. See Hoefer, Nouv. Biog. Générale, s. v.

Bompiano, Ignazio, an Italian Jesuit, was born at Ancona in 1612, and died as teacher of the Hebrew language at Rome, Jan. 1, 1675. He wrote, Historia Pontificatis Gregorii XIII:—Historia Christianarum Berarum ab Ortu Christi. See Winer, Handbuch der theol. Lit. 688; Jöcher, Allgemeines Gelehrten- Lexikon, s. v. (Crew, 4:483).

Bou (or Bono), Andrea, an Italian theologian, general of the lay monks of St. Ambrose of Milan, was born in 1575 at Verdetto Minore, in the territory of Bergamo, and died in 1618. He wrote, Breve trattato delle Indigenze (Milan, 1610):—Evocazione al giovane Christiano, per fuggire la Strada del Mondo (Ibid. 1610). See Hoefer, Nouv. Biog. Générale, s. v.

Bona Dea (good goddess), in Roman mythology, was a goddess of a mysterious nature, appearing to have a great resemblance to Ceres, and also is held one with Maia (the earth), Semele, Medea, Hecate, and Proserpina, but really was said to have been named Faunus. The solicitations of her father she withstood, and one night, when she was asleep, was whipped with the twig of a myrtle tree. He had intercourse with her, however, after converting himself into a snake. Therefore no myrtle-tree twigs were allowed to be brought into her temple, and no man was permitted to enter it, the great festival on the first of May being celebrated by women only. The other gods of the Punic cultus is familiar to him dressed himself in female apparel and went to this festival to join Pompeia, the wife of Julius Caesar, with whom he had an intimate relation.

Bonacina, Giovanni Battista, a Milanese engraver, was born about 1620. The following are his principal plates: Guido Venuti;—The Alliance of Jacob and Laban;—St. Martha Kwelling before the Virgin and Infant Jesus;—The Holy Family, with St. Catherine and St. John.

Bonacina, Martino, an Italian theologian and canonist, a native of Milan, died in 1681. He wrote, Theologia Moralis (Lyons, 1645):—De Legittima Elec- tione Salmi Pontificis:—De Beneficia:—De Contracti- bus et Restitutione:—De Incorruptione Christi:—De Si- nusio et Sinustoriis, libri duo Legibus, et Præceptis Dei Decalogi. All these works united were published at Lyons in 1678, and Venice in 1754. See Hoefer, Nouv. Biog. Générale, s. v.

Bonacurcius (or Bonacurus), who lived in the 12th century, was, at one period of his life, a teacher of the sect of the Cathari, at Milan. He was converted, after which he wrote a treatise against his former errors, Vita Harrevisorum, hoc est, Descriptio Harresium quae Cathari Proficillamur, et Eorum Confutatio; given by D'Acchery in his Spicilegium, i, 208. See Cave, Hist. Lit. ii. 257.


Bonaëst, Nikolaas, a Flemish theologian of the Jesuit order, was born at Brussels in 1563, and died at Ghent, in Belgium, on March 9, 1610. His principal work is, Mariae Liberum sine Dei Verbo Fiat. See Hoefer, Nouv. Biog. Générale, s. v.

Bonagratai, Hardenia, a German theologian of the Capuchin order, was born in Alsativa, and died at Friburg in Brisaghe, March 8, 1672. His principal works are, Ecclesiasticum Quarradam Questionum, etc. (Cologne, 1669):—Libri duo Questionum, etc. (Ibid. 1670):—De Matrimonio Hereticoresium (Ibid. 1699). See Hoefer, Nouv. Biog. Générale, s. v.

Bonald, François de, a French prelate, was born May 9, 1734, at the chateau of Bonal, in the diocese of Agen. He became successively canon and grand-vicar of Chalons-upon-the-Saone, director-general of the Carmelites, and in 1776 was appointed bishop of Clermont. In 1789 he opposed the license of the press, showing the evil consequences to France. He was elected to the seat of the archbishopric of Clermont by the clergy of that diocese; but the revolutionists of Clermont, where he distinguished himself by his attach- ment to the true principles of religion, and his firmness in maintaining them. Obliged to leave his country, he went to Flanders and to Holland. Arrested at Texel by the French, tried at Breda, and condemned to deportation, he went to Altona, and to various parts of Germany. He died at Munich, Sept. 5, 1800, leaving Testament Spirituel. See Hoefer, Nouv. Biog. Générale, s. v.

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

Bonanni, Filippo, an Italian Jesuit, was born at Rome, Jan. 11, 1638. He joined his order in 1654; was in 1676 custos of the archives, and in 1693 rector of the Maronite college. In 1698 he was appointed custos of the Museum Kircherianum, and died in Rome Feb. 25. He wrote, La Gerarchia Eclesiastica. (Rome, 1729):—Ordinum Religiosorum in Ecc. Militari Catalogus (Ibid. 1706, 1714; Germ. transl. Nuremberg, 1724):—Ordinum Equestrian and Militarum Catalogus (Ibid. 1711). See Winer, Handbuch der theol. Lit. i. 615, 699, 726; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

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

Bonardi, Jean Baptiste, a French theologian, was born at Aix near the close of the 17th century. He was doctor at the Sorbonne, and librarian of the cardinal De Noailles. He died at Paris in 1766, leaving in manuscript, Histoire des Ecrivains de la Faculte de Theologie de Paris:—Bibliotheque des Ecrivains de Provence:—Dictionnaire des Ecrivains Anonymes et Pseudonymes. See Hoefer, Nouv. Biog. Générale, v.

Bonasoni, Giulio, a Bolognese painter and very eminent engraver, was born about 1498, and studied painting under Lorenzo Sabbatini, and engraving under Marc' Antonio. He executed a number of pictures for the churches of Bologna, among which is a fine painting representing the Souls in Purgatory, in San Stefano. He died about 1570. The following is a list in some of his best works: The Creation of Eve; Adam and Eve; Adam Tilling the Earth and Eve Spinning; The Cup Found in Benjamin's Sack; The Miracle of the Manna, and Moses Striking the Rock. See Spooner, Biog. Hist. of the Fine Arts, v.; Hoefer, Nouv. Biog. Générale, v.

Bonaventura's (Saint) Hymns. His best known is his Recordare Sancta Cruces (q.v.), and Quam Delectus, quam Dejectus (q.v.). Besides he wrote, In Passione Domini (an English translation of which is found in the People's Hymnal, No. 97: "In the Lord's most agony graven in my heart:"") Gratia sancta, 20 stanzas; Clementine:—Tu qui Velatus Facie:—Quantum Hammum Caritas tibi Presentavit. We have not been able to find an English translation of any of these four hymns. (B. F.)


Bonaventure of Padua, of the order of hermits of St. Augustine, and doctor of Paris, was made general of his order in 1377. In the following year he was created cardinal-priest of Santa Cecilia. He was succeeded by St. Thomas Aquinas, and became the head of the Franciscans of Padua: the year of his death is, however, variously stated as 1383, 1388, 1389, 1396, and 1398. The Speculum B. Virgins Maria (Augsburg, 1476) is attributed to him, as are a Commentary on the Sentences, some Meditations on the Life of Christ, etc. See Dupin, ii, 533.

Bonavera, Domenico Maria, a Bolognese engraver, was born about 1650, and studied under his uncle, Domenico Maria Canuti. The following are some of his etchings: St. Anne Teaching the Virgin Mary to Read; St. Theresa with the Infant Jesus; St. John Preaching, Lot and his Daughters, and The Baptism of our Saviour by St. John, one of his best.

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

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

Bond, Alva, D.D., Congregational minister, was born at Sutton, Mass., April 27, 1798, and graduated from Brown University in 1815. His first settlement was at Sturbridge, where he remained ten years, and then accepted a professorship in the Bangor Theological Seminary, Me. In 1835 he returned to the active duties of the ministry, and became pastor of the Church at Norwich, Conn., where he continued twenty-eight years, resigning in 1864. He died July 19, 1882. Dr. Bond was a man of high scholarly and biblical attainments, and was the author of a History of the Bible. See Providence Journal, July 21, 1882. (G. C. S.)

Bond, Ammi, a Universalist minister, was born in New Hampshire about 1800. He spent his early life in Verman, and the Universalists at the age of sixteen, some years later embraced Universalism, and in 1832 was fellowshipped by the Green Mountain Association. The next year he was ordained, and subsequently labored at Carroll (N. Y.), Saybrook (O.), Adrian (Mich.), Monroe (O.), Beaver and Pittsburgh (Pa.), and finally retired to Connecticut, Pa., where he continued to reside until his decease, Jan. 5, 1866. Mr. Bond had a strong logical mind and more than ordinary pupil ability. See Universalist Register, 1867, p. 71.

Bond, Burnet W., a minister in the Methodist Episcopal Church South, joined the Church in early life, and entered the Tennessee Conference in 1850. He served in the Confederate army as private in 1861, and died in the battle of Fort Donelson, Feb. 13, 1862. See Minutes of Annual Conferences of the M. E. Church South, 1862, p. 373.

Bond, Daniel, a Presbyterian minister, was born at Adams, N. Y., Sept. 1, 1826. He graduated from Hamilton College in 1846, began his theological course at Auburn Theological Seminary, and was ordained there; then went to Union Theological Seminary for one year, and graduated in 1851, remaining a resident licentiate for one year. He was ordained a minister of the Presbyterian Church at Peckskill, N. Y., in 1852; and died there, Aug. 20 of the same year. See Gen. Cut. of Universalists, 1852.

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

Bond, Granville, a Methodist Episcopal minister, was born in Nelson County, Ky., Jan. 14, 1805. In 1827 he moved to Illinois, and on his conversion, which occurred in 1826, under the labors of Peter Cartwright, immediately engaged in the spread of religion. He was licensed to preach in 1834, and for twenty years did noble work as a local preacher—preaching ten or fifteen miles from home at night, returning at a late hour, and toiling all next day on his farm. In 1854 he entered the Illinois Conference, served one year as agent of the Illinois Female College and one year as agent of the Quincy College, and then entered the pastorate. In 1868 he became superannuated, and so continued till his sudden decease, May 31, 1877. Mr. Bond was en-
ergic, faithful, tender-hearted, and devout. See Minutes of Annual Conferences, 1877, p. 159.

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

Bond, John (1), LL.D., an English Puritan divine and professor of law, was a native of Dorchester, and was educated at Catherine Hall, Cambridge. He was preacher to the Long Parliament and minister of the Savoy. He became master of Trinity Hall, Cambridge, in 1646, and vice-chancellor of the university in 1658. He was also some time professor of law at Gresham College. He died in 1676. Anthony Wood characterizes him as "an importunate preacher of the Gospel, who, by his doctrine, did lead the people to rebellion, advanced the cause of Satan much; and, in fine, by his, and the endeavours of his brethren, brought all things to ruin, merely to advance their unskillful and ambitious desires." This opinion was doubtless actuated by prejudice and political hatred. He published, A Door of Hope (London, 1641) — and some single Sermons. See Allbone, Dict of Brit. and Amer. Authors, s. v.

Bond, John (2), D.D., an English divine, was educated at Corpus Christi College, Oxford, of which he became a fellow. Subsequently he was curate of Hanwell Paddock, a magistrate for Middlesex, and chaplain to the Duke of Cambridge. He died June 17, 1826. Dr. Bond published, The Sennacherib of Modern Times; or, Buonaparte an Instrument in the Hands of Providence (1807, 8vo) — and preached the Anniversary Sermon of the Royal Humane Society (1815). See ( Lond.) Annual Register, 1825, p. 283.

Bond, John (3), a Baptist minister, was born in Anson County, N. C., Feb. 25, 1787. He removed, when a child, with his father's family to Union District, S. C., and in 1806 to Wilson County, Tenn. He was converted in 1802. In 1820 he was ordained, and became pastor of the Union Church, and continued to hold the office thirty-nine years, for which service he received eleven dollars, the result of a donation party. For a time he was also pastor of a York Church in New York. For many years he was the moderator of the Concord Association, and took rank with the best ministers of his denomination in Tennessee. He died March 2, 1871. See Vorum, Sketches of Tennessee Ministers, p. 92-93. (J. C. S.)

Bond, John (4), an English Wesleyan minister, was born in 1799, and was converted at the age of seventeen. He entered the ministry in 1823. His last circuit was Midsummer Norton, where he died Nov. 30, 1840. His discourses were evangelical and practical, and evinced extensive reading and patient study. See Minutes of the British Conference, 1841.

Bond, Joseph, a minister in the Methodist Episcopal Church South, was born in Stokes County, N. C., July 9, 1814. Having experienced religion and received license to exhort, he removed to Missouri, and in 1844 was licensed to preach, and admitted into the St. Louis Conference. Between 1863 and 1865, on account of the ravages of the war, he sustained a superannuated relation. He was then transferred to the East Texas Conference, wherefrom he labored with fidelity and usefulness until Dec. 27, 1867, when he suddenly died in the midst of his labors. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 283.

Bond, Phineas, a Baptist minister, was born at Watertown, Mass., Aug. 20, 1787. He pursued his studies under Rev. Charles Train of Framingham, and for one year was a member of Waterville College. He was ordained at Cherryfield, Me., May 25, 1825. His pastorates, after leaving this place, were in Eastport, Warren, and Fayette, Me., and in Brewster, Mass. From this last place he removed to Romney, N. H., and then to Cornish. About 1860 he removed again to Maine, spending the last years of his life in Jay, where he died July 8, 1878. His ministerial life was a sort of pioneer work. (J. C. S.)

Bond, Richard, a minister in the Methodist Episcopal Church South, was born in Baltimore County, Md., Oct. 18, 1800. He experienced religion in 1818 and in 1821 he was graduated at the Baltimore College. In 1821 he was transferred to the Missouri Conference, and preached faithfully until 1845, when he was appointed agent of the American Bible Society for the state of Missouri, in which office he continued until his death, March 7, 1855. Mr. Bond was an excellent man and a good preacher. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 440.

Bondet, Daniel, a minister of the French Reformed Church, was pastor at Boston and Worcester, Mass., from 1696 to 1695. He was then missionary to the Indians at New Oxford from 1689 to 1695, and afterwards became pastor of the Church at New Rochelle, Westchester Co., N. Y., from 1697 to 1704, at which time he was succeeded by M. Lévy, who received his appointment from France. Upon returning from England, he seceded with a portion of his congregation, and formed an Episcopal Church, or Congregation, and thus remained from 1709 to 1722, when he died. See Corwin, Manual of the Ref. Church in America (5th ed.), p. 190.

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

Bondi, Jonas, a Jewish theologian, was born in Dresden in 1844. He received a thorough religious and scientific education, fitting him for any rabbinical position. In his native city he was a teacher and commercial pursuits, but ever continued his Talmudic researches, and kept up his acquaintance with general science. In 1878 he arrived in New York, and was elected rabbi-preacher of the congregation Ahuá Chebech. He was also rabbi of the second congregation. At the expiration of his term, he engaged in literary pursuits, contributing to the Occident of Philadelphia, of which he subsequently became associate editor. Shortly before his death, he assumed control of the Jewish Record, and changed its name to the Hebrew Leader, which he edited to the day of his death, March 11, 1874. (B. P.)

Bondington, William de, a Scottish bishop, was born in 1699 in the shire of Berwick, and was rector of Edelstone, a prebendary of Glasgow, one of the clerici conciliarii, and afterwards archdeacon of St. Andrews, in Lothian, and a privy-councillor to king Alexander II, who advanced him in 1231 to the chancellor's office. He was elected bishop of Glasgow in 1232, and in 1233 was consecrated to that see in the cathedral church by Andrew, bishop of Moray. Bondington was witness to a charter by king Alexander II, at Aberdeen, Oct. 9, in the eighteenth year of his reign. He was contemporary with Allan, bishop of Argyile, and finished the cathedral of Glasgow out of his own liberality. In the last year of his life he introduced into his diocese the use of the liturgical form of the Church of Sarum, or Salisbury, in England. He died Nov. 10, 1257. See Keith, Scottish Bishops, p. 288.

Bonechi, Matteo, an Italian painter, flourished in the early part of the 18th century, and studied under...
was living in 1496. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Bonfoni, Antono, an Italian theologian, a native of Bologna, was bishop of Carmign in 1622. He died Nov. 1, 1624, leaving De Vera Sacerdotis Perfectione (Bologna, 1609). See Hofer, Nouv. Biog. Générale, s. v.

Bonfrère, Jacques, a French scholar, was born in 1578 at Tinant. He became a Jesuit in 1592; was professor of philosophy, theology, and Hebrew at Douay; and died May 8, 1641, leaving Demonstro Hostium in Iudaica sacramento, and De Miraculis (ibid. 1651). See Tischbein Moya, Commentario Illustris (Antwerp, 1625):—Joule, Justes et Ruth Commentario Illustri, Accessit his Onomasticon Scripturae Sacrae (Paris, 1631):—Commentarius in Libr. Regum et Paralipomenon. (1648). He also wrote notes to the Onomasticon Urbium et Locorum S. Scripturae seu Libr. Loca Hebr. Graece Primum ab Eusebio, detine Latin Scriptura ab Hieronymo; which was published at Amsterdam in 1707. See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i. 149, 197, 202, 204; Fürst, Bibl. Jud. i. 126; Hofer, Nouv. Biog. Générale, s. v. (B. P.)

Bongeor, Agnes, an English martyr, was one of ten who suffered martyrdom at Colchester, for her faithful adherence to the cause of Christ. She was burned at the stake in 1597. See Fox, Acts and Monuments, viii, 420.

Bongiovanni (or Bonjohannes), Antonio, a learned Italian writer, was born at Ferrarolo, near Verona, about 1712. He studied at Padua. Together with Antonio Maria Zanetti, he catalogued the Greek, Latin, and Italian libraries of the library of St. Mark at Venice (Venice, 1740, fol.). He also translated from the Greek into Latin the works of the monk Leontius, of Jerusalem, entitled Quaestiones ad Historiam Ecclesiasticam Spectantiae. The time of his death is unknown. See Biog. Universelle, v. 104; Hofer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Bongonil, see BOGMILES.

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

Bonhomo, Giacomo Francesco, a Sardinian prelate, was born at Vercelli near the close of the 17th century. He was the friend of St. Carlo Borromeo, about whom he in 1589 obtained the confirmation of the Council of Milan. He became bishop in his native country in 1522. Gregory XIII appointed him as his nuncio to Switzerland and Cologne. He was the first permanent nuncio in Germany, and he there published the decrees of the Council of Trent. He died in 1867, leaving De Reformanda Ecclesiae Decreta Generalia (1598); a work often eulogized by pope Benedict XIV. See Hofer, Nouv. Biog. Générale, s. v.

Bonichon, François, a French priest of the Oratory, curate of St. Michael, at Angers, died in 1602, leaving Pompa Episcopalis (Angers, 1650, fol.); a rare work, relating to the ceremonies anciently observed at the entry of new bishops into their dioceses: see Etsi Episcopale Defendue contre les Nouvelles Entreprises de Quelques Religieux Mendians (ibid. 1658, 4to). See Hofer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Boniface, a noted English prelate, was the son of Thomas, count of Savoy, and uncle to Eleanor, consort of Henry II. To the influence of the circumstance Boniface was indebted for his advancement, at an early age, to the primacy of All England. While he was yet a sub-deacon, he was, through the influence of Gregory IX, elected to the see of Bellay, though still a youth. The fact that he was so youthful caused some disturbance. In 1242 he visited England before his
consecration, that, as soon as he had been invested with the temporalities, he might regulate his worldly affairs. The see was involved in an immense debt. He immediately enforced a rigid economy in every department in order to bring about a reform. He abolished sinecures, and dismissed all the officers of the archbishop's court who were not interested in living by their work. He stood in the relation of abbot to the convent of Christ Church, and here he interfered in everything. In short, the poverty of the see was the wealth of Boniface. In addition to his anger with the court, for the manner in which the property of the archbishopric was dealt with during the sequestration, he took also issue with his sovereign, to whom he presented his objections to the throne of the king. He took part, therefore, with the suffragans against king Henry, when the attempt was made to force Robert Passelewe into the see of Chichester in 1244. Boniface insisted upon the right of the metropolitan to demand a contribution from the whole province, to liquidate the debt upon the metropolitan Church. Of what became of the surplus above the sum required, the king and the pope might possibly know. In 1247 he went to Lyons, and the military duties and political intrigues of the archbishop of Canterbury prevented his return to England for four years. People became indignant, and it was demanded that the income of Canterbury should be expended abroad. Accordingly, four years after his consecration, he revisited England, and on All-saints-day, 1249, he was enthroned at Canterbury with great pomp and ceremony, notwithstanding his wickedness. Queen Eleanor accompanied the king on this occasion to Canterbury, and was the guest of the archbishop. Boniface had endeavored, when yet on the Continent, to compel his clergy to pay procurations and visitation dues, although no visitation had been held by him in person. This unheard-of exaction his suffragans resisted. He continued these unjust requirements until the people became so disgusted at them that he was forced to admit that a mob went in force and rushed upon the archbishop, and dragged and dashed him by one side of the street to the other, regardless of his cries for assistance. They threatened to tear him limb from limb, but Boniface had entered his barge, and had gone up the river to Lambeth. Here he was safe from all but the malefactions which were shouted at him from beneath the walls. The people called for vengeance upon one who, instead of watching for souls, was a robber of churches. It was added, as a consummation of his criminality, that he was even a married man. When the mob disperse, Boniface, with the permission of the people, obtained his permission to leave England. Retiring to France, he entered Lyons not now in military array, but in all the pomp and magnificence which he thought to be seemly in the patriarch of the West. He established his court and spent his money freely. He exhibited letters in his favor from the king of England, and those accompanied with the usual formal recommendations, conciliated the curia Romana. He admitted that he had been hasty; in short, the conduct of Boniface was wise, judicious, and conciliatory. In 1252 Boniface returned to England with good intentions, but the publicacity was so great, and the conduct of his past conduct, and his reception was anything but encouraging. It is said to add that scarcely any one believed him to be sincere. He was still in England in 1250, and also in 1262. Feb. 15 of the last year mentioned he officiated at Southwark, in the consecration of Henry Wengham to the see of London. Before May, 1255, he had left the country. He returned some years after, but only to continue his troubles. He died at his castle of St. Helen's, June 18, 1270. See Hook, Lives of the Archbishops of Canterbury, iii, 228 sq.

Boniface, Saint, of Lausanne, was a Flemish ecclesiastic of the 18th century, the son of a goldsmith at Antwerp. He was trained at the University of Louvain, and was ordained, living by his labors. He became a monastic at the monastery of Chartreuse at Grenoble, near Paris. He then went to Cologne, where he taught with success two years. He was then appointed bishop of Lausanne, where he labored to enforce a reformation on the clergy, who resisted, and some, enraged, armed themselves and entered the church where he was celebrating mass, with intent to kill him; but a Frenchman, from seeing his peril, ran through the streets of Lausanne calling for help, and the people, crowding into the cathedral, rescued him. Boniface, in despair, resigned his charge, and returned to Chartreuse, where he died in 1265, and was buried in the choir. A small chapel has recently been erected at Chartreuse by a Recolet father, Francis of St. Brabant, in honor of the saint. The building is solemnized in Brabant in virtue of a bull of Clement XI in 1702. On June 25, 1600, his relics were exhumed by Robert Van Ostebae, abbot of Cambrem. This reliquary was translated to the Church of Notre Dame de la Chapelle, Brussels, in 1736, whence a portion was transported, May 9, 1852, to the Church of Ixelles, of which St. Boniface is patron. He is commemorated by Molanus in his additions to the martyrology of Usuardus, and is not extensively known. His life was written by an anonymous monk of the Cistercian order, probably very little posterior to the death of St. Boniface. See Baring-Gould, Select Lives of the Saints, ii, 948 (sub Feb. 19, Boniface's festival).

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

Bonifacio (or Bonifazio), Francesco, a reputable Italian historical painter of Viterbo, was born in 1657, and studied under P. da Cortona. He painted several pictures for the public edifices of that city, among which is The Adulteress before Christ, in the Palazzo Braschi. See Spooner, Biographical History of the Fine Arts, s. v.; Hoefer, Nouvelle Biographie Générale, s. v.

Bonifacius is the name of several Christian saints and martyrs, besides those specially enumerated at length: (1) Deacon, martyr in Africa under Himerius; (2) Martyr and commemoration in 17 Dec., commemorated also in the Collecta Bonificiani episcopi, Sept. 4 (Mart. Romani). (3) Confessor in Africa; commemorated Dec. 8 (Mart. Hieron.); Dec. 6 (Mart. Adonii). Bonifacius, Saint and Martyr, was the steward of a certain rich and beautiful woman of Rome, named Aglaë, with whom he for many years carried on a criminal commerce, at the same time indulging in drunkenness and other vices. Aglaë at length, touched with remorse, requested him to repair to the East, where many martyrs about that time had yielded their lives for the sake of Jesus Christ, and bring back with him some of the relics of these holy men, that she might build over them a monument and honor them. This was about the year 307 or 309 (290, according to Ruinart), when the Western Church enjoyed peace; but in the East the persecution begun by Diocletian, and carried on by Galerius Maximianus and Maximinus Daha, was raging. Arrived at Tarsus, in Cilicia, Bonifacius went to the place of torture, where more than twenty martyrs were undergoing torment. He approached and embraced them, and implored them to pray for him. Simplicius, the judge, enraged at this, and at his boldly declaring himself to be a believer, instantly ordered that sharp-pointed reeds should be thrust under his nails and melted lead poured into his mouth. The next day, after this horror, he was thrown into a caldron of boiling pitch, he was beheaded. His body was pur-
Bonifacius, bishop of the East Angles. See Bercegoth.

Bonifacius Mognuntinensis. See Boniface of Mentz.

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

Bonifacius (Saint), of Ross, Scotland. See Bon- ifacius Queretinus.

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

Bonfass, François, a French theologian, brother of Ernest, was born at Grenoble, Oct. 19, 1837. Being very gifted, he obtained, at the age of twenty-nine, the degree of doctor of liberal arts and theology. In 1866 he was appointed to the chair of Church history at Montauban, made vacant by the retirement of the dean of the faculty, Mr. M. Montet. He died Jan. 15, 1878, having published, Étude sur la Théodicé de Leibnitz: Doctrine de la Redemption dans Schleiermaccher: Essai sur l'Unité de l'Enseignement Apostolique: Histoire des Protestants de France depuis 1861. A Histoire des Dogmes was published after his death from his notes and those of one of his pupils, M. Bois, and also Réseillé de Mémoires Littéraires et Théologiques, by M. D. Benoit. See Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Bonisoli (or Bonisol), Agostino, an Italian painter, was born at Cremona in 1633, and studied un- der Battista Tortoli, and afterwards for some time under M. A. Bonisoli. His works were principally easel pictures of sacred subjects. The only large picture known by him is the Dispute between St. Antonio and the Tyrant Essexino, in the Conventual at Cremona. He died in 1700. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bonitus (or Bonus), Saint (commonly St. Bonet), was born in France about 624. He became referendary or chancellor to Sigebert III, king of Austrasia. The- odoric III in 680 made him governor of Marseilles, and nine years afterwards, on the death of his brother, St. Arius, he retired, but he was recalled when that see. After ten years, scruples having insinuated them- selves into his mind whether or not his election had been perfectly canonical, he resigned his see, and, after living for four years a penitential life in the abbey of Manlieu, died at Lyons, Jan. 15, 710, being eighty-six years of age. See Butler, Jan. 15; Baillet, Jan. 15; Landau, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Bonivard (or Bonivard), François de, a Swiss ecclesiastical and politician, was born about 1450 in the canton of Bern. See Seycler, Geschichte der Schweiz, a work which enjoyed many privileges under the government of Savoy. He was educated at Turin, and became prior of St. Victor, just outside the walls of Geneva, in 1510. But duke Charles of Savoy succeeded in depriving Bonivard of all his paternal possessions, with the exception of the priory of St. Victor; the consequence was that Bonivard sided with the Geneva patriots, who at that time defended their rights and liberties against the encroachments of the house of Savoy. Bonivard thought it advisable to leave Geneva in 1519, at the approach of the duke. On the way, two men of Savoy offered themselves to Bonivard as companions, and succeeded in persuading Bonivard to give up his priory, and finally delivered him into the hands of the duke, who imprisoned him for twenty months. In 1527 he again took possession of his priory, and participated in the strife against the duke. He was taken prisoner by the duke in 1533, and was retained in prison at the famous Castle of Chillon until 1556, when the castle was taken and Bonivard set free. On his return to Geneva, now fully emancipated, he was made a member of the Coun- cil of Two Hundred, and endowed with a pension. He died at Geneva in 1570. Bonivard was a voluminous writer. His writings are given by Seycler, Histoire Littéraire de Genève, i, 137–139. Of those published we mention, La Chronique de Genève (Geneva, 1831, 4 vols.):—Advis et Devis de la Source de l'Idolâtrie et Tyrannie Populare (Chaperon and Revilliaud, ibid. 1856):—Advis et Devis des Langues, written in 1563 (ibid. and Paris, 1839). See Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Herzog, Revü-Encyklop. s. v.; Encyclop. Brit. 9th ed. s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bonizon, bishop of Sutri and Placentia, who died July 14, 1889, was the author of several theological works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bonjour, the brothers, founders of a new sect of flagellants, lived in the latter half of the 13th century. These two farmers descending from Pont d'Aillle in Breze, entered upon the ecclesiastical profession. The elder was first made rector at Forez, and brought upon himself the animadversion of his parishioners and the remonstrance of his bishop for preaching a heterodox doctrine. This was in 1775, and he changed his parish for that reason. Eight years after, the rector publicly acknowledged himself unworthy of his position, resigned, and became
Bonjour, or Bonjour, Guillaume, a French Augustinian monk, was born at Toulouse in 1641. He was called to Rome in 1695 by cardinal Narsis, and honored with the esteem of pope Clement XI, who confided to him several important functions, especially the commission for reforming the Gregorian Calendar. He was deeply versed in the Oriental languages, and particularly in the Coptic. He died in China in 1714, where his zeal for the propagation of the Christian religion had led him. He wrote, "Discourse of the Patriarch Joseph a Pharao Imposed (Rome, 1696) — Exercitation in Monumenta Coptica or Egyptian Bibliotheca Patrocina (ibid. 1699) — Selecta in Nov. Sacra, Dissertations, apud Montem-Fulcium (1705) — Calendarium Romanum Chronicorum Causes Constructum (ibid. 1701) — De Compluto Ecclesiasticus, apud Montem-Fullcium (1705) — Description de la Legende d'une Pierre Gratuite Egyptienne (inserted in the Frontispiece of the Gospel of St. John, p. 391-392, published by P. Gregori). — Observations sur un Miroir Chinois trouvé en Siberie (published with the letters of Coper, De Epochia Egyptica, a dissertation mentioned by Gravius). Among the MSS. left by Bonjour we notice a Coptic Grammar and Lexicon. See Hoefer, Nouv. Biog. Générale, s. v.

Bonnaire, Louis de, a French theologian, was born at Ramon-sur-Aube about 1680, and died in Paris, June 28, 1752. He was priest of the Oratorio, and published, "Paradise de la Morale des Jesuites et de celle des Patins (Troyes, 1726); the publication of this book brought the printer Lefèvre to the Bastille: — Examen Critique Physique et Théologique des Conversations (1733) — in collaboration with P. Jaud, "La Religion Chrétienne Méditée dans le Véritable Esprit de ses Maitres (1745, 1746); a translation of the "Imitation of Jesus Christ." See Hoefer, Nouv. Biog. Générale, s. v.

Bonnal, François de, a French prelate, was born in 1734 at the chateau of Bonnal, in Agenois. He embraced the ecclesiastical profession, and in 1747 assisted as deputy of the second order at the general assembly of the clergy. He was appointed in 1758 bishop of Clermont, and elected in 1789 deputy of the bailiwick of that city to the states-general. As president of the ecclesiastical committees, he protected against the suppression of the regular clergy, and later he demanded, against the voice of the majority, that the Catholic religion should be proclaimed the national religion. On Jan. 1 hr, with Boispelin, demanded the convocation of a Gallican council. After having been one of the signers of the protestation of Sept. 12, 1791, he distinguished himself among his opponents by the zeal with which he pressed the resolutions of the clergy. For this he was obliged to retire to Holland. He was there taken by the victorious armies in 1790, arrested, and transported to Altona. He died at Munich in 1800. See Hoefer, Nouv. Biog. Générale, s. v.

Bonnard, James, a Protestant Episcopal clergyman of the diocese of Maryland, was born in England. He graduated at the University of Erfurt in America, and engaged in teaching for several years in Philadelphia. In 1857 he resided in New York city, whence he removed the following year to Ashtabula, O., as rector of St. Peter's Church, where he remained until 1867, when he became rector of All-Hallow's Parish, Anne Arundel County, Md., where he remained until the close of his life. He died in July, 1880. See Prot. Episc. Almanac, 1881, p. 172.

Bonnard, Jean Louis, a French priest, missionary, and martyr, born at Mirecourt, France, March 1, 1824. At the age of ten years his calling to the priestly office was decided on, and he was sent to a large seminary at Lyons, from there to that of foreign missions at Paris, where he accomplished his course in theology. Having been ordained priest he embarked for the Western mission in 1847, and King, and arrived at Mani- ques in 1850, at the time when clergymen were committing such fearful ravages. He devoted himself diligently to the study of the Annamite language, and in 1851 was charged with the two parishes of Ki-Bong and Ki-Tring. He went to Boixayen, was arrested, thrown into prison, and sentenced to death, which sentence was executed. In 1852 in Chinhae he was ordered that his body should be thrown into the sea, at a spot unknown to Christians; but one followed and saw where it was deposited, and it was recovered and conveyed to the Foreign Mission College, where it was disposed of with due honor. See Hoefer, Nouv. Biog. Générale, s. v.

Bonnot, Robert and Nicolas, two brothers, Parisian engravers, were born about 1486, and studied under F. Vandermeulen. The following is one of their religious prints: "The Virgin with the Infant Jesus and St. John, half-length figures. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bonnard, Jean Baptiste, a Roman Catholic theologian, was born in America in 1740. He was taken to France, completed his studies at the college of Fieche, and entered the Jesuit order. He was not ordained priest until after the suppression of this order. From 1777 to 1787 he published several works. A discours, "Sur le Projet d'Accorder l'Etat Civil aux Protestants," which he published, gained for him the protection of M. de Marbeuf, who procured for him the priories of Sermaine and of Harnicourt. He was also appointed grand-vicar of Lyons. He appears to have been the author of most of the bills and writings published by his archbishop, which appealed to Paris to follow his counsels. The energy of the works of Bonnot, drew upon him the animosity of the revolutionists, who imprisoned him at the convent of Cannes, where he was massacred, Sept. 2, 1792. He wrote, "Le Tarteau Epi- tosique Démouqué, under the pseudonym of Kokerbourn (Liege, 1777) — Discours à l'Assemblée du Conseil de Prise du Roi, 1788; — Le vrai Système du vrai Clergé (ed). See Hoefer, Nouv. Biog. Générale, s. v.

Bonnechose, François Paul Emile de, a French historian, was born Aug. 18, 1801, at Leyer- dorp, in Holland, and died Feb. 15, 1875, at Paris. For some time he served in the French army, and in 1829 he was appointed librarian of the palace at St. Cloud. In 1838 he published his "Histoire de l'Église de Béthléem," for which he received the prize of the French Academy. In 1836 he published, in 2 vols., Chrsitoune Cvent, ou la Société sous la Restauration, which was but the beginning of other historical works, that made his name known throughout France. His Histoire de France (2 vols.) went through fourteen editions during the lifetime of his author, and his Histoire d'Angletère received the prize of the Academy. But his main work was Les Réformateurs avant la Réforme (2 vols. 1845), which is highly praised. See Waddington, in the Bulletin du Protestantisme Francais, xxiv, 144; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bonnechose, Henri Marie Gascon de, a French prelate, was born in Paris, May 30, 1800. Being appointed general advocate at the royal court of Besançon, he became intimate with Rohan, archbishop of that city, and about 1830 he went to Strasburg in order to consult Bautain concerning his vocation. Having decided this question, he entered the order, and was
shortly after an appointed professor of divinity deceased in the house of advanced studies founded by Rohan at Besançon. He espoused the philosophical opinions of Bautain, concerning which both were obliged to retract. Afterwards he was placed at the head of the community of St. Louis des Français at Rome, and next succeeded to the episcopal see of Carcassonne by the royal ordinance of Nov. 18, 1647. Then passing to the presidency of the republic at Narbonne in Oct. 1652, Mgr. de Bonnefois delivered a discourse in the Church of St. Just. He was translated to the see of Evreux in 1654, made archbishop of Rouen in 1658, and cardinal in 1683. He has been an ardent supporter of the pope's temporal power, and of the independence of the Church. His fame is equal to that of a public benefactor, one of the favorite pupils of M. Bautain, and wrote an introduction to the Philosophie du Christianisme, a work which in epistolar form contained responses to various philosophical and religious questions. The date of his death we have been unable to ascertain. See Hoefer, Nouv. Biog. Générale, s. v.


Bonnefons, Amable, a French theologian, was born at Riom, in Auvergne, in 1600. He entered the Jesuit order at the age of eighteen, and having taught classics for four years, he consecrated the remainder of his life to the instruction of domestics and indigent youth. He died at Paris, March 19, 1658. He wrote a great number of moral works, of which the principal ones are, Le Chérubin Charitable (Paris, 1637, 1639):—Abrégé de la Doctrine Chrétienne, etc. (ibid. 1640, 1653):—Le Dévêt Paroissien (2d ed. ibid. 1643):—Les Douze Portes de la Bienheureuse Éternité (ibid. 1644, 1646). See Hoefer, Nouv. Biog. Générale, s. v.

Bonnefos, Élie Benoit, a learned French Benedictine of the Congregation of Saint-Maur, was born at Mauriac in 1623, and died at St. Vaudrille in 1702, leaving a few historical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bonnefo, Françoise Lambert de, a French theologian, was born in the diocese of Vaison in 1740, and died Jan. 14, 1820, leaving several sermons and practical religious works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bonnell, John M., a minister of the Methodist Episcopal Church South, was a native of Bucks County, Pa. He was reared principally in the city of Philadelphia; graduated from Jefferson College at the age of eighteen, and moved to Georgia, where, in connection with the South Georgia Conference, he continued to labor as preacher of the Gospel, and teacher, principally in the Southern tier of the state, until his death in 1861. Mr. Bonnell possessed a finely cultured intellect, a versatile talent, and a pure, gentle spirit. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 568.

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

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

Bonner, Richard, a minister in connection with the British Conference, was a native of Flintshire, Wales. He was converted under the powerful preaching of the early Welsh missionaries of the Wesleyan Methodist Church, and entered the ministry in 1818. He sought rest in 1854, and settled at Carnarvon, where the remainder of his life was spent, and where he died, July 28, 1867, in the eightieth year of his age. Mr. Bonner's mental powers were good, his taste correct, his temperament vivacious, his voice agreeable, and he was one of the most active and efficient of the Welsh ministers. See Minutes of the British Conference, 1867, p. 31.

Bonnet, Antoine, a French theologian, was born at Limoges, Nov. 7, 1634. He entered the Jesuit order, and, notwithstanding his frequent voyages and his important occupation, he published a number of works. He died at Lunel, in Languedoc, May 22, 1700. Some of his works are as follows: Præd Ludorici XIV (Toulouse, 1646); Vox Pulveris (Toulouse, 1651);—the same work translated into Latin by the author (ibid. 1691). See Hoefer, Nouv. Biog. Générale, s. v.

Bonnet, Glab, a celebrated Dutch theologian, was born in 1723, and died at Utrecht, Feb. 8, 1805. He replied to Voltaire's Traité sur la Tolérance, and wrote a commentary on Ecclesiastes, and another on the Epistles to the Hebrews. He also published four collections of sermons.

Bonnet, Honoré. See Bonner.

Bonnet, Simon, a French theologian, was born at Puy-en-Velay. He became, in 1671, a Benedictine of the Congregation of Saint-Maur, and died at Rouen, in 1705, at the age of fifty-three years. He taught philosophy and theology for eleven years, and finally became prior of St. Germer de Flicé, where he conceived, in 1696, the project of a work to be called Biblia Maxima Patrum, a compendium of all the best things that the fathers have written on Holy Scripture. See Landon, Eccl. Dict. d. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bonneval, Ruppo de, a French theologian, brother of Sixte Louis Constant, succeeded M. de Beaumarchais in the episcopal see of Senez, and, like his brother, showed himself very hostile to the principles of the revolution. He left France and sojourned for a long time at Viterbo, where the pope bestowed on him a pension. At the period of the first Concordat he resigned the bishopric of Senez, and went to Rome, where he was appointed archbishop of Arles, returned to France in 1814, and died in 1830. See Hoefer, Nouv. Biog. Générale, s. v.

Bonney, Samuel W., a Presbyterian minister, was born at New Canaan, Conn., March 8, 1815. He was educated at the University of New York city, and studied theology in Lane Seminary, Ohio. He was ordained by the Cincinnati Presbytery on April 6, 1836. On leaving the seminary he was sent as a missionary to China, where he labored earnestly till his death, in Canton, July 27, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 211.

Bonivard. See Bovivard.

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

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

**BONNUS, Hermann, a Lutheran theologian of Germany,** was born in 1504 at Quackenbrück, in the principality of Osnabrück. He studied at first in Münster, under the cathedral provost, Rudolph von Lange. From 1521 to 1525 he attended the lectures of Luther and Zwingli at Wittenberg, and in 1526 he remarried to Margaretha Grösswalde, where he labored for the propagation of the pure Gospel. In 1530 he accepted a call to Liebek as rector of the newly founded school of St. Mary, and in 1531 he was appointed superintendent there. Amid many difficulties he succeeded in introducing a fixed evangelical order for the city of Liebek, and his catechism, which was first published in 1539, was often republished. In 1543 he was called to his native country to labor in behalf of the Reformation. Having completed his work there, he returned towards the end of the same year to Liebek. In 1545 he published the Liebek hymn-book, entitled Enchiriōdion gesiitge lede und Gebetsbuch, an nove gebetet von M. Luther. He died Feb. 12, 1548. His motto was, "Spes mea unica Christus." After his death were published, Eucaristiae Succincte et Erudite Locorum Insignium Preseruit Paulini et Aliorum Apostolorum Epitola Synoptica (Basse, 1571); Institutiones de Modo et Ratione Ornandi (ibid. 1574). See Ausführliche Geschichte der Lübeckerischen Kirchen-Reformation in den Jahren 1529-31, by F. Petersen (Liebek, 1830); Waizt, Lübeck unter Jürgen Wullenweer u. die europäische Politik (Berlin, 1856); Spiegel, Hermann Bonns (Leipaic, 1864); Pitit, in Herzog's Real-Encyklop. (3d ed. s. v.); Koch, Gesch. der deutschen Kirchenlehrer, i, 428 sq. (B. P.)

**Bono, Giambattista Agostino,** an Italian theologian and jurist, was born at Verzuolo, near Saluces, in 1738. He pursued his studies at Turin, where he obtained in 1768 the chair of canonical institution, and in 1768 that of canonical law. From this time he became known by different works in which he defined the boundary between ecclesiastical and civil power. He wrote a book about the civil and the ecclesiastical power, and the county of Nice having been occupied by the French army, the abbots Bono and some other prelates declared themselves favorably to the revolution. The University of Turin was closed, and Bono was obliged to resign himself to a life of retirement. He took advantage of this opportunity to write the preface of the edition of a work by Leibnitz, published at Geneva in 1797. After the occupation of Piedmont by the French in 1798 he was made president of the provisional government. He died March, 1799. He wrote, De Potestate Ecclesiae tum Principe seu Jurisdictione (about 1675); — De Potestate Principis circa Matrimonii (1788); — De Crimenibus Ecclesiasticis. See Hofer, Now. Biog. Générale, s. v.

**Bono, a Scotch saint,** In the Register of the Great Seal, b. 36, No. 72 (MS, General Register House, Edinburgh), there is a confirmation by king James VI. of Scotland of a charter granted 1482 to dominion Thomam Wemis capellani capellanie Sancti Bonici Custos, in the manor of LOWER NIEVETS, and the advowson. In the original charter the saint is called Bono, "capellan capelle Sancti Bonoci," and is probably St. Bonifans, the bishop who accompanied St. Boni- face to Pictland. His relics were at Leuchars, Fife- shire.

**Bononi, Giovanni Francesco,** an Italian painter, was born in Oct. 6, 1586. He studied at Bologna and Pavia, and afterwards went to Rome, where he was patronized by cardinal Carlo Borromeo, who resigned the abbey of Nonantula in his favor. Bononi was appointed bishop of Vercelli in 1572, and was consecrated at Milan by Borromeo. Popes Gregory XIII and Sixtus V employed him as legate, and in 1581 he was sent to Germany to settle the affair of the archbishopric of Cologne. He deposed the archbishop elector, Gerhard Truchses, of Walspur, and installed in his place Eberhard of Liece. He was afterwards legate in Flanders, and died at Liege, Feb. 26, 1587. Cardinal Borromeo had bequeathed his MSS. to Bononi, who wrote the life of his patron, Vita et Obitus Caroli Borromei (Cologne, 1587). He also composed a poem on the same subject, Borromensis libri is (Milan, 1589); and a sonnet on the great victory gained by Don Juan of Austria over the Turk's forces at Lepanto, 1571, En- chanteris um Victoriam ad Echinadas Partam (Milan, 1589). Other of his poems are among the Carnina Illustrium Postumarum Italorum. See Hoefer, Now. Biog. Générale, s. v.; Landou, Ecles. Dict. s. v.

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

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

**Bonone, Lionello,** an Italian painter, the nephew and scholar of Carlo, flourished about the year 1649. His best works are the Visitation, and the Holy Family in the chapel of the hospital of St. Maria Novella.

**Bonosa, Saint,** sister of Zosima, martyr in Porto under Severus, is commemorated July 15 in the Roman martyrologies.

**Bonosiana** were a Christian sect which arose towards the end of the 4th century; under the leadership of Bonosius, bishop of Sardica.

**Bonosius, Saint and Martyr,** of Antioch, was an officer of the Herculian band, in the time of Julian the Apostate. This emperor had removed from the imperial standard (laborum) the cross and sacred name, which Constantine had ordered to be borne. Bonosius and Maximilian persisted in retaining these standards, and were beaten with loaded clubs, and thrown into boiling pitch; after which they were beheaded, with some other martyrs, among whom are named Jovianus and Herculanus, about the end of December, 362. Their festival is, however, kept on Aug. 21. The Acts of these saints, given by Ruiart, are probably authentic, although not original. See Butler, Aug. 21; Baillot, Aug. 21; Landou, Ecles. Dict. s. v.; Hoefer, Now. Biog. Générale, s. v.

**Bonasi, Giovanni Battista,** an Italian theologian, was born at Florence in 1554. He received the degree of doctor of law at Padus. He was made bishop of Beziers by the king of France, Henry IV, and took possession of his diocese in 1558. Having concluded the marriage of this king with Marie de Medicis, niece of grand-duke Ferdinand, he obtained the position of grand-almother of France. Pope Paul V, at the solicitation of Henry IV, gave to him in 1611 the cardinal's hat. He died at Rome July 4, 1621. A small number of letters written by him are published in vol. i. of the Bibliotheca Pontificia. See Hoefer, Now. Biog. Générale, s. v.
BONT

Bont, Sainl. See Bonitus.

Bontecou, James Clark, a Methodist Episcopal minister, was born in New Haven, Conn. He experienced conversion at the age of fifteen, and in 1827 entered the New York Conference. Subsequently he became a member of the New England Conference, and in 1840 received a transfer to the Ohio Conference. He served the Church with great faithfulness, and spent his last eight years as a superintendents. He died Oct. 14, 1875. Mr. Bontecou was enterprising, frugal, and benevolent; buoyant, and uniformly pious. See Minutes of Annual Conferences, 1876, p. 102.


Bonucci, Antonio Maria, an Italian Jesuit, was born at Arezzo, and died at Rome, March 29, 1729, having written, besides several lives of saints, and devotional works, a treatise entitled Ephemerides Exsorciatricas (Rome, 1709, 1718, 1719, 1729, 4 vols.). See Lalande, Eccles. Dict. a. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bonus, Saint. See Bonitus.

Bonus Deus (the beneficent god), an appellation given to Priapos and also to Jupiter.

Bonus Eventus (good luck), in Roman mythology, was the deity, who had a temple in the ninth region of Rome, and was honored as an increase of the fruits and herbs. He appears as a youthful hero, on a winged dragon-wagon; in his right hand a shell of sacrifice, in his left ears corn, sometimes with a capricorn and altar.

Bonvivico, Alessandro (also called Mottore), an Italian painter, was born at Brescia in 1514, and studied under Titian. At the age of sixteen, he painted a picture of St. Nicolo in the Church of the Madonna de Miracoli. There are two pictures by him of St. Lucia and St. Caterina, in the Chiesa di S. Clemente at Brescia; also the principal altar-piece, representing the Virgin and Infant in the Clouds, with Saints below. He died in 1570.

Bonwick, Ambrose, an English nonjuring clergyman, was born at Mickleham, Surrey, April 29, 1652, and educated at Merchant Taylors' School and at St. John's College, Oxford, where he graduated in 1673. He was ordained deacon May 21, 1676, and priest June 6, 1680. He became master of Merchant Taylors' School in 1686, but was impeached for refusing to take the oath of allegiance in 1691. He was afterwards master of a celebrated school at Headley, near Leatherhead in Surrey. He wrote a Life of his son, Ambrose Bonwick, and Pattern for Young Students in the University (published by Bowyer in 1729). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Book of Cries is the church book used for entries of banns, proclamations, and the like.

Booker, Luke, an English clergyman, was born in 1762. He became rector of Teston-de-la-Mere in 1806, and of Dudley in 1812, and died in 1836. He published, Lectures on the Lord's Prayer:—Sermons on Various Subjects (Dudley, 1738);—Historical Account of Dudley Castle. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Booker, Simon L., a Methodist Episcopal minister, was born in Stevensburg, Frederick County, Va. He experienced religion in 1817, and in 1821 was received into the Kentucky Conference. In 1825 he was transferred to the Baltimore Conference, wherein he labored with zeal and fidelity until his death in August, 1829. See Minutes of Annual Conferences, 1820, p. 76.

Booker, Thomas, an English Congregational minister, was born in 1822. He joined the Church at Henley, labored first as an evangelist, and in 1849 was ordained pastor at Barrington, Cambridgeshire. In 1863 he emigrated to New Zealand, and labored successfully a few years at Newton; then removed to Maungaturoto, Kaiapara, where he died, March 7, 1872. Mr. Booker's influence was not unfelt on his neighbors, and peculiar fitness for his great work, won for him a high place in the affection of all who knew him. See (Lond.) Cong. Year-book, 1873, p. 318.

Books. As these in ancient times were always in MS. form, the treatment of this subject necessarily resolves itself into a consideration of writing. We give the following particulars in addition to those under that head. This is an art by which facts or ideas are communicated from one person to another by means of graphic signs, such as symbols or letters.

I. Origin of Writing.—It has been a generally received and popular opinion that writing was first used and imparted to mankind when God wrote the Ten Commandments on the tables of stone; but the silence of Scripture upon this subject would rather suggest that so necessary an art had been known long before that time, or otherwise the sacred historian would probably have added this extraordinary and divine revelation to the other parts of his information respecting the transactions on Mount Sinai.

It is a simple fact, however, that although, with respect to other arts, as, for instance, those of music and metal-working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book of Genesis there is not a single allusion to writing, either direct, or even to the practice or to the existence of writing. The word נַקִּית, kath'ah, "to write," does not once occur; none of its derivatives are used; and נַקִּית, נַקִּית, "a book," is found only in a single passage (tien, v. 1), and there not in a connection which involves the supposition that the art of writing was known at the time to which it refers. The signet of Judah (xxxviii, 18, 20) which had probably some device engraved upon it, was the signet's ring (v. 20), and which Joseph was invested, have been appealed to as indicating a knowledge quite consistent with the existence of writing. But as there is nothing to show that the devices upon these rings, supposing them to exist, were written characters, or in fact anything more than emblematical designs, they cannot be considered as throwing much light upon the question. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. The instance brought forward by Hengstenberg to prove that "signets commonly bore alphabetic writings," is by no means so decisive as he would have it appear. It is Exod. xxxix, 30: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engravings of a signet, 'Holiness to the Lord.'" That is, this inscription was engraved upon the plate as the device is engraved upon a signet, in intaglio; and the expression has reference to the manner of engraving, and not to the figures engraved, and therefore cannot be appealed to as proving the existence of alphabetic characters upon the signet or Pharaoh's ring. Writing is first distinctly mentioned in xvii, 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. "And Jehovah said unto Moses, Write this for a memorial in the book (not 'it,' as

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in the A. V.), and rehearse it in the ear of Joshua." It is clear that some special book is here referred to, perhaps, as Aben-Ezra suggests, the book of the wars of Jehovah, or the book of Jashar, or one of the many documents of the ancient Hebrews which have long since perished. Or it may have been the book in which Moses wrote the words of Jehovah (Exod. xxiv, 4), that Joshua was bidden to study in charge of the ark. The writers of the testament are said to be "written by the finger of God" (xxxii, 18) on both sides, and "the writing was the writing of God, graven upon the tables" (xxxii, 15). It is not clear whether the passage in xxxiv, 28 implies that the second tables were written by God himself. The writing of the gem of the high-priest's breastplate with the names of the children of Israel (xxxviii, 11) and the inscription upon the mitre (xxxix, 30), have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The next allusion is not so clear. The Israelites were forbidden, in imitation of the idolatrous nations, to put any "brand" (lit. "writing of burning") upon themselves. The figures thus branded upon the skin might have been alphabetic characters, but they were more probably emblematical devices, symbolizing some object of worship; for the root קְטַלֵּב, katlib (to write) is applied to picture-drawing (Judg. viii, 14), to mapping out a country (Josh. xviii, 8), and to plan-drawing (1 Chron. xxviii, 19). It does not seem, therefore, that the edicts written by the priests in the book, as before, and blotted out with water (Num. v, 23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. The writing on door-posts and on walls alluded to in Deut. vi, 9; xi, 20, though perhaps to be taken figuratively rather than literally, implies certainly an acquaintance with the art and the use of alphabetic characters. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv, 1, 3, however, it would appear that it was extended to others. A man who wished to be separated from his wife for her infidelity, could relieve himself by a summary process. "Let him write her a bill (םֹפָר, sopher, "a book") of divorce, and give it in her hand, and send her out of his house." It is not absolutely necessary that the edicts written by the priests be an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more probable that these "bills of divorce," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (xxvi, 16), that he should transcribe the book of the law for his own private study, and we shall find hereafter in the history that distinct allusions to writing occur in the case of several kings. The remaining instances in the Pentateuch are the writing of laws upon stone covered with plaster, upon which while soft the inscription was cut (Deut. xxvii, 3, 8), the writing of the song of Moses (xxxii, 22), and of the law in a book which was placed in the side of the ark (xxxii, 24). One of the first acts of Joshua on entering the Promised Land was to inscribe a copy of the law on the stones of the altar on Mount Ebal (Josh. viii, 32). The survey of the land was drawn out in a book (xxviii, 9). In the time of the Judges we first meet with a professional scribe (םֹפָר, sopher), in his important capacity as marshal of the host of warriors (Judg. v, 14), with his staff (A. V. "pen" of office. Ewald (Post. Bibl. i, 129) regards sopher in this passage as equivalent to בֹּדֶד, bode, "judge," and certainly the context implies the high rank which the art of writing conferred upon its possessor. Later on in the history we read of Samuel writing in "the book" the manner of the kingdom (1 Sam. x, 25); but it is not till the reign of David that we hear for the first time of writing being used for the purposes of ordinary communication. The letter (lit. "book") which contained Uriah's death-warrant was written by David, and must have been intended for the eye of the king. Joshua was in charge of this writing, and probably to write himself, though his message to the king, conveying the intelligence of Uriah's death, was a verbal one (2 Sam. xi, 14, 15). If we examine the instances in which writing is mentioned in connexion with individuals, we shall find that in all cases the writers were men of high rank. In the Pentateuch the knowledge of the art is attributed to Moses, Joshua, and the priest alone. Samuel, who was educated by the high-priest, is mentioned as one of the earliest historians (1 Chron. xxix, 29), as well as Nathan the prophet (2 Chron. ix, 29), Shemariah the prophet, Ido the seer (xii, 15; xiii, 22), and Jehu the son of Hanani (xx, 24). Letters were written by Zechariah in the name of Ahaz and sealed with his seal (1 Kings xxi, 8, 9, 11); by Jehu (2 Kings xi, 6); by Hezekiah (2 Chron. xxix, 1); by Rabshakeh the Assyrian general (xxxii, 17); by the Persian satrapa (Ezra iv, 6, 7, 8); by Sanballat (Neh. vi, 9), Tobiah (vi, 19), Haman (Esth. viii, 5), Mordecai and others (Esth. x, 26). The prophet Haggai wrote to Ahaz (2 Chron. xxxii, 2); Isaiah wrote some of the history of his time (xxvi, 22); Jeremiah committed his prophecies to writing (Jer. li, 60), sometimes by the help of Baruch the scribe (xxxvi, 4, 32); and the false prophet, Shemariah the Nehemiahite, endeavored to undermine Jeremiah's influence by the letters which he wrote to the high-priest (xxxii, 30). In Isa. xxix, 11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference from what has been said that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes. In addition to these instances in which writing is directly mentioned, an indirect allusion to its early existence is supposed to be found in the name of certain officers of the Hebrews in Egypt, סֹפָהִּים, soterim, Sept. γραμματικός (Exod. v, 6, A. V. "officers"). The root of this word has been sought in the Arabic satora, "to write," and its original meaning is believed to be "writers," or "scribes;" an explanation adopted by Conze, Gunkel, and Litzmann, though he rejected it in his Geschichte der hebräischen Sprache und Schrift. In the name Kirjath-Sepher (Hoofton, Josh. xv, 15) the indication of a knowledge of writing among the Phenicians is more distinct. Hitzig conjectures that the town may have derived its name from the discovery of the art, for the Hitittites, a Canaanitish race, inhabited that region, and the term Hititate may possibly have its root in the Arabic chatuta "to write." The Hebrews, then, a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. It is scarcely possible in the present day to believe that, two centuries ago, learned men of sober judgment seriously maintained, almost as an article of faith, that the square character was known to us, and by remote antiquity, an Augustan parentage, it is of comparatively modern date, and has been formed from a more ancient type by a
gradual process of development, the steps of which may
approximately be indicated. What, then, was this an-
cient type? Most probably the Phoenician. To the
Phoenicians, the daring seamen and adventurous colo-
nizers of the ancient world, tradition assigned the honor
of the invention of letters (Pliny, v, 12). This tradition
may, indeed, in part, be evidenced as not prob-
ably originated with the Greeks, it shows that, to them
at least, the Phoenicians were the inventors of letters,
and that these were introduced into Europe by means
of that intercourse with Phoenicia which is implied in
the legend of Cadmus, the man of the East. The Phoe-
nicians companions of this hero, according to Herodotus
(v, 30), received the alphabet from Egypt. From this,
among others the use of letters, which hitherto they
had not possessed. So Lucan, Phars. iii, 220: "
Phoenice primit, fame si credimus, and
Manusrum radinas vorem signare ignara.
"

Pliny (vii, 56) was of opinion that letters were of
Assyrian origin, but he mentions as a belief held by
others that they were discovered among the Egyptians
by Mercury, or that the Syrians had the honor of the
invention. The last-mentioned theory is that given
by Diodorus Siculus (v, 74), who says that the Syrians
invented letters, and from them the Phoenicians, having
learned them, introduced them into Greece. But to the
other hand, according to Tacitus (Ann. xi, 14), Egypt
was believed to be the source whence the Phoenicians
derived their knowledge. Be this as it may, the voice
to which tradition represents the Phoenicians as the disem-
ninators, if not the inventors, of the alphabet. Whether
it came to them from an Aryan or Egyptian source, or
can at best but be the subject of conjecture. It may,
however, be reasonably inferred that the ancient He-
brews derived from, or shared with, the Phoenicians
the knowledge of writing and the use of letters. The
two nations spoke languages of the same Semitic fam-
ily; they were closely connected in geographical pos-
tion; all circumstances combine to render it prob-
able that the ancient Hebrew alphabet was the com-
mon possession both of Hebrews and Phoenicians, and
this probability is strengthened by the results of
modern investigation into the Phoenician inscriptions
which have of late years been brought to light. The
names of the Hebrew letters indicate that they must
have been the invention of a Semitic people, and that
they were moreover a pastoral people may be inferred
from the same evidence. Such names as Aleph (an
oz), Gimel (a camel), Lamed (an oz-goud), are most
naturally explained by this hypothesis, which neces-
sarily assumes a common Semitic origin. In some
inscriptions the Hebrews claim to their invention. If,
as has been conjectured, they took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they them-

elves were familiar. So far from this being the case, the
letters of the Hebrew alphabet contain no trace
whatever of ships or seafaring matters; on the con-
trary, they point distinctly to an inland and pastoral
people. The Semitic and Egyptian alphabets have this
principle in common, that the object whose name is
given to a letter was taken originally to indicate the
letter which begins the name; but this fact alone is
insufficient to show that the Semitic races borrowed
their alphabet from Egypt, or that the principle thus
held in common may not have been the possession of
other nations of a still earlier date than the Egyptians.
The phonetic use of hieroglyphics," says Mr. Kenrick,
"was the common possession of the Phoenicians, as the
Phoenicians were, a simplification of the cumbrous
system of the Egyptians, by dispensing altogether with
the pictorial and symbolical use, and assigning one
character to each sound, instead of the multitude of
phonemes which made the reading of the hieroglyphics so
difficult; and the use of hieroglyphics was, as the
Phoenicians thought, no less advantageous to the
Hyksos, in Egypt might afford an opportunity for this
adaptation, or it might be brought about by com-
mercial intercourse. We cannot, however, trace such a
resemblance between the earliest Phoenician alphabet
known to us, and the phonetic characters of Egypt, as
to give any certainty to this conclusion " (Phoenicia,
p. 164, 165).

There were three kinds of writing practised in Egypt:
1st. The hieroglyphical, or sacred sculptured characters;
2d. The hieratic, or sacerdotal, which was written in
the hieroglyphical alphabet, and used for writing in a
more general use, Lipsius, in "The Annals of Archa-
ological Correspondence" (Rome, 1887), maintains that
the Egyptians had two colloquial dialects in which they
were very distinct; the classical or sacerdotal, and the
hieratic, or hieroglyphical. The latter was used in a
more popular style, and was only used in writing for any
consequence was made without the voucher of a writ-
en document” (Wilkinson, i, 183). On a tomb said
to have been built about the time the Pyramids were
correct, is seen the representation of a steward giving
an account of the number of his master’s flocks and
herds (iv, 131). The scribes and stewards, who were
employed in domestic suits, convoying and farming,
could not have used the sacred characters for their
affairs, nor could they have been understood by the
people generally if they had; it may, therefore, be
concluded that the enochial writing was that in popular
practice.

II. Writing materials, etc. — The oldest documents
which contain the writing of a Semitic race are proba-

bly the bricks of Nineveh and Babylon on which
are impressed the cuneiform Assyrian inscriptions. Inscribed
bricks are mentioned by Pliny (vii, 56) as used for astro-
nomical observations by the Babylonians. There is, how-
ever, no evidence that they were ever employed by the
Hebrews (the case of Ezekiel [iv, i] is evidently an
exception), who certainly at a very early period practiced
the more difficult but not more durable method of writing
on stone (Exod. xxiv, 12; xxxi, 18; xxxii, 15; xxxiv,
1, 28; Deut. x, 1; xxxiv, 1; Josh. viii, 22), on which
inscriptions were cut with an iron instrument (Job xix, 24;
Jer. xvii, 1). They were, moreover, acquainted with the
art of engraving upon metal (Exod. xxxviii, 36) and
gems (xxxviii, 9). Wood was used upon some occa-
sions (Num. xvii, 3; comp. Homer, Iliad, vii, 175),
and writing-tablets of boxwood are mentioned in 2 Esdr.
xiv, 24. The “lead,” to which allusion is made in Job
xix, 24, is supposed to have been poured when melted
into the cavities of the stone made by the letters of an
inscription, in order to render it durable, and does not
appear ever to have been used by the Hebrews as a
writing material, like the γέφυρα μολέκλωσαν at Thebes,
on which were written Hesiod’s Works and Days
(Pausanias, ix, 81, 4; comp. Pliny, xiii, 21). Copper
was used for the same purpose. M. Botta found traces
of it in letters on the pavement slabs of Khorsabad
(Layard, Nineveh, i, 188). Inscriptions and documents
which were intended to be permanent were written on
tablets of bitumen (Pliny, viii, 22; xiv, 27), but from the
manner in which they are mentioned it is clear that their
use was exceptional.

It is probable that the most ancient as well as the
most common material which the Hebrews used for
writing was dressed skin in some form or other. We
may perhaps know that the sacred or sacerdotal writing of the
Hebrews (Exod. xxxv, 5; Levit. xii, 48), and they may have acquired the knowledge of the art from the
some of these bearing the names of kings who ruled Egypt about the period of the Exodus, or 3200 years ago" (Wilkinson, Anc. Egypt, iii, 155). Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. Papyri are found of the most remote Pharaonic age (Ibid. 148), so that Pliny is undoubtedly in error when he says that the papyrus was not used as a writing-material before the time of Alexander the Great (xiii, 21). He probably intended to indicate that this was the date of its introduction into Egypt. In the Bible the only allusions to the use of papyrus are in 2 John, 12, where παπυρος occurs, which refers especially to papyrus paper, and S. MacC. iv, 20, where γράφωμαι is found in the same sense. In Josephus (Ant. iii, 11, 6) the trial of adultery is made by writing the name of God on a skin, and the seventy men who were sent to Tepolymer from Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the skins on which the Law was written in golden characters (Ant. xi. 3, 10). The oldest Persian annals were written on skins (Diod. Sic. ii, 82), and these appear to have been most frequently used by the Shemitic races, if not peculiar to them. Of the byzans, which was used in India before the time of Alexander (Strabo, x, 717), and the palm-leaves mentioned by Pliny (xii, 23) there is no trace among the Hebrews, although we know that the Arabs wrote their earliest copies of the Koran upon the roughest materials, as stones, the shoulder-bones of sheep, and palm-leaves (De Sacy, Mém. de l'Acad. des Inscript., i, 307). Herodotus, after telling us that the Ionians learned the art of writing from the Phoenicians, adds that they called their books skins (τους βιβλοὺς διφθηρας), because they made use of sheep-skins and goat-skins when short of paper (βιβλος). Among the Cypriots, a writing-master was called διφθηραφέρος. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the μυμβαρα of 2 Tim. iv, 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. There are three kinds of skins distinguished, on which the roll of the Pentateuch may be written: 1. λυτός, keph (Mrg. ii, 2; Shabb. viii, 3; 2. μυμβαρα = διφθηρα or διφθηρας; and 3. γερικ, geril. The last is made of the undivided skin, after the hair is removed and it has been properly dressed. For the other two the skin was split. The part with the hairy side was called keph, and was used for the trphillun or phylactery; and upon the other (τὸ καλύμμα) the mezuzoth were written (Maimonides, Hil. Tephil). The skins when written upon were formed into rolls (יַרְכֶּה, megilloth; Psa. xxvi, 8; comp. Isa. xxxiv, 4; Jer. xxxvi, 14; Ezek. ii, 9; Zech. v, 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Isa. xxxix, 11; Dan. xiii, 4; Rev. vi, 1, etc.). Hence the words בַּרְכִּי, goldai (πίσισμα), to roll up (Isa. xxxiv, 4; Rev. vi, 14), and פַּרְדָּה (ἀπαντοσθος), to unroll (2 Kings xix, 14; Luke iv, 17), are used of the closing and opening of a book. The rolls were generally written on one side only, except in Ezek. ii, 9; Rev. v, 1. They were divided into columns (יַרְכֶּה, delathoth, lit. "doors," A. V. "leaves," Jer. xxxvi, 22); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns (Wähner, Ant. Ebo. vol. i, sect. 1, cap. xiv, § 337). In the Herculanenum rolls the columns are two fingers broad, and in the MSS. in the library at Stuttgart there are three columns on each side, each three inches broad, with an inch space between the columns, and margins of three inches wide (Leyrer in Herzog's Enzyklop. "Schriftzeichen"). The case in which the rolls were kept was called רְכִּי or בַּרְכִּי, Talmudic יַרְכֶּה, kerek, or יַרְכֶּה karka. But besides skins, which were used for the more permanent kinds of writing, parchment (spelled covered with wax. (Isa. lxix, 1, 63, παρθενος) served for the ordinary purposes of life. Several of these were fastened together and formed volumes (יַרְכֶּים אֲסָתָנוֹ). Books were written upon with a pointed style (סֶנֶס, כְּרֵית, Exod. xxiii, 4; Isa. viii, 1) was employed: the bard point was called יָסָפָר, yisparen (Jer. xvii, 1). For parchment or skins a reed was used (3 John 13; 3 MacC. iv, 20), and according to some the Law was to be written with nothing else (Wähner, § 334). The ink, יֵדֶד, yed (Jer. xxxvi, 18), literally "black," like the Greek μπλαν (2 Cor. ii, 3; 2 John 12; 3 John 18), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of gall juice and vitriol was allowable (Wähner, § 335). It was carried in an inkstand (יַרְכֶּה קְאֵה, kerek has-skophe), which was suspended at the girdle (Ezek. ix, 2, 3), as is done at the present day in the East. The modern scribes have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times. (Thomson, Land and Book, i, 188). Such a case for holding pens, ink, and other materials for writing is called in the Mishnah יַרְכֶּה, kalmdrin, or קְאֵה, kalmyron (calamaram; Mishnah, Celim, ii, 7; Mitz. xxii, 331). Books were written upon with a pointed style (סֶנֶס, כְּרֵית, Exod. xxiii, 4; Isa. viii, 1) was employed: the bard point was called יָסָפָר, yisparen (Jer. xvii, 1). For parchment or skins a reed was used (3 John 13; 3 MacC. iv, 20), and according to some the Law was to be written with nothing else (Wähner, § 334). The ink, יֵדֶד, yed (Jer. xxxvi, 18), literally "black," like the Greek μπλαν (2 Cor. ii, 3; 2 John 12; 3 John 18), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of gall juice and vitriol was allowable (Wähner, § 335). It was carried in an inkstand (יַרְכֶּה קְאֵה, kerek has-skophe), which was suspended at the girdle (Ezek. ix, 2, 3), as is done at the present day in the East. 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he removed to Charlton, Mass., to take charge of the Church in that place. Although obliged to engage in secular pursuits to meet his family expenses, he regularly preached to the Charlton Church, and towards the latter part of his life he preached in destitute places in his neighborhood. For two or three years before his death he was laid aside from his ministerial work. He died at Charlton, Feb. 24, 1857. It is a proof of the esteem in which he held that the city of Charlton chose him for several years as their representative to the state legislature. See The Christian Watchman, Dec. 29, 1857. (J. C. S.)

Boon[e], Charles, an English Wesleyan minister, commenced the work in 1771, and for twenty-four years was a faithful itinerant. His last circuit was Plymouth dock. In July, 1775, he left Plymouth for Exeter, thinking the change would be beneficial. A contrary effect was produced, however, and he died there, July 20, 1775. See Atmore, Meth. Memorial, s. v.

Boone, Levi, a minister of the Methodist Episcopal Church, was born in Fayette County, Ala. In 1869, when about forty-eight years old, he was admitted to the Mississippi Conference, within the bounds of which he labored the next five years, and died at Dale, Miss., Feb. 25, 1880. See Minutes of Annual Conferences, 1880, p. 70.

Boone, Squire, a Baptist minister, was born in Berks County, Pa., in 1757, and was a brother of the famous Daniel Boone. Until 1770 his residence was a few miles from Wilkesborough, N. C. He was for some time the companion of his brother in making explorations in the states of Kentucky. In 1775 he had his home in a fort in Wilkesborough, where he remained until 1779, when he built a fort in what is now Shelby County. For some time he resided in Louisville, Ky., and spent the last part of his life in what was then the territory of Indiana, where he died in 1815. The only official act of his of which we have any account was his marrying the first white person who was married in Kentucky. His niece, the same Sarah, his contri-
son, Thomas Boone, were worthy Baptist ministers in Kentucky. See Cathcart, Baptist Encyclopedia. p. 118. (J. C. S.)

Boone, William E., a minister in the Methodist Episcopal Church South, was born at Fayetteville, N. C., Jan. 11, 1850. He received a careful religious training, joined the church in 1846, prepared for the ministry at Cokesbury Conference School, and in 1850 entered the South Carolina Conference, in which he served the Church with fidelity until his death, Oct. 29, 1858. Mr. Boone was characterized by deep piety and conscientiousness. He was untried in zeal and greatly beloved. See Minutes of Annual Conferences of the M. E. Church South, 1858, p. 56.

Boos, a German Reformed minister, arrived in America about 1771. He brought no testimonials with him, but the Congregation of Reading, Pa., concluded to take him. He conducted himself well during the year, and the Cautus permitted him to continue another year. In a letter from the secretary of the Cautus to the fathers of the church at New York the following year, he states that several families begged them to remain, and that upon Mr. Boos: that his Church in Reading is in a most flourishing condition through his industry and zeal; that he is beloved not only in Reading, but by all the members of the Cautus. In the minutes of 1782 we find that Mr. Boos was compelled to leave his Reading Church. He afterwards continued as an Independent minister. There are many traditions about him in Berks County, Pa. See Harbaugh, Fathers of the Germ. Ref. Church, ii, 392.

Booth, John P., a minister in the Methodist Episcopal Church South, a Cherokee Indian, was born about 1795. Prior to his conversion he was a leaker among his people, a man of unswerving patriotism. He was converted in 1815, and two years later he was licensed to preach. He died Aug. 8, 1853. As
a preacher he had but few equals. He had a strong, comprehensive mind, and grasped his subject like a giant. He was powerful in declamation. See Minutes of Annual Conferences of the M. E. Church South, 1853, p. 452.

Booth, Bidcock, an English Congregational minister, was born at Sawley, Aug. 22, 1805. He was converted early in life, joined a Church at Clitheroe in his nineteenth year, and after earnest labor as a local preacher for some years in the neighborhood became pastor at Newton-in-Bowland in 1861. Here he died, Aug. 22, 1874. Mr. Booth was an incessant worker and a devoted pastor. See (Lond.) Cong. Year-book, 1875, p. 317.

Booth, Henry J., an English Wesleyan minister, was born in London. He was trained in the fear of the Lord, became a minister in 1844, and died suddenly, Nov. 29, 1854, in the thirty-fourth year of his age. He was active in mind and abundant in labors. See Minutes of the British Conference, 1855.

Booth, James, a Wesleyan minister in Canada, was a native of Yorkshire, England. He came to America in 1816, and was one of the most self-sacrificing and successful of the superintendents in the upper provinces. He became a supernumerary at Waterloo, Ont., in 1888, but resumed work again in three years. He died at Kingston, Ont., Jan. 22, 1854, in his seventy-third year. See Minutes of the British Conference, 1854; Carroll, Case and his Contemporaries, vol. v, index.

Booth, John, an English preacher of the 16th century, brother of Laurence and Wiliam, was probably a native of Cheshire. He was bachelor of laws, and in the sixth year of Edward IV (1466) became bishop of Exeter. He built the bishop's chair in his cathedral, which bishop Godwin says had no equal in England. During the troublesome times of the wars of York and Lancaster he retired to his native Hampshire, where he died, April 1, 1478, and was buried in St. Clement Danes, London. See Fuller, Worthies of England (ed. Nuttall), i, 268.

Booth, John F., a Methodist Episcopal minister, was born in Brooklyn, N. Y., June 1, 1829. He entered the New York East Conference in 1853, passed all his itinerant ministry on Long Island, and died in the midst of his labors, Nov. 26, 1860. Mr. Booth was not loud and ostentatious, but remarkably firm and consistent. His ministry was short, but decisive, and crowned with great success; his chief excellence lay in his heart-devotedness to the young. See Minutes of Annual Conferences, 1866, p. 63.

Booth, Joseph, a minister of the Society of Friends, was born at Sciute, Mass., about 1660, and was educated as an Independent. He removed to Delaware when a young man. In that colony for many years he filled the office of civil magistrate, and represented for a time the county of Sussex, in which he resided, in the General Assembly. Having been brought under the influence of the ministry of Joseph Story in 1699, he became one of the leaders of the truth. He abjured the principles of the Friends, and some time after was recognized as a minister in that denomination of Christians. "His communications were solemn and awful, delivered in the power of truth." A meeting at Matherkill, Del., and one at Cold Spring, Md., were established through his instrumentality. He died about 1732. See Bowden, Hist. of Friends in America, ii, 268. (J. C. S.)

Booth, Laurence, an English preacher of the 15th century, was half-brother of William Booth, archbishop of York. He became master of Pembroke Hall, Cambridge, and chancellor of that university. He was an eminent benefactor of his college, conferring thereon, among other things, the manor and patronage of Overton in Gloustershire. From being chancellor of Cambridge, he was preferred to the same office to Margaret, queen of Henry VI, and, well discharging that office, he was, in the thirteenth year of Edward IV, (1474), made lord high chancellor of England, having first been bishop of Durham, and afterwards archbishop of York, and being a benefactor of both sees. He retained the mastership of Pembroke Hall till his death in 1489. See Fuller, Worthies of England (ed. Nuttall), i, 267.

Booth, William, an English preacher of the 15th century, was educated at Gray's Inn, London, quitted the study of law to accept the chancellor's place in St. Paul's, and took orders. He was soon consecrated bishop of Lichfield, and six years after was translated to York. He expended much in enlarging his archi-episcopal palace in York. After twelve years he died, and was buried at Southwell, in 1465. See Fuller, Worthies of England (ed. Nuttall), i, 267.

Booth, William C., a minister in the Methodist Episcopal Church South, was born in Covington County, Miss. He entered the Mississippi Conference in 1851, and labored until his death, in 1854. Mr. Booth was a young man of buoyant spirit, warm and generous nature, and confiding heart. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 606.

Booth, William Oliver, an English Wesleyan minister, was born at Eccleshill, near Bradford, Yorkshire, Sept. 1, 1801. After some years employed in tuition, he was accepted by the Conference in 1824. In the prime of his life accidents befell him, which laid the foundation of great weakness; but he did not cease his labor, although subdued by the chastening of almost constant pain, until age was added to suffering. He died while living as a supernumerary in London, March 19, 1879. His love for the young was intense and his labor for their welfare incessant. Few men had more friends. "His sermons were well studied, full of evangelical theology, and brought home to the consciences of his hearers in mighty and loving appeal." See Minutes of Annual Conferences, 1873, p. 83; Wesleyan Conference, i, 718.

Boothby, Jeremiah, an English Wesleyan missionary, was sent to the West Indies in 1813, and died at Roseau, in the island of Dominica, July 14, 1816, of a fever induced by a cold he contracted from exposure, made necessary by a persecuting disturber in the congregation. See Minutes of the British Conference, 1817.

Bootho, Paul, a Methodist Episcopal minister, belonged to the Lexington Conference, and was frequently stationed for many years a local preacher, and later entered the traveling connection. He died on the Harrodsburg Circuit, Lexington District, Dec. 19, 1878. He was an earnest, faithful man. See Minutes of Annual Conferences, 1874, p. 11.

Boottman, Charles, an English Methodist preacher, was born at Lynn, Norfolk, in 1829, in the midst of life, but was brought up among the Wesleyans, and converted to God in his eighteenth year. He labored hard as a class leader and local preacher till 1849, when the division took place which led to a society being formed of Methodist reformers. Mr. Bootman was the minister of the Friends Meeting in Lynn until 1888. In 1888 he united with the New Connection. He travelled in all the four circuits, and was happy and useful in his work. His last circuit was Gloucester, where he labored for only a few months, but preached till within two days of his death, which occurred Dec. 8, 1860. He published a tract on the Connection of the Muses. See Minutes of the Conferences.

Boots were introduced by the Benedictines, and worn by masters of arts at their inception, until the doctors of faculties appropriated them to their own use, and masters were reduced to pantaloons or sandals. The boot was buttoned up the side of the leg like a gaiter; hence, probably, the modern use of the latter by the bishops, who have always a doctor's degree. The doctor of divinity stood booted and spurred at his act, as
if shod with the preparation of the Gospel and ready always to preach God's word.

**Boots, Abraham**, a German theologian and historian, was born at Bremen, Sept. 27, 1628. He studied at Marburg, and there taught metaphysics in 1662, history and eloquence in 1664. He died Oct. 11, 1695. His principal works are: *De Immortalitate et Spiritusbeatu Angelorum* (Marburg, 1658); *De Veritate* (ibid. 1661); *De Veris Thematibus ex omni Scibili* (ibid. 1670). See Hoefer, *Nouv. Biog. Générale, s. v.*

**Boozer, John Jay**, a Presbyterian minister, was born at Newberry, S.C., in 1825. He was educated in Oglethorpe University, Milledgeville, Ga., and studied in the theological seminary at Columbia, S.C. He was licensed about 1850 by the South Carolina Presbytery, and became pastor of Hopewell Church. In 1856 he removed to North Carolina; in 1858 to Arkansas, and became pastor of Pine Bluff Church, where he remained until his death in August, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 946.

**Boquin** (or Bouquin), *Pierau*, a French Protestant theologian, was born at the beginning of the 16th century in the province of Guienne. He studied at Bourges, and received his degree as doctor of theology April 23, 1589. He joined the order of the Carmelites, and was appointed prior. Having embraced the views of the Reformation, he left France in 1584, and went to Basel. While at Basel and Strasbourg, where he had been received into the Church, he occupied the chair formerly held by Calvin, and commenced his lectures on the Epistle to the Galatians. But the love for his own country brought him back again to Bourges, where he lectured on Hebrew and exegesis, protected by the queen of Navarre, to whom he dedicated his treatise *De Necessitate et Ue Sacerdotum Literarum*. In 1556 he was again obliged to leave the country, and went to Strasbourg, where he acted for some time as preacher of the French Church. When in 1557 the university of Heidelberg was reformed, he was appointed professor there. He took an active part in the religious controversies of his time, and was present at the colloquy at Maulbron. In 1574 he was obliged to give up his chair with the rest of the Calvinistic professors, for which he would not subscribe to the Lutheran dogma of the ubiquity of Christ, and went as professor to Lausanne, where he died in 1582. His writings, which mainly treat of the controversy between the Lutherans and Calvinists, bear the title: *A France Protetant, t. i, 404. See Hundesagen, in Herzog's Reit-Encyklop. s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)*

**Bora (Bohra or Bohren), Katharina Von**, the wife of Luther, was born at Lüben in Saxony, Jan. 29, 1499, and while very young became a nun in the convent of Nymptschen. On reading some of Luther's writings, she determined to abandon the monastic life, and, along with eight of her companions, applied to Luther for help. At his instance Leonard Koppe, a citizen of Torgau, succeeded in effecting their escape by night, April 4, 1523. Katharina found an asylum in the house of the burgomaster Reichenbach, at Wittenberg, and was married to Luther June 13, 1525. The marriage caused a great stir in the religious world, but proved a very happy one. Luther in his will left all his property to her. She died at Torgau, Dec. 20, 1552. See Beste, *Geschichte Kath. von B. (Halle, 1843);* Walch, *Geschichte der Kath. von Bora;* Mayer, *De Catharismo, Latae Conjugio;* Hofmann, *Cath. von Bora.*

**Borak.** See ADBORAK.

**Borns, a remarkable fact in all the larger towns in the province of Gujarat in Hindustan, where, being Jews in features, manners, and genius, are Mohammedans in religion. See Gardner, *Faiths of the World, s. v.*

**Borbatz, Neires**, an Armenian theologian, was born near Tiflis about the middle of the 12th century. He applied himself diligently to the study of logic and theology, and became bishop of Bitlis. He died in 1317. He wrote a treatise on *Logic*, in which he traces with discernment the systems of Plato, Aristotle, Porphyry, of David the Prophet, philosopher, and others — a short *Exposition of the Pentateuch;* — and *Sermons*. These works are cited in the Armenian manuscripts of the Imperial Library. See Hoefer, *Nouv. Biog. Générale*, s. v.*

**Borchard, G.,** a minister of the Lutheran Church, and a native of Germany, arrived in Nebraska in 1877, as a missionary to the German population. As a scholar his attainments were of the highest order. To the German Lutheran Church he is known as the author of the *Kirchenfreund*, especially by his letters on Japan. After two years of missionary labor, he became a teacher of German in Nebraska College, Nebraska City, where he died, Sept. 15, 1879. See Lutheran Observer, Sept. 26, 1879.

**Borchert, Peter Van der, Sr.,** a Flemish landscape painter and engraver, was born at Brussels about 1640, and died in 1608. As a painter he gained very little distinction. He had great fertility of invention, but was not veryjudicious, either in the attitudes of his figures or the composition of his groups. The following are his best: *A Set of Landscapes from the Old and New Testament*, *Forest Entertainment;* *A Landseer*, with the subject of *Hogwar and Asannah;* *The Festival of the Company of Archers*. See Spooner, *Biol. Hist. of the Fine Arts, s. v.*; Hoefer, *Nouv. Biog. Générale, s. v.*

**Bordea, La.** See LABORDE.

**Bordeaux, Councils of (Concilium Burdegalense).** Of these there were several.

I. Held in 385, by order of the emperor Maximus, against the Priscillianists. Instantius and Priscillianus were called upon for their defense. The former made out so bad a case for himself that he was judged unworthy of the episcopate. Priscillianus, fearing the same treatment, ventured to appeal to the emperor from the council, which appeal the bishops permitted. Priscillianus and the other accused parties were in consequence brought before the emperor at Treves, Idacius and Ithacius, their accusers, accompanying them. The emperor, at the urgent request of Ithacius, and contrary to his promise made to St. Martin, condemned Priscillianus and some of his followers to death. St. Martin had before strongly urged Ithacius to desist from his violent accusations; but this business refused to communicate with the Ithacians. Moreau, vegan, Ambrose, the pope Siricius, and the Council of Turin, in 398, condemned the Ithacians, maintaining that it was far from the part of a bishop to be in any way instrumental in causing the death of heretics. St. Ambrose in his writings also evinced his disgust at these cruelties, and the irregular condemnation of the Priscillianists. See Labbe, *Concil. ii, 1084.

II. Held in 1080, in the month of October. Two legates, three archbishops, and several bishops were present. The notorious Berenger here gave account of his faith, either in confirmation of what he had declared at Rome in this same year, or to retract what he had just published in contradiction of that declaration. See Labbe, *Concil. x, 581.*

III. Held on April 13, 1255. In it Gerard of Malemort, archbishop of Bordeaux, published a constitution consisting of thirty articles. Among other things it is enacted, that all who for the salvation and others having the title of souls shall be constantly in residence; that those persons who remain in a state of excommunication for forty days shall pay nine livres, or some other suitable fine; it is absolutely forbidden to absolve any one under excommunication, even at the point of death, if he, or some one for him, have not not made application to the party interested, the priest so absolving him to be bound for him. To such an extent had the abuse of excommunications been carried in that age that it was a custom common to excommunicate in execution of a
judgment, or on account of some money debt remaining unpaid. The fifth article enjoins that the consecrated host shall not be given to children who are brought to communion on Easter-day, but only bread which has been blessed. See Labbe, Concil. xi. 798.

IV. Held in 1588, by Antoine, archbishop of Bordeaux. Thirty-six regulations, relating to matters of faith, morals, and discipline, were drawn up, similar to those of the Council of Rheims in the same year. The last of these refers to the proper regulation of seminaries, and is divided into nine chapters, which enjoin, among other things, that they should be built in some open spot not far from the cathedral church; that mass and prayer should be said daily; that the members of the seminary should obey the superior and other officers; that they shall be modest in their behavior, never eat out of the seminary, and never go out without leave; that all shall go to bed at nine, and rise at four in the morning, etc. See Labbe, Concil. xv, 944.

V. Held in 1624, under Francis, archbishop of Bordeaux, and cardinal. In this council twenty-two chapters, containing a large number of canons, were published, chiefly relating to discipline. See Labbe, Concil. xv, 1632.

Bordel, John, a martyr of the Reformation period, was a Frenchman by birth, and suffered martyrdom, by strangling, in Brazil, in 1558. See Fox, Acta et Monuments, iv, 440.

Bordelian Sect. In the year 1739 a separatist party took its rise at Bordelom, near Hensburg, in the duchy of Holstein. Its founder was the Saxon licentiatus David Diet, who claimed a higher spiritual life and rejected all ecclesiastical order. He even despised the Church, which he called the devil's house, rejecting the sacraments and marriage, and claimed the same liberty which we find in the Oneida Community. An edit of king Christian VI, issued June 11, 1739, made an end to the immoral doings of the leader, who died in 1743. See Tschackert in Herzog's Real-Encyclop. (2d ed.), s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. F.)


Borders, Étienne Jean François, a French theologian, was born at Montauban, Jan. 24, 1764. He studied in the college of St. Barbe, in Paris, where he remained as principal until the Revolution. He then went to Holland, anu later to Germany, but eventually returned to France. In 1802 he became vicar of Lande, and in 1819 vicar-general of the archdeaconate of St. Denis. He died Aug. 4, 1882, leaving Éuvres, which were published after his death. See Hoefler, Nouv. Biog. Générale, s. v.

Bordeas, Florian, a French preacher, was born about 1588. He was a hermit of Notre Dame d'Étang, at Dijon, and had a friend, named Nicholas, who one day confided to him quite an amount of silver. He yielded to the temptation to assassinate him and appropriate the money. A little time after, having occasion to preach at St. Benigne, of Dijon, he spoke at length upon the violent death of brother Nicholas, and, in so doing, certain expressions escaped him which led to his being suspected of the crime. He was finally convicted, and executed in 1633. He wrote, Histoire de l'Image de Notre Dame d'Étang (Dijon, 1682). See Hoefler, Nouv. Biog. Générale, s. v.

Bordeau, Paris, a distinguished painter of the Venetian school, was born at Trevise in 1500. There are many fine works of art in the churches and public edifices at Venice, Milan, Genoa, and Florence. His most important works are the Ring of St. Mark at St. Mark's at Venice, and the dome of San Vincenzo, at Trevise, containing, in six compartments, the Adoration of the Magi, the Crucifixion, the Ascension, and the Assumption of the Virgin. He died in 1570. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Bordi, Francis, a Franciscan of Parma, was born in 1537. At the age of fifteen he joined his order, whose general he became, and died Aug. 7, 1671. He wrote, De Constitutione Syllaginarum (Milan, 1630); —De Antiquitate Religionis Tertii Ord. S. Fratresci (Bologna, 1644); —Ecclesiastico Raciocinio Festorum Mobiliam (ibid. 1637); —Chronologiam Fratrum et Sororum III. Ord. Seraphici (Parma, 1530); —Formulae Doctrina Subtilis ab Objecta Viddicata (ibid. 1662); —Privilegia Clericorum in Controversia (ibid. 1668), etc. See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit., i, 719. (B. P.)

Bordonio, Giuseppe Antonio, an Italian theologian, was born at Turin, Feb. 22, 1682. He entered the Jesuit order in October, 1686, and after two years he was professor, successively, of belles-lettres at Pignerol and Genoa. In 1708 he occupied the chair of rhetoric at Turin, and in 1708 was placed in charge of the studies of the marquis of Susa. Four years after, the marquis of Trivie, being sent as ambassador to England, took Bordoneo as chaplain of the embassy. He died in 1742, leaving Beatissima Augensia Genoa, de Patris et Triumphantor, a drama in Latin verse (Pignerol, 1700) —La Ligraria in Pace, Scherzo Pastorale, etc. (Genoa, 1702) —Edissio Tragedia (Turin, 1703) —Discorsi per l'Esercizio della Buona Morte (Venice, 3 vols., of which the first two were published in 1740, and the third in 1751). See Hoefler, Nouv. Biog. Générale, s. v.

Bordewell, John, a Congregational minister, was born at Deerfield, Mass., in October, 1782. He graduated from Yale College in 1758, was ordained pastor of the Church in Kent, Oct. 28, 1758, and died Dec. 6, 1811. See Sprague, Annals of the Amer. Pulpit, i, 672.

Boreas (the north wind), in Greek mythology, was a Titan, the son of Astraus and Aurora, one of the four winds (his brothers were Zephyrus and Notus). He was reckoned among the benefactors of hot countries, because his breath brought refreshing and rain. His dwelling was a cave of the Bhiphan mountain-range, in the country of the Hyperboreans. He was highly venerated by the Athenians, and a small temple was erected in honor of him, because he had damaged the fleet of Xerxes. He loved the daughter of the Attic king Eretheus, Orithya, who presented him also with a daughter, Cleopatra, who married Phineus, king of Salmydessus, in Thrace, the son of the Phoenician king, Agenor. Chloris also was betrayed by him. The nymph Pitys, however, refusing his favor, was hurled out of jealousy, against a rock, so that she died. Many of the most famous steeds of antiquity are indebted to him for their existence. On the Temple of the Winds at Athens, he was represented as a bearded man; his dress reminds of the cold which he brings, his sea-horn of the peculiar sound which the blowing of this wind produces.
Boreasmi, in Greek cultus, were festivals celebrated at Athens in honor of Boreas.

Borein, Peter Rubli, a Methodist Episcopal minister, was born in Washington County, East Tenn., Nov. 17, 1809. He experienced religion when about twelve years of age, and was distinguished during childhood and youth for his amiable and affectionate disposition and exemplary filial obedience. Having moved to Illinois, in 1830 he entered the Illinois College at Jacksonville, and on leaving college was licensed to preach, and entered the Illinois Conference in 1833. He continued his labors faithfully and with great success until his death, Aug. 15, 1888. Mr. Borein was engaging and delightful in person, manners, and public exercises. He was everywhere admired as a scholar, gentleman, and speaker. See Minutes of Annual Conferences, 1846, p. 54; Sprague, Annals of the American Pulpit, vol. vii.

Borromini, Francesco, a painter of Mantua, lived about 1650. He studied under Domenico Fetti. There are several of his works in the churches of Mantua.

Borger, Elie Anne, a Flemish theologian, was born at Joure, in Friesland, in 1785. He completed his studies at the university of Leyden, where he received the degree of doctor, and was appointed in 1807 lecturer on sacred literature. In 1812, by the courtesy of the king of France, he was appointed professor. At the restoration of the university of Leyden, in 1815, Borger obtained the chair of theology, which he resigned for that of belles-lettres. He died in 1820. He wrote a large number of works, a complete list of which is found in the rectorial discourse of M. Smellenburg, delivered Feb. 6, 1821, at the university of Leyden. The most remarkable of these works are, Des Sermones:—an explanation of the Epître aux Galates:—Disputatio de Mystico (Hague, 1820). See Hoefer, Nouv. Biog. Générale, s. v.

Borghardt, Ludwig Immanuel, a Protestant theologian of Germany, was born at Magdeburg, Nov. 29, 1841. He studied theology, philosophy, and physiology at Berlin. After completing his studies there, he entered the theological seminary at Wittenberg, where Nitzsch, Heubner, and Roth were his teachers. In 1864 he went as pastor to Gross-Salze; in 1840 he was called to Kloster-Gröningen, and in 1846 as court-chaplain and superintendent of Stendal. In 1867 he was appointed member of consistory and second general superintendent of the province of Saxony. He died at his native place, June 21, 1870. See Zum Gedächtniss von L. I. Borghardt (Magdeburg, 1870). (B. F.)

Borghes, John. See Bourges.

Borghesi, Ippolito, a reputable Neapolitan historian, flourished about 1620. He studied under Francesco Curia, and painted an altar-piece in San Lorenzo, at Perugia, representing the Assumption, which is his principal work.

Borghini, in Norse mythology, was the mother of Hamund and the Hunger-slayer Helgis, famous in Northern heroic tales.

Borgia, Alessandro, an Italian prelate and theologian, was born at Velletti in 1652, and died Feb. 14, 1764. He was archbishop of Permo, and left the following works: Vita di San Geraldo (Velletri, 1698):—Istoria della Chiesa e Città di Velletris, in quattro libri (Nocera, 1728):—Vita Beneficiorum XII (Rome, 1741):—Letters collected by Muratori:—Homelies:—and some other works. See Hoefer, Nouv. Biog. Générale, s. v.

Borgia, Stefano, an Italian prelate and theologian, was born at Velletri, Dec. 3, 1731. He early gave evidence of great talent, and received the first of his education from his uncle, archbishop of Permo. He devoted himself especially to the study of antiquities, and at the age of nineteen was received at the academy of Cortona. He collected a very rich museum of monuments, medals, manuscripts, etc. Benedict XIV appointed him governor of Benevento, and soon after he was made secretary of the Congregate for religious candidates, or foreign missions. Pius VI appointed him cardinal and general inspector of the Foundling Hospital, and he introduced important changes in its administration. He went to Venice to see the men of letters, then to Padua to found an academy, and finally to Valencia to organize a kind of Pragmatic of the Society; and was sent to Rome and to Aniza to be the prince of religion, and to collect monuments. The pontifical government having been re-established at Rome, in 1800, the new pontiff, Pius VII, who found the administration in disorder, placed Borgia at the head of the council, the labors of which included nearly all the material interests of the state. In 1801 he was appointed rector of the Roman College. Fatigued with his labors, and at an advanced age, he accompanied his master to France to crown Napoleon, but he was taken ill at Lyons, and died there, Nov. 23, 1804. His museum, rich especially in Egyptian and Indian monuments, was his chief possession. He had sold his jewels to obtain these monuments, and his plate to publish a description of them. They were, however, scarcely his property, but rather that of the learned of his country. Adler, Zega, Gregi, Paulin of St. Bartholomew, Heeren, and many others have profited by this collection, and have written concerning it. The manuscript of this cardinal was as gentle as his spirit was chaste. Among his principal works we notice, Monumento di Popa Giovanni XVI (Rome, 1750):—Breve Istoria dell' Antica Città di Todino nell' Umbria (1761). An ancient map of the world in the museum of this cardinal, prepared by the curé of Camillos, Giovanni Paolo Borgia, nephew of the cardinal, is known in the history of geography under the name of the Mappe Monde du Cardinal Borgia (Encyclop. des Gens du M.). See Hoefer, Nouv. Biog. Générale, s. v.

Borgiani, Orazio, a Roman painter and engraver, was born in 1577, and studied under his brother Giulio, called Scialo. He painted several pictures for the Spanish ambassador and also for the churches of Rome. His principal works are, The Resurrection; The Dead Christ, with the two Marys and St. John; St. Christopher giving his Hand to the Infant Jesus. He died in 1615. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Borgognone, Ambrogio, a noted Milanese painter, lived about 1490, and studied under Federigo Zuccaro. He painted for one of the cloisters of San Simpliciano, at Milan, the history of St. Sisinio and his companions, also a Coronation of the Virgin. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Borgo, Juan de, a Spanish painter, flourished from 1495 to 1533. He gained distinction by his works, several of which, at Toledo, in oil and fresco, were held in high estimation. At Avila he painted some pictures from sacred history. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Borie, Pierre Rose Ursule Dumoulin, a French missionary, was born at Beynot, in the diocese of Tulle, Feb. 28, 1808. He was trained from childhood in the Church, and at the age of fifteen went to the seminary of Servières. He afterwards studied at the seminary of Tulle, and finally at Paris. He was made deacon March 27, 1830, and soon after priest. He went to Macao the same year as vicar apostolic to the province of Macao, and after a series of hardships and persecutions he was finally beheaded by the natives, Nov. 24, 1838. See Hoefer, Nouv. Biog. Générale, s. v.

Boring, Isaac, a minister in the Methodist Episcopal Church South, was born in Jackson County, Ga., of pious parents, who brought him to Christ in his
youth. In 1824 he was licensed to preach and admitted into the South Carolina Conference. He entered on his work with thorough devotion, and thus continued, with the high reputation which is characteristic of the Universalism as superannuated, till the close of his life, in 1851. Mr. Boring was a man of high moral standing, and was greatly beloved by all. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 305.

Boring, Washington, a minister in the Methodist Episcopal Church South, was born in Washington County, Ohio, in 1821. He emigrated to the state of New York about twenty-one, received license to preach in 1849, and in 1851 entered the Holston Conference. He served but three circuits when his useful career was closed, in 1854. Mr. Boring was alive to all excellences that brought culture and improvement to his people. He was a good and liberal lover of his community. See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 521.

Borj (or Al-borj) is the mythical world-mountain of the ancient Persians, from which all mundane existence took its rise and the stars leaped into their orbits. It is the symbol of creation, and is affirmed to be the navel of the world, the mountain of mountains. It is considered the centre from which come prophets and lawgivers, and the religious dogmas and liturgical rites of the ancient Persians.

Bork, Christian, a clergyman of the Reformed Church in America, was born in Berlin, Prussia, in 1758. His father, a Prussian army officer, died of a wound received in battle before his son's birth. His mother was a pious Lutheran, who trained him with religious care. In his eighteenth year, when about thirty miles from home, he was impressed into the military service, and sent to join the British army in America in 1776. He was in the army of general Burgoyne until its surrender at Saratoga in 1777, and after this event he determined to return to his native country. He then entered school near Albany, and in 1781, having left the British service, enlisted in a regiment of New York State levies, from which he was honorably discharged the same year. During his army life, he was converted under a sermon preached in a barn at Livingston Manor by Rev. Dr. Livingston of New York, who was then a voluntary exile from the city on account of the war. While he was yet in the army, Mr. Bork used to gather the soldiers on Sabbaths and read the Bible to them. He continued to teach for about twelve years, studied theology under Dr. Bassett of Albany, and entered the ministry in 1788. His early ministry was spent in the vicinity of Albany (1789-1808), after which he became pastor of the Franklin-street Church, N. Y. (1808), where he remained until his death, in 1828. He was a bold, faithful soldier of the cross. His preaching was remarkable for its scriptural fulness and holy unction, and his memory is still cherished as that of a Christian pastor who was wholly given to his work. See Corwin, Manual of the Ref. Church in America, s. v. (W. J. R. T.)

Borlando, Matteo, a learned Italian jurist and theologian, lived in the early half of the 18th century. He went to Germany with Giovanni Filippo Ravizza, and there entered the Ultramontane communion. He wrote Il Nuovo Testamento con Somma Fede, dal Greco Tradotto (Erlangen, 1711). See Hoefer, Nouv. Biog. Générale, s. v.

Borlase, William, LL.D., F.R.S., an English clergyman and learned antiquary and naturalist, was born at Pendeen, in Cornwall, Feb. 2, 1696. He was educated at Eton, Oxford, and was ordained in 1720. In 1722 he was presented to the rectory of Lodgvan, and in 1732 to the vicarage of St. Just. He died Aug. 31, 1772. He published, Antiquities, Historical and Monumental, of the County of Cornwall (1754): Observations on the Ancient and Present State of the Islands of Scilly, and their Importance to the Trade of Great Britain (1766):—The Natural History of Cornwall (1759): and contributed many papers to the Philosophical Transactions. His Memoirs, written by himself, were published in leisure by his friend the Earl of Northumberland, in four volumes, 12mo. See Chalmers, Biog. Dict. s. v.; Encyclop. Brit. (9th ed.), s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Börling, Jacob, a Protestant minister of Germany, was born of Jewish parentage in 1801 at Slawitts, in Volhynia, Russian Poland. He received a strict Jewish education acquiring a knowledge of the Talmud, but at an early age became dissatisfied with the Talmudic school. He entered the market-town of Posen, in the province of Holstein, Germany, where the Talmud was the main subject of study. In 1821, when Mr. Moritz (q.v.), a missionary among the Jews, visited his native place, the turning-point in Mr. Bör- ling's life came. The arguments of the missionary shook his belief in the divine authority of the Talmud, and he resolved to become a Christian. As this was impossible for him in his native town, he decided to go to St. Petersburg. Having been furnished with letters of introduction to some Christian friends, he set out on foot, in 1822, on a journey of a thousand miles. In St. Petersburg he received instruction in the truth of Christianity, and was baptized May 5, 1822, at the Moravian chapel. He remained at St. Petersburg till 1824, when he accompanied the Rev. Sallet to Tiflis, in Georgia, the latter having been appointed minister of the Protestant community there. In August, 1825, he accompanied the Rev. Joseph Wolff (q.v.) to Shousia, Persia, where he enjoyed the society of Zaremba and other missionaries. In 1830 he returned to Persia, and together directed him to settle somewhere as a citizen, and also to enter the Russian service. He settled at Tiflis, where he was employed by the government. In 1831 he entered the missionary institution at Basle, where he remained for three years. In 1834 he entered into connection with the Berlin Society for Promoting Christianity among the Jews, and labored for nearly five years in their service among the Jews in Silesia. Being a Russian, he had to return every three years to his country for the renewal of his passport. After passing an examination at the University of Dorpat, he received an appointment as minister of the Gospel in the colony Belovesch, in the government Tschemignow, in the south of Russia. Here he had thirteen parishes committed to his charge. The sad state of spiritual destitution in which he found his field of labor was soon changed for the better. He established schools everywhere, and his work was only interrupted by his death, Aug. 8, 1844. (B. P.)

Bormann, Carl Joseph Anton, a German teacher, was born at Gernost, in Silesia, in 1766. In 1782 he was teacher at Glinkin, in Silesia, and after having entered upon a military career was appointed, in 1820, secretary of the commission for military studies at Berlin, where he died, Aug. 19, 1841. He wrote, Die Christliche Lehre, etc. (Berlin, 1820):—Die Metaphysische Lehre (ibid. 1829):—Erklärung der Lehre von Gott (ibid. 1831):—Erklärung der biblischen Geschichten (2d ed. 1858). See Winer, Handbuch der theol. Lit. i, 448; Zschokl, Bibl. Theol. i, 172. (B. P.)

Börner, Christian Friedrich, a German Protestant theologian, was born Nov. 6, 1866, at Dresden. He studied at Leipzig and Wittenberg. In 1705 he travelled in England and Holland; and in the latter country he purchased a manuscript now known as the Böner Manuscript (q. v.). From England he brought in manuscript the Hypomnesticon of Josephus, which was afterwards printed by T. A. Fabricius. In 1707 Börner was appointed professor of ethics, and in 1708 professor of Greek at Leipzig. In 1710 he was ordained to the theological ministry. He died Nov. 19, 1767, in Berlin. He was a voluminous writer, and the titles of his writings fill about five printed pages in Döring, Die geliehrten Theologen Deutschlands. He edited Jacob Le Long's Bibliotheca Sacra, seu Sylvius Omnium Ferae Sacrae Scripturarum Editionum et Versionum, etc. (Leipzig, 1709):—
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Martin Luther’s Works (22 parts fol. 1728-34)—Deser- tations Saxae, gubius Illustra Orcula Divina Sancti- onisque Doctrina Copia Explicamentur (ibid. 1759). See Döring, L. c. i, 134 sq.; Winer, Handbuch der theol. Lit. i, 24, 67, 388, 500, 750. (B. P.)

BORNTZ (Lat. Bornitius), Johann Ernst, a Protestant theologian of Germany, was born at Meissen, in Saxony, April 14, 1622. He studied at Wittenberg, and was a young friend of the author of De Char- acterum Judaeorum Antiquitate (Wittenberg, 1648):—Exercit. Philol. ad c. in Genes. Comm. Ul. (ibid. ed.):—De Phii- rapsicata Capitulibus Ebraorum (ibid. ed.):—De Synedrio Magni Hebraorum (ibid. ed.):—De Crucem Ebraorum Suppliicium Furti et Quidad- mum Structurae jus cui Salarior Multu Jut Aflatua (ibid. ed.):—De Tikkun Sophrin (ibid. ed.). See Jöcher, Allgemeine Gelehrten-Lexicon, s. v. (B.P.)

BORSZNYAI, István, a historian of Hungary, who studied in Holland, where, in 1736, he was made doctor of theology by the University of Leyden, was in 1738 appointed professor of theology at the Reformed Gymnasium of Enyedi in Transylvania, where he died in 1779. He is the author of Diep. de Holocausto Japhet ad Jud. XI (Franeker, 1783):—De Testamento Balaschos (Utrecht, ed.):—Disp. I. V. of Sym- boli Apostolici Constitutiones (ibid. 1737):—De Illustrarius Veterum Scriptorum Testimoniae de Christi Doctrina (ibid. ed.):—De Sancto Fidei Unde Usque Testa- ments (1787):—De Libris Refor. Eccles. Symbolicis (Enyedi, 1745). See Jöcher, Allgemeine Gelehrten-Lexicon, s. v. Horv. Memo. Hungar. Benko, Trans- sylvanian, ii, 464. (B. P.)

BOROWSKY, Ludwig Ernst von, a Protestant divine of Germany, was born June 17, 1740, at Königsberg, where he completed his studies. In 1762 he was appointed military chaplain, and in 1768, after the completion of the Seven Years’ War, he went to Bartenstein as garrison preacher, where he remained till 1770, when he accepted a call to Schaken. In 1782 he was called to his native place as pastor of the Reusskircher congregation, and in 1798 he was a member of the commission for church and school. In 1812 he was appointed general superintendent, in 1815 first court-preacher, in 1816 bishop of Parnawa, in 1825 archbishop and primate of the Evangelical Church of Prussia. He delivered his last sermon Sept. 4, 1831, and died in the same year, November 10. Of his writings we mention, Ausgewählte Predigten und Reden von 1762-1831 (Königsberg, 1833):—Beitrage zur ersten Geschichte der Universit. und So- cietaet:—Persönliche Erinnerungen, an das Geschicht- lich-historische Anschauung über die historische Entwicklung der Liturgie:—Uber Geist und Stil Dr. M. Luthers, etc. See Zuchold, Bibli. Theol. i, 175; but more especially Rindfleisch, Doctor L. E. v. Borowsky, ein Lebensbild (Dantzig, 1878). (B.P.)

BORRAS, Francisco Nicolas, a Spanish historical painter, was born at Cocentaina in 1590. He studied under artists at Valencia and there painted the great altar-piece of the monastery of San Jeronimo of Gaudella. Several of his paintings are at the Escorial, at Antiniente, at Aldaya, at Cocentaina, and at Valencia. He died in 1610.

BORREKENS, Matthijs, a Flemish engraver, was born at Antwerp about 1615. The following are his principal religious plates:—The Crucifixion, with the Virgin, Mary Magdalene, and St. John; The Ex- tracurate Conception; Christ bound and Smyering, with two Angels, holding the Instruments of the Passion; The Good Shepherd.

BORREMAN, Anton, a Dutch theologian, an Arm- minian, died Oct. 21, 1683. He wrote, a Dialogue on the Prophets (Amsterdam, 1658):—Variorum Lectorum Exegese (1659) — a commentary, down to 1690, of the Commentaries of Lorp. His works evince


BORRI, Christoforo, an Italian missionary, was a native of Milan. He made a trip to the East, and on his return taught mathematics at Coimbra and Lisbon. It is said that he was ordered to Madrid by the King of Spain, who was informed that he had found means of determining the longitude by the inclination of the needle. But his science led to his being suspected, it is thought, by his society, which he excluded from his regard in order to occupy himself in matters foreign to this organization. He afterwards entered the order of Cistercians, and died May 24, 1623. He wrote, under the pseudonym of Omiophorus, Doctrina de Tribus Coelis; Aveo, Siderum sanctorum (Lisbon, 1611):—Relazione a Sua Santità della Cassa delle Indie Orientali del Corp- sello, della China, dell’Egitto, dell’Isola di San Lo- renzo, del regno di Monomolopa, e della Terra Incognita Australe (Rome, 1631); with observations upon the manner in which the missionaries attempted to civilize the natives. He also corrected the charts used by naviga- tors. The last translation was inserted by Churchill in vol. ii of his Collection of Voyages. See Hoefler, Nouv. Biog. Générale, s. v.

BORRINI, Filippiano, an Italian theologian and poet, was born at Lodì, and lived in the early half of the 17th century. He wrote Peregrinaggi di Germani- leone, nel quale Soto Varj Caccidenti, Accorsi a Pere- grini, si Figurano i Pericolis, Disturbi, etc. (Rome, 1610). See Hoefler, Nouv. Biog. Générale, s. v.

BORRONEO, Andrea, an Italian theologian and missionary of Milan, entered the order of Theatines in 1637, and in 1639 was sent as missionary to Mingrelia and Georgia. Eleven years later he went to Rome, where he was appointed purveyor of this mission. He died in 1683, leaving Relazione della Georgia, Mingrelia, e Missioni dei Teatini in quelle Parti (Rome, 1704). See Hoefler, Nouv. Biog. Générale, s. v.

BORROMINI, Francesco, an eminent Italian archi- tect, was born at Bissone, in the diocese of Como, in 1599. At the age of sixteen he visited Rome and studied architecture under his relative, Carlo Maderno. He copied the designs of the latter, and sculptured the cherubim at the sides of the small doors of St. Peter’s, with the baskets and festoons above the arches, which are the only sculptures he ever executed. On the death of his instructors he was appointed architect of St. Pe- ter’s, under the direction of Bernini. He executed the façade of the Church of St. Agnes in the Piazza Nuova, which is considered his best performance, and gained him so much reputation that the king of Spain ap- pointed him to enlarge and modernize his palace at Rome. He was also employed in the Barberini palace; erected the church and monasteries of the Madonna de Strada Giulia; erected the palace of Ruffini at Frascati, and embellished the Spada palace. He died at Rome in 1667. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Chalmers, Biog. Dict. s. v.; Hoefler, Nouv. Biog. Géné- rale, s. v.

BORROW, George, a noted Bible student, was born in Norfolk, England, in 1803. He was the son of an officer of the British army, and was intended for the law, but he early devoted his attention to literature. Having acquired a knowledge of the Gypsy language from some bands which encamped near Norwich, he commenced travelling among them and for years led a wandering life. In 1833 he became an agent of the British and Foreign Bible Society, and labored in Russia. While in St. Petersburg he edited the New Testa- ment in the Chinese Tartar language. He then pursued his Bible labors in Spain, and was twice imprisoned for circulating the Scriptures. While in Spain he trans- lated the New Testament into the Gypsy language.
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BORRUS, ALESSANDRO MARIA, an Italian theologian, was born at Milan, Sept. 2, 1645. He entered the order of Somaquia in 1661, and there performed various important functions. He died July 12, 1704, leaving Dell' Amor di Filotea, Ragionamenti di Pardone e Testamento del Beato Borrus, Milan, 1695.—Delle Mostre di Filotea, Ragionamenti (ibid. 1697):—Trattato della Felicità Umana. See Hoefer, Nouv. Biog. Générale, s. v.

Borthwike, Sir John, a martyr of the Reformation period, was a knight in Scotland, who was well learned and answered knowingly all articles brought against him, which were many. He professed Christ, and taught the Scripturists (i.e. the Calvinists) to all who would come near him; for this he was apprehended and tried. The examination was a long and tedious one, but ended in the burning of this godly man in 1558. See Fox, Acts and Monuments, v. 607.

Bortum is a kind of clerical dress; if of gold, it was called aurifrigium ("clamides geminis aurifrigis, quae vulgariter bortum dicitur")—Mart. Thesaur. Anec. iv. 638.

Borum, John, a Baptist minister, was born in Nottingham County, Va., Dec. 5, 1775, and removed with his father's family in 1805 to Wilson County, Tenn., where he lived the remainder of his life. He united with the Church in 1805, and soon after began to preach; the bounds of his labors, in his early ministry, embracing Brush Creek, Round Hick, Spring Creek, Salem, and many outlying churches. He was among the original founders of the Salem Association. As a preacher, he was experimental rather than doctrinal, and he wielded great influence in all the region where he resided. The family is a Baptist one as far back as it can be traced. He died May 30, 1844. See Borum, Sketches of Tenn. Baptists, 191-211.

Borum, William, a Baptist minister, son of John (q.v.), was born in Wilson County, Tenn., May 24, 1828. He united with the Church Dec. 28, 1843; pursued his studies at the Union Academy and at Marion Collegiate Institute; was licensed in 1850, and ordained in June, 1855. After preaching for a few years in his native state, he moved in 1859 to Sevier County, Ark., and preached in that county and the adjoining. He assisted in the organization of several churches, and baptized a large number of persons. At one time he was pastor of four churches. His death from consumption took place at his home in Sevier County, Feb. 12, 1873. See Borum, Sketches of Tenn. Bapt. Ministers, p. 168. (J. C. S.)

Borystéhús (or the Dripper), a river of Russia, was universally revered by the ancient Russians as holy, and in the holy city of Kiev, situated on its right bank, nearly all the gods of the Slavic race were on one time assembled.

Borzino, Luciano, a Genoese historical and portrait painter, was born in 1550, and studied under his uncle, Filippo Bertolotti. In San Domenico, at Genoa, there is a picture by him of the Presentation in the Temple, and in San Spirito the Baptism of Christ. He died in 1645. See Spurer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bos, Cornelius. See Bus.

Bos, Jerome. See Bosche.

Bosa, an early English prelate, was a pupil of St. Hilda, at Stornesheal, and in 678 was appointed to the bishopric of Deira (Bede, Hist. Eccl. iv, 12), with his seat at York. In 686, on Wilfrid's restoration, Bosa was expelled, but returned on the second exile of Wilfrid, in 691, and retained his see until his death, in 704 (or 705). He is highly praised by Alcuin, who says that he was a monk. A new edition of his Hymnus of Hervia, was brought up in his household. He is honored as a confessor, March 13.


Bosc, Pierre du, a French Protestant theologian, was born at Bayeux in 1623. Louis XIV having published an edict against the Calvinists, Du Bosc was degraded, in 1668, to hear monstrosities on this subject. He died at Rotterdam in 1692. He wrote, Des Sermons (Rotterdam, 1671, 1692):—Des Lettres, with a sketch of his life, by Legrand (1668); a new augmented edition, 1716. See Hoefer, Nouv. Biog. Générale, s. v.

Bosca, Pietro Paolo, a Milanese, one of the oblati of St. Ambrose, and prefect of the Ambrosian Library, was born in 1632, and died April 22, 1699, leaving, De Origine et Stata Biblioth. Ambros. (Milan, 1672, 4to);—Martyrii Mediolanenses Eccles, cum Anot. (1685, 4to). See Landon, Eccles. Diet. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bosch, Cornelius. See Bus.

Bosche (or Bos), Jerome, a Dutch painter and engraver, was born at Bois-le-Duc about 1470. One of his best pictures represents Our Saviour delivering the Ancient Patriarchs from Hell. He painted several other works of a serious nature, among which were Christ Driving the Merchants from the Temple; Flying into Egypt; and the Church of Bois-le-Duc. The following are some of his principal works: The Temptation of St. Anthony (dated 1522); The Last Judgment—Christ appears in the air, seated on a rainbow, and on each side of him are two angels, sounding trumpets, with labels bearing this inscription: "He est dies quem fuit: surgite mortui, venite ad judicium;" The Baptism of Christ by St. John. He died in 1550.

Bosche, Peter van, a learned Flemish theologian, was born at Brussels, Oct. 19, 1686. He early entered the Jesuit order, taught philosophy in the college of Antwerp, and died Nov. 24, 1736. He was one of the Bollandist writers, and left several other works for which see Hoefer, Nouvelle Biographie Générale, s. v.

Bösenstein, Johann, a German professor of Hebrew, was born at Easingen in 1742. On account of his knowledge of the Hebrew language, which he taught at Ingolstadt in 1489, and where Andreas Osiander attended his lectures, some believed him to be a converted Jew. From Augsburg he was called by duke Frederick the Wise, in 1518, as professor of Hebrew and Greek, to Wittenberg; from thence he went to Nuremberg, Heidelberg, Antwerp, and Zurich; and finally returned again to Augsburg, where he died after 1539. He was the greatest teacher after Reuchlin, and many of the reformers, as Luther, Melanchthon, Zwingle, Eras, etc., were among his hearers. He wrote, Elementa Introductorium in Hebraicos Litera, Testimonia et Hebr.
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Legendas (Augsburg, 1514; Wittenberg, 1518; Cologne, 1520).—Rudiments Heresiæ Mor., Kimichi (Augsburg, 1520). He is also the author of some hymns, the best of which is his Da Jesus an dem Kreuste stund (Eng. trans. by Jacob in Psalmodia Germanica, i, 17, "When Christ hung on the cursed tree"), which he composed in 1515, and which was sung before the Reformation in some churches during the Passion-week. See Köhler, Beiträge zu deutschem Kunst- und Literaturgeschichte (Leipzig, 1879), ii, 1-23; Fürst, Bibl. Jud., i, 127; Stein- schneider, Bibliogr. Handbuch, p. 23 sq.; Geiger, Das Studium der Hebraischen Sprache in Deutschland (Bres- law, 1870), p. 48 sq.; Koch, Gesch. d. deutschen Kirchenvor- deiser, i, 219 sq.; ii, 459 sq. (B. P.)

Boschi, Fabrizio, a Florentine painter, was born about 1570. He was studied under Perugino. One of his best works was the Martyrdom of St. Peter and St. Paul, painted for the Church of the Certosa at Florence. In the church of the Dominican convent of S. Lucia is another excellent work, representing the Assumption of the Virgin, surrounded by angels, with the apostles below. Boschi died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Boschi, Francesco, a reputable Florentine painter, was born in 1619, and studied under his uncle, Matteo Roselli. He painted several pictures for the churches at Florence. He died in 1675. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Boschini, Marco, a Venetian painter born about 1650, and studied under Palma. One of his best works is an altar-piece in the sacristy of San Girolamo at Venice, representing The Last Supper. He died in 1678. He was the author of A Practical Guide to the Art of Painting (Venice, 1660). See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Boscl. See Boskol.

Boscull, Antonio, a reputable Florentine historical painter, was born in 1550, and studied under Santo di Titi. His masterpiece is a picture of St. John Preaching, in the Church of the Teresiani at Rimini. He died in 1606. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bose, Johann Jacob, a Lutheran theologian of Germany, was born in Leipzig in 1715. He studied at his native place, and died there as doctor of theology and archdeacon of St. Thomas, May 28, 1775. He is the author of, Dissertat. de Potiovis Mortiferia ad Marci zizi, 18 (Leipzig, 1736, 1737):—De Paulo in Tertium Calum Raptio, a Senentia Clarissimi Eideri Vin- dicatio, ad Lecum 2 Cor. xii, 14 (ibid. 1740):—De Sponae Ornata Spulearia Ecclesie N. F. Symbola ad Em. ziza, 18 (ibid. 1736):—De Carolmo Monte et Deo (ibid. 1740):—De Cultu Dei in Silium, ad Ps. lex, 2 (ibid. 1736). See Meusel, Géletrés Deutschand; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit. i, 129. (B. P.)

Bosel was the first bishop of Worcester, that see having been created by the division of the great English church in 672 (or 680). He governed the see until 691, when, his health having given way, Offor was appointed to succeed him. Bosel's name is attached to a Malmesbury charter of 681, and to one of 685—both, however, of questionable author.

Boselli, Antonio, a reputable Italian sculptor and painter, flourished at Bergamo about 1600. As a sculptor he attained some distinction, and there are a number of his works in the Bergamese churches. As a painter he executed a number of works for the churches of his native city, among which is a picture in San Cristoforo, representing St. Peter, St. Paul, and St. Andrew. In the Church of the Augustines there is one of his works, representing the Virgin and Infant in the Clouds, with Saints below. It is believed he assisted Pomponio Amalteo, in the Friuli, from 1534 to 1568. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Boselli, Bonaventura, an Italian Minorite of Sestola, in Modena, was born in 1598. He was a good Arabic scholar, and spent most of his time at Rome, where he died Aug. 1, 1606. He wrote, Dilucidatio Speculii Verum Ostentationis pro Acheni Filio s. Alba- beini, contra Polilorum Speculii (Rome, 1625, and often):—Catalogus Hieremi et Horeticorum (ibid. 1661):—Catalogus Conciliarius Catholicorum et Heterodorum a Calenitas et Lutheranis Celebratorum (ibid. ed.):—Comperto Istorico della Bibliica de' Santi Apostolii (ibid. 1858). See Maczuchel, Scrittrj d'Italia; Jü- cher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bosham, Herbert. See Herbert of Bosham.

Bosharp, in Persian mythology, is one of the seven Eradva which Ahriman places opposed to the Ams- haspands of Ormuzd. This dev killed the primordial bull Abudah by his bewitching power, and battled with Shiriver, the genius of light.

Bosher, Thomas, an English Methodist preacher, entered the New Connection ministry from London in 1803, and travelled in eleven circuits. His labors were acceptable, but his health failed in 1822, and after being a supernumerary one year he died at Hull, March 14, 1825, aged forty-nine years. See Minutes of the Conference, 1825.

Bosio, Antonio, a famous antiquarian, who flourished between 1570 and 1629, is known for his great un- dertaking of deciphering the catacombs. For thirty years he was occupied with his grand work, and died before he completed it, which was afterwards published in 1632 by the chevalier Allard, under the title of the Roma Sotterranea. Enriched by the additions of Sar- rani, Arighi, and Bottari, it was published again in 1637, 1651, 1659, 1737, 1747, 1758. See Lichtenberger, Encyclopädie des Sciences Religieuses, s. v. (B. P.)

Bosio, Ferdinando, an Italian minister, was born in 1625. He was educated for the priesthood, and at twenty years of age took the highest scholarship and entered the seminary at Milan, under the charge of the bishop. At this time he was ordered to give up the reading of certain anti-Romanist publications, but re- fused. He subsequently received ordination as a priest, and in 1650 was appointed professor of rhetoric in the seminary at Mantua. He now manifested so strong an antipathy for the Austrian occupation that he went to his patriotic sentiments, that he was tried and condemned to death. The sentence was afterwards commuted to imprisonment for twelve years, and Fer- dinando Bosio found himself in the Castle of Joseph- stadt, on the Bohemian confines. During this impris- onment his system received a shock which ultimately ended his life. The emperor Francis Joseph, on his public entry into Milan in 1866, granted an amnesty to a large number of Italian prisoners, and Bosio was among the number; the latter accordingly returned to Italy, after his five years of suffering. He was now sent as a parish priest to Casalmondo, where he re- mained until 1861. The reading of a copy of the Scriptu- res sold him by a Wesleyan colporteur led to his con- version to Protestantism. He became a student, an evangelist, and finally, in 1866, a Wesleyan Methodist minister. The last eight years of his life were spent in Milan, where, on July 12, 1877, he died. In his modest and retiring, was a man of independent thought and strong moral courage. His preaching was that of a studious, thoughtful man, and was full of nervous force and earnest appeal. He was esteemed and beloved by his brethren. See Minutes of the British Con- ference, 1878.

Bosio, Jacopo, of Milan, a knight of the order of St. John of Jerusalem, was intrusted with the care
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of religious affairs in Malta at the end of the 16th century. He wrote a History of the True Cross, from the period of its discovery under Constantine the Great:—and an Account of the Order of the Knights of Malta. The best edition is that of Rome (1621, 5 vols. fol.).

BOSO, Cardinal, an English ecclesiastical, nephew of Nicholas Breakspear (pope Adrian IV), was probably a native of Herefordshire. He was made a cardinal by that pope in December, 1155, and was cardinal priest of the following churches in Rome: Cosma and Damian, Crosses of Jerusalem, Prudentiana, and of Pastor. He was instrumental in making Alexander III pope with the suffrages of nineteen cardinals, against the anti-pope Victor IV. Bosso of Normandy was born in 1153. See Fuller, Worthies of England (ed. Nuttall), ii. 42.

BOSON, a theologian of Normandy, was born in 1063, in the town of Montivilliers. He entered the abbey of Bec at the age of twenty-three, and in 1093 accompanied St. Anselm to his bishopric at Canterbury, and assisted him at the council of Clermont in 1095. Returning to the abbey of Bec in 1115, he was appointed prior, then abbot of Bec. This made him the object of persecution by those who, envious of his growing influence, wished to do something to lead to his being suspected by the king of England. He died in 1136. He wrote, in the form of a letter, Defesa de l'Ordre Mystique. See Hoefer, Nouv. Biog. Générale, s. v.

Bosphorus, bishop of Colonia, in Cappadocia Secunda, was a confidential friend and correspondent of Gregory Nazianzen and Basil the Great. His episcopate must have commenced in 360, and continued at least forty-eight years. He had great influence over the gentler nature of Gregory, who, however, speaks of him in terms of the highest respect, both for the purity of his faith and the sanctity of his life. Bosporus persuaded Gregory to remain at Nazianzum after his father's death, and accept the unwelcome see of Constantinople. Gregory bitterly complained of his excessive importance, but yielded. In 383 Bosporus was accused of unsoundness in the faith, which greatly distressed Gregory, who wrote urgently in his behalf to Theodore of Tyana, Nectarius, and Eutropius. Bosporus attended the second Ecumenical Council at Constantinople in 381; and Palladius speaks with gratitude of the sympathy shown by him towards the bishops banished, in 406, for adhesion to Chrysostom.

Bosquet, FRANÇOIS DE, a French prelate, was born at Narbonne, May 28, 1605. He first studied law, and attained great eminence in that profession, inasmuch that the king, in recognition of his services as intendant of Guienne and Languedoc, granted him the title of counsellor of state. When he was thus on the highroad to the greatest posts, he voluntarily, in 1650, resigned every situation which he held, and was made bishop of Lodève, by the cession, in his favor, of Jean Plantadet de la Pausa, his friend. In the same year he was deputed by the clergy to Rome, to treat of the affair of the Five Propositions. In 1657, he was appointed to the see of Montpellier. He died June 24, 1676, leaving Inocentii III Epistol. Libri vi cum Notis (Toulon, 1635, fol.):—Pontificum Romanorum quos Gallia Orsulana in se Sedentium, Historia, 1305 to 1394 (Paris, 1632, 8vo); Baluze has given an augmented and corrected edition Fide pup. Arva, 1693:—Michaelis Paoli Synopsis Lypm (Ibid., 1632, 8vo):—Historia Ecclesie Gallicana (best edition that of 1636, 4to):—A Life of St. Fulcran, bishop of Lodève, and other works. See Biog. Universelle, v. 293; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bosquier, PHILIPPE, a Flemish theologian, was born at Mons, in Hainault, in 1561. He studied theology at the university of Paris, entered the order of the Recollets, and was sent to Rome, where he gained by his talents the favor of the cardinal Baronius. He died at Avesnes in 1636. Bosquier acquired the reputation of a good preacher, although his sermons were somewhat faulty. His most desirable productions are, Trois Ecrits Nouvelles, le Petit Raisin des Ordinaires Mondains, en laquelle toutes les Mésaventures qu'on Ordonnées Superflus du Corps (Mons, 1588 or 1589):—L'Académie des Pécheurs (Ibid. 1596):—Le Fout de l'Académie des Pécheurs (Arras, 1597). The author himself has given a complete edition of his works (Cologne, 1621). See Hoefer, Nouv. Biog. Générale, s. v.

BOSS, a projecting ornament placed at the intersections of the ribs of ceilings, whether vaulted or flat; also used as a termination to weather-mouldings of doors, windows, etc., called then a Corbel or Dripstone Termination; and in various other situations, either as an ornamental stop, or finishing, to mouldings, or to cover them where they intersect each other; but their principal application is to vaulted ceilings. In Norman work the vaults are most commonly without bosses until the latter part of the style, and when used they are generally not very prominent nor very richly carved. In the succeeding styles they are used in profusion, though less abundantly in the Early English than in the Decorated and Perpendicular, and are generally elaborately carved. The Early English bosses are usually sculptured with foliage characteristic of the style, among which small figures and animals are sometimes introduced, but occasionally a small circle of mouldings, correspondings with those of the ribs, is used in the place of a carved boss. In the Decorated style the bosses usually consist of foliage, heads, animals, etc., or of foliage combined with heads and animals, and sometimes shields charged with armorial bearings are used. Many of the Perpendicular bosses bear a strong resemblance to the Decorated, but there is generally the same difference in the execution of the foliage that is found in all the other features of the style. Shields with armorial bearings are used abundantly in Perpendicular work, and there is considerably greater varia-

Chapter-house, Oxford Cathedral (cfr. 1290).
tion in the bosses of this style than any other; sometimes they are made to represent a flat sculptured ornament attached to the under-side of the rib; sometimes they resemble small pendants, which are occasionally pierced, as in the south porch of Dursley Church, Gloucestershire, but it is impossible to enumerate all the varieties.

**Bosschaert, Thomas Willenhorts**, an eminent Flemish painter, was born at Berg-op-Zoom in 1618, and studied at Antwerp under Gerard Segers. After remaining at Rome four years, he returned to Flanders, where he soon gained distinction by several pictures painted for the churches and nobles at Antwerp. There is a work by him at the Hague, representing an emblematical subject of peace and war; and in the Church of St. James at Bruges is another composition, representing the martyrdom of that saint. There are also some of his works in the Church of the Capuchins at Brussels. He died Jan. 29, 1656. See Spooner, *Bios. Hist. of the Fine Arts, s. v.*, Hoefler, *Nouv. Biog. Générale, s. v.*


**Bossius, Jacques**, a Flemish engraver, was born about 1590, and resided chiefly at Rome. The following are his principal works: *St. Peter and St. John Curing the Lame Man; four, of The Four Evangelists; The Portrait of M. Angelo Buonarroti.*

**Bosaler, David**, a minister of the German Reformed Church, was born in the vicinity of Selingrove, Pa., April 15, 1800. He joined the Reformed Church at fourteen, and at eighteen commenced the study of theology at Hagerstown, Md., under Rev. James K. Reily. He was licensed in 1821, and accepted a call from the Emmitsburg charge, which included several neighboring places. In 1829 he was appointed an agent to collect funds for the theological seminary at York. He served his first charge twelve years. In 1833 he accepted a charge at Harrisburg, Pa., where his field of labor at this time consisted less than that at Emmitsburg. In addition to this work he was for many years agent for the Dauphin County Bible Society. In 1852 he became pastor of York charge with six congregations. He was very successful in collecting funds for Church enterprises. He was compelled by failing health to resign his congregation in 1868, and died in York, May 14, 1875. He was a man of great zeal, and unselfish fidelity to the Church. By nature generous and sympathetic, he was a man of exemplary piety. See Harbaugh, *Fathers of the Germ. Ref. Church, v. 154.*

**Bosmann, Johann**, a Roman Catholic prelate of Germany, was born Sept. 21, 1797, at Keppelen, on the Lower Rhine. He studied at Cologne, and received holy orders in 1821. After having served as pastor in several places, he was called in 1852 to Munster as rector of the clerical seminary. In 1858 he was consecrated as bishop of Dioklea in partibus infidelium and suffragan of Munster. In 1866 he was made cathedral dean, and in 1871 doctor of theology. He died Aug. 4, 1873, at Munster. (B. P.)

**Bosso, Carlo**, an Italian theologian and poet, was a Lombard, and had been charged with important missions. He died Nov. 1, 1649, leaving several works, for which see Hoefer, *Nouv. Biog. Générale, s. v.*

**Boss (or Bossały), Giovanni Angelo**, a learned Italian theologian, was a member of the order of Barnabites, in which he performed various functions, and of which he became general. He died at Rome in 1665. He wrote, *De Triplici Jubilaei Privilegio* (Pisa, 1635, 1670) — *Deceptiones Morales de Jurisdictione Episcoporum* (Milan, 1638) — *Moralitas Variar ad Usus utriusque Foet* (Ipsius, 1649, 1651) — *Methodus Sermonum Deo* (Milan, 1656). See Hoefer, *Nouv. Biog. Générale, s. v.*


**Bossu (Lat. Bossulae), Jacques Le**, a French theologian, was born at Paris in 1546. He entered the order of St. Benedict, received the degree of doctor at the Sorbonne, and was tutor to the cardinal of Guise. His affection for his former pupil led him, during the troubles of the League, to favor ardently the projects of the house of Lorraine. He especially did this by his preaching at Paris and Nantes, and it was partially due to his efforts that Nantes revolted against royal authority. He died at Paris on March 11, 1622. He was tried for his crimes by James Clement, and that the fact of Henry IV being a heretic removed from him all claim to the crown. The success of this monarch obliged Le Bossu to take refuge at Rome, where he attached himself to cardinal Alexander and a Spaniard, Francis Pegua, auditor of the tribunal, who by his writings had opposed the admission of Henry IV into the heart of the Church. Thanks to the protection of Pegua, Le Bossu was appointed by pope Clement VIII consulter of the society of Austria. He distinguished himself by his regularity of conduct and purity of manner, and at the succession of Paul V manifested a desire to return to France; but this point, highly appreciating his talents, opposed his leaving, and accorded to him large pensions, with permission to dispose of them as he saw fit at his death. Le Bossu used this favor in behalf of the poor. He died at Rome, June 7, 1628. He published, *Les Derniers d'un Catholique et d'un Politique* (Nantes, 1589), in which work he strongly opposed the house of Bourbon — *Sermon Funebre pour la Memoire de F. Edin. Bourgoin* (Ibid. 1590) — *Sermon Funebre pour L'Anniversaire des Princes Henri et Louis de Lorraine* (Ibid. ed.). See Hoefer, *Nouv. Biog. Générale, s. v.*

**Bosset, Jacques Bénigne**, a French theologian and prelate, nephew of the illustrious bishop of Meaux of the same name, was born in 1664. He is best known by his participation in the condemnation of the book which Fésulan, archbishop of Cambrai, published under the title, *Explication des Maximes des Saints.* Just as this work was published, Bosset and Philippeaux, his tutor, were about to leave Rome to return to France, but Bosset received orders from the bishop of Meaux to remain and examine the book. The court, however, which the nephew had on this subject with his uncle would fill not less than three quarto volumes. In this affair Bosset showed such much violence that he injured his cause to some extent. On his return to France, he was appointed abbot of St. Lucien of Beauvais, and in 1716 bishop of Troyes. Besides the nephew was a uncle, of which he was the publisher, he published, *Mandement Relatif à l'Office de Saint Grégoire VII* (1729) — *Misaule Sancte Ecclesiae Trescaesis* (1736). The innovations contained in the last-mentioned work excited universal complaint, and provoked the censure of the archbishop of Soissons, who condemned it. It received a mandate, April 20, 1737. This caused a dispute, which the bishop of Troyes finally terminated by some concessions. Bosset died at Paris, July 12, 1743. See Hoefer, *Nouv. Biog. Générale, s. v.*
BOSUTUS, Goëwin, a French monk of the order of Cistercians, a chanter, lived in the early half of the 13th century, at Saint-Pierre de Villers. This abbey, only two ruins of which remain, was situated in a valley of Brabant, about three leagues from the city of Gembloux. Bosutus wrote, in two books, the life of Arnaud de Cambrai, a lay brother of the abbey of Villers, which Francis Moschus published at Arras in 1600. The life of the monk Ambus of the same abbey is attributed to him. See Hoefer, Nouv. Biog. Générale, s. v.

Bost, Jean Augustin, a French philanthropist, was born at Moutiers-Grandval, in Berne, in 1817. He was apprenticed to a bookbinder at Geneva, but love for music led him to Paris to be instructed by the great masters there. Under the influence of pastor L. Meyer he was induced to study for the ministry, and the young artist, being twenty-three years of age, passed one year of study at Sainte-Foy and two years at Montauban. But bodily infirmities obliged him to abandon his studies, and he went to Laforce, a small village in the Dordogne. The pulpit there being vacant, Bost administered to the spiritual wants of the people, and his zeal was greatly rewarded. While commenting on an article in the Free Church, which then originated (1844), received him among her ministers. Here Bost founded the many asylums which made his name so famous. He died in 1881. See Bouvier, Le Pasteur John Bost, Fondateur des Ailes de la Force (Paris, 1881); Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (5 P. E.)

Bost, Paul Aim Sacio David, a Swiss Protestant theologian, was born at Geneva, June 10, 1790. His father, a member of the Moravian Church, sent his son to Newfield, where he spent four years. After his return, he pursued a theological course at his native place, and was ordained in 1814. In 1816 he accepted a position as assistant at Moutiers-Grandval, in the canton of Berne. There he preached for five years. Feeling that a congregation was too limited a field for him, he entered, in 1818, the services of the London Continental Society. After his first journeys in Switzerland and Alsace, he left, in 1819, the Church of Geneva, defending his course in Genève Religieuse en Mars 1819. In 1825 he returned to Geneva, and was appointed pastor of the Free Church of Bourg-de-Four. The ministers of the national church spoke and wrote against the schismatics, which caused Bost's Défense de Ceux des Fidèles de Genève qui se sont Constitués en Eglise Indépendante, contre le Sectaires de cette Ville. The excitement was great. He left Geneva, 1830. On the 1st of July, 1836, a matter was brought before the court. Bost pleaded his own case, and was acquitted. The procurator-general made an appeal, and the matter was brought before the supreme court. Bost pleaded again for himself, and was acquitted of the accusation for libel, but was fined five hundred francs for offensive expressions against an official corporation (the Compagnie des Pasteurs). On this occasion the separated members of the Free Church were brought into closer contact with each other, and Malar, especially, gave expression to his brotherly love towards the accused. Bost soon resigned his position in the Church of Bourg-de-Four, and organized a new congregation at Carouge, near Geneva. In 1838 he founded a political-religious paper, L'Esprance, which, together with his congregation at Carouge, he soon gave up. In 1840 he was again received into the national Church of Geneva, and accepted a call to Asnières, Bourges, and finally to Melan, where he was appointed pastor of the united church of Geneva, and labored there until 1848. Between 1849 and 1851 we find him at Geneva, Nimes, and Paris. The last years of his life he spent with his son at Laforce, where he died, Dec. 14, 1874. Bost left Mémoires pour- raut Servir à l'Histoire Religieuse des Églises Protestanttes des d'aluise et de la France (1854-56, 2 vols.).

Boston, John, an English monk of St. Edmundsbury, is supposed to have died in 1410. He was one of the first collectors of the lives of English writers and the precursor of Leland, Bale, and Pits. His work was entitled Speculum Canonicorum (Oxford, 1722). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bostra, Council of (Concilium Bostraanum), was held about 227, in consequence of the errors of Beryllus, bishop of the place, who denied that our Lord Jesus Christ had any proper existence before the Incarnation, and maintained that he then only began to be God when he was born of the Blessed Virgin, and, moreover, that he was God only because the Father dwelt in him and was in him. He was in the office of convincing him of his errors, in which, after several conferences, he succeeded, and brought him back to the Catholic faith (Euseb. Hist. Eccl. v, 33). See Labbe, Concil. i, 651.

Another Council of Bostra was held, at which Origen refuted some Arabian, who said that the souls of men died with their bodies and came to life after the resurrection.

Bostwick, David, a Presbyterian minister, was born at New Milford, Conn., in 1721. He entered Yale College, but before graduating left, and completed his studies with Burr at Newark, and was for some time his assistant in the academy. He was ordained by the New York Presbytery, and installed pastor of the Free church at Jamaica, L. I., Oct. 9, 1745. Davies heard him preach before the synod in 1753, and said of him, "I think he has the best style of extempore preaching of any man I ever heard." He had been appointed on a mission to Virginia and North Carolina, but he never went. He continued at Jamaica ten years, enjoying the affections of his people and the town. At a meeting of the freeholders in 1759, only three dissenters from giving to the elders and deacons certain lands and the right to sell them for the support of a Presbyterian minister forever. His relation being dissolved at Jamaica, he was installed in New York, and died there, Nov. 12, 1763. A sermon which he preached before the synod in 1758 was printed, with the title, Self Disowned and Christ Exalted. As a preacher he was uncommonly popular, his gift being of the highest order. After his death, his treatise, entitled, A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism was published in New York and reprinted in London. (W. P. S.)

Bostwick, Gideon, a clergyman of the Protestant Episcopal Church, was born at New Milford, Conn., Sept. 21, 1742 (O. S.). Rev. Nathanial Taylor, the Congregational minister of his native town, gave him his preparatory for college, and he graduated at Yale in 1762. Great Barrington, Conn., became his permanent residence in consequence of his accepting the charge of a classical school recently established there. For some time he officiated as lay reader in the Episcopal Church at that place, and this ultimately led him to become a candidate for orders. He repaired to England, and was appointed a missionary in the British and American Missions, and returned in 1770 to Connecticut. In June he became rector of St. James's Church, Great Barrington, which position he occupied until the end of his life, June 13, 1783. St. Luke's Church in Lanesborough was also under his supervision during the same period. A few years before his death he preached a part of the
time in a church at Hudson, N. Y., in connection with his rectorship at Great Barrington. See Sprague, An-
nals of the Ark, Pulpit, v. 274.
Bostwick, Mr. John of Bostwick, was a minister of the Society of Friends (Orthodox). She died at the Plains, Ulster Co., N. Y., April 23, 1835, aged forty-eight years. See The Friend, i. 280.

Bostwick, William W., a clergyman of the Protestant Episcopal Church, was born in Whitestown, Oneida Co., N. Y., Feb. 19, 1797. He attended the Auburn Academy, and completed his academic studies with Rev. Dr. McDonald at Fairfield, Herkimer Co. When the latter, in 1821, took charge of the academy at Gen-

Bosworth, F., an English Baptist minister, was born in 1755. He began his ministry in 1841 in Can-
da, where he spent several years in frequent and close fellowship with Rev. Dr. William DeWitt. He returned to England, Mr. Bosworth became successively the pastor of the Churches at Dover and Old King Street, Bristol; in which latter place he held the position of classical tutor in the college. From Bristol, after a protracted illness, he removed to the Church at South Street, Exe-

Bosworth, Oliver E., a Methodist Episcopal min-
ist, was born at Northampton, Mass., in 1808 or 1809.
He experimented in religion in 1824, and in 1828 was ad-
mitted into the New England Conference, in which he labored with zeal and diligence till his decease in 1835.
Mr. Bosworth possessed a clear understanding, was per-
spicuous and pointed in his preaching, dignified and grace-
ful in manner, deep and uniform in piety. See Min-
utes of Annual Conferences, 1835, p. 248.

Botanomancy (Barisum, an herb, and parvisor, a prophecy), divination by means of plants. It was prac-
ticed among the ancient Greeks on touching its name on herbs and leaves, and then exposing them to the winds; and as many letters as remained were placed together in a word or words, which formed the answer to the inquiry. See Divination.

Both, Andrew and John, brothers, were eminent Dutch painters, and natives of Utrecht, John, the elder, being born about 1610. They first studied under their father, and afterwards under A. Bloemaert. The works of these artists had gained them a wide reputation, when Andrew was accidentally drowned in 1645. John died in 1650. The following are some of their principal works: St. Anthony Praying, with a Skull; St. Francis with a Crucifix before him; Two Beggars; two of Dutch Merry-making.

Bothwell, Adam, a Scottish bishop, was born at Meldrumshaw, was a burgess of Edinburgh, pro-
moted to the see of Orkney by queen Mary, Oct. 8, 1562, and was one of the four bishops who embraced the new Reformation. He officiated in the marriage of the queen with the earl of Bothwell. He was desig-
nated bishop of Orkney and abbot of Holyrood-

Bothwidi, John, a Swedish prelate and theologian, was connected with the court of king Gustavus Adol-
phus as preacher, and he accompanied that prince in all his campaigns. He became bishop of Linköping in 1630. Being called to Germany the following year, and charged by the king with the direction of ecclesiasti-

Botkin, Isaac, a Methodist Episcopal minister, was born in Clinton County, O., November, 1807, of devout Christian parents. From childhood he was remarkable for his love of right, and for his correct moral deport-
ment. He joined the Church in his twentieth year, was licensed to exhort in 1841, and in 1842 received license to preach and entered the Ohio Conference, in which he continued with faithfulness until his super-
annuation in 1854, which relation he sustained to the time of his demise, Feb. 25, 1870. Mr. Botkin was a practical, laborious preacher, an excellent man. See Min-
utes of Annual Conferences, 1870, p. 167.

Botalphus (or Botulfl), an early English monk, according to the Anglo-Saxon chronicle, founded a monas-
tery at Ikanbo, in 604; a place identified, very prob-
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Bott, William H., a Baptist minister, was born at Salem, Mass., Nov. 25, 1816. At the age of fourteen he removed to Boston, where he was apprenticed to the printing business. He made profession of his faith in 1834, in 1835 commenced preparation for college, and graduated from Brown University in 1840. Soon after leaving college he went South, and was ordained at Baltimore to the work of an evangelist. The winter of 1840-41 he spent with the Baptist Church in Alexandria, D. C., where his labors were blessed to the souls of many. He has since been to fail many in the spring of 1841, and in June he returned to Salem, where, after an illness of a few months, he died, Oct. 7, 1841. See Christian Watchman, Nov. 19, 1841. (J. C. S.)

Botta, Thomas Maria, an Italian Barnabite of Cremona, who died in 1728, is the author of Filologia Sacra Morale (Pavia, 1698, and often) — Eruditi Morali (Milan, 1701) — Scuola del Sacro Apostolo (Pavia, 1704) — Adamo nel Paradiso Terrestre (ibid. sod.); i Triomphi di Davide, etc. (ibid. 1712). See Mazzucchelli, Scrittori d'Italia; Jäger, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bottalino, Giovanni Maria (sometimes called Ruscellino), an Italian painter, was born at Savona, near Genoa, in 1615, and studied under P. da Cortona at Rome. He painted several pictures for the cardinal Sacchetti, the most important of which is a painting of Jacob and Esau; afterwards placed in Rome by Benedict XIV. His other works are in the churches of Milan and Geneva. He died at Milan in 1644. See Spooier, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bottani, Giuseppe, an Italian painter, was born at Cremona in 1717, and studied at Rome under Agostino Massucci. There is a historical piece of some merit, by Bottani, in the Church of SS. Cosimo and Damian, at Mantua, representing St. Paula taking leave of her Attendants. He died at Mantua in 1784. See Spooier, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bottari, Giovanni Gaetano, a learned Italian priest, was born at Florence, Jan. 15, 1689. At the age of ten years he studied ancient literature and eloquence under Antonio Marie Biscioni, with whom he formed a friendly alliance, and whom, on one occasion, he aided in his labors. He applied himself to the study of the Greek language, mathematics, philosophy, and theology. The Accademia della Crusca conduced to him the reprint of the most important, in which he associated the marquis Andrea Alamanni and Rocco Martini. He afterwards had charge of the printing-house of the grand-duke of Tuscany. At Rome, where he established himself in 1730, he became canon, professor of ecclesiastical history and controversy at the College of Sapienza, and a prince of the palace. He was appointed by Clement XI custodian of the library of the Vatican, and there arranged a cabinet of medals according to the wishes of the pope. His friend, Benedict XIV, gave him to the canonship of St. Marie Trasteverine, and wished to have him in his palace as chaplain. He died at Rome, June 8, 1775, leaving many works, among which we mention, Lezioni tre Supra il Trettorno (Rome, 1733, 1748) — Del Museo Capodimonte, Tomo Primo, Contenente Immagini di Umani Illustri (ibid. 1741); vol. ii is in Latin, Musei Capodimontei Tomus Secundus, Augurorum et Augustarum herbos Contiuamina, cui Observationibus Italiae Capodimontae, num Latinae Editis (ibid. 1740). See Hoefer, Nouv. Biog. Générale, s. v.

Böttcher, Ernest Christoph, a German philanthropist, was born June 18, 1697, near Hildesheim. He gave his attention to commerce, and lost his fortune by unfortunate speculation. An English merchant furnished him the means to re-establish himself in business. He became very wealthy, and conceived the desire of being useful to his country. He established at
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Hanover a seminary for the preparation of teachers, and joined to this a free school for poor children. He concentrated the greater part of his immense fortune to similar enterprises. He died in 1756. See Hoefner, Nouv. Biog. Générale, s. v.

Böttcher, Julius Friedrich, a Protestant theologian of Germany, was born Oct. 25, 1801, at Dresden, and died May 8, 1863. He published, in Dresden, Hebräische Paradigmen (Dresden, 1825); — Hebräisches Uebungsbuch für Schulen (ibid. 1826); — Proben alttestamentlicher Schrift- erklärung nach wissenschaftlicher Sprachforschung, etc. (Leipzig, 1833) — De Infiria Rebusque Post Mortem Fict. ex Hebraorum et Græcorum Opinionibus libri iv (Dresden, 1840); — Eigen-zeitkritische Methode zum alten Testament (ibid. edd.; 1863, 1864, 1865, 3 vols.; the third vol. was edited, with indices, by F. Mihlau, who also edited the following); — Ausführliches Lehrbuch der Hebräischen Sprache (ibid. 1866-68, 2 vols.; 2d ed. ibid. Jud. i, 179 sq.; Zuchold, Bibliothek j. 174 sq.; Winer, Handbuch der theolog. Lit. i. 112, 117, 119, 196. (B. P.)

Botterell. Henry B., an English Wesleyan minister, was born at Liskeard, Cornwall, Jan. 30, 1814. He was converted at the age of seventeen under Rev. Simon Noall. In 1837 he entered the theological institution at Hoxton, where he remained until 1839; when he was called out to supply a vacancy in the ministry. His next appointment was Tuckingmill, and the next Guernsey, 1841. In 1842 he was appointed to the Biggleswade Circuit, but disease seizing him, he left London, April 4, 1843, for his father's house at Liskeard, where he died, April 9, 1843. Encomiums on his character were published by John Jackson and others. See West. Meth. Mag. 1848, p. 712; Minutes of the British Conference, 1843.

Botticelli (family name Filippino), SANDRO DI ALESSANDRO, an Italian painter and engraver, was born at Florence in 1447, and studied under Filippo Lippi; and subsequently visited Rome, where he executed several important works for Sixtus IV. His chief works were at Florence. They were a Venus alit by the Grecian, and a Venus Anadyomene; also an Assumption of the Virgin, in St. Peter Maggiore, painted for St. Matthew Palmeri, and now in England. It contains a multitude of figures in the heavens, the apostles around the tomb from which the Virgin has ascended, and the figure of Palmeri and his wife kneeling at her feet. Botticelli died in 1515. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bottomley, Joseph, an English Congregational minister, was born in Saddleworth, Nov. 2, 1806. He displayed great love for knowledge early in life, joined the Independent Church at the age of twenty-two, received his collegiate training at Airedale College, and in 1837 was ordained pastor of the Church at Richmond, Yorkshire. In 1840 Mr. Bottomley removed to Sowerby, near Halifax, where he labored until stricken by paralysis, of which he died, May 19, 1866. In his character were blended prudence, firmness, fidelity, and a loving spirit. See (Lond.) Cong. Year-Book, 1867, p. 270.

Botta, Samuel, an English Wesleyan minister, commenced his Itinerancy in 1762, and died July 1, 1812. He was "a man of sweet and amiable disposition and of solid piety." See Minutes of the British Conference, 1812.

Botulph. See BOTULPH.

Botwine was the name of two early English ecclesiastics. (1) ABBOT of Medeshamstede (or Peterborough), mentioned in a grant of Offa to Eardulf, bishop of Rochester, in 768. He attested many charters of Offa, in 774, 779, and for the last time in the Council of Cealbyth in 789. (2) ABBOT of Ripon, who died in 786, and was succeeded by Albert. A letter addressed by an abbot Botwine to Lullius, archbishop of Mentz, may have been written by either of the two Botwines.

Bouchard, ALEXIS DANIEL, a French priest and theologian, was born at Besançon about 1680, and died there in 1758. He was prothonotary apostolic, and wrote several works, of which the most important is Summulae Conciliorum Generalium (12mo). See Hoefer, Nouv. Biog. Générale, s. v.

Bouche, Honofrj, a French historian, who was born at Aix in 1598, and died there in 1671, is chiefly known as the author of Chronolographie ou Description de la Provence, and Histoire Chronologique du meme Pays (Aix, 1664, 2 vols. fol.); and Vindecation Fidei et Pietatis Provençalis, etc. (ibid. edd. 8vo); being a defence of the French, and containing the defence of the generals and claim to that country, against Luonni, who replied to his defence, and drew from him a new edition of the work in French, augmented and corrected. See Biog. Universelle, v, 266; Hoefer, Nouv. Biog. Générale, s. v.; Landon, Écules Dict. s. v.

Boucher, François, a celebrated French painter and engraver, was born in Paris, Sept. 29, 1703, and studied under François Le Moyne. He died at Paris, May 3, 1770. The following are some of his etchings: Cupid Sporting; The Amiable Villager. He succeeded best in pastoral subjects. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Boucher, Gilles. See BOUCHER.

Boucher, Jean, a French theologian, was born in Paris about 1548. Instead of a tranquil life in the chair of a university or in the heart of an abbey, he chose to mingle in the civil disturbances which were then agitating the kingdom, and thus ended his life in exile. At first he taught literature and philosophy at Rhiems, later he taught philosophy at the college of Burgundy, then theology at the college Des Grasins, and finally became rector of the university. Prior of the Sorbonne, he was made doctor of theology and rector of St. Benedict. But the fortune which he had obtained by his merit he compromised by his fury against monarchy. In 1588 he wrote a satire against the duke of Epernon, entitled Histoire Trauue et Mémorable de Gaverston, Ancien Mignon d'Edward I. The satir following appeared his treatise, De Justa Hincriti III Abhicatione e Francorum Rege (Paris, 1589). He delivered and published, during the last days of the resistance of Paris, his Sermons de la Simulac Conversion et Nullité de la Prétendue Absolute d'Henri de Bourdon. Boucher died at Tournay in 1594. Besides the works already mentioned, he wrote several others, among which we notice, Apologie pour Jehan Chastel, Parizien, Excusé à Mort, et pour les Perses et Écuyers de la Société de Jesus (1595, 1610); — Avoue contre l'appel Intérêté par la Citéure Edmond Richer, etc. (Paris, 1612). See Hoefer, Nouv. Biog. Générale, s. v.

Boucher, Jean Baptiste, a French theologian, was born at Paris, Oct. 7, 1747. He was successively vicar of the parish of the Incorruptibles, director of the Carmelites nuns, then rector of the foreign missions of St. Merry. He died Oct. 17, 1827. He wrote, Vie de la Bienheureuse Sœur Marie de l'Incarnation, dite dans le Monde Madeleine Acarie, etc. (Paris, 1800); — Retraite d'après les Exercices Spirituels de Saint Ignace (ibid. 1807) — Vie de Sainte Thérèse (ibid. 1810). Boucher co-operated in the publication of the Sermons of the abbot of Marolles. See Hoefer, Nouv. Biog. Générale, s. v.

Boucher, Joan, was an eminent English Baptist lady, holding position in the court of Henry VIII. In the reign of Edward VI, for holding certain opinions which were deemed heretical, through the influence of Archbishop Cranmer, she was committed to the Tower, where she stood at the stake. With great reluctance the gentle Edward signed the death-warrant. Her death, which "was marked by perfect fearlessness and by the full
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Boucher, Joshua (1), a minister in the Methodist Episcopal Church South, was born in West Virginia, Oct. 27, 1877. He was consecrated to the ministry in 1896, served some time as class-leader and exhorter, received license to preach in 1811, and in 1818 entered the Tennessee Conference. With the exception of two years as supernumerary, he did active work until the time of his death, Aug. 23, 1843. He was solicitous, generous, cheerful, and deeply religious. See Minutes of Annual Conferences of M. E. Church South, 1845, p. 19.

Boucher, Joshua (2), a Methodist Episcopal minister, was born in Lee County, Va., April 2, 1757. He experienced conversion in 1815 through the labors of a pious domestic slave, and in 1818 entered the Tennessee Conference. Everywhere he was laborious and successful. In 1827 he moved to Ohio and joined the Ohio Conference, and subsequently became a member of the Cincinnati Conference. Failing health caused him to become a supernumary in 1867, which relation he held to the close of his life, Nov. 22, 1873. Mr. Boucher was a man of excellent qualities, energetic, successful, and highly esteemed. See Minutes of Annual Conferences, 1874, p. 101.

Boucher, Nicolas, a French prelate, was born at Cernay, Nov. 14, 1528. He was the son of a simple laborer, and during his studies at the University which he became professor of philosophy at Rheims, and then had charge of the university as rector. He was afterwards called to the episcopacy of Verdun. In a work entitled Vindicatio Episcopatus N. Bocherti (Verdun, 1592), he proved that the Church of Verdun was not dependent upon the Gaussian concordat and Clement V. sanctioned this doctrine. Although by his own acknowledgment on the side of the princes of Lorraine, he withdrew to take part with the League. He died April 19, 1598. He wrote Apologie de la Morale d’Aristote contre Omer Talon (ibid. eod.), dedicated to the cardinal of Lorraine, to whom Boucher had been tutor, and whose patronage he had obtained. See Hoefer, Nouv. Bioi. Générale, s. v.

Boucheron, Carlo Emilio Maria, an Italian philologist and theologian, was born at Turin, April 28, 1773. At the age of eighteen he became doctor of theology; studied law and became secretary of state and titular the following year. Being removed from his position by the French invasion in 1804 at the Lyceum of Turin, and in 1811 was called to the chair of Latin eloquence at the university of the same city. He applied himself to the study of the Oriental languages, and continued to divide his time between teaching and literary labors. In 1832 he was professor of history at the Military Academy, and of archaeology at the School of Fine Arts. He died March 16, 1838. His principal works are, De Clemente Dalmano Privocua (Turin, 1815); De Josepho Vernazza (1837; published first in the Acts of the Academy of Sciences at Turin); Specimen Inscriptwm Latinarum Edentis Thomas Vallicello (ibid. 1836); De Thomas Valperga Calusio (ibid. 1833; Alexandria, 1835). See Hoefer, Nouv. Bioi. Générale, s. v.

Boucher (or Boucher), Gilles, a French Jesuit, was born at Arras in 1576, and died in 1665, leaving Belgiiun Romanum Ecclesiasticum et Civile (Lige, 1655, fol.); it extends from the end of the period embraced by Cesar's commentaries to the death of Clavus I. See Bioi. Universelle, v. 271.

Boucher, Thomas, an English prelate was born about 1404. At an early age in religion he went to Oxford, and took up his abode at Nevils Inn. His education was inferior. His high birth seems to have brought him early into notice. He was elected chancellor of the university of Cambridge in 1428. In 1435 he re-

ceived the temporalities of his see at Worcester, and in the May following was duly consecrated in the Church of Blackfriars, London, his uncle, bishop of Winchester, officiating on the occasion. He was transferred to the more opulent see of Ely, Feb. 27, 1448. It seems that, during the whole period of his occupation of the see, the young prelate was so absorbed in politics that he thought of his bishopric only as a source of income. He was promoted to the see of Canterbury in 1454, and consecrated in February, 1455. In 1464 he was created cardinal presbyter of St. Cyriacus in Thermis. His attention was now directed to the dangers to which the Church and country were exposed. He required each person to either say mass or to repeat the seven psalms with the litany. By this means he thought he might bring about a reform, and after many hard struggles with enemies he did much to improve the state of the Church. Boucher was distinguished in his day for his moderation and candor; he was not inclined to sacrifice the welfare of his country to the exigencies of his party, and from the fact, perhaps, that he had no very definite principles or strong personal attachments, he was able to do more good than could have been done by a man of a more rigid character. When he entered upon the life prospects of the country were gloomy and dark. The disasters of the French in England, and the disgrace which had been brought upon the once victorious armies of England, ranckled in the minds of the people. Boucher was well termed the peacemaker; during his whole reign, he was always ready to do anything honorable to re-establish the balance. When he closed his life, the country was not in such a state of uproar, and the debt of the court was paid; nothing, at the time of his death, could exceed the splendor of the court, and no one felt more joy than himself. The last official act of archbishop Boucher's trembling hand was "to hold theposing, to receive the white rose and the ring tied together." He died April 6, 1486. See Hook, Lives of the Archbishops of Canterbury, v, 269 sq.

Bouchout, Alan, was a Flemish Dominican who died at Bruges in 1676, leaving, S.S. Rosarii in Omnes Totius Anni Dominicae ac Practice Regiis SS. Rosarii Festi (Bruges, 1677):—Tractatus de Praescliominae S.S. Nominae Jesus Archiepiscopatute (Louvain, 1689).—Londres, Exercitationes. s. v.

Boudon, Henry Marie, a French ascetic writer, grand archdeacon of Evreux, was born at Fere, in Thi
rache (Aisne), Jan. 14, 1624. He had as godmother Henriette Marie of Bourbon, daughter of Henry IV: Marie de Medicis and Anne of Austria assisted at his baptism. He died at Evreux, Aug. 31, 1702. Having become priest and doctor of theology, he devoted himself to missions in divers provinces, and occupied himself in the composition of a great number of instructive works, of which the principal ones are, Dieu seul, ou, Le Saint Esclave du Vainqueur, Mere de Dieu (Paris, 1674);—La Vie cachée avec Jésus en Dieu (ibid. 1676, 1678); —La Conduite de la Douce Providence, etc., (Lige, 1678)—La Science de la Pratique du Christ (Londres, 1688, 1685). See Hoefer, Nouv. Bioi. Générale, s. v.

Boudot, Paul, a French prelate, was born at Mor
treau, in Frairnche-Comté, about 1571, and was made doctor of the Sorbonne in 1604. The archdeacon Albert, governor of the Low Countries, appointed him successively to the sees of St. Omer and Arras. Boudot died at the last-mentioned city, Nov. 11, 1655. This prelate was distinguished as a theologian and prelate for his knowledge of languages. He left, Summa Theologiae D. Thomas Aquinas, Recensita (Arras, fol.)—Nova Metaphysica (Antwerp, 4to)—Traité du Sacrement de Pénitence (Paris, 1601);—Formula Visitationis per Tipsum mun Dioecesin Facienda (Douai, 1627, 8vo),—Cate
cismus, or a summary of Christian Instruction for the use of the diocese of Arras. This was also published in French (Douai, 1628; Arras, 1633). See Hoefer, Nouv. Bioi. Générale, s. v.
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Bouet. See BLEMUL.

Bougeant, GUILAUME HYACINTHE, a French Jesuit, who was born at Quimper, Nov. 4, 1696, and died Jan. 7, 1743, is the author of several religious works, for which see Hoefer, Nouv. Biol. Générale, s. v.

Bouges, THOMAS, a French monk of the order of Grand Augustinians of Toulouse, who was born in 1657, and died at Paris, Dec. 17, 1741, wrote, Exercidences in Universes, Scriptura Locos, etc. (Toulouse, 1701, in twenty-five pages only, fol.):—Dissertation sur les Solitudes, ou Discours de Daniel (Quebec, 1695), Ecclésiastique et Civile de la Ville et Diocèse de Carcassonne (Paris, 1741, 4to), a work much esteemed for its correctness. See Hoefer, Nouv. Biol. Générale, s. v.

Bouhier, JEAN, a French theologian, was the first bishop of Dijon, and died in 1744. He wrote Statuta Synodalia of Dijon (1744). See Hoefer, Nouv. Biol. Générale, s. v.

Bouillart, JEAN, a French Benedictine of the Congregation of St. Maur, was born at Meulan in 1669, and died at Paris, Dec. 11, 1726, leaving a good edition of the Martyrologium of Ursulides (Paris, 1718), and Histoire de l'Abbaye Royale de St. Germain-des-Prés (ibid. 1724, fol.). He was occupied in writing a history of his Congregation when he died. See Hoefer, Nouv. Biol. Générale, s. v.

Bouillaud (or BOUlLau), ISMAEL, a French theologian, was born at Loulon, Sept. 28, 1695, of Protestant parents; when, however, he attained his twentieth-fifth year, he abjured the faith of his parents, and was received into priest's orders. In 1640 he wrote Diatriba de St. Benigno, i.e., a dissertation on the chronology of the life of St. Benignus of Dijon, which was first published by D'Achery, in the first volume of his Spicilegium (1655). Bouillaud also, in 1649, wrote Pro Sententia St. Stanislas ac Clerum Gallicanum Libri Duo, in behalf of the Church of Portugal, which had remained destitute of fresh bishops from the period at which that country shook off the Spanish yoke, the pope refusing the necessary bulls to those who were nominated by king John IV. Bouillaud shows how the right of election is with the priests and people, and that the claim asserted by princes to nominate to the bishoprics of their kingdoms is a pure usurpation. This treatise, together with another on the same subject, entitled De Populâ Fundis, was printed at Strasbourg in 1640, in 1656. He also gave the Historiae Saxoniae of Theodoric of Beke, with a Latin version and notes, printed at the Louvre, and a Treatise on the Paschal Moon, in reply to M. Tioard. He left also many scientific works. Bouillaud died in 1694.

Bouilé, JEAN BAPTiste, a French prelate, was born at Pichauvert, in Auvergne, June 11, 1759. Before the Revolution he was archbishop of the town. During the Revolution he went to Germany, then to Martinique, where he was rector of a parish. On his return to France he became ordinary archbishop of the churches of Angoulême. Appointed bishop of Poitiers in 1819, he applied himself with zeal to the administration of his diocese. He died Jan. 14, 1842. See Hoefer, Nouv. Biol. Générale, s. v.

Bouillon, EMANUEL THÉODOSE DE LA TOUR D'AUVRENGNE, a French prelate, son of Frederick Maurice, was born Aug. 24, 1664. He first bore the name of the abbot duc d'Albret; was appointed canon of Liege in 1658; received the degree of doctor at the Sorbonne in 1667; was made cardinal in 1669, and invested with several rich abbey; and finally, he was appointed by Louis XIV his grand almoner. He claimed for his nephew the title of duchess of Auvrigne, and, on some of his demands being refused, he so conducted himself as to become disgrace. In 1684 he wished to become prince bishop of Liege, but failed. In 1689 he was ambassador from France to Rome, and dean of the sacred college, when he refused to aid in the condemnation of Fénelon, and sought to prevent it. He was recalled to Rome, but refused to go. At length, deeply humiliated, he returned to France; but, exiled from the court, he retired to his abbey of Tournus. At this epoch appeared the Histoire Généalogique de la Maison d'Auvergne, which had been composed by Baluze. After a long time he sought to justify his conduct, and obtained, with the restoration of his income, permission to go to Rome, where he died in March, 1715. See Hoefer, Nouv. Biol. Générale, s. v.

Bouillon, Godfroy de. See GODFREY OF BOULLOX.

Boujas (or BOUZZAS), DON JUAN ANTONIO, a Spanish painter of Santiago, was born about 1672, and studied under Luca Giordano at Madrid. His principal works are in the churches of Santiago. In the cathedral is a picture of St. Paul and St. Andrew, and in the convent of the Dominicans are two altar-pieces by him. He died in 1730.

Bouju de BOUILLau, THÉOphRaste, a French theologian, son of Jacques, lived in the latter half of the 16th century. He is the author of some ecclesiastical works, of which the principal ones are, Deux Arts, l'un sur le Livre de Riche, de la Puissance Éclesiastique et l'autre sur tres Belles Lettres, i.e., "Commentaire de l'Activité de quelque Concle Générale que ce Soit" (Paris, 1613):—Défense de la Hiararchie, de l'Église et du Pope, contre les Faussetas de Simon Vigor (ibid. 1615, 1620). See Hoefer, Nouv. Biol. Générale, s. v.

Bouknight, S., a Lutheran minister, was connected with the South Carolina Synod, from which he received his ordination about 1814. He died at Leesville, S. C., June 30, 1876. See Lutheran Observer, July 21, 1876.

Boula (or BOULAY), CÉSAR ÉGASSE DU, a French writer, was a native of St. Eyllier, in Mayenne, and became professor of the humanities in the college of Navarre, and rector and historiographer of the university of Paris. He died Oct. 16, 1678. His principal work is Historia Universitatis Parisiensis (1667, 6 vols. fol.), which was censured by the Faculty of Letters. Boula and Bouillay replied in Notas de Censuran, etc. Nearly all his other works relate to the university. See Hoefer, Nouv. Biol. Générale, s. v.

Boulangier, André. See BOULANGER.

Boulangier, Jean, a French engraver, cousin of the painter of the same name, was born at Amiens in 1607, and died about 1680. The following are some of his principal sacred prints: two busts of Our Saviour and the Virgin Mary; The Virgin Mary and Infant Jesus, with St. John presenting a Cross; The Holy Family, with St. Joseph giving the Infant some Cherries. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biol. Générale, s. v.

Boule, JEAN CHARLES, a French preacher, was born about 1720 at Cannes. After having taught rhetoric at Villefranche, he entered the order of the Cordeliers, but afterwards released himself from his vows. Boule preached several times before the king. He died near the close of the 18th century. He wrote, Histoire Abrégée de la Vie, des Vertus et du Culte de Saint Bona venture (Lyons, 1747):—Épitre sur les Charmes de l'Union et de l'Amitié (in the Journal of Verdun, April, 1749). See Hoefer, Nouv. Biol. Générale, s. v.

Boulau, ÉTIENNE LOUIS, an eminent French architect, was born at Paris, Feb. 12, 1728, and studied under Lejail. He erected the Château de Tasse, and Chaville; also a number of churches, villas, city gates, and triumphal arches. He was architect to the king and a member of the Royal Academy for many years, and in 1780 was elected a member of the Institute. He died Feb. 6, 1792. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biol. Générale, s. v.

Boulangier, Jules CÉSAR, a French historian and
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Bouillanger, André (more commonly known as petit Père André), a French preacher of the reform order of Augustines, was born at Paris about 1578. He preached for fifty-five years, and gained a wide reputation. His singularity consisted in a habit of interpreting his sermons with a few droll expressions, in order, as he said, to keep his hearers awake. He died at Paris Sept. 21, 1657. Many of his manuscripts are to be found in the convent of Queen Margaret, but the following has been published: Oraison Funèbre de Marie de Lorraine, Abbess of Chelles (Paris, 1827). See Hoefer, Nouv. Biog. Générale, s. v.

Bouillenier, Charles, a French historian, was born at Dijon, Nov. 12, 1725. He first followed the profession of arms, but at length entered upon the ecclesiastical calling. He died at Dijon, April 11, 1803. He wrote a great number of dissertations upon the history of Burgundy, also Memoire sur la Vie et les Ouvrages de M. de Montmorin, des Accords et des Contrats de plusieurs autres works. See Hoefer, Nouv. Biog. Générale, s. v.

Bouiller, a Protestant preacher, son of David Reynolds, was born at London about 1735. He was preacher in the French language at London, and then at Amsterdam. He died at Hague in 1797. He wrote, Réflexions sur l'ÉloQUENCE Extérieure; and some Sermons. See Hoefer, Nouv. Biog. Générale, s. v.

Bouiller, David Reynolds, a Dutch Protestant theologian, son of French origin, was born at Utrecht, March 24, 1699. He was successively minister at Amsterdam and London, where he zealously brought his talents to bear in behalf of religion, which was attacked by new philosophers. He died at London, Dec. 23, 1739. Some of his principal works are, Essay Philosophique sur la Providence, Amsterdam, 1737; Seconde Édition de l'Attestation de la Providence et du Dieu Créateur. See Hoefer, Nouv. Biog. Générale, s. v.

Bouillette, a French grammarian, was born at Burgundy about 1720. He entered the ecclesiastical calling, and became canon of the chapter of Auxerre. He wrote, Traité des Sona de la Langue François et des Caractères qui les Represent (Paris, 1760, 1788) — Éclaircissement Pacifique sur l'Esence du Sacrifice de J.-C. (ibid. 1779). See Hoefer, Nouv. Biog. Générale, s. v.

Bouillot, Jean Baptiste Joseph, a French biographer and philologist, was born at Phillipville, March 8, 1765. He was first a monk of the monks of the Jesuits at Dinant, he entered the abbey of Lavalien, and completed his theological studies at the college of Paris, where he received the order of priesthood. He became professor of theology at the abbey of St. Marien of Aixierre, and in other houses of the same kind. He afterwards became canon of the bishopric, by the appointment of GobeL, metropolitan bishop of Paris, whom he accompanied to the National Convention of Nov. 7, 1793. He afterwards became rector of Mureaux, and in 1822 was appointed almoner of the house of Loges, designed for the orphans of the Legion of Honor, in the forest of St. Germain; but he left this position after left his position for that of curate of the parish of Meursli. Here he completed his Biographie Ardenoise, ou Histoire des Ardennois qui se sont fait Remarque (Paris, 1880); which was considered one of the best works of the time. He also collected some facts upon the origin and progress of the Protestant academy at Sedan, down to its suppression in 1661, a fragment of which was published. He died at St. Germain-en-Laye, Aug. 30, 1833. See Hoefer, Nouv. Biog. Générale, s. v.

Boullongne, Bon, a Parisian painter, the son of Louis Boullongne the elder, was born in 1649, and studied under his father. He gained the prize of the Académie by a picture of St. John, which entitled him to the royal pension, to enable him to prosecute his studies at Rome, where he remained five years. He studied the works of Correggio in Lombardy, and then returned to Paris. In 1677 he was elected a royal academician. In 1702 he painted in fresco the cupola of the chapel of St. Jerome in the Church of the Invalides. One of his best works is the Resurrection of Lazarus, in the Church of the Carthusians. He also etched a Holy Family; St. John Preaching in the Wilderness; and St. Bruno. He died in Paris, May 16, 1717. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Boullongne, Louis, Jr., son of the preceding, an eminent French painter, was born in Paris in 1657. He studied under his father, and gained the first prize in the Academy in 1675, which enabled him to prosecute his studies in Rome. In 1690 he returned to Paris, and was elected a member of the Academy of France. He painted the Last Supper for the churches of Notre Dame and St. Augustine; in the former there are two of his best pictures, The Purification and the Flight into Egypt. The following are some of his principal plates: The Holy Family: The Holy Family, with St. John; The Dead Christ, with the Mary and Disciples; The Roman Charity. He died in Paris, Nov. 2, 1735. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Boulter, Hugh D.D., an English prelate, was born in or near London, Jan. 4, 1671, and educated at Merchant Taylors' school and at Oxford university. In 1700 he became chaplain to Sir Charles Hedges, and soon after a canon of the cathedral of Winchester and the archdeaconry of Surrey. In 1719 he went to
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Hanover as chaplain to George I, when he so won the king's favor that the latter promoted him to the deanery of Christ Church and bishopric of Bristol the same year. Five years later he was made Bishop of Armagh and lord primate of Ireland. He expended £30,000 in augmenting the incomes of the poorer clergy; erected and endowed hospitals at Armagh and Drogheda for clergymen's widows; contributed to the establishment of chartered schools; and during the famine of 1740, he contributed £5,000 a day for 2500 persons. In June, 1742, he made a visit to his native country, and died in London in September of the same year. He published several sermons and charges; and his Letters to several Ministers of State in England, relative to Transactions in Ireland from 1724 to 1798, were published in two volumes (Oxford, 1792-70). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

BoULTON, THOMAS, an English Methodist minister, was born in 1808. He was converted in early manhood, joined the Primitive Methodist Church, and in 1888 entered their ministry. After he had travelled in nineteen circuits, enduring severe toil and much privation, his health failed, and in 1872 he took a supernumerary position, still working as he had strength. He located near Whitchurch, Dorset, exhibiting his sincere piety in his very loving visits to the sick, poor, and aged, till paralysis laid him aside. He peacefully died, July 30, 1861.

Bouware, Theodorick, a Baptist minister, was born in Virginia, Nov. 13, 1790. He was ordained in 1819, and spent seventeen years as a preacher in Kentucky. In 1827 he removed to Missouri. He is said to have been "a man of high order of talent, well educated, energetic, and an impressive preacher, and he stood in the front rank as a defender of the faith." His connexion, through his ministerial life, was with the "Old school," who held anti-mission principles. He died Sept. 21, 1867. See Cathcart, Baptist Encyclopaedia, p. 120. (J. C. S.)

Bouna, Johannes ACRONIUS VAN, a Dutch Protestant theologian, was professor of theology at Franeker, and died in September, 1623. He wrote, Syntagma Theologiae (Groningen, 1605) = Problema Theologiae de Nomine Elohim (ibid. 1616). See Hoefer, Nouv. Biog. Générale, s. v.

Bound (or Bowud), NICOLAS, D.D., an English clergyman at Norton, in Suffolk, died in 1607. In 1595 appeared his Subbathum Veteris et Novi Testamenti; in which the Puritan doctrine of the Lord's day was for the first time clearly and prominently asserted.

Bounded Thursday is Ascension-day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either on this day or on one of the Rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

Bournieu, M. HONORÉ, a French painter and engraver, was born at Marseilles in 1740, and studied in Paris under M. Pierre. In 1775 he was elected a royal academician. He died in 1814. The following are some of his principal religious engravings: Adam and Eve driven from Paradise; Mygdalene Penitent; The Deluge. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Bounties, Queen Anne's, the profits of the first-fruits and tenths, which were anciently given to the pope, transferred in the reign of Henry VIII to the king, and restored to the Church by Queen Anne, who caused a perpetual fund to be established from the revenue thus raised, which was vested in trustees for the augmentation of poor livings under £30 a year. This has been further regulated by subsequent statutes; but as the number of livings under £30 was at the commencement of it 5597, averaged at £28 per annum, its operation is very slow.

Bouquet, MARTIN, a French writer, was born at Amiens, June 6, 1703. He married, in 1726, the niece of St. Benedict, and became librarian of the abbey of St. Germain-des-Prés, which appointment, however, he resigned in order to give himself entirely to his studies. His first work was a new edition of Josephus, which, however, he did not complete himself, but sent the fruit of his labors to Travel with, at Amsterdam, who published his edition of the historian (1762, 2 vol. fol.). The minister Colbert had conceived the design, as far back as 1676, of a collection of the Gallic and French historians, which, after his death, Le Tellier, archbishop of Rheims, determined to carry into execution. Maubillon refused the task, which was accepted by Pierre, who was occupied with it until his death, in 1721. Then Dom Denys de St. Marthe, the superior-general of the Benedictine Congregation of St. Maur, proposed that his monks should undertake the completion of the work, and Bouquet was selected to commence the labor. He published the first two volumes of the collection, under the title Rerum Gallicarum et Franciscarum Scriptores (1738). These were followed, in succession, by six others, up to the time of his death, in the monastery des Blanc-Mandeaux at Paris, April 6, 1754. Bouquet had chosen for his assistants D'Antine and J. B. Handiquier, the latter of whom, with his brother Charles, completed the 24th volume. The work was carried on by other authors to the twentieth volume (1840). See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Bouquin, CHARLES, a French Dominican, was born at Tarascon in 1622. He was particularly distinguished by the success of his controversies with the Calvinists, against whom many French bishops eagerly sought the aid of his services. His plan of opposing them was to mount a rival pulpit near their preachers, and, taking the sermons which they had delivered, to subject them to the test of Holy Scripture, the teaching of the fathers, and the decisions of the council. He died in his convent at Buix, Feb. 14, 1698, leaving many works; among them, Commentaries in Prosem seu Citticm D. Thomas (Lyons, 1677, fol.) = Sermones Apologetici, quibus Sanctus Catholico ac R. Eccl. Fides contra Norocatesa Defendentur (ibid. 1689, fol.) = Instructions Christiennes et Orthodoxes en Forme de Catechisme (Carpentras, 1686, 1689, 12mo) = Sermons, in French, for Advent, Lent, the octave of the Feast of the Holy Sacrifice, and all Sundays and festivals. These remain in MS.

Bourault, Religion of the. The Bouraits are a people of Mongol origin, who reside in the western part of Siberia and on the frontiers of China, in the government of Irkutzk. Their religion is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, or priests, who give them arbitrary names. The women are not allowed to approach or pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in their honor, and at these men only have a right to be present.

Bourbon, Charles de (1), a French prelate, warrior, and diplomatist, was born in 1437. He was the second son of Charles I, fifth duke of Bourbon, and was appointed to the see of Lyons in 1442. He was created archbishop of Aragon in 1465, and cardinal in 1477. In 1498 the death of John II, duke of Bourbon, left the cardinal in possession of this title. He died about 1488. See Hoefer, Nouv. Biog. Générale, s. v.

Bourbon, Charles de (2), a French prince and prelate, was born Dec. 22, 1520. He was the son of Charles of Bourbon, fourth count of Vendôme. He united with
more than ten abbys the archbishopric of Rouen, the legation of Avignon, the bishopric of Beauvais, the dignities of cardinal, prince, or archbishop of the order of St. Esprit. He was an earnest advocate of the Catholic faith, and was finally proclaimed king under the name of Charles X, and protector of the religion of France. He died May 9, 1590. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Charles de (3), a French cardinal-prince, was born in 1560. He was nephew of Charles, cardinal de Bourbon, and fourth son of Louis I of Bourbon, first prince of Condé. He was archbishop of Rouen, and succeeded his great-uncle in several of the abbeys. He died very young, July 30, 1594. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Jacques de, a French historian, warrior, and statesman, the son of Louis de Bourbon, bishop of Liege, was admitted to the order of Malta, and was at length appointed grand prior of France. He died in Paris, Sept. 27, 1527. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Jean de, a French prelate, was the son of John I, duke of Bourbon, and gave to his nephew, Charles de Bourbon, the town of Clamy, founded hospitals, and built churches. He also rendered important service to the state. He died Dec. 2, 1495. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Louis de (1), bishop of Liege, younger brother of Charles, was one whose life was not belittling a person of episcopal dignity, and he was assassinated in 1492. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Louis de (2), a French cardinal-prince, was born Jan. 2, 1493. He was the fourth son of Francis of Bourbon, third count of Vendôme, and was bishop of Laon at the age of twenty years. In 1516 he became cardinal, archbishop of Sens, and legate of Savoy. In 1517 he offered Francia I, in the name of the clergy, a gift of £1,000,000, and in 1515 he received of Henry II the government of Paris and of the Isle of France. He died March 17, 1556. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourbon, Louis Antoine Jacques de, a French prelate, was born in 1727. He was the son of Philip V and brother of Charles III of Spain. He was resigned from infancy for the ecclesiastical calling, he was at the age of eight years made cardinal by pope Clement XII. At the death of his father he resigned the archbishopric of Toledo and his office as cardinal, and devoted himself to music, botany, and natural history, which were to be the two principal pursuits of his life. He was created cardinal de Aranas, Aug. 7, 1785. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourchier, Thomas. See Boucher.

Bourdaille, Michel, a French doctor of theology, of the house and society of the Sorbonne, was successively theologian, almoner, and grand vicar of Rochelle. He died March 26, 1694, leaving Théologie Morale de l'Évéque de Toulon (Paris, 1681); Essai sur Cantiques et Cantiques, from the Fathers (1688, 12mo)—Théologie Morale de l'Évêque (1691): and other works. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourdelle, Édouard, a French prelate, son of Arnaud de Bourdelle, was born at the chateau of Bourdelle about 1423. Having been from infancy in the Franciscan order, he was elected, at the age of twenty-four years, bishop of Perigueux, and confirmed by the bulls of the pope, Nicolas V, in 1447. He was remarkable for his piety and strictness of deportment. Being sent to the states-general of Tours in 1467, he was the following year elected to the archiepiscopate see of that city. In 1483 pope Sixtus IV made him cardinal. He died at Tours in 1484. He wrote some ecclesiastical treatises, the chief of which is Opus pro Pragmatica Sanctorum Abrogatione (Rome, 1486; Toulouse, 1518), wherein he attacked the pragmatic sanction as acting against the laws of the Gallican Church. See Hoefer, Nouv. Biogr. Générale, s. v.


Bourdigné, Jean de, a French chronicler, a native of Angers, was canon-priest of his native city; and died April 19, 1548, leaving several historical works, for which see Hoefer, Nouv. Biogr. Générale, s. v.

Bourdillon, Benedect, a missionary of the Church of England, was of French origin. Having been ordained in England, he came to America, and was made incumbent in 1733 of Somerset Parish, Somerset Co., Md. On July 24, 1739, he was presented to St. Paul's Parish (now within the limits of Baltimore). He built a chapel about ten miles distant from the parish church, which eventually developed into St. Thomas Church. He died Jan. 5, 1754. Though of infirm health, he was an energetic pastor and highly esteemed. See Sprague, Annals of the Amer. Pulpit, v. 112.

Bourdin, Charles, a French theologian, who lived in the latter half of the 17th century, was archdeacon and grand vicar of Noyon. He published the Histoire de Jeanne d'Arc et de Foulquain (St. Quentin, 1669). See Hoefer, Nouv. Biogr. Générale, s. v.

Bourdin, Mathieu, a French theologian and monk, who died in 1692, wrote a Vie de Madeleine Vinson, du Tierce Ordre de Saint François de Poitou (Rouen, 1673; Paris, 1689). See Hoefer, Nouv. Biogr. Générale, s. v.

Bourdin, Maurice, antipope, a native of Limosin, accompanied, in 1095, Bernard, archbishop of Toledó, who made him his archpriest, and gave to him the bishopric of Coimbra. In 1110 he succeeded St. Geraud, archbishop of Braga, and was sent by Pascal II to settle the difficulties which existed between him and the emperor Henry V. He proved false to the interests of Pascal, who caused him to be excommunicated at the Council of Cambrai. This pontificate continued soon after, and Henry succeeded in electing Maurice, who took the name of Gregory VII; but his election was soon declared null, and he fell into disgrace and died in prison at Fumone, near Alatri, in 1122. See Hoefer, Nouv. Biogr. Générale, s. v.

Bourdolle, Adrien, a French theologian, was born in the diocese of Chartres, July 1, 1384. At the age of twenty years he commenced his studies, and allied himself in friendship with St. Vincent de Paul and the abbot Olier, founder of the seminary of St. Sulpice. Having entered upon the ecclesiastical calling, he occupied himself zealously with catechisms, missions, conferences, and, in 1618, founded the community of the Priests of St. Vincent de Paul (Sulpiciens), after which he raised up two seminaries—one in Paris, the other at León, to which he went to July 19, 1655. We have from him a posthumous work entitled Idée d'un bon Écclésiastique. A history of his life has been written by Descourbeaux (Paris, 1714), and abridged by Bouchard (ibid. 1784). See Hoefer, Nouv. Biogr. Générale, s. v.

Bourdon. See Staff, Fructenort.

Bourdon, Sebastien, an eminent French painter and engraver, was born at Montpellier in 1616. He studied under his father, and subsequently went to Rome, where he remained three years. On returning to Paris he executed the Crucifixion of St. Peter, in the Church of Notre Dame, which is considered his master-piece. He also painted in different churches in Sweden. The following are some of his principal works: Jacob
Bourgeois, Edme Bernard. See Bourré.

Bourgeois, David, a minister of the French Reformed Church, was the predecessor of Daniel Bouget, under whom the Church at New Rochelle succeeded and went to the Episcopalian. He served the Church at New Rochelle from 1657 to 1697, and occasionally, from 1696 to 1706, served New Paltz as a supply. He was a staunch Puritan, from 1697 to 1717. He died in 1724. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 191.

Bourg, Anne de, a French magistrate, a counsellor clerk at the Parliament of Paris, nephew of Antoine, was born in 1521 at Riom, in Auvergne. Destined at first for the Church, and having even taken orders, he left the ecclesiastical calling for that of the bar, in which position he won distinction. Having adopted the opinions of Calvin, he soon became full of zeal for the Reformation, which was then agitating France. The bishop of Paris declared him a heretic, and he was finally condemned to death and executed in Paris, Dec. 20, 1559, and the Protestants numbered him among their martyrs. See Huet, Histoire des Protestants de France (2d ed., 1700), vii. 700.

Bourgade, François, a French apostolic missionary, was born in 1686 at Ganju, India. Having completed his theological studies at the seminary of Auch, he was ordained priest in 1832. In 1838 he was authorized to perform the offices of the sacred ministry in all the French possessions of Algeria. He founded at Tunis a hospital for poor women, and an asylum and schools for young girls. He was a profound student of Arabic literature, and greatly aided him, and his missions were highly successful. He published, Toison d'Or de la Langue Phénicienne (1852), an important work, in which are found a great number of Arabic inscriptions. He also wrote, Soirées de Carthage, ou Dialogues entre un Frère Catholique, un Mahomet et un Cadi (Paris, 1869). See Hoefer, Nouv. Biog. Générale, s. v.

Bourgeois, François, a French missionary, was born at Lorraine, and lived in the latter half of the 18th century. He was a Jesuit, and having completed his theological studies at Pont à Mousson, he left France, March 15, 1767, to go to China. At Pekin he became superior of the French Jesuits. The Lettres Édifiantes contain some letters from this missionary. See Hoefer, Nouv. Biog. Générale, s. v.

Bourgeois, Jacques, a French theologian, who lived about the middle of the 16th century, was a Trinitarian, and published Amortissement de Toutes Perturbations et Reveil des Moraux, etc. (Douay, 1576). See Hoefer, Nouv. Biog. Générale, s. v.

Bourgeois (or Borghés), Jean, a French theologian, was born at Amiens in 1598. He was at first canon and chanter of the cathedral of Verden, and then obtained, in the diocese of Poitiers, the abbey of Merci Dieu. In 1745 he was sent to pope Innocent X, by the French bishops who approved the book entitled De la Fréquente Communion, and he prevented the condemnation of its author by the esteem with which he inspired the pope and cardinals. On his return to Rome he consecrated himself to the ministry in the abbey of Port Royal des Champs. A little later, in order to devote himself more closely to religious duties, he withdrew from his abbey of Merci Dieu. He died Oct. 29, 1687. He composed with Lallane, abbot of Val Croissant, and translated into French, the work entitled Conditions Proposées à Examen de Gratitude Doctrine. See Hoefer, Nouv. Biog. Générale, s. v.

Bourgeois, Margaret, founder of the Congregation of Notre Dame, Montreal, was born in Troyes, France, April 15, 1620. Being refused admission to the Carmelite order of her native city in 1640, and afterwards of the Poor Clares, she finally decided to accompany M. de Maisonneuve, one of the first and truest friends of the Canadian colonists, to Canada. They arrived in Quebec on Sept. 22, 1653. She opened a school in Montreal; founded her congregation in 1652; procured letters-patent from Louis XIV, in 1670, for the legal confirmation of her institute; founded many missions, and in 1688 obtained from St. Vallier, bishop of Quebec, the confirmation of the rules of her order. In 1698 her see Laval was accepted, and this humble saint became the last and least member of the flourishing community she had founded. She died in 1700, and it is said that miracles were wrought by the application of her relics. See (N. Y.) Cath. Almanac, 1878, p. 59.

Bourges, Councils of (Concilium Bituricense). Of these there were several.

I. Held in November, 1031, under Aymo de Bourbon, archbishop of Bourges. Twenty-five canons were published, the first of which orders the name of St. Martial to be placed among those of the apostles. The third forbids bishops or their secretaries to receive money on account of ordination. The seventh orders all ecclesiastics to observe the tonsure, and to be shaved. The twelfth forbids the exacting of any fee for baptism, penance, or burial, but permits the voluntary offerings of the faithful upon these occasions to be accepted. See Labbe, Concil. xi, 291.

II. Held Nov. 30, 1225, by the legate, the cardinal of St. Angelo, assisted by about one hundred French bishops. Here Raymond, count of Toulouse, and his opponent, Amauri de Montfort (who claimed to be count of Toulouse), pleaded their cause, without, however, any decision being arrived at. The pope's demand of two hundred crowns for his reasons to be presented, and a prebend in every other conventual church, throughout France, was rejected. See Labbe, Concil. xi, 1017.

III. Held Sept. 13, 1276, by Simon de Brié, cardinal and legate. Sixteen articles were published, tending chiefly to the maintenance of the jurisdiction and immunities of the Church, and the freedom of elections. Among other things, the laity were forbidden to make use of violence or threats, in order to obtain the removal of censures. Secular judges were forbidden to constrain ecclesiastics to appear before them, etc. The canons were sent by the cardinal to every one of the French bishops. See Labbe, Concil. xi, 1017.

IV. Held on Sept. 19, 1286, by Simon de Beaulieu, archbishop of Bourges, assisted by three of his suffragans. Here a constitution, consisting of thirty-five articles, was published, reiterating and enforcing those of the preceding councils. Among other things, it was ordered that the ecclesiastical judges should annul all unlawful marriages, and separate the parties, whoever they might be; that every beneficed person who should continue for one year under excommunication, should be deprived of his benefice; that curates should keep a list of all the excommunicated persons in their parishes, and publish it every Sunday; that they should warn their people to confess at least once in every year; that bows and all kinds of arms should be removed from churches; that all Sundays and festivals be properly kept; etc. Other canons relate to the regulars. See Labbe, Concil. xi, 1246.

V. Held in 1293 by Francesco de Torino, archbishop of Bourges, with his suffragans. Twenty-three deacons were made, of which the first five relate to the Lutheran, and the rest to matters of discipline. Curates are exhorted to instruct their parishioners, and, in order to give more time for that purpose, they are directed to abridge the services until the sermon. Certain prebendaries and councils are directed to be held every three years, according to the decree of the council of Constance. Bishops are ordered to visit their dioceses annually, in order that they may take due care of the sheep entrusted to
them. The regulations of the council of Constance and of the pragmatic sanction, concerning the residence of canonos and other ministers, are confirmed; also that which directs that the psalms he chanted slowly, and with particular movements, so as to enablé to explain to the people the commandments of God, the Gospel, and something out of the epistle for the day. Pastors are enjoined to forbid penitents to reveal the nature of their penance, and themselves to observe secrecy, both as to what is revealed to them at confession, and also as to the prayers they have imposed. No conformity is to be erected without the consent of the ordinary. It was further enacted that the bishops should have a discretionary power to retrace the number of festival days according as they should think best; that bishops should not grant letters dimissory without having first examined the candidate for orders and found him qualified; and then to those only who have a benefice or a patronial tithe; further, that none shall not leave their monastery. Afterwards the council made various decrees concerning the jurisdiction and liberty of the clergy: the first is upon the subject of monitions; the second upon the residence of curates, that no dispensation for non-residence be granted without a full investigation of the reasons; the third respects cemeteries, which it orders to be kept enclosed and locked up. After this, four tenths for two years were voted to King Francis I, to make up the ransom of his two sons, then hostages at Madrid, to be levied on the clergy, seculars, and regulars. See Labbe, Concil. xiv, 426.

VI. This council was held in September, 1584. Forty-six chapters were published, each containing several canons (preceded by the confession of faith made by those present). 1. Relates to the worship and service of God; 2 and 3, of the faith and preaching; 4, of the abuse of Holy Scriptures, and orders that the Latin version of the Scriptures shall alone be used, and that bishops' secretaries shall keep a list of prohibited books, which shall be shown annually to publishers; 5, of avoiding heretics; 6, of invocation of saints and of festivals; 7, of pilgrimages; 10 and 11, of relics and images; 12, of the celebration of the holy office, etc.; 16, of cemeteries; 17, of tradition; 18-28, of the sacraments; 31, of excommunication; 34, of canons and chapters; 35, of parish rector, orders them to reside in their cure, and to say mass themselves; orders bishops to divide parishes which become too populous; 40, of the female clergy; there is no parsimony; it directs the bishop to take care to provide one, at the expense of the parishioners; 36, of benefices; 40, of witchcraft and enchantments; 41 and 42, of simony, concubinage, priests, etc.; 45, of hospitals; 45, of the laity, forbids them to sit with the clerks at Church; bids them to abstain from dances, plays, etc.; also from the use of frizzled hair; 46, of synods. See Labbe, Concil. xv, 1067.

Bourges, Flonkent de, a French missionary of the Jesuit order, lived in the early half of the 16th century. He published Voyage aux Indes Orientales par le Paraguay, etc., le Chili, fait en 1714; inserted in the Lettres Edifiantes. See Hoefer, Nouv. Biog. Générale, s. v.

Bourgoin, Edmond, a French theologian, became prior of the Jacobins at Paris, and showed great fanaticism, even justifying the assassination of Henry IV. He was arrested in 1589 with arms in his hands, and executed at Tours, Jan. 26 following. See Hoefer, Nouv. Biog. Générale, s. v.

Bourgoin, François, a celebrated French theologian, was born in Paris, March 8, 1685. From his brilliant scholarship he was made doctor of the Sorbonne, and then rector of Clichy, near Paris. In 1611 he resigned this position in order to ally himself with the cardinal of Berulle, who at this time founded the order of the Oratorians, and he was actively engaged in establishing a new congregation at Nantes, Dieppe, Rouen, and especially in the Netherlands. In 1641 he was elected superior-general in place of Conderen. In this high position he showed great zeal, and faithfully worked for the good of the order, yet by this very means gained for himself rural conclaves, and a contest where he was obliged to defend himself in very lively contradictions with the friars. Fatigued with the course of affairs, and weighed down by years and infirmities, he resigned in 1661, and died the following year. He had been for a long time confessor to Gaston, duke of Orléans, and then to Henry IV. He died in the seventeenth volume of the works of this great bishop it may be found. Bourgoin was the author of a number of works of a religious character, also of ecclesiastical discipline, of which the following are some of the titles: Légum Cruces (Paris, 1630); Breviarius romani Missarum (1646); Veritates doctissimi Ecclesiae Verbi Incarnati (Antwerp, 1630); Homilias Christiennes sur les Événements des Dimanches et Fêtes Principales (Paris, 1642); and several other works. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; See BOURGONSENT.

Bourignon, Antoinette, a French visionary, was born at Lisle, Jan. 13, 1616. She rendered herself famous by her numerous works, by her religious innovations, and by certain revelations which she claimed. She escaped an undesired marriage, and placed herself under the care of the clergy. At Amsterdam she abjured Catholicism, and advocated the Reformation. She published several of her works at Amsterdam, but, being accused of sorcery, she was obliged to leave the place, and became a deaconess at Hamburg. She died Oct. 9, 1680. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.; See BOURGIGNONISTS.

Bourke, Richard, a prelate of the Church of England, was born April 22, 1767. He took his degree of M.A. July 10, 1799; and in 1818 became lord bishop of Waterford and Lismore. He died suddenly, Nov. 15, 1832. See (Lond.) Christian Remembrancer, Dec. 1832, p. 745.

Bourle, Jacques, a French theologian, a native of Longuenois, diocese of Beauvais, lived in the latter half of the 16th century. He was doctor of the Sorbonne and rector of the parish of St. Germain le Viev, of Paris. His principal works are, Prières à Jésus Christ sur le Mariage de Charles IX.; — La Massa de Saint Dom疑似 spelled as 'Dom' by the author, with hyphens; and others. See Hoefer, Nouv. Biog. Générale, s. v.

Bourlier, Jean Baptiste, Count, a French theologian, was born at Dijon, Feb. 1, 1751. He entered early in the ecclesiastical calling, took the oath required of the clergy, and was consecrated bishop of Evreux April 23, 1802. He was successively member of the council of the hospitals, baron and count of the empire, and president of the electoral college of Evreux. After the empress Josephine had been divorced he became instead of this princess, and was finally made peer of France. He died at Evreux, Oct. 30, 1821. See Hoefer, Nouv. Biog. Générale, s. v.

Bourn (or Bourne), Immanuel, a Puritanical divine of the English Church, was born Dec. 27, 1659, and was educated at Christ Church, Oxford. When the rebellion broke out he sided with the Presbyterian faction, and was imprisoned from his rectory of Ashover, in Derbyshire, to St. Sepulchre's, in London. On the restoration he conformed, and died rector of Alston, in Leicester, Dec. 27, 1672. Among his works are, A Defence of Scripture as the Chief Judge of Controversy (1656); — Vindication of the Honor due to Magistrates, Men, &c., against the Quakers (1659); — A Defence of Tyndale, Infant Baptism, Human Learning, etc.; — A Golden Chain of Directions to Preservers between the Husband and Wife (1669). See Chalmers, Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.

Bourn, Samuel, an English Dissenting minister, assistant to Dr. John Taylor of Norwich, was the founder of a sect of Annihilationists (q. v.), called, after him,
BOURLIN. He died in 1796. He published Fifty Sermons on Various Subjects, Critical, Philosophical, and Moral (Norwich, 1777) — and other Sermons (1782, 1786, 1783). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bourne, Alfred, an English Wesleyan missionary, was born at Etruria, Staffordshire Potteries, Aug. 12, 1759. He was converted in 1816, entered the ministry in 1823, traveled the Redditch, Oxford, and Reading circuits, and sailed for Madras in November, 1826. Excepting a few months at Madras, his field was Negapatam. He was successful here and also in Melnotam. He passed into a parsonage in February, 1835, he was compelled to sail for England. His heart was in the mission work, and it was a sore trial to be removed therefrom. He died at the house of Dr. Bunting, in London, May 27, 1836. Bourne translated into Tamil the Memoir of Hester Ann Rogers, commenced a treatise in the same language on the Evidences of Christianity, and assisted in a revision of the Scriptures. See Welth. Meth. Magazine, 1838, p. 321 sqq.; (Lond.) Watchman, June 1, 1836; Minutes of the British Conference, 1836.

Bourne, George, a (Dutch) Reformed minister, was born at Westbury, England, June 12, 1780. He studied at Homsfield in Yorkshire, and in 1809 he emigrated to America and settled in Virginia and Maryland. Subsequently he became principal of an academy at Sing Sing, N. Y., and pastor of the Presbyterian Church. Thence he went to Canada, as supply of a Congregational Church in Quebec, and remained until 1835. He then united with the Reformed Church, and settled as pastor at West Farms (1839-42). He died suddenly, Nov. 20, 1845, of disease of the heart. Mr. Bourne greatly resembled in appearance the portraits of Martin Luther. He possessed a thoroughly controversial spirit, which found full scope in his long-continued demonstrations against slavery and Romanism. He was learned, eloquent, and powerful, but his zeal was often too fiery, and sometimes overreached itself. He edited, for several years, a well-known periodical entitled The Protestant Vindicator, and was an almost constant contributor to the religious press of New York. He was also largely engaged upon literary work for prominent publishing houses, editing such works as that of Barrow and Leighmont, and preparing exhaustive indices to both (Riker's editions). As a preacher, he was scriptural, illustrative, versatile, and powerful. With all his belligerent gifts, he was warm-hearted and devout, an example of conscientious and brave adherence to his own opinions in the face of the inevitable and the popular. A true servant of God. See Corwin, Manual of the Ref. Church, in America, s. v. (W. J. R. T.)

Bourne, Jacob, an English Baptist minister, was born at Beckington, near Frome, Somerset Co., Dec. 31, 1802. Losing his father at the age of fourteen, he became a thoughtless youth. At length, through domestic trials, his heart was touched by the Spirit of God, and on Aug. 30, 1824, he entered the Church at Radstock, Somersetshire. In 1834 he was encouraged to engage in ministerial labor, and performed much itinerant work. In 1846 he was provisionally led to Grettleton, in Wiltshire, and was ordained pastor of the Church in that place, July 27, 1847. Here he remained until his death, Sept. 15, 1857. See (Lond.) Baptists Hand-book, 1858, p. 47. (J. C. S.)

Bourne, Milton, a Methodist Episcopal minister, was converted in his youth, in Vermont, and soon after entered the Illinois Conference, laboring first as a missionary among the Indians, and later as an itinerant minister. In 1846, on the organization of the Rock River Conference, he became a member of it. In 1868 he became superannuated, and retired to a few acres of wild land near Macomb to eke out an existence for himself and his destitute family. He closed his life in 1885. Mr. Bourne was remarkable for his zeal and piety. See Minutes of Annual Conferences, 1865, p. 225.

Bourne, Richard, a missionary among the Marshpee Indians, was among the early English settlers of the town of Sandwich, on Cape Cod, Mass. Being a man of an earnest, missionary spirit, he went (about 1658) among these Indians, who resided near a place a few miles from Sandwich. His work was successful, and he gathered a church of converted Indians, of which he was ordained the pastor, Aug. 17, 1670, the services being conducted by Eliot and Cotton. Satisfied that no permanent prosperity would attend the efforts of the people for whose temporal and religious prosperity he was laboring, unless they had a fixed local habitation, he obtained a formal deed of Marshpee from those Indians who claimed it as their property. His efforts resulted in greatly promoting the welfare of his people. He died about 1685. See Mather's Mag. iii, 199; Coll. Mass. Hist. Soc. 1, 172, 196-199, 218; iii, 198-190; viii, 170. (J. C. S.)

Bournes. See Annihilationists.

Bours, William H., a native of Ireland, was a minister of the Protestant Episcopal Church, and died Dec. 15, 1851, at Huntington, Pa., in the forty-first year of his age. He was a man of ripe scholarship and great piety. See Amer. Quar. Church Rec. 1855, p. 141.

Bourquet, François Nicolas, a French historian, was born in Paris in 1710, and died June 12, 1784. He entered the Benedictine Houses of St. Martin, and completed the Histoire Générale du Languedoc. He wrote several other works. See Hoefer, Nouv. Biog. Générale, s. v.

Bourrée, Edme Bernard, a French theologian, was born at Dijon, Feb. 15, 1652. He was a priest of the Oratory, and zealously devoted himself to the work of teaching and to teaching theory at Langres, and at Chalons-sur-Saône. He died at Dijon, May 26, 1722. He wrote a number of works, among which are, Conferences Éclectiques du Décès de Lamper (1684) :—Manual des Pitchers (1681) :—Homélies (1708) :— Nouveaux Pédagogies, avec quelques Conferences Éclectiques (1707) ; Lyons, 1713. See Hoefer, Nouv. Biog. Générale, s. v.

Bours, William Whitte, a clergyman of the Protestant Episcopal Church, was born at Attica, N. Y., in 1826. His early life was spent in mercantile pursuits in Geneva. He was ordained deacon in 1858, and priest in 1855. At first he assisted in St. Peter's Chapel, Geneva, afterward in St. James's Church, Syracuse, and finally became the pastor of St. John's Church, Florida. His death, which occurred there, Nov. 5, 1857, was caused by his ausidious attendance upon the sick in his parish during the prevalence of a malignant fever. See Amer. Quar. Church Rec. 1856, p. 611.

Boursier, Laurent François, a French priest and doctor of the Sorbonne, was born at Ecuon, Jan. 24, 1679, and took his doctor's degree in 1706. He then gave himself up entirely to study; and in 1718 published, anonymously, his celebrated work, L'Action de Dieu sur les Créatures, which was attacked by Malebranche. He is also remarkable for the memorial presented by the Sorbonne to the czar Peter, upon the occasion of his visit in 1717, and drawn up in a single night, upon the means of uniting the Russian and Roman churches. In 1729, he, together with many other doctors, was expelled from the Sorbonne for his opposition to the bull Unigenitus. He died at Paris, Feb. 17, 1749. See Biog. Universelle, v, 393.

Bourzeis, Amable de, a French theologian and scholar, was born at Voulie, near Rion, April 6, 1606. He was at first a papist, but went over to the Jesuits, and was afterwards appointed director of the college of Coëtivy near Paris, and afterwards at the college of La Fleche. Returning to France, he was made abbot of St. Martin de Cores, and one of the first members of the French Academy. Having taken holy orders, he distinguished himself especially in controversy, and had
BOUSMARD

BOUSTE, a Congregational minister, was born at Fitchburg, Mass., Oct. 7, 1844. He fitted for college at New Ipswich, graduated at Amherst in 1828, and at Andover in 1831. He was ordained in the same year, and employed as a missionary for twelve years in Ohio. He was pastor at Alexandria, O., 1843 to 1847; Lunenburg, Mass., 1849 to 1851; Peacemont, Va., 1851 till his death, Jan. 12, 1866. He published a sermon in memory of Newell March, 1864. See Cong. Quarterly, 1866, p. 340.

Boutelle, Thomas, a Congregational minister, was born at Leominster, Mass., Feb. 1, 1805. He was educated at New Ipswich, N. H., Amherst (class of 1829), and Andover, Mass. He became pastor at Essex Street, Boston, in 1834; Plymouth, 1834 (ordained); North Woodstock, 1837; Bath, N. H., 1850. He died at Fitchburg, Mass., Dec. 30, 1865. See Cong. Quarterly, 1861, p. 354; 1867, p. 339; 1868, p. 257.

Bouthillier de Rancé, Armand Jean, a French ecclesiastic, was born Jan. 9, 1726. He received the tonsure, Dec. 21, 1735; and, at the age of nineteen, was made canon of Notre Dame at Paris. After many other appointments he received that of the abbey of La Trappe, and having been received into the order of priests, Jan. 22, 1741, he took the degree of D.D. in 1744. Soon after he went into residence at La Trappe, where he endeavored to reform the conduct of the monks; failing in which he persuaded them to resign their house to the Cistercian monks of the Strict Observance. This done, he disposed of his property, and took his vows in the monastery of St. Omer, June 13, 1745. He died Oct. 16, 1790, having published a new edition of Anacreon, with notes (Paris, 1639; 2d ed. 1647): —Traité de la Sainteté et des Devoirs de l'Était Monastique (1683, 2 vols.; 4to; vol. iii in 1685). After his death were published his regulations for the government of La Trappe, and Letters (2 vols.). His Life was written by MM. Maupion and Marsolier, and by Father Pierre le Nain.

Boutistès (Bourstryc) is a Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

Bouton, François, a French theologian, was born at Chamblay, near Dôle, in 1578. He entered the order of Jesuits, and was employed in the missions of the East. He was finally sent to Lyons, to the College of the Trinity. Here he fell ill, and the professor of rhetoric there, the pious Thomas, and he devoted himself to the suffering until he fell a victim, in October, 1628. He left some manuscript works, the principal of which are, Théologie Spirituelle: —Commentaire in Deuteronomium, de Perscriptionem Israelitam, tum Lituritum, tum Mycetis, ad Promissioni Terram: —Clavis Scripturarum Sacrarum, ad Dicta Anthropologica, in quas Locum habuisset in qua Locum habuisset in qua Ciantur voces Hebraice Responsarunt Collectum ex Sacris Literarum et ex Collatione Vulgata Latina Edidit cum Hebraico. See Houter, Noue. Biog. Générale, s. v.

Bouton, George, a Methodist Episcopal minister, was born at Virgil, Cortland County, N. Y., Dec. 5, 1812. He was converted about 1843; soon after began preaching, and was ordained the Oneida district in 1848. He died in the midst of his labors, at McLean, Oct. 31, 1859. Mr. Bouton's ministerial career was brief, but exceedingly brilliant. Few men secured a stronger hold upon the affections of a people than he, and few were more successful. Large revivals crowned his labors on every charge. See Minutes of Annual Conferences, 1866, p. 159.


Bouton, J. D., a Methodist Episcopal minister, in 1835 entered the New York East Conference, and in it labored diligently with but one year's vacation until his
supernaturalism in 1867, in November of which year he
died. Mr. Bouton was an exemplary Christian, a good
preacher, and an excellent pastor. See Minutes of An-
nual Conference, 1868, p. 86.

Bouton, Nathaniel, D.D., a Congregationalist
minister, was born at Norwich, Conn., June 20, 1799. From
Yale College he entered the theological seminary at Andover, Mass., where he finished the course in 1824.
March 23, 1825, he was settled over the First Congre-
gational Church in Concord, N. H., with which he re-
mained forty-two years. His residence continued in
Concord, where he died, June 6, 1878. He was much
interested in historical studies, and published while in
the pulpit many valuable historical sermons. He was the
early president of the State Historical Society, and
edited two volumes of its collections. In August, 1866,
he was appointed editor and compiler of the provincial
records of New Hampshire, and in that capacity issued
ten volumes of Provincial Papers, from 1867 to 1877.
He also published over thirty sermons and addresses,
and a few other volumes. See Oldbury Record of Yale
College, 1878.

Bouton, W. S., a Methodist Episcopal minister, was
born at Roxbury, N. Y., in 1815. He was converted
at the age of thirty-two; and being a good singer, and
having a rare gift for exhortation and prayer, he be-
came one of the most popular lay helpers ever known
throughout that region. His healing countenances,
ferocious sermons, triumphant songs, and ringing hal-lee-luiahs drove away formalism and doubt,
and made everybody free and happy. In 1857 he was
appointed by the presiding elder to the Germantown
and Myerstown Circuit, and in 1858 was received into
the New York Conference, and returned to his former
church charge. He was a true churchman, a master of
classical, Latin, Richmond, and West Stockbridge, Stockport and
Claverack, East Chatham and Red Rock, Hillsdale,
Lakeville; City Mission, N. Y., and Grace Church, New-
burough, where he died, Aug, 6, 1875. Mr. Bouton was
everywhere acceptable and useful. He had few supe-
rors as a pastor. Every interest in the Church, spiri-
tual and temporal, was ever advanced. See Minutes of
Annual Conference, 1880, p. 45.

Bouton, John, a minister of the English Wesley-
ian Connection, was born near Coventry, May 7, 1810;
and died June 1, 1851, in the seventeenth year of his
ministry. His faithful, practical, and pointed sermons
often deeply stirred and elevated the feelings of his
hearth and hearers. He was a vigorous intellect, a kind
heart, a resolute will, and a high sense of duty." See
Minutes of the British Conference, 1881, p. 47.

Boutwell, James, a Congregational minister, was
born at Lyndeborough, N. H., May 14, 1814. He was
converted while at Phillips Academy, Andover, Mass.,
under a sermon delivered by Dr. Lyman Beecher. He
graduated at Dartmouth College in 1836, and at An-
dover in 1840, and was ordained in 1841. He labored
at Brentwood, N. H., 1841 to 1852, and at Sanbornton
the remainder of his ministry. He died April 21, 1865.
Mr. Boutwell was a diligent and faithful pastor, an
ardent patriot, and his death was triumphant. See Cong.
Quarterly, 1866, p. 41.

Bouvenot, Louis Pierre, a French theologian and
physician, was born at Arbois in 1766. He studied
medicine. He died at Sens, July 1, 1830. See Hoefer,

Bouvens, de, Abbé, a French theologian, was born at
Bourg, in Bresse, about 1750. He first went to Ger-
many, then to England, in consequence of his refusal
to take the oath required of ecclesiastics at the period of
the Revolution. In 1804 he pronounced the funeral
oration of the duke of Enghien in the chapel of St. Pat-
rick, at London, in the presence of the princes of
the house of Bourbon. His eloquence was of a high order.

Bouvier, Guillaume Le, a French theologian, was born at
Amiens about 1833. He became a renowned figure in the
literature for several years, and then devoted himself to
preaching until obliged to give it up on account of
early infirmities. He died at Poitiers, Oct. 30, 1726.

Bouvier, Jean Baptiste, a French prelate, was born in
1713, at St. Charles-lès-Forét, Mayenne. Before his
arrival to the episcopal see of Le Mans, in 1834, he was vicar-general of Le Mans and superior of
the seminary. While the empire lasted, and during part of
the restoration, ecclesiastical studies were greatly
neglected. The works of Bouvier, which were con-
ceived under the authority of Napoleon, were adopted in
the teaching, in the seminaries, of both philosophy and
theology. His Institutiones Theologiae and Institutiones
Philosophicae were adopted in a great number of
ecclesiastical establishments in France, as also in Savoy and
Belgium. He also wrote several other works. See

Bouza, Juan Antonio. See Bouzar.

Bouzaillé, Jean, a French theologian, was born at
Bordeaux in 1732. He became a reputable figure in the
literature for several years, and then devoted himself to
preaching until obliged to give it up on account of
early infirmities. He died at Poitiers, Oct. 30, 1726.
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He wrote, *Primitia Musearum Serenissimi Delphino Oblatae* (Bordeaux, 1663): — *Contes sur la Naisance de Notre Seigneur Jesus Christ* (Poitiers, 1675): — *Doux Preuses pour la Conception Immaculée de la Sainte Vierge* (Paris, 1698). — He gravitated in medicine at Louisiana University in 1828, and practiced successfully in Bowling Green until within a few months of his death, which occurred at Russeville, Aug. 5, 1854. Mr. Bowden was a warm friend, a true Christian gentleman, remarkably amiable, and a faithful expounder of the truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 506.

Bowden, John (2), an Irish Methodist preacher, was born at Cootehill in December, 1858. He was converted at thirteen, under the Rev. R. Hewitt, and began at that early age a career of usefulness in Methodism. With rare maturity of judgment, he became a class leader and local preacher, and in 1874, at the age of nineteen, entered the itinerant ministry of the Primitive Wesleyans. He died at Belfast, Feb. 7, 1880.

Bowden, R., an English Baptist minister, was born at Towersey, Bucks, Aug. 26, 1788. For more than forty years he preached gratuitously in his native village, where he was greatly respected and beloved. He died Aug. 26, 1859. See (Lond.) *Baptist Herald*, 1861, P. 37.

Bowden, William, an English Methodist preacher, was for several years a member of the Bible Christian Society at Ringsash, and also a local preacher. He entered the ministry in 1828, and for seven years labored with acceptance in that body. He died Aug. 21, 1875.

Bodishaw, William, a Methodist Episcopal minister, son of Rev. William S. Bodishaw, was one of five brethren, all of whom consecrated themselves to the ministry in the Methodist Episcopal Church. He was born at Potsdam, N. Y., May 12, 1834. He was converted in 1858; studied for the ministry at Cazenovia, N. Y., and in 1858 entered the Minnesota Conference. In 1864 he was appointed chaplain of the Eleventh Minnesota Regiment of Volunteers, and in 1867 was transferred to the New York East Conference, wherein he was faithful until his death, at Afton, July 5, 1873. Mr. Bowdish was richly gifted in mental endowments; was cultured in music and painting; was remarkably inventive in hospitality, an earnest and successful preacher. He rendered valuable aid in the formation of the Holston Conference, was twice elected chaplain of the Minnesota House of Representatives, was appointed by President Johnson, in 1867, to superintend the annual payment of the Chippewa Indians, and in 1872 was elected on the staff of official reporter at the General Conference. See *Minutes of Annual Conferences*, 1874, p. 53; Simpson, *Cyclop. of Methodism*, s. v.

Bowdish, Leonard, a Methodist Episcopal minister, was born at New Lisbon, N. Y., in 1812. He experienced conversion at the age of sixteen; soon began exhorting, and in 1838 entered the Oneida Conference, wherein, without intermission for thirty-three years, he continued with success. In 1866 he became supernumerated and removed to the sea-shore; spent two years laboring in the Providence Conference, and finally died at Bay Bridge, N. Y., May 23, 1870. Mr. Bowdish was a man of energy and superior intellectual capacity, remarkable for elegance of style and clearness in his pulpit delivery. He was fearless, uncompromising, and eminently successful. See *Minutes of Annual Conferences*, 1871, p. 56.

Bowdyanga, the seven sections of wisdom among the Bowdyanga (1) the ascertainment of truth by mental application; (2) the investigation of causes; (3) persevering exertion; (4) joy; (5) tranquility; (6) tranquility in a higher degree, including freedom from all that disturbs either body or mind, and (7) equality.


Bovet, François de, a French prelate, was born March 21, 1745. He was consecrated bishop of Sisteron, Sept. 13, 1789, but was obliged to leave France on account of the persecution. He returned in 1814, and was appointed in 1817 archbishop of Toulouse. He resigned this in 1828, and the same year was appointed metropolitan of the diocese of St. Denis. Being highly beloved, Bouvet published a work entitled *Des Dynasties Egyptiennes*, in which he considered the degree of confidence which the chronology of Manetho merited. He died in Paris, April 7, 1888. He wrote, *L'histoire des Derniers Pharaons et des Premiere Reign de Perse, selon Hérodoté, tiré des Livres Prophetiques et du Livre d'Esther* (Avignon): — *Les Consolations de la Foi sur les Malheurs de l'Eglise*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Boville, (or Bovelles), Charles, a French theologian, was born at Soye court, in the diocese of Amiens. He was living in 1547. We have from his pen seven books on the Creation of Angels, the Pleasures of Paradise, The Deluge, etc. (Paris, 1504, 1513; Basle, 1515). — A Commentary on the Gospel of St. John (Paris, 1511). — Commentary on the Lord's Prayer and four dialogues (ibid, 1551, 4to): — and other works.

Bovis, St. (in Italian, St. Bovo, and in English, St. Boko), a gentleman and soldier of Provence, who suffered for his country against his conqueror, the Saracens. After a time, he quit the profession of arms, and devoted himself to a life of penitence and retirement, year making a pilgrimage on foot to Rome, on one of which journeys he died, at Voghena, near Pavia, May 22, 965.

Bowcer. See Bursar.

Bowcer, Thomas. See Boucher.

Bowden, Edwin, an English Congregational minister, was born at Devoperta, April 6, 1802. He joined the Church in youth, began village preaching, and was soon made assistant minister at Ivy Bridge. In 1839 he accepted a call to Lostwithiel, Cornwall, and after a few years he became pastor of the Church at Wadebridge, in the same county. Finally he occupied the pulpit at Oke Hill, near Bath, where, in less than three years, his health had so failed that he was obliged to resign his post. He then retired to Heavitree, Exeter, wrote tracts, contributed articles to the various periodicals issued by the Religious Tract Society, and published a small volume entitled *Spiritual Fields*. He continued his work until 1875, and died, Aug. 9, 1876. See (Lond.) *Cong. Year-book*, 1877, p. 347.

Bowden, John (1), a minister in the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 1, 1820. He joined the Church in 1888, in 1841 received license to exhort, and in 1844 was licensed to preach and admitted into the Kentucky Conference. In 1846 he was transferred to the Louisville Conference, and in 1848 retired from the itinerancy and travelled for the improvement of his health in Florida and Georgia, at the same time acting as general agent for Transylvania University and colporter for a local Bible society. He graduated in medicine at Louisiana University in 1852, and practiced successfully in Bowling Green until within a few months of his death, which occurred at Russeville, Aug. 5, 1854. Mr. Bowden was a warm friend, a true Christian gentleman, remarkably amiable, and a faithful expounder of the truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 506.
Bowe, John Ackrell, an English Methodist preacher, born in 1821, was converted in his youth, among the Wesleyan Methodists, under a sermon by a local preacher in Devonshire. After two years he joined the Bible Christians. He began to preach at the age of twenty, and two years later, in 1843, entered the ministry, in which he labored for fifteen years, when he died at his father's house in S. Devon, Feb. 17, 1845.

Bowe, Charles James, a Unitarian minister, was born in Providence, R. I., May 20, 1827. He graduated from Brown University in 1847, and from the Divinity School of Harvard College, and was ordained as pastor of the Unitarian Society at Newburyport, Mass., Nov. 20, 1850, where he remained six years (1850-56), and then removed to Kingston, where he was settled two years (1856-58). He next went to Baltimore as pastor of the Second Unitarian Society in that city. Finding his position unpleasant at the breaking-out of the late war, he resigned, and for several years acted as chaplain in a hospital near that city. He became the minister of the Mount Pleasant Congregational Society, Roxbury, Mass., where he remained until his death, April 10, 1870. (J. C. S.)

Bown, Elias D., at the time of his decease a minister in the Free Methodist Church, was born at Warwick, Mass., June 6, 1791. Under the preaching of the Rev. Marvin Richardson of the M. E. Church, he was converted. On April 25, 1813, he received license to preach, and June 15, 1814, he entered the traveling ministry of the M. E. Church. He was prominently before the Methodist public for over fifty years. He was elected delegate to the General Conference seven times, and at one period was strongly urged to become a candidate for the episcopacy. During the anti-slavery struggle, he took a decided stand in favor of the cause, and was arrested. In the fall of 1871 he was admitted into the Susquehanna Conference of the F. M. Church. He died Dec. 25, 1871. Few men wielded a more vigorous and powerful pen than Dr. Bowen. His contributions to religious periodicals were numerous. His last literary work was a History of the Origin of the Free Methodist Church. See Minutes of Annual Conferences of the F. M. Church, 1871, p. 16.

Bowen, Henry Perrotte, an English Congregational minister, was born at Ford, Pembroke, Aug. 3, 1822. He was converted early in life, educated for the ministry at Airsdale College, and in 1851 was ordained pastor at Middleboro-on-Teens. Here he labored seven years, then removed to Whiffield Chapel, London; but after spending the place at all, he accepted a call to Brentwood, Essex. Here he labored eleven years with much success, and died Sept. 10, 1869. See (Lond.) Cong. Year-book, 1871, p. 306.

Bowen, John L.D., was an English colonial prelate. The early part of his life was spent in farming operations in Canada, and at one time he served in the militia of that country. In 1842 he went to Ireland, and entered Trinity College Dublin, where he was graduated, and in 1849 was ordained in the Church of England. He died Nov. 10, 1884.

Bowen, Josiah, a Methodist Episcopal minister, was born about 1788. After carrying on a printing establishment for some time in Brooklyn, N. Y., he entered the Methodist Episcopal Conference in 1824, and continued in the regular work until 1840, filling many of the most important charges. He then became superannuated, and in 1843 took a supernumerary relation, which he held to the close of his life. He died Jan. 14, 1873. Mr. Bowen as a Christian was noticeable for his patience and meekness, and as a preacher for his ability. See Minutes of Annual Conferences, 1873, p. 80.

Bowen, Fenuel, a clergyman of the Protestant Episcopal Church, was born at Woodstock, Conn. He graduated at Harvard College in 1792; and in 1794 was ordained as colleague-pastor with the Rev. Samuel Cheekley, of the New South Church, Boston, April 30, 1796; was dismissed May 9, 1772; went to South Carolina in 1776; took orders in the Protestant Episcopal Church; became rector of St. John's parish, Colleton, and died in October of the same year. He was the father of Bishop Bowen of North Carolina. See Sprague, Annals of the Amer. Pulpit, i, 708.

Bowen, Reuben, a Methodist Episcopal minister, for years was an infidel, and took delight in perplexing all who could not give a reason for their hope. He finally began a careful reading of the Bible, was convinced of its sin, and embraced Christ as his Saviour. In 1835 he entered the E. P. Church and labored with acceptance and success until his death, June 28, 1845. Mr. Bowen was a man deeply devoted to God, studious, and laborious. See Minutes of Annual Conferences, 1845, p. 583.

Bowen, Robert J., a Protestant Episcopal clergyman of the diocese of Pennsylvania, entered the ministry in 1872. He became rector of St. Thomas's Church, Philadelphia, where he remained until the time of his death, May 30, 1874. See Proc. Epi. Alumni, 1875, p. 144.

Bowen, William, an English Congregational minister, was born in March, 1790, near St. Helen's, Lancashire. In early life he went to Liverpool, and there united with the church of Rev. Mr. Charrirer, where his piety and talent found exercise in village preaching. He left Liverpool, and for some years travelled through the midland counties as a book-agent. He studied at Rowell College from 1816 to 1818. In the latter year he returned to Brencherton, where, by his exertions, in 1819, a church was formed. He set apart two days in the week to receive medical patients. He resigned his church after a few years, and lived three years, in which he won all hearts to himself. He died Oct. 9, 1854. His piety was calm and consistent, and he was pre-eminently the friend of the poor. See (Lond.) Cong. Year-book, 1855, p. 208.

Bowens, Edward, L.D., a Protestant Episcopal clergyman of the diocese of Vermont, was, for a great many years, president of the University of Norwich, Conn.; and in 1858, he became professor of moral, intellectual and political philosophy in the same institution, having resigned the presidency. The following year he was president pro tem.; in 1870 he was professor of ancient languages and political economy, a position which he held at the time of his death, July 6, 1872. See Proc. Epi. Alumni, 1875.

Bower, Jacob, a Baptist minister, was born in Lancaster County, Pa., Sept. 26, 1786. He was converted in 1812; licensed in October, 1816; and ordained in Logan County, Ky., Feb. 27, 1819—the only books he then had being a German Testament, the English Bible, and a hymn-book. For nearly ten years he served churches in Kentucky, and enjoyed many revivals. In 1829 he removed to Scott County, Ill., and became pastor of the Church at Winchester—a strong anti-missionary Church—from which he was dismissed on account of his interest in mission-work, and was sent by the Home Mission Society to preach in several counties in Illinois. He was a great sufferer for many years from a disease resembling tuberculosis, and died April 28, 1874. See Minutes of Ill. Anniversary, 1874, p. 15, 16. (J. C. S.)

Bower, Moses, a minister of the Evangelical Association, was born in Adams County, Pa., April 28, 1814.
He was converted at the age of nineteen, and entered the ministry at the age of twenty-two. At the age of thirty-two he was elected presiding elder. Eleven months and twenty days after this election, in the midst of his usefulness, he was suddenly stricken down with fever, and died. He was a man of possessing appearance, of fine talents, and of marvellous pulpit powers. In 1885 he was succeeded in that post and died in his memory in Stotaytown, Somerset Co., Pa. See Evangelical Messenger.

**Bowers, John** (1), a British Wesleyan minister, was born at Chester, July 19, 1796. He was brought up in the principles of the Established Church; was converted under the Methodist ministry when seventeen; entered the Wesleyan ministry in 1813; was appointed house governor at Didsbury College in 1848, which position he held until 1864; was for some time general secretary of the Theological Institution. He was president of the Conference in 1838. He retired to Southport in 1864, and died in that city, May 30, 1866. Bowers was an eminent preacher at a time when the British Conference had not a few great preachers. His voice was "rich, varied, mellow, powerful." He made the art of preaching a study; to the preparation of his discourses he devoted indefatigable pains, and in their delivery his action was so finished and theatrical, and his address so graceful that Everett thought he might rather have been selected for a disciple of Kemble than of Wesley. His language was often glaring, yet still "varied, figurative, poetical, chaste, and elevated, showing a man of more than ordinary education. He was a memorable preacher—"to the word of one syllable," says Everett. His supervision of the institution at Didsbury was eminently successful. See Everett’s finely written portrayal, Wesleyan Centenary Tablets (3d ed. Lond. 1841), i, 190 sq.; Minutes of the British Conference, 1866, p. 34; Dr. Osborn in Welsh. Methodist Magazine, March, 1870, art. 1.

**Bowers, John** (2), a Congregational minister, was born at Thompson, Conn., Sept. 14, 1805. He graduated at Yale College in 1829, and at Princeton Theological Seminary in 1836; was licensed to preach by the Presbytery of Long Island, at Franklinville, Oct. 15, 1835. After leaving the seminary he taught one year, 1836 to 1837, in Nichols Academy, Dudley, Mass. His first settlement was at Wilbraham, where he was ordained Deacon at the Congregational Church, Dec. 15, 1837, and continued to serve in this capacity for nearly twenty years; after which he supplied the pulpit at Agawam Falls nearly a year. In October, 1857, he preached a few Sabbaths to the Third Congregational Church in St. Johnsbury, Vt., and was unanimously invited to the pastorate. He commenced his permanent labors there Jan. 1, 1858, and was installed Feb. 4, 1858. Here he labored with great fidelity until his death, Feb. 4, 1863. Mr. Bowers was to the end a man of scholarly habits, and of remarkable benevolence. In domestic life he was genial and affectionate, and, as a pastor, earnest and faithful. Three of his sermons were published. See Cong. Quarterly, 1863, p. 194; 1864, p. 114.


**Bowers, W. W., a Lutheran minister, was born in Montgomery County, Pa., April 16, 1827. Although a student in Pennsylvania College, he did not graduate. For three years he studied theology at Heckerstown, Md., under the Rev. Dr. Anspack, and was licensed to preach in 1855. Soon after he removed to Nova Scotia, and became pastor at Lunenburg. Subsequently he ministered at Bridgewater and contiguous places, having charge of Bridgewater. In August, 1873, he resigned his Nova Scotia charge, and removed to Concord, N. C., as pastor of the Church there. He died in Concord, Oct. 17, 1873. See Lutheran Observer, October, 1873.**

**Bowers, William V., a Protestant Episcopal clergyman of the diocese of Pennsylvania, was born in Philadelphia, Feb. 13, 1805. He graduated at the Virginia Theological Seminary, and was ordained by bishop Moore in 1834. After a rectoryship of twenty years in St. Martin’s Parish, Hanover County, Va., he officiated in Lewistown, New Market, and Great Cacapon, latterly in his native city. He died at Oney, June 6, 1880. See Whittaker, Almanac and Directory, 1881.**

**Bowerox, James Gilhr, a Congregational minister, was born in North Industry, O., Dec. 15, 1833. After preliminary study at the academies at Williams Centre and Neville, he was a member, for one year, of Oberlin College. For five years he was a teacher at Butler, Ind., and for two years in Edgerton, O. In 1871 he graduated from Otterbein University, and then, in 1873-74, studied theology in Oberlin. Previous to this time, in 1869, he had been ordained by the United Brethren. In 1872 he became acting-pastor of the Congregational Church at Edgerton, and during the two years following held the same position at Pittsville. On account of impaired health he removed to a farm at Edgerton, where he became principal of a school. He died Jan. 14, 1880. See Cong. Year-book, 1881, p. 17.**

**Bowery, James, an English Congregational minister, was born at Bristol, July 20, 1816. In 1834 he joined the Congregational Church at Zion Chapel. During the week-days he was engaged in business, yet he managed to prepare himself for the ministry by the time he was twenty-one years of age, and became pastor of the Congregational Church at Whitchurch, Hants. After seven years’ work there he offered himself to the London Missionary Society; was accepted and appointed to Rodborough, Berbice, where he labored for nine and a half years, and became very popular. His sermons were clothed in simple language, admirably adapted to his people, full of stirring thought and striking illustrations. In 1864 he was driven from his missionary work by colonial fever. He returned to England, and in 1866 became pastor of Elenezer Chapel, Shadwell, where he continued as pastor until his death, Aug. 15, 1877. Mr. Bowery’s mind was logical rather than imaginative. To feelings of ambition, and pride, and envy he seemed a stranger. The poor, the suffering, the perplexed not only found in him a sympathizer, but a sharer. See (Lond.) Cong. Year-book, 1878, p. 308.**

**Bowes, Joseph, an English Wesleyan minister, was trained a Romanist, but united with the Methodist Church. He served in the ministry and entitled twenty-eight circuits. In 1855 he became a superintend- numinary in Bristol, where he died, Sept. 26, 1849. His characteristics were simplicity, humility, and charity. See Minutes of the British Conference, 1850.**

**Bowie, John, a clergyman of the Protestant Episcopal Church, was a native of Prince George’s County, Md. Having gone to England to be ordained, he was licensed to preach in Maryland, July 29, 1714. On returning to America, he became curate to the Rev. Alexander Williamson of Prince George’s Parish, in Montgomery Co. In 1774 he was pastor of Worcester Parish, Worcester Co. With the beginning of the Revolution he exhibited violent Tory sentiments, for which he was imprisoned in Annapolis. On his release, he settled in Talbot County, on the Choptank River, teaching a classical school and becoming the rec- tor of St. Peter’s Parish. In 1785 he was pastor at Great Choptank Parish, still, however, retaining his school. Having resigned this parish in 1790, he became rector of St. Michael’s, Md., in 1795, where he continued until the close of his life, in the meantime maintaining his school. He died in 1801. See Sprague, Annals of the Amer. Pulpit, v. 574.**

**Bower, Samuel Drake, a Congregational min-
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ister, was born at Blanchard, Me., April 2, 1835. He was converted at Biddeford in 1851; prepared for college at Phillips Academy, Andover, Mass., and graduated from Bangor Seminary in 1860. In that year he was settled as pastor of the Church in Winthrop, Me. After two years he was compelled to resign on account of ill-health. In 1863 he became pastor of a Church in New Market, N. H., but resigned before the close of the year. He went West, hoping to regain physical vigor. In 1865 he was appointed agent of Lincoln College, in Kansas, and subsequently became professor of English literature in that institution. He died in Topeka, Kansas, Feb. 15, 1868. See Cong. Quarterly, 1868, p. 288.

Bowler, John, a preacher of the United Methodist Free Church, was born at Newcastle-under-Lyme in 1835. Being left an orphan when young, he entered the Methodist Sunday-school, became a teacher, and was converted under Mr. W. Lawton's preaching. He was a local preacher some years, entered the ministry of the Methodist Free Church in 1863, and for eleven years occupied good circuits. He was a diligent student, good preacher, and useful pastor. He died at Lancaster in 1874. See Minutes of the 18th Annual Assembly.

Bowses, Nathaniel (1), a Baptist minister, was born in 1758. He was converted in 1777, was baptized in 1786, ordained in 1794, and spent his life in serving his Master largely in itinerant labor. A journal of eighty-six days informs us that he rode 1017 miles, preached 52 times, attended 13 meetings, expended $23.90, and received for all his service during this time $197.53. He died at Richmond, N. H., Dec. 2, 1848. (J. C. S.)

Bowses, Nathaniel (2), a Free-will Baptist minister, was born at Richmond, N. H., Aug. 12, 1788, and was a son of the preceding. In 1811 he became a Christian, and united with a Free-will Baptist Church at Lisbon. He labored with great zeal and success in Maine, New Hampshire, and Vermont. He was ordained in 1815. The last twenty-five years of his life were spent in Bethlehem, N. H., where he died, July 6, 1881. See Morning Star, April 20, 1882. (J. C. S.)

Bowses, John Sharpe, an English Congregational minister, was born in Norwich, July 3, 1801. He was trained in the ways of piety and truth, was converted when quite young, and began preaching when about twenty years of age. In 1838 he was appointed city missionary at Edinburgh, and continued in that office for a term of six years. Six hours per day, for five days in the week, during seventeen years, he was employed in visiting from house to house, distributing tracts, reading and praying with the people, holding prayer-meetings, and preaching in cottages and school-rooms in a parish that was the haunt of thieves, prostitutes, beggars, and gypsies. Mr. Bowles removed to Hingham in 1855, and became pastor of the Independent Church in that town. Thence he went to Sutton, Herefordshire, and thence, in 1862, to Market Lavington, Wiltshire, where he died, Feb. 15, 1864. Mr. Bowles excelled as a pastor. His kindness of heart peculiarly fitted him for this work. See (London) Cong. Year-book, 1866, p. 226.

Bowses, Oliver, an English clergyman, was fellow of Queen's College, Cambridge, and rector of Sutton. He died in 1674. His publications include Tractatus de Pastore Evangelico (1649, 1739); and some Sermons. See Allibone, Dict. of Bril. and Amer. Authors, s. v.

Bowell, Orlyn D., a Methodist Episcopal minister, was born near Nashville, O., about 1836. He experienced conversion when about twenty-one, and in 1861 united with the Upper Iowa Conference. He was a man of prodigious energy, and labored with unflagging zeal and fidelity until his decease, March 18, 1879. Mr. Bowles was deeply pious, uniting in his pastoral work, and an able minister. See Minutes of Annual Conferences, 1879, p. 50.

Bowan, A. T., a Free-will Baptist minister, was born at Sidney, Me., in 1822. He was converted at the age of fourteen, licensed in 1860, spent a year at the Maine State Seminary (now Bates College), and was ordained in 1861 as pastor of the South Mills Church, where he remained six years, during three of which he sustained the relation of pastor to the Church at Clinton. He next settled at Hartland, where he was pastor six years (1867-73), after which he became pastor of the Church at West Fitchfield. He died at Hartland, Me., Nov. 15, 1880. See Morning Star, Aug. 25, 1880. (J. C. S.)

Bowan, Francis, D.D., a Presbyterian minister, was born at Westford, near Burlington, Vt., Feb. 27, 1799. He was licensed to preach by the Presbytery of Otsego. He graduated from the University of Vermont, and entered Princeton Seminary in 1821, where he spent only one year. After completing his studies, he went to Virginia in 1822, and in 1824 was ordained to the full work of the Gospel ministry by the Presbytery of Hanover, and became pastor of the Church at Charlottesville, at which place and at South Plains he labored with great success. He was engaged in the service of the American Bible Society. Then he labored in Georgia and South Carolina for nineteen years. Four years he ministered at Bryan Neck. In 1822 he returned to the scenes of his early labors. From this time he devoted himself to study and meditation, and had nearly completed a work on The Baptism of the Spirit, when he died April 26, 1875. Dr. Bowan was a noble specimen of a refined Christian gentleman. See Neolog. Report of Princeton Theol. Seminary, 1876.

Bowan, Jarrett, a Methodist Episcopal minister, was born at Charlestown, Va., Dec. 1, 1816. He was born a slave, and held in bondage until he was forty-one years old, and then bought his freedom. In his forty-eighth year he was converted, soon afterwards began exhorting, received license to preach in 1862, and in 1865 was admitted into the Washington Conference, and labored faithfully until his death at Strasburg, Va., June 11, 1878. Mr. Bowan was a man of fine qualities, sound in judgment, untiring in industry, practical, clear, systematic. See Minutes of Annual Conferences, 1879, p. 18.

Bowan, John, a minister in the Methodist Episcopal Church South, was born in Frederick County, Va., Sept. 4, 1823, and graduated at Harvard College in 1812, and labored faithfully in Tennessee and Kentucky until compelled to become a supernumerary. He belonged to the Holston Conference, and died Sept. 25, 1847. Mr. Bowan was an excellent man, cheerful and submissive, eloquent and energetic. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 114.

Bowan, Jonathan, a Congregational minister, was born at Lexington, Mass. He graduated from Harvard College in 1724, resigned his pastoral charge in December, 1773, and died March 30, 1775, aged sixty-eight years. See Sprague, Annals of the Amer. Pulpit, i, 140.

Bowan, Joseph, a Unitarian minister, was born at Westborough, Mass., in 1738. He graduated at Harvard College in 1761, was ordained at Boston as missionary to the Indians, Aug. 31, 1762, and installed at Oxford, Nov. 14, 1764. From thence he went to Bernard, Vt., and was installed as pastor Sept. 22, 1764. He died Dec. 6, 1790. See Sprague, Annals of the Amer. Pulpit, i, 140.

Bowan, Robert, an English Congregational minister, was born at Langholm, Dumfriesshire, July 27, 1818. At the age of seventeen he went to Huddersfield, and shortly afterwards was converted and joined the Independent Church at Highbird. He was
Bowman, Samuel, D.D., a minister of the Protestant Episcopal Church, was rector of St. James's Church at Lancaster, Pa., thirty-four years, and for three years prior to his death was assistant bishop of the diocese of Pennsylvania. He died suddenly, Aug. 3, 1861. He was highly esteemed for purity and amiability of character. See Record of the Class of 1845 of Yale College, p. 21.

Bowman, Samuel, a minister of the Society of Friends, was born in Westmoreland, England, in 1676, and was converted under the preaching of Anne Wilson, a Quaker minister. Shortly after he was himself called to the ministry, but for the first two years seldom exercised his gifts. In 1701 he made a religious visit to Ireland, where he preached a gospel, not far from Edinburgh, he was arrested for preaching in the street. Shortly after he was released, and at the end of two hours was again arrested for the same offence. He was permitted to leave the town, however, especially as one of the soldiers who guarded him interposed in his behalf. He arrived in Dublin, and soon after came in contact with George Keith, who caused him to be committed to prison at Hempstead, L. I., under the charge of speaking scandalous lies against the Church of England. As the court was not in session, he remained in prison three months. The grand jury refused to indict him, whereupon the chief justice requested them to reconsider the bill. This was accordingly done, but with the same result. While in prison he learned the trade of a shoemaker. After nearly a year of imprisonment he was set at liberty. He returned to England in 1706, and for several years was occupied with his ministerial work. In 1726 he again visited America, also the north of England and Ireland in 1740, and again in 1746. He died April 2, 1753. See Friends' Library, iii, 1-70; The Friend, viii, 310.

Bowen, Anne, relict of John Bowen, was an elder in the Society of Friends (orthodox). For more than fifty years she resided in the ancient dwelling at Flushing, L. L., where the yearly, quarterly, and monthly meetings of Friends had been held for a long time, and where she often entertained the ministers of her denomination. She died at Flushing, April 16, 1834, aged seventy-three years. See The Friend, vii, 292.

Bowring, Sir John, LL.D., a modern hymn-writer, was born at Exeter, England, Oct. 17, 1792. He exhibited unusual intellectual precocity in his youth, and had a remarkable aptitude for acquiring modern languages. His first attempt at authorship was in the publication of his translations of the popular poetry of Russia, Holland, and Spain. Subsequently he published translations from the poetry of writers in Poland, Servia, Hungary, Portugal, Iceland and Bohemia. After the death of Jeremy Bentham, he published an edition of the works of that distinguished writer on political economy, and also wrote his biography. The works thus collected are included in eleven vols., 8vo, and were issued in 1843. When the Westminster Review came into existence, he was appointed its first editor, and himself wrote the first number of it on matters pertaining to parliamentary reform and free-trade. He published, in 1838, Mutins and Vespers, with Hymns, a collection of original poetry, chiefly of a devotional character. With Villiers, he prepared a work On the Commercial Relations between France and Great Britain (1834-35, 2 vols.). He extended his inquiries in a similar direction in connexion with the countries of Switzerland, Italy, the Levant and Germany. He was a member of Parliament for two years (1833-35), and again for eight years (1841-49). He was a strong advocate of liberal opinions, and one of the counsel of the anti-corn-law league. He filled a high diplomatic position in China, having been appointed, in 1849, British consul at Canton, and afterwards acting plenipotentiary. On his return to England he published, in 1858, two volumes in which he stated his objections to the decimal system of coinage. He was knighted in 1854, and made governor of Hong Kong. Coming under the censure of Parliament on account of the course he pursued in the bombardment of the Chinese forts in 1856, he was recalled. Having been sent to Siam to conclude a treaty of commerce with that kingdom, he published his Kingdom of Siam and its People (1857, 2 vols.), and not long after he published A Visit to the Philippine Islands in 1858-59. The hymn by which Sir John Bowring is best known is the one commencing

"Watchman, tell me of the night,
What its signs of promise are,
written in 1825. He died Nov. 22, 1872. See Butterworth, Story of the Hymns, p. 125; Belcher, Historical Sketches of the Society of Friends, p. 90; Appleton's New Encyclop., iii, 169. (J. C. S.)

Bowron, John, a minister of the Society of Friends, was born in Cothamstone, Yorkshire, England, in 1627, and was converted under the ministry of George Fox. At Edinburgh he preached to the people as he went through the streets of that city, and at the Cross. The soldiers were very kind to him, but the priest condemned him as a raving against him, for he was a dread to them. Subsequently he visited Barbadoes and Guiana, returning to England after a most perilous voyage. One of the first things he did after landing was to go to Richard Cromwell, with a message from the Lord, warning him of the doom that was in store for him. He made six tours in Ireland in six years. Several times he was cast into prison, and was frequently despooled of his goods. His last days were full of peace, and he died a happy, Christian death, Aug. 5, 1704. See Evans, Piety Promoted, i, 233-238. (J. C. S.)

Bowshyre, Thomas. See Bouchier.

Bowser, Joseph P., a Methodist Episcopal minister, was born in Baltimore, Md., March 4, 1825. He gave a very extensive and very young, while very young declaration in 1852, a local preacher in 1854, and on the organization of the Washington Conference became a member thereof, and in it labored until his decease, Sept. 12, 1870. Mr. Bowser was characterized by zeal, wisdom, and devotion to his work. See Minutes of Annual Conferences, 1874, p. 27.

Bowstead, John, an English minister of the Society of Friends, was born near Carlisle in 1659. He was converted when young, and in early manhood "received a gift of the ministry." He labored in all parts of England, also in Scotland and Ireland, holding meetings not only among Friends, but among others, as Providence seemed to open the way, and the blessing of the Lord was with him. He showed him to many the power of preaching. He did not escape the persecutions of his time, being frequently deprived of his goods because he would not pay tithes. He died in 1716. See Piety Promoted, ii, 160, 161. (J. C. S.)

Bowtell (or Boltell), an old English term for a round moulding, or bead; also for the small shafts of columns, pilasters, window and door jambs, mullions, etc., probably from its resemblance to the shaft of an arrow or bolt. It is the English term for the torus.

Bowyer, Reynold Gideon, LL.B., an English divine, was educated at Jesus College, Cambridge. In 1791 he was appointed prebendary of Durham, and in 1814 was made rector of Howick and vicar of North
Allerton, in connection with which he also held the chapelries of Brompton and Dighton. He died Jan. 30, 1826. Dr. Bowyer published A Sermon preached before the Delivery of the Colors to the Durham Volunteer Infantry (1865); and Comparative View of the Two New Systems of Education for the Infant Floor (1811, 8vo), in a charge delivered to the clergy of Durham. See (Lond.) Annual Register, 1826, p. 224.

Boyle, Hector. See BOCHE, HECTOR.

Boyle, James, a Roman Catholic priest, was born in Arlugh, County Longford, Ireland, in 1826. He emigrated to the United States early in life, completed his ecclesiastical studies at St. Joseph’s Seminary, Fordham, N.Y., and in 1854 was ordained priest and pastor of two parishes in Kansas. In 1858 he was transferred to the presbyterate over St. Teresa’s parish, New York city, and by his zeal made it one of the best in the city. He founded a parochial school for boys in Rutgers street, and established a convent for girls, under the direction of the Ursuline nuns, in Henry street. He died July 9, 1876. See Appleton’s Annual Cyclop., 1876, p. 618.

Boyle, John, an associate Reformed minister, graduated at Dickinson College in 1776. He studied divinity under the Rev. Matthew Lind, of Greenscattle, Pa., and was the first pastor of Hopewell congregation, Chester district, S.C. He died after a very brief ministry. See Sprague, Annals of the Amer. Pulpit, IX, iv, 67.

Boyle, William, Mus. Doc., an eminent English musical master, was born in London in 1710. He received his early musical training while a chorister of St. Paul’s, and in 1736 became organist of St. Michael’s Church, Cornhill, and composer to the chapel royal. He became master of the king’s band in 1757, and soon afterwards was appointed principal organist to the chapel royal. He died in London in 1799. “As an ecclesiastical composer Boyle ranks among the best representatives of the English church.” Among his anthems the best are, By the Waters of Babylon, and O, Where shall Wisdom be Found! He published Anthems (1785); and three volumes of Cathedral Music, a collection in score of the most valuable compositions for that service by the several English masters of the two preceding centuries. See Encyclop. Brit. (9th ed.), s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Boyd, William M., a Presbyterian minister, was born in 1807. He was licensed by the First Presbyterian of Ohio in 1822, and was installed pastor of Richmond and Ebenezer, on which charges he labored for twenty years. He died Oct. 31, 1862. “He was an earnest preacher of the Gospel and of a blameless life.” See Wilson, Pred. Hist. Almanac, 1863, p. 357.

Boyd, Abraham, a Presbyterian minister, was born in Ireland in December, 1770. He pursued his studies at Cannonsburg Academy; was licensed to preach June 25, 1800, by the Presbyterian of Ohio; was received by the Presbyterian of Fortress, April 13, 1802, preached at Middlessex until 1817, and at Bull Creek until June 25, 1833; and died near Tarentum, Pa., Aug. 14, 1854. He was a practical preacher, a firm disciplinarian, and had great power in prayer.

Boyd, Adam, a Presbyterian minister, was born at Ballymoney, Ireland, in 1692. He came to New England as a probationer in 1722; was received by the Presbytery of Furnitureville, 1724, and was sent to Octorara with directions to supply New Castle and Conestoga. He accepted a call from Octorara and Piqua, and was ordained. In 1727 he was directed to spend every sixth Sabbath at Middle Octorara. The Forks of Brandywine composed part of his field till 1730. He was a vigorous presbyterialist, and as long as he had the support of his congregation left him and joined the Brunswick brethren. He continued pastor forty-four years, and resigned, his congregation agreeing to pay him twenty-five pounds yearly during his life. He died Nov. 23, 1758. (W. P. S.)

Boyd, Alexander (1), a Presbyterian minister, studied theology at the university of Glasgow, and came to America in 1748. He was licensed by the Boston Presbytery, and in 1749 accepted a call to the Presbytery of New Brunswick, and was stationed at Georgetown, Me. We find no trace of him after 1758. See Sprague, Annals of the Amer. Pulpit, iii, 29, 30.

Boyd, Alexander (2), a Presbyterian minister, was born in County Tyrone, Ireland, in 1796. He graduated at Belfast College in 1825. In 1831 he came to America; was ordained by the New Castle Presbytery of the Reformed Church, and was stationed at State College, Pennsylvania. In 1833 he removed to the West, and was stationed at Solon, Ia. He died in Johnson County, Dec. 9, 1864. See Wilson, Pred. Hist. Almanac, 1866, p. 96.

Boyd, Andrew, a Scottish clergyman, was minister of Eglashaw, and was preferred to the see of Argyile in 1613. He died much good in the 1st of Apr. He died Dec. 22, 1636. See Keith, Scottish Bishop, p. 291.

Boyd, Andrew Hunter Holmes, D.D., a Presbyterian minister, was born in Boydsville, Va., June 4, 1814. He graduated at Jefferson College, Pa., in 1830; studied theology in the Theological Seminary at Princeton, N.J.; also at New Haven, Conn.; and for a few years in Edinburgh, Scotland, attending the lectures of Dr. Hume and Sir William Hamilton. He filled several of the most important Presbyterian churches in Virginia and Maryland. He was not stationed long at one place, for he was constantly receiving calls to other and larger churches. At the disruption of the Church in 1857, he identified himself with the New School. He died Dec. 15, 1865. See Wilson, Pred. Hist. Almanac, 1867, p. 425.

Boyd, Bankhead, a Presbyterian minister, was born in County Londonderry, Ireland, March, 1808. He came to America in 1824, and settled in Pennsylvania. He graduated from Jefferson College in 1829. In 1833 he was licensed by Carlisle Presbytery, and stationed at Strasburg, where he labored until his death in 1860. See Wilson, Pred. Hist. Almanac, 1866, p. 206.

Boyd, Benjamin, a Presbyterian minister, was born in Westmoreland County, Pa., Dec. 25, 1776. He was educated at Jefferson College, and was licensed and ordained in 1801, and labored in Erie County until 1811, when he removed to Western Virginia. He was chaplain in the army during the war of 1812. In 1814 he removed to Virginia. In 1827 he was licensed by the Cincinnati Presbytery; in 1834, of the Madison Presbytery. He died Oct. 1, 1859. See Wilson, Pred. Hist. Almanac, 1861, p. 79.

Boyd, Charles Henry, a Congregational teacher and minister, was born at Francescourt, N. H., Nov. 4, 1856. He studied at the academy in his native village, and graduated at Dartmouth in 1878. In 1880, while teaching a year in Washington city, he was tutor of mathematics in his alma mater for another year, and then entered Andover Theological Seminary, and, on graduating, went to assist Rev. Dr. Bond, of Norwich, Conn. In 1884 he was ordained pastor of the Church at Mystic Bridge, Stonington, and here he toiled so severely that in a year he was compelled to desist from preaching, and he died at Manchester, N. H., Jan. 5, 1886. See Cong. Quarterly, 1886, p. 209.

Boyd, David, a Free-will Baptist minister, was born in Maine, May 20, 1781. He occupied a prominent place in his denomination, and during his long service in the ministry did much to promote the interests of the Redeemer’s kingdom. He was frequently called to grade churches of large pressing, and as a member of the Massachusetts Legislature when Maine was a district of that state, and was a member of the convention that framed the constitution of his native state. He died at...
his residence in North Berwick, Dec. 11, 1855. See Free-will Baptist Register, 1857, p. 87. (J. C. S.)

Boyd, Braemus J., a Presbyterian minister, was born at Hartwick, N. Y., Dec. 1, 1815. He graduated at Hanover College in 1837, and at the Union Theological Seminary in 1840. He was ordained Nov. 3, 1842, and became an editor at Brooklyn, Mich., 1840 to 1850. For many years thereafter he was principal of the Monroe Female Seminary, Michigan. In 1881 he served the Church at Saranac with great acceptability and usefulness, and died there suddenly, Nov. 24, 1882. See Presb. Home Missions, Jan. 1882; Gen. Cnt. of Union Theol. Seminary, 1876, p. 19.

Boyd, George, D.D., a clergyman of the Protestant Episcopal Church, was born in New York city, Feb. 8, 1798. In 1806 he graduated at Columbia College, and began the study of law with the Hon. James Emmott, of Poughkeepsie, N. Y., and in 1812 he removed to Gadsden, to practice his profession. Soon after he began the study of theology under the Rev. Dr. Reed, of Poughkeepsie, to which place he removed. In 1814 he was ordained, and not long after became rector of St. John’s Church, Northern Liberties, Philadelphia. For some time he was president of the standing committee of the diocese of Pennsylvania, an active member of the Board of Missions, a trustee of the General Theological Seminary, and once or twice a delegate to the General Convention. He died in Philadelphia, Dec. 3, 1850. Although his style of preaching was not of the popular cast, his voice was musical and of great compass, and his discourses were instructive, logical, and often very effective. See Sprague, Annals of the Amer. Episc. Church, iv, p. 572; Amer. Quar. Church Rev., 1851, p. 639.

Boyd, Green, a minister in the Methodist Episcopal Church South, was born in Independence County, Texas, in September, 1828. He was ordained in 1838, licensed to exhort in 1842, to preach in 1848, and in 1854 was ordained deacon. For several years he was a prominent member of the Arkansas Conference, and in 1865 united with the Texas Conference, in which he did zealous work until his death in 1870. Mr. Boyd was a pious man, a good citizen, and a useful minister. See Minutes of Annual Conferences of the M. E. Church South, 1870, p. 501.

Boyd, Hugh M., a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., in 1813, and at New Brunswick Seminary in 1820. He was pastor at Saratoga, N. Y., 1830 to 1853; Schaghticoke, Saratoga Co., 1855 to 1861; and died in 1866. See Corwin, Manual of the Ref. Church in America (6th ed.), p. 193.

Boyd, James (1), a Scotch clergyman, was a native of Trochrig, and received the title of the see of Glasgow in 1572. He exercised the office of particular pastor at the cathedral church. In 1578, when the legality of the episcopal function was first called into question by the Assembly, he learnededly and solidly, from the Scripture and antiquity, defended the lawfulness of his office. His health failed him, and he died in June, 1581. See Keith, Scottish Bishops, p. 261.

Boyd, James (2), a Presbyterian minister, was ordained by the First Presbyterian Church in Philadelphia, and installed pastor of the Presbyterian churches of Newtown and Blessen, Pa., where he remained for forty-three years. He was a graduate of Princeton College. In 1781 he was elected a trustee of that college, which position he resigned in 1800. He died in 1813. Mr. Boyd’s influence was widely felt. See Alexander, Princeton College of the 18th Century.

Boyd, James (8), a Presbyterian minister, was born in Pennsylvania in 1774. After studying in private for the ministry, he completed his classical studies at Jefferson College. He then studied theology with Dr. McMillan. He was taken under the care of the Presbytery of Erie, as a candidate for the ministry, April 10, 1806. He was licensed by the same, April 22, 1807. He labored as a supply in various portions of the Presbytery, in the autumn of 1808, and in the same year accepted calls to the churches of Newton and Warren, O. These were his only charges. He died March 8, 1819. See Hist. of the Presbytery of Erie.

Boyd, Jesse M., a minister in the Methodist Episcopal Church South, was born Nov. 2, 1817. He experienced religion in 1844; was licensed to exhort in 1845, to preach later in the same year, and in 1846 entered the Arkansas Conference. About six years later he removed to Texas and united with the Northwest Texas Conference, and did noble work until his death, Dec. 19, 1871. As men estimate ministerial talent, Mr. Boyd was only common, but he was a mighty man of God in rescuing the perishing. He was fully consecrated to his work. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 763.

Boyd, John (1), a Presbyterian minister, was born in Scotland. He came to America as a probationer, and was ordained by the Presbytery of Philadelphia, Dec. 29, 1796. He labored at Freehold and Middletown, and died in 1798. See Webster, Hist. of the Presb. Church in America, 1857.

Boyd, John (2), a Presbyterian minister, was born in Ireland in 1768. His early studies were pursued under John McPherrin, his pastor. He was licensed to preach by the Presbytery of Redstone, April 23, 1801. He preached one year as a licentiate in the bounds of the Presbytery of Erie. At the first meeting of the Presbytery of Erie, April 15, 1802, he presented a dismission from the Presbytery of Redstone, and was taken under the care of the new Presbytery. He accepted calls from Slate Lick and Union churches, in what is now Armstrong County, Pa. He was ordained at Union on June 28, 1802. He continued his pastoral relations with the Presbytery of Erie until April 17, 1810. At the meeting of the General Assembly, in May, 1809, he was appointed a missionary for two months on the headwaters of the Allegheny and the borders of Lake Erie. He also supplied, for a short time, the churches of Amity and West Liberty. He was transferred, on account of illness, to the Presbytery of Erie Presbytery to that of Lancaster, Oct. 4, 1810. Shortly after this he was preaching at Wills Creek, in southeastern Ohio. Afterwards he served Red Oak and Strait Creek churches, in Chillicothe Presbytery. He next settled as pastor of the Church of Bethel, in Oxford Presbytery. He died Aug. 20, 1816. See Hist. of the Presbytery of Erie.

Boyd, John (8), an English Wesleyan minister, was born at Douglas, Isle of Man, July 14, 1796. He was converted at nineteen under Dr. Raffles, in Liverpool; was ordained in 1823 for the Newfoundland Wesleyan mission; labored in that island until 1832; returned to his native land; preached until 1864; retired to Lyman, near Warrington, and died Jan. 15, 1868. He was an indefatigable laborer, never of idle debating, for months to be unemployed. See Minutes of the British Conference, 1868, p. 20; West. Meth. Magazine, 1871, p. 769.

Boyd, Joseph, an English Congregational minister, was born about the year 1810, and educated at the Borough-road Training School, from which place he went to teach a school connected with Hanover chapel, Toxteth Park, Liverpool. While here he was converted and began to preach in 1837, and was elected to the conference. He afterwards spent a short time in Hull College, and was appointed evangelist at Onsefleet, Whitgift, and Redness, by the East Riding Home Missionary Society. In 1843 he became pastor of the Church at Burley-in-Wharfedale, where he labored for twelve years with much acceptance. In 1855 he removed to West Mercia, and in 1868 to Rotherham, where he remained until 1880; in that year he pursued his calling with abundant labors. He resigned his charge at the end of September, 1890; and

Boyd, Joshua, a minister of the Reformed (Dutch) Church, was born at Goshen, N. Y., March 10, 1785. He graduated at Union College in 1814; studied theology under Dr. McDowell of Elizabeth, N. J.; and was licensed by the Presbytery of Elizabeth in 1822. Boyd was a member of the First Church of Newburyport, N. Y., 1826 to 1827; to Herkimer and Fallsburgh, 1827 to 1828. From 1828 to 1836 he served the First and Second Churches of Rotterdam, and the Second Church only from 1836 to 1840. He served the Church at Middleborough, Schoharie Co., 1840 to 1842; Germantown, Columbia Co., from 1842 to 1849. He was dismissed from the charge from the time he left Germantown until his death, Nov. 23, 1874. He was venerable in appearance, modest in deportment, and unusually solemn, but acceptable in pulpit services. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 193.

Boyd, Rebenu T., a minister of the Methodist Protestant Church, was born in Maryland, July 5, 1794. He was converted at a camp-meeting in 1816, and was licensed to preach by the Methodist Episcopal Church in 1825. In 1829 he connected himself with the Mary-land Annual Conference of the Associated Methodist churches. In 1838 he removed to the North Illinois Conference. For two years he preached on a circuit in central Kentucky. From his removal within the bounds of the Ohio Annual Conference, where he labored until 1849, when he returned East, and in March, 1850, he was again received into the Maryland Conference. In 1859 his health failed, and he died in 1865. As a preacher, he was earnest, pointed, and practical; his sermons were well digested and arranged. As a writer, he greatly excelled. A series of articles published by him, among which was an exposition of the Lord's Prayer, in the Methodist Protestant, were greatly eulogized and admired. See Colhua, History of the Founders of the M. F. Church (Pittsburgh, 1880), p. 229.

Boyd, Robert (1), a Methodist Episcopal minister, was born in Westmoreland County, Pa., April 5, 1792. He united with the Church in 1811, was received into the Baltimore Conference in 1815, transferred to the Pittsburgh Conference in 1825, became a superannuate in 1860, was a member of the General Conferences of 1844 and 1856, and died at Barnesville, O., July 4, 1880. He was of decided, consistent, conscientious, and useful. See Minutes of Annual Conferences, 1880, p. 212.

Boyd, Robert (2), D.D., a Baptist minister, was born at Girvan, Ayrshire, Scotland, Aug. 24, 1816, and was reared in the Presbyterian Church, of which he became a member at the age of fifteen. Subsequently he became a Baptist. He removed to America in 1843, and became pastor of a Church at Brockville, Canada. After serving churches in London and Hamilton, Canada, he removed, in 1854, to Waterville, Wis., where, for a time, he resided on a farm. Afterwards he was a pastor in Waukesha, Mich., and of the Edina Place Church, Chicago. An attack of paralysis, in 1863, obliged him to retire from the Church in Chicago, and he then took up his residence in Waukesha. For four years he preached from the pulpit to which he had to be carried, and where he sat in his chair while addressing his congregation. He was for twelve years an invalid, but during this long period his fertile pen was constantly busy. Among the works which he wrote during this time were, Glad Tidings, None but Christ, Grace and Truth, The Good Shepherd, Lectures to Young Converts, etc. He died at his residence in Waukesha, Aug. 1, 1879. See Cather, Bapt. Encyclop. p. 122. (J. C. S.)

Boyd, Robert J., a minister in the Methodist Episcopal Church South, was born in Chester district, S. C., Nov. 24, 1869. He was first enrolled as a candidate for the Conference; was early converted; did zealous labor for some time as a local preacher, and soon after (1829) entered the missionary field adjacent to Walterboro, S. C., under the auspices of the South Carolina Conference. In 1839 he began circuit work, and in 1859 station work. He closed his life of active service in the midst of his duties on Marion district, Feb. 21, 1865. Whether missionary to the negroes, circuits rider, preacher, pastor, or presiding elder, Mr. Boyd always met his duties courageously and proved himself equal to the task. He was conspicuously unostentatious, possessed a powerful, well-poised intellect, and adorned his character with every Christian grace. See Minutes of Annual Conferences of the M. E. Church South, 1869, p. 314.

Boyd, Thomas, a Methodist Episcopal minister, was born in Franklin County, Pa., in 1758. He graduated at Princeton College in 1776, and was engaged for two years thereafter in teaching. He was licensed to preach by Donegal Presbytery in 1788. In 1784 he accepted a call from the Presbyterian Church at Lamington, N. J., where he continued his labors until his death, May 17, 1807. See Sprague, Annals of the Amer. Pulpit, iii, 444.

Boyd, William A., a Presbyterian minister, was a native of Lancaster County, Pa. He graduated at Dickinson College, Carlisle, in 1828, and was admitted to the Ministry by the Presbytery of New Castle. He received calls from the united congregations of Spruce Creek and Sinking Valley in the latter part of the year 1816, and was ordained and installed April 2, 1817. He resigned his charge in the fall of 1821, and died May 11, 1823. See Hist. of the Presbytery of Huntington, 1874.

Boydens, D. Hanson, a Protestant Episcopal clergyman of Virginia, began his active ministry by officiating, in 1870, at Fairfax Courthouse and Haymarket, Va. In 1871 he resided at Cobham Depot, and died Dec. 22 of that year. See Prot. Episc. Almanac, 1873, p. 183.

Boydens, Edward D., a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Jan. 14, 1827. He joined the Church in 1852, was licensed to preach in 1855, and in 1856 entered the South Carolina Conference, wherein he toiled faithfully till his death in 1856. Mr. Boydens was a man of much promise, clear in perception, correct in judgment, poetic in imagination, invincible in will, and unerring in zeal. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 65.

Boydens, James, a Universalist minister, was born in 1759. He labored for a while in fellowship with the old Northern Association in Vermont; was a frequent contributor to the Christian Repository, an intelligent and consistent Christian, and died Feb. 22, 1875, in Montpelier, Vt. See Universalist Register, 1876, p. 115.

Boydens, Luman, a Methodist Episcopal minister, was born Nov. 12, 1805. He experienced religion in 1830, and in 1839 entered the New England Conference, wherein he labored faithfully till 1857, when he became a superannuate, in which relation, and that of a superannuate, he remained to the close of his life, March 9, 1876. Mr. Boydens was characterized by humility, honesty, purity, and sincere, earnest devotion to the cause of Christ. See Minutes of Annual Conferences, 1876, p. 69.

Boydens, Orvil F., a Methodist Episcopal minister, was born in Kentucky, Sept. 23, 1819. He experienced conversion in early manhood, and in 1843 received license to preach, and was admitted into the Indiana Conference. The last twenty years of his life were spent in the service of the Conference, and he filled some of its most important appointments, and in which he had no pulpit superiors. He died at Angola, 595
BOYER

Boyer, Benjamin, a German Reformed minister, was born in Montgomery County, Pa., Feb. 4, 1792, and was instructed early in life in the precepts and doctrines of the German Reformed Church. He took a theological course at Philadelphia under the direction of Rev. Samuel Helfenstein, D.D. After his ordination in 1820, he took charge of four congregations in St. Peter's, in Schuylkill Co., also Berne and Zion, in Berks Co., and Stumptown, in Lebanon Co. He labored hard in this field in different congregations in Pennsylvania, from 1850 to 1854, when his health failed him. After much suffering he was released by death, Nov. 15, 1864. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 164.

Boyer, Jean François, a French Theatine, was born in Paris, March 12, 1765. He was the third of eight children, seven of whom took the monastic vows, and all lived to be more than eighty years of age. In 1790 François was made bishop of Mirepoix, and five years afterwards he was appointed preceptor to the Dauphin, upon which he resigned his see. He died Aug. 20, 1755. See Hoefer, Nouv. Biog. Générale, s. v.


Boyer, Pierre (2), a French theologian, was born at Ariac, Oct. 12, 1677. He was a strong writer against the Jesuits and the bull Unigenitus. In consequence of his unquiet behavior he was imprisoned, and died at Vincennes, Jan. 18, 1755. See Hoefer, Nouv. Biog. Générale, s. v.

Boyer, Robert Charge, a Protestant Episcopal clergyman of the diocese of Illinois, resided, in 1870, in Pulaski, N.Y. About a year after this he was connected with the diocese of Illinois, and continued to make his home in that state until his death in 1878. See Prot. Episc. Almanac, 1879, p. 168.

Boyer, Stephen, a Presbyterian minister, was born in New Brunswick, N. J., March 18, 1783. He spent several of his early years as a merchant's clerk in Philadelphia, and graduated at Jefferson College in 1808; was licensed to preach in 1810; was stationed in Easton, Pa., in 1812; resigned his charge in 1814, and returned to Philadelphia. He was subsequently removed to York, and divided his services between the churches of York, Columbia, and Wrightsville. He was for several years teacher in York County Academy, and was an accomplished scholar and teacher. He died Nov. 10, 1847. See Sprague, Annals of the Amer. Pulpit, iii, 959. See also below.

Boyemans (or Boeyermans), Theodore, an eminent Flemish painter, flourished in the 17th century. He was a native of Antwerp. His principal works are in Flanders and Brabant. In the Jesuits' Church at Ypres is his master-piece, representing St. Francis Xavier Converting an Indian Chief. In the convent of the Jacobins at Antwerp is the Decollation of St. John; and in the Church of St. James is a fine picture of the Assumption. He was living in 1660.

Boyle, Isaac, D.D., a clergyman of the Protestant Episcopal Church, was born in 1788. He was admitted to priest's orders in 1822, and soon after became rector of St. Paul's Church, Dehham, which deafness compelled his resignation in the course of a few years. He died at Boston, Dec. 2, 1860. See Amer. Quar. Church Rec. 1851, p. 639.

Boyle, Joseph, a minister in the Methodist Episcopal Church South, was born in Baltimore, May 7, 1812, of Roman Catholic parents. By business associations with a devout and intelligent Methodist in his youth, he became acquainted with the principles of Protestantism, and in his eighteenth year was converted and joined the Church. In 1834 he joined the Pittsburg Conference, in which he labored successively and successively as a deacon and as elder. In 1849 he was transferred to the Missouri Conference, in which he served the Church actively to the close of his life, May 3, 1872. Mr. Boyle was directly and actively connected with the establishment of the St. Louis Christian Advocate. As a preacher he was earnest, able, and edifying; as a pastor, exemplary in sympathy, courtesy, and fidelity. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 777.

Boyle, Michael, an Irish prelate, succeeded to the see of Dublin in 1668. In 1637 he was incorporated master of arts at Oxford, and subsequently took the degree of doctor of divinity in the University of Dublin. In 1640 he was made dean of Cloyne. In 1660 he was advanced to the sees of Cork, Cloyne, and Ross, and was one of the twelve bishops who were consecrated together in St. Patrick's Church after the Restoration. Having repaired the palace of St. Sepulchre while he resided there, he was translated to Armagh by the king's letter, Jan. 27, 1678, with which last preferrment he held the chancellorship of Ireland for twenty years. He died in 1702. See D'Alton, Memoirs of the Archbishops of Dublin, p. 280.

Boyles, Thomas D., a Methodist Episcopal minister, was born in Randolph County, West Va., Aug. 30, 1817. He was converted in 1839; licensed to preach in 1848; and in 1855 entered the Iowa Conference, where he labored zealously until his last sickness. He died Dec. 15, 1867. As a preacher, Mr. Boyles was emphatically practical; as a pastor, faithful; as a Christian, exemplary. See Minutes of Annual Conferences, 1868, p. 181.

Boym, Michel, a missionary of Poland, of the Jesuit order, went to the Indies and to China in 1643, and returned to Lisbon in 1652. In 1656 he again went to China, where he died in 1659. In his later years he was a quiet and useful man, filled with useful labors. He wrote Flora Sinensis (Vienna, 1656), and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Boynton, Beman, a Baptist minister, was born at Worcester, Mass., in 1767, and at an early age removed to Wathersfield, Vt. He became a Christian when about twelve years of age, and when twenty-five years old was ordained to the ministry. He was ordained in 1809, and was called to the pastorate of the Church in North Springfield, where he remained for thirteen years, when, on account of ill-health, he resigned. He died very suddenly at Wathersfield, June 24, 1849. Few men have won a larger share of esteem, respect, and love than he had less real fault than the Watchman and Reflector, July 5, 1849. (J. C. S.)

Boynton, Isaac, Jr., a Baptist minister, was born in Maine about 1810, and was ordained as an evangelist in 1836, and in 1837 accepted a call to the pastorate of the Second Church in Addison, Me. He found the Church in a weak condition, but, by the blessing of God on his labors, it was greatly strengthened. He died Oct. 88, 1844, in East Harrington, having resigned a few months before his decease. See Millet, Hist. of the Baptists of Maine, p. 437. (J. C. S.)

Boynton, John, a Congregational minister, was born at Wiscasset, Me., April 11, 1801. His preliminary education was acquired in the Wiscasset Academy, and in 1822 he graduated from Bowdoin College. Afterwards he spent one year at Andover Theological Seminary. He was ordained at Phippsburg, Me., in 1827, from which Church he was dismissed in 1840; from 1840 to 1861 he resided at Wiscasset without charge, supplying, however, the First Church, New Castle, from 1857 to 1858, and Brownfield and Hiram from 1860 to 1861. In the latter year he removed to Richmond; in the year following went to Winthrop, and
subsequently made his residence in Felton, Del., from 1864 until his death, March 1, 1876. See Cong. Quarterly, 1877, p. 411.

Boys, (Lat. Boetius), David, a Welsh divine of the 16th century; studied at Oxford. He was prefect of the Carmelites in Gloucester, where he died in 1460. He had the writings of John Baptiste de la Caille, his fellow countryman, fairly translated in four volumes, and bestowed them on the library in Cambridge. He wrote many books, especially Of Double Immortality [soul and body]—The Madness of the Haggarens, etc. See Fuller, Worthies of England (ed. Nuttall), iii, 501.

Boysen, William, a minister of the Reformed (Dutch) Church, was a missionary at Woodstock, Ulster, 1686; at Northampton and Stockbridge, 1689; and at New York, 1692-1696. From 1829 to 1837 he labored at Woodstock. He died in 1853. He published a small volume of Writings and Letters, Religious, Historical, and Pastoral, in 1838. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 193.

Boysen, Detlef, a Lutheran minister of Germany, who was born at Fleussh, April 18, 1763, and died March 4, 1826, at Ulmias, in Holstein, is the author of Beiträge zur Verbreitung der Kirchen- und Schulleseus in protestantischen Ländern (Altona, 1797, 1798, 2 vols.). See Winer, Handbuch der theol. Lit. ii, 36. (B. P.)

Boysen, Friedrich Eberhard, a Protestant theologian of Germany, was born April 7, 1720, at Halberstadt. He studied at Halle, where Marcusius instructed him in Oriental languages. In 1742 he was called as pastor to Magdeburg; was made in 1748 court-preacher, member of consistory, and inspector of the gymnasium at Quedlinburg. He died June 4, 1800. He wrote, Kritische Erläuterungen des Grundtextes des heil. Schrift A. T. (Halle, 1765-69, 10 parts)—Acta inter Ssymphoniae et Staphaneum in Diecezianum de Iberrocritensis Bapitizandia, Collecta, Vindicata et Animadversionibus Illustrata (Leipsic and Quedlinburg, 1762)—Kritische Erläuterungen des Grundtextes der heiligen Schrift N. T. aus der Syrischen Übersetzung (ibid. 1762)—Praktische Erklärung des Briefes Pauli an die Colosser (ibid. 1765-81)—Der Koran aus dem Arabischen übersetzt, mit Anmerkungen, etc. (Halle, 1773, 1775)—Versuch einer praktischen Erklärung der beiden Briefe Petri und des Briefes Judä (ibid. 1773). See Winer, Handbuch der theol. Lit. i, 446, 241, 527, 839; Döring, Die gelehrten Theologen Deutschlands, i, 147 sq. (B. P.)

Boysen, Jasper, a Lutheran minister of Germany, was born Sept. 12, 1765, at Fleusshburg; and died July 26, 1818, at Aschersleben. Besides the Boysen (q. v.), he wrote Kurze und profunde Darstellung der Geschichte des Zweckes und Wesens und der wohldiementen Folgen der Reformation Luther's (Altona, 1807). See Winer, Handbuch der theol. Lit. ii, 313. (B. P.)

Boysen, Peter Adamolphus, a Lutheran theologian of Germany, was born Nov. 15, 1809, at Aschersleben. He studied at Wittenberg and Halle; was in 1716 pastor at Aschersleben; in 1718, rector of the cathedral school at Halberstadt; in 1729, pastor of the Frauenkirche there; and died Jan. 12, 1743. He wrote, Disc. de Anarchia ad Act. xxii, 31—Disc. de absque avutorem ad Eph. iv, 14—De Codice Grego et Consilii quae usque est B. Lutherus in Interpretatione Germanica N. T.—De Dificilu Pauli Eunere ad Act. xxii, 9—De Sepulchra Stephani ad Act. viii, 2. See Moser, Lexikon, jederzeit der Gottgelehrten; Neubauer, Nachricht von jüdischen Gottgelehrten; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Boze Sedleškho, in Slavonic mythology, is a deity of the giants and Wendels, who is worshiped in the form of a small naked child. Bozeman, Samuel, a Methodist Episcopal minister, was admitted into the South Carolina Conference in 1850, and labored in it until his death in 1883. He was a man of sincere piety. See Minutes of Annual Conferences, 1886, p. 407.

Bozez, Cliff of. Lieut. Conder notes this (Test. work, ii, 385) as the modern el-Hom, but he gives no further account of it, except to remark (ibid. p. 113) that the rocks on the north side of the pass, glaring in the strong heat of an Eastern midsummer, give a good explanation of the name ("shining rock"). See On the Ordnance Map el-Hom is laid down on the north brink of Wady Tuwint, two miles from its junction with Wady Farah.

Bozio, Tommaso, an Italian theologian, a native of Eugubio, was priest of the oratory of the congregation of St. Philip of Neri, and died at Rome in 1610. He was the author of De Asidoto, De Deo in Trinitate, de Sepulcro Virgini (Rome, 1596; Cologne, 1598)—De iure Divino (Rome, 1600)—Annale Antiquitatum (2 vols.); and other works against Machiavelli. See Hoefer, Nouv. Biog. Générale, s. v.

Brabook, Benjamin Franklin, a Baptist minister, was born at Acton, Mass., Sept. 15, 1809. He pursued his classical studies at Granville College, now Denison University, O., and at Columbian College, Washington, D. C. Over year, 1836-37, was spent by him in theological study at the Newton Institution. He was ordained at St. Louis, Mo., May 13, 1837, was a pastor there two years, at Great Falls, N. H., four years, an agent for a religious society, 1843 to 1845, pastor of the Baptist Church in Davenport, Ia., 1845 to 1848; and finally an agent for the American Tract Society. He died at Davenport, June 9, 1853. See Newton General Catalogue, p. 19. (J. C. S.)

Bracan. See Brehan.

Braccesco (Daghi Ovzi Nori), Giovanni, an Italian philosophical hermit, a native of Brescia, lived in the middle of the 16th century. He was prior of the canons regular of St. Segond, and wrote some philosophical works. See Hoefer, Nouv. Biog. Générale, s. v.

Bracchii, Giovanni Francesco, an Italian painter, was born at Ferrara in 1696, and studied under Giacomino Parolini; but afterwards under Giuseppe Crespi at Bologna. There is an altar-piece by him in the Oratory of the Theatines at Ferrara, representing the Annunciation; and in the Church of St. Catharine a Flaggellation, and Christ Crowned with Thorns—these two last being his best works. He died in 1762. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brace, Joab, D.D., a Congregational minister, was born at West Hartford, Conn., June 13, 1781. He studied theology, was licensed on Jan. 16, 1805, and was ordained and installed pastor of the Congregational Church in the parish of Newington, and there he labored until he had completed fifty years of active and useful service as pastor. Jan. 16, 1855, he delivered a half-century discourse, reviewing the history of the Church and society from the earliest times. This has been printed. Still retaining a nominal connection with his parish, he removed to Pittsfield, Mass., where he passed the last six years of his life. He died April 20, 1861. See Obituary Record of Yale College, 1861.

Brace, John, an English Congregational minister, was born near Tenby, Pembrokeshire, in 1738. After his conversion he applied for admission to Hackney Academy for a ministerial preparation, and in 1821 was admitted. In 1825 he was appointed to East Grinstead, and in 1826 he retired to Pittsfield, where he died. A good Christian, Mr. Brace was eminently devout and earnest as a preacher, he was at one time simple and exaggerated.

Brace, Jonathan, D.D., a Presbyterian minister, was born at Hartford, Conn., June 12, 1810. He was prepared for college in his native city, and graduated at Amherst College in 1831. He studied theology at Andover, then at New Haven, but came to Princeton Seminary towards the close of 1834, entered the senior class, and spent one year. He was ordained and installed pastor of the Congregational Church at Litchfield, Conn., June 12, 1838, and labored there very successfully until, for reasons connected with his health, he was dismissed, Feb. 27, 1844. His next charge was the First Congregational Church of Milford, over which he was installed Sept. 24, 1845. His labors here were largely blessed, several precious revivals occurring in connection with his ministry. From this pastorate he was dismissed, Dec. 15, 1853. After that time he was not again a pastor, but resided for the remainder of his life in Hartford, at different times supplying various pulpits in that city and its vicinity. In 1857, while pastor at Milford, he became editor of The Religious Herald, which position he retained until his death, in Hartford, Oct. 1, 1877. Dr. Brace was the author of Scripture Portraits (N. Y. 1854, 12mo); besides Sermons and contributions to the Biblical Repository, etc. See Necrol. of Princeton Theol. Sem. 1878, p. 18. (W. P. S.)

Bracht, Theilman Van, a Dutch Protestant theologian, was born at Dort in 1625. He was pastor of the Mennonite communion in his native city, and died in 1664. His principal works are, Schola de zedelijke Derp (Dort, 1657) — Sermones (Uitg. 1699). See Hoefer, Nouv. Biog. Générale, s. v.

Bracken, Reid, a Presbyterian minister, was born in York County, Pa., in 1778. He graduated at Jefferson College in 1802; studied theology with Dr. McMillan, and was licensed by the Presbyterian Church Oct. 17, 1803. He travelled one year in Ohio and Virginia, preaching to vacant churches. He then received calls in Butler County, Pa., from Mt. Nebo and Plain Churches. On Oct. 20, 1807, he joined the Presbytery of Erie; was ordained April 20, 1808, and installed pastor of those churches; became pastor of Middlesex, Sept. 28, 1829; left in 1832, and was installed at Portersville. But during all these years he gave half his time to Mt. Nebo Church, being pastor of it thirty-seven years. He died July 29, 1849. See Hist. of Presbytery of Erie.

Brackett, an ornamental projection from the face of a wall, to support a statue, etc.; they are sometimes nearly plain, or ornament only with moldings, but are generally carved either into heads, foliage, angels, or animals. Brackets are very frequently found on the walls in the inside of churches, especially at the east end of the chancel and sides, where they supported statues which were placed near the altars.

York Cathedral, cir. 1300. Brackett, Daniel, a Free-will Baptist minister, was born in Berwick, Me., Oct. 4, 1808. His parents were Friends. When about nineteen years of age he became a Christian, and in 1824 he commenced to labor as an itinerant minister. In 1829 he was at Houlton, on the border of the province of New Brunswick, and was there ordained by a council of ministers, who came more than a hundred miles through the forest for that purpose. About 1832 he removed to Brownfield, where his labors were greatly blessed. He preached in several of the adjoining towns, as Hiram and Fryeburg. He died near Cincinnati, O., Dec. 22, 1866. See The Morning Star, xx, 49. (J. C. S.)

Brackett, Edward, a Methodist Episcopal minister, was born in Limington, Me., July 10, 1806. He was converted at the age of nineteen, received license to preach in 1827, and in 1841 entered the Maine Conference; was a member of the East Maine division, and in it labored till his decease, Sept. 30, 1869. Mr. Brackett was eminently plain and practical, exemplary in his life, and much beloved. See Minutes of Annual Conferences, 1860, p. 151.

Braco, Pietro Della, an Italian canonist, lived in the middle of the 14th century. He was auditor of the sacred palace, and chaplain of pope Innocent VII. He left in manuscript, Utriusque Juris Repertorium (preserved at Cambrai) — Resumptio Ambitionis contra Missionem Cardinale-serum Cardinale-serum Servitores (in the library of the Vatican). See Hoefer, Nouv. Biog. Générale, s. v.

Braconier, Daniel, an esteemed minister of the German Reformed Church, was born in Washington County, N.Y., Oct. 10, 1808. He early united with the Church; studied at New York, Pa.; was ordained in 1835, and placed as pastor over the Church at Clear Spring, in his native county. After laboring here for three years, he removed to Shepherdstown, Va., and afterwards to Winchester, whence he returned again to his former charge, and spent the remainder of his life in this Church. He died Oct. 29, 1874. He was a faithful and efficient minister of the Gospel, and highly esteemed by the people whom he served. He took a deep interest in the cause of education, and was for many years a member of the board of visitors of the theological seminary at Mercersburg, Pa. See Harbaugh, Witnesses of the Germ. Ref. Church, iv, 294-299. (D. Y. H.)

Bracton, Henry de, LL.D., a learned ecclesiastic, was chief justice in the reign of Henry III. He was probably a native of Breton-Clovelly, in Devonshire. He studied at Oxford, and is believed to have delivered lectures in that university. He was appointed a justice itinerant for the counties of Nottingham and Derby in 1245. In 1246 he was appointed a justice in the cases of the Jews. He wrote a learned work, De Legibus et Consuetudinibus (first printed in 1569), modelled after the Institutes of Justinian. See Encyclop. Brit. (9th ed.), s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bradberry, David, an English Dissenting minister, was born Nov. 12, 1735, at Reeth, Yorkshire. He spent the early part of his life in business, and when twenty-three years old entered Hacketon Academy, where he remained three years and a half. He began his ministerial career April 25, 1762, as an assistant to the Rev. Mr. Sayer, at Allinwick, Northumberland; and in April, 1764, removed to Wellingborough, Northamptonshire. On Oct. 11, 1767, he removed to Ramsgate, at which place he was ordained. After spending eighteen years in Ramsgate, he proceeded to Manchester, where he remained ten years; but some unpleasant disputes arising, he resigned his office and went to London. There he leased a hall and endeavored to gather a congregation, but not meeting with the success anticipated, and the expenses of the place being heavy, he disposed of it. Shortly afterwards he died, Jan. 13, 1803. See (Lond.) Theological Magazine and Review, April, 1803, p. 168.

Bradbury, Charles Webster, a Baptist minister, was born at Bangor, Me., Nov. 30, 1807. He graduated at Waterville College in 1834, and at the New-
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Bradford, William Batchelder, a composer of sacred music, was born at York, Me., in 1816. He spent two years in Europe studying music and collecting a large and rare library of musical works. He edited the New York Musical Review, and contributed to various journals. He died Jan. 7, 1868. Mr. Bradford published various juvenile singing-books for Sunday-schools and day-schools, and various collections of sacred music, among which are the Psalmist, Chorist, Mendelssohn Collection, The Shatam (N.Y. 1854), and many others.

Braddock, Cyrus Greene, a Presbyterian minister, was born in Green County, Pa. He graduated at Jefferson College, and subsequently entered the Allegheny Theological Seminary, at which he also graduated. He was licensed to preach by the Pittsburgh Presbytery, and receiving a call from the Bethany Church, was ordained and installed its pastor. In this, his first and only pastorate, he remained eighteen years, giving full proof of his ministry. He died at Bethany, June 29, 1874. See Presbyt. Journal, July 18, 1874. (W.P. C.)

Bradlen, William, an English Congregational minister, was born at Marylebone, Nov. 22, 1840. He was educated for the profession of law; was converted in his youth, and entered Cheshunt College in his eighteenth year to prepare for the ministry. In 1861 Mr. Bradlen entered upon his first pastorate in St. Albans, and in 1872 laboring in that place, he preached, four years at Huddersfield, and five years at the King's Leigh-House Chapel, London. He then took a voyage to America, and for two months supplied the pulpit of Dr. Scudder, in Brooklyn. On returning to London, he resumed his editorial work on the English Independent and his ministerial duties. These proved too great a strain on his already weakened constitution, and he died July 20, 1878. Mr. Bradlen's power in preaching consisted in his thorough mastery of his themes, and in his putting the deepest truths into terse, vigorous, and simple words. He published, while at Huddersfield, a course of week-evening lectures on the book of Ruth, entitled The Beautiful Gleaner. See (Lond.), Cong. Year-book, 1879, p. 301.

Bradfield, John, an English prelate, was a native of Bradfield, Berkshire. He became chanter and bishop of Rochester, probably in 1274. "Vir conversationem honeste decenter literatu, et omnibus morigeratus." His surname was sometimes written John de Ille. See Fuller, Worthies of England (ed. Nuttall), i. 128.

Bradford, Allen, a Unitarian minister, was born at Duxbury, Mass., in 1765. He graduated at Harvard College in 1788, and was tutor there from 1791 to 1798. He was settled as pastor of a Congregational Church in East Tewksbury, Mass., in 1798, and, after continuing there for eight years, engaged in the book trade in Boston. He was secretary of state in Massachusetts from 1812 to 1824. He died Oct. 26, 1843. He published a number of single sermons. See Sprague, Annales of the Amer. Pulpit, viii. 399.

Bradford, Ebenezer, a Presbyterian minister, was born at Canterbury, Conn. He graduated at the College of New Jersey in 1778; was ordained by the Presbytery of New York in 1775; preached for three years in the churches of Chester and Succasunna; became pastor in Madison, N. J., in 1779; in Danbury, Conn., in 1781; and in Rowley, Mass., a few years afterwards, where he preached until his death, in 1801. In addition to his pastoral charge at Madison, he conducted a classical school. Mr. Bradford was a man of literary attainments, in the seventh generation, of William Bradford, for thirty years governor of Plymouth colony, and related to John Bradford, a martyr with his friends Latimer, Ridley, etc., at Smithfield. He graduated at Amherst College in 1827; studied theology at Andover, and with Dr. J. M. Whiton; was ordained at Colebrook, N. H., in 1829; labored there and at Wardboro, Vt, from 1836 to 1842; removed to Wisconsin and supplied the Presbyterian Church in Plattsburg over a year, and the Congregational Church in Prairie du Lac three years, and in Waupun three years. In 1852 he organized a Congregational Church at Prico, Georgia, where he remained until 1856, when falling health induced him to return to New England. He died of paralysis, in Leverett, Mass., Aug. 29, 1861. Humble and diligent, he loved ardently the Church and the truth. See Cong. Quarterly, 1862, p. 69.

Bradford, Enoch W., a Free-will Baptist minister, was born in Maine about 1800, and belonged to the Exeter Quarterly Meeting. He was ordained when about twenty-six years of age. His useful labors were mostly of an itinerant character. His last discourse was preached in Montville, Me., Sept. 22, 1829, and a few days after this he died. He is spoken of as a young preacher of no ordinary talents, and highly esteemed in the churches to which he ministered, and in the despatch of important religious duties. See Free-will Baptist Register, 1831, p. 49. (J.C.S.)

Bradford, Ephraim Putnam, a Presbyterian minister, was born in Milford, N. H., Dec. 27, 1776. He graduated from Harvard University in 1803, and studied theology under Dr. Lathrop. In 1806 he was installed pastor of the Presbyterian Church in New Boston, N. H. His ministry there, for more than forty years, was more than an ordinary successful one. He died Dec. 14, 1845. His publications are, an Address before the Handelium Musical Society, a Sermon before the Legislature of New Hampshire (1821) — a Discourse on Moses Bradford, a Sermon at the Funeral of Rev. Dr. Harris. See Sprague, Annales of the Amer. Pulpit, iv. 374.

Bradford, John, an English martyr in the reign of Mary, was born in Manchester, Lancashire. He was bred a lawyer in Inns of Court, and went to Cambridge a man of maturity and ability, the university by special grace conferring on him the degree of master of arts; his writings and disputations give a sufficient testimony of his learning. He was a most holy and mortified man, who secretly in his closet would so weep for his sins one would have thought he would never have smiled again; and then appearing in public, he would be so harmlessly pleasant one would think he never wept before. He was martyred in 1555. See Fuller, Worthies of England (ed. Nuttall), ii. 133.

Bradford, Moses, a Congregational minister, was born in Canterbury, Conn., Aug. 6, 1765. He graduated from Dartmouth College in 1785, taught for some time, and in 1790 was ordained over the Church in Franesctown, N. H., where he labored successfully for thirty-seven years. From 1830 he labored for a year or two at Colebrook, N. H., working out into a dead people. His son, Ebenezer G., settled there. A stroke of paralysis weakened and deranged his mind, and he removed to Montague, Mass., to spend the remainder of his days with one of his sons. Here he died June 14, 1838. See Cong. Quarterly, 1844, p. 175.
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Bradford, Moses Bradstreet, a Congregational minister, son of Rev. Moses Bradford, was born in Fran-
cestown, N. H., April 20, 1739. After attending the academias at Nashua Union and Pembroke he entered Amherst College, from which he graduated in 1825, and subsequently studied theology under Rev. Dr. Packard of Shelburne Falls, Mass. He was ordained in Monta-
gue, Mass., Nov. 19, 1828, and continued to be pastor of that church until Jan. 16, 1832. From October of that year until February, 1835, he was pastor in Granville, Vt.; from December, 1835, until 1869 he was acting-pas-
tor at McIndoes Falls, Barnet, and continued to reside there from that time until the close of his life. When the General Convention of Vermont met in St. Albans in 1854, he was elected its moderator. His death oc-

Bradford, Shadrach Standish, a Baptist min-
ister, was born at Plympton, Mass., May 24, 1813. He pursued his college studies at Waterville, and at the Columbian College, Washington, D. C., where he gradu-
ated in 1837. He studied theology at Newton, Mass., taking the full course, and graduated in 1840. His ordination occurred at Pawtucket, R. I., June 6, 1841, with the benediction. Falling health obliged him to retire from the pastorate, and to enter active life. He was successful in accumulating a handsome fortune in his business. He was chosen a trustee of Brown University in 1865, and a fellow in 1855, and was the founder of two scholarships in the university. He died in Providence. See Newton General Catalogue, p. 21.

Bradford, William, a Congregational minister, brother of Rev. Moses Bradford, was born at Canter-
bury, Conn., March 4, 1745. He graduated at the col-
lege of New Jersey in 1774; "is believed never to have been the pastor of any church, and to have spent the most of his life teaching and preaching in Connecti-

Bradford, William J., a Presbyterian minister, was born at Canterbury, Windham Co., Conn., March 10, 1795. He was a lineal descendant of William Brad-
ford, second governor of Plymouth colony. He early desired to enter the ministry, and gave himself diligently to study with this in view. Without taking a collegiate course, he was matriculated at Princeton Theological Seminary in 1822, and after leaving the seminary he taught school at Pawlings, Dutchess Co., N. Y., and in 1825 at Homer, N. Y., at the same time pursuing theological studies. In 1826 or 1827 he was ordained or installed over the Church at Pittcher, Chenango Co., remaining there seven or eight years. In 1834 he was settled at Berkely, Tioga Co., and in 1837 at Marathon, Cortland Co., supplying Freeport also. In 1834 he removed to Lysander, Onondaga Co., to take charge of a Reformed (Dutch) Church there, but in 1838 returned to Marathon, where he purchased a farm, and died March 31, 1874. He was an active servant of the Lord. See Presbyteranism in Central New York, p. 469.

Bradford, Zabdiel, a Baptist minister, was born in Marshfield, Mass., July 13, 1809. He was descended on his father's side from governor William Bradford, and on his mother's from captain Miles Standish. Mr. Bradford was a graduate of Waterville College, Me., in 1834, and took the entire course of the Newton Theolog-
ical Institution, with the exception of the last term in the senior year. His ordination took place at North Yarmouth, Me., May 24, 1837, and his pastorate of seven years with the Baptist Church in this place was a very successful one. In consequence of the severity of the climate in Maine he was obliged to resign, and ac-
cepted a call to the Pine street Baptist Church in Provid-
ence, R. I., over which he was installed in Novem-
ber, 1844, and remained until his death, May 16, 1849. See Cathcart, Bapt. Encyclop. p. 126. (J. C. S.)

Bradley, H. S., a Methodist Episcopal minister, was born at Square Pond, Conn., June 16, 1808. His early life was passed upon a farm, and when only twelve years of age he was converted. He was ordained to the Ohio, and in 1840 joined the North Ohio Conference. In this and the Central Ohio Conference he continued to labor until 1875, when he took a supernumerary re-

tation and removed to Springfield, O. He, however, continued to preach at intervals until his death, Feb. 2, 1881. He was an earnest preacher, and filled some of the best charges in his conferences. See Minutes of Annual Conferences, 1881, p. 280.

Bradley, James, D.D., F.R.S., an eminent Eng-
lish divine and astronomer, was born at Sherburn, Gloucestershire, in 1692. He was educated at Balliol College, Oxford, and took holy orders in 1712. He re-
ceived some prebendaries, but resigned them to become Savillian professor of astronomy at Oxford in 1721. In 1741 he was appointed astronomer royal. He made important discoveries in astronomy. He died July 13, 1762. His publications and unpublished manuscripts are all related to astronomical subjects. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Biographia Britann
da, s. v.

Bradley, J., a Presbyterian minister, was born in Warren County, Tenn., Nov. 9, 1816. He joined the Ekl Presbytery, and was licensed to preach in 1842. After itinerating for some years he settled in the eastern part of the State, in 1849, where he laboured until his death, Sept. 15, 1859. See Wilson, Prew. Hist. Al-
manac, 1862, p. 282.

Bradley, Thomas Scott, a Congregational min-
ister, was born at Lee, Mass., April 15, 1825, and gradu-
ated from Williams College in 1848. He studied the-
ology at East Windsor, Conn., and graduated at Ando-
ver in 1844. For six years he was with Dr. John Todd of Pittsfield, Mass., engaged in study and pastoral work. He preached prior to ordination at Lanesboro, Mass., and Cornell, Conn, and was ordained at Wilton, Conn, July, 1853. He remained there about four years. After teaching for a time in the High School at Nor-
walk, he resumed his ministerial duties in New Leba-
don, N. Y. On the breaking out of the civil war he was chosen captain of a company of the New York Sharpshooters; was taken sick at Suffolk, Va., and died at Philadelphia, June 28, 1863. See Cat. of the Theol. Institute of Conn. p. 60. (J. C. S.)

Bradnock, Isaac, an English Wesleyan minister, was born in New South Wales. At the age of thirty-three he was awakened under the ministry of Samuel Bradborn. He entered the ministry in 1801, labored with great success in Jamaica and Barbadoes, and on his return to England he travelled several circuits and witnessed numerous conversions. His unremitting toil killed him. See Minutes of the British Conference, 1834; Smith, Hist. of Weal. Methodism, iii. 201.

Bradner, Bononi, A.M., a Congregational min-
ister, after his licensure, preached at Jamaica, L. I., from 1760 to 1762. Afterwards he was settled at Nine Partners, Dutchess Co, N. Y., and in June, 1786, became the minister of the Independent Church in Blooming Grove, Orange Co. He died Jan. 29, 1804. See Alexander, Princeton College in the 18th Century.

Bradner, John, a Presbyterian minister, was born in Scotland. On his arrival in this country the presby-
tery of Hampton and Henry took him on trial, and li-
censed him in 1714. He was called to Cape May, and ordained May 6, 1715. He removed in 1721 to Goshen, N. Y., remaining there till 1753. See Webster, Hist. of the Presbytery in America, 1857.

Bradhaw, Amsi, a Presbyterian minister, was born in North Carolina, July 12, 1800. He studied un-
der Rev. Geo. Newton, and was licensed by Shiloh Presby-
tery in 1826. In October of the same year he was
ordained pastor of Spring Creek Church, in Tennessee, and in 1851 became pastor of Fayetteville and Union churches. In 1858 he removed to Texas, and became principal of a female school at La Grange. He died July 15, 1859. See Wilson, Preb. Hist., Almanac, 1861, p. 72.

Bradshaw, Fields, a Presbyterian minister, was born in Lincoln County, N. C., in 1799. He preached in the Baptist Church ten years; but afterwards joined the Presbyterian Church in Montgomery, Ala. In 1830 he was received under the care of the Tuscaloosa Presbytery. He pursued a course of study in Danville College, and, after examination by the Presbytery, was sent forth, his previous license and ordination being satisfactory. He supplied the churches of Montgomery and Antango, after which he took charge of Concord and Mount Zion churches. After remaining two years he accepted a call to the Mesopotamia Church, where many souls were converted and the Church enlarged. His next charge was the churches of Ebenezer and Hebron. For the last seven years of his life he was the faithful and successful pastor of Oak Grove Church, where he died, June 12, 1859. (W. P. S.)

Bradshaw, Harvey, a Methodist Episcopal minister, was born at Danbury, Conn., March 26, 1810. He received a careel education, and was converted at the age of fourteen; received license to preach in his eighteenth year; and in 1833 entered the Pittsburgh Conference. He labored faithfully until 1856, when failing health led him to locate and remove to Iowa. In 1856 he united with the Upper Iowa Conference, wherein he served the close of his labors in several years in the regular work, and later as agent of Cornell College. He died Nov. 7, 1861. See Minutes of Annual Conferences, 1862, p. 240.

Bradshaw, Henry, an English Benedictine of the monastery of St. Werburga, in Cheshire, studied at Gloucester (now Worcester) College, and died in 1513. He composed a Life of St. Werburga; and a work of the city of Chester. See Addis, Dict. of Brit. and Amer. Authors, s. v.

Bradshaw, John W., a Methodist Episcopal minister, was born Dec. 28, 1808, in Fairfield County, Conn. At an early age he removed to the West. He was converted in 1824; received license to preach in 1826; was received on trial in the Indiana Conference in 1841, and at the close of the preceding year was admitted into full connection and ordained elder in 1843. After serving nineteen charges, he became supernumerated in 1869, but up to the time of his death he was always ready to supply any vacancy. He died in De Witt, Iowa, May 17, 1880. He was a sound, logical preacher; an earnest, interesting, and powerful flight of eloquence. His Christian walk and uniform kindness won the respect and love of all who knew him. See Minutes of Annual Conferences, 1881, p. 87.

Bradshaw, William, D.D., an English prelate, was educated at Oxford, and became proctor of the university in 1711. He became a prebendary of Canterbury in 1716, and of Oxford in 1725. In 1724 he was appointed dean of Christ Church, Oxford, and Oct. 18 of the same year was consecrated bishop of Bristol. He died at Bath, Dec. 16, 1732, aged sixty. He published two Sermons (1714, 1747). See Le Neve, Fasti.

Bradstreet, Simon, a Congregational minister, was born in New London, Conn., in 1609. He was a grandson of Simon Bradstreet, one of the most distinguished of the pilgrim fathers, and for many years governor of Massachusetts; and son of the Simon Bradstreet who was pastor of the Church in New London in 1670. The subject of this sketch graduated at Harvard College in 1693; and was called to be assistant minister, in March, 1697, of the Church in Charlestown. He declined this invitation, but in May, 1698, when the pastor of that Church was vacant, he was ordained minister there, Oct. 26, 1698. For fifteen years he performed the duties alone, but in 1713 the town gave him a col-
league, the Rev. Joseph Stevens of Andover, who died in 1721. For over two years after this, Mr. Bradstreet was without a regular assistant; in February, 1724, the Rev. Hull Abbott became his assistant; in October, 1739, the Rev. Thomas Prince was installed as associate pastor. Mr. Bradstreet died in Charlestown, Dec. 31, 1741. It is said that he was a very learned man, possessed of a tenacious memory and a lively imagination, but subject to a hypochondria to such an extent that for several years before his death he was afraid to preach in the pulpit. Accordingly, his sermons were delivered in the deacon's seat, and were frequently melancholy effusions upon the vanity of the world. Seldom, if ever, did he appear with a coat, but always with a plain gown and with a pipe in his mouth. Gov. Burnet spoke of him as one of the first literary characters and one of the best preachers he had met in America. See Sprague, Annals of the Amer. Pulpit, 1, 541.

Brady, John Irwin, a Methodist Episcopal minister, was born in Westmoreland County, Pa., Nov. 10, 1831. He joined the Church in his fifteenth year; received license to preach in 1854; and in 1855 united with the Pittsburgh Conference. In 1862 he volunteered in the Ninety-seventh Regiment Ohio Volunteers, and was commissioned first lieutenant of Company B. Hardship and exposure in the army brought on consumption, on which account he was honorably discharged. He died soon afterwards, victorious, amid great and protracted sufferings. See Minutes of Annual Conferences, 1866, p. 22.

Brady, William C., a minister in the Methodist Episcopal Church South, was born in Anderson District, S. C., Nov. 16, 1828. He embraced religion in 1842; was licensed to preach in 1847; and in 1850 was received into the Florida Conference, in which he served with zeal and undoubted piety until his death, May 20, 1883. See Minutes of Annual Conferences of the M. E. Church South, 1884, p. 53.

Braga (or Bragi), in Norse mythology, was the son of Odin and Frigg, the god of eloquence and the art of poetry, the wisest among the Asas. Odin gave each of the Asas an attribute which he could loan to his favorites. To Thor he attributed strength; to Freia, love; to Balder, beauty; and to Braga, the poetry-inspiring nectar. Braga saves this nectar, and endows few with it, but uses it often himself, so that no spiritless word escapes his lips, and all he says is wisdom in the dress of beauty. Those arriving at Walhalla he meets with the welcome of the gods: "We welcome you to Walhalla; partake of peace and drink consecrated nectar." His wife is the youthful Iðun (later Iðuna); she possesses the apples of immortality. To whomsoever her husband gives the nectar, him she presents with eternal life. The god was so highly worshipped that an oath, made by his cup, was inviolable. A king could not sit on his throne until he had emptied the Braga cup, and made an oath relating to his enthronement. If he drank the contents of the cup with more than one draught, it was an evil omen. It is curious that at Agræg's great supper, Braga does not appear to have had any courage or bravery.

Braga, Councils of (Concilium Bracarense). Of these there were several.

1. Held about the year 411, by Pancratius, bishop of Braga, assisted by nine other bishops, who condemned the Ariant and heathenish errors of the Vandals and other barbarians who had ravaged Spain. See Labbe, Concil. ii, 1568.

2. Held about 560, by Lucetrius, the metropolitan, assisted by seven other bishops, against the errors of the Priscillianists. They drew up twenty-twos canons, mostly relating to ceremonies.

3. Orders a tripartite division of the property of each Church: one for the bishop, another for the clergy, and the third for the poor, and the gleeze of the Church, of which the archdeacon should give an account to the bishop.
BRAGELONGNE

BRAHMA

9. Enjoins the deacons to wear the stole over the shoulder, and not to conceal it under the mantle, in order to distinguish them from the subdeacons.

10. Directs that the sacred vessels be carried only by persons in holy orders.

11. Orders the deacons to chant in the Church in a secular dress, and to let their hair or beard grow.

12. Forbids the singing of any hymns in the Church, save the Psalms, and passages taken from the Old or New Testament.

13. Orders clerks who are unwilling to eat flesh, to avoid the smell of Piscatorialism, to be compelled to eat at least herbs boiled with meat.

14. Directs that no one be within the Church.

See Labbe, Concil. v. 386.

III. Held in June, 572, by Martin, the archbishop, at the head of twelve bishops. In this council the first four ecumenical councils were acknowledged, but not the fifth, which was not yet recognised in Spain. Ten canons were drawn up. See Labbe, Concil. v. 894.

IV. Held probably in 675, in the time of King Wamba. Eight bishops were present, who drew up nine canons, in order to remedy certain abuses which had crept in.

Forbids the offering of milk instead of wine, and also the dipping the bread in the wine at the holy eucharist.

Forbids using the sacred vessels and ornaments of the Church for profane purposes.

Forbids the priest to celebrate mass, or to receive the Eucharist, without having the "orarium" or stole over both shoulders, and crossed upon his breast.

In some of these canons complaint is made of the conduct of the bishops, whom they accuse of augmenting their private estates at the expense of the Church. See Labbe, Concil. vi. 561.

Brageleongne, Évêque, a French prelate, was first dean of St. Martin of Tours, and was appointed bishop of Luxeuil in 559. He resigned his see in 647, retired to the abbey of Marolles, and died in 645. He wrote Ordinances Synodales (Fontenay, 1629). See Hoefer, Nouv. Bio., Générale, s. v.

Bragg, Jesse Kendall, a Congregational minister, was born at Royalston, Mass., Oct. 11, 1811. He graduated at Amherst College in 1838, and at Union Theological Seminary in 1841. He was ordained and installed pastor of the Middleborough Church, Mass., Oct. 19, 1842, where he remained ten years, a faithful and efficient pastor. He was next installed pastor of the Brookfield Church, which charge he occupied for seven years. From this he served the Church at Sandwich as a stated supply for one year. He then became editor of the Boston Christian Register, in which post he occupied for seven years, when he resumed his ministerial work and supplied the North Wrentham Church for two years, and the Church at Norfolk three years, at which place he died, June 14, 1874. See Gen. Cat. of Union Theol. Sem. (1876), p. 19. (W. P. S.)

Bragg (see Wilson), Margaret, an English minister of the Society of Friends, daughter of Isaac Wilson, was born at Kendal in 1773, and early in life became subject of God's renewing grace. In 1790 she was married to Hadwen Bragg of Newcastle-upon-Tyne, and at the age of thirty-four began her ministerial life. At different times, being freed from her domestic cares, she visited most of the meetings of Friends in Great Britain, and in 1823 made a religious tour in Ireland. She is said to have been endowed with great natural abilities, and was thus prepared for the management of affairs as few women are. Her ministry at the meetings of Friends was on many occasions close and searching, calculated to arouse the mute and indifferent, and was blessed to those who heard. She died June 2, 1840. See Testimonies at Yearly Meeting, 1841, p. 13-18. (J. C. S.)

Bragg (see Furnas), Mary, an English minister of the Society of Friends, was born in Liverpool in 1762, and became a Christian when she was about eighteen years of age. In 1785 she was married to Henry Bragg of Parton, Cumberland, and in 1794 was recorded as a minister by the Pardshaw meeting. In company with another minister she was engaged in ministerial work in Scotland during a part of the year 1801, and for several years performed much evangelical labor within the bounds of their quarterly meeting. In 1817 her husband and herself were appointed to the superintendence of the provincial Friends' school at Prospect Hill, near Lisburn, Ireland. This position they held until 1820, when they removed to Belfast, and a few years after to Orton Mount, a few miles from Belfast, which was her residence during the remainder of her life. During the years which followed, she, from time to time, visited the families of Friends in several meetings within the bounds of her quarterly meeting, and travelled through some parts of Lancashire. "Her communications," it is said, "were generally plain and simple, and many cherished a lively recollection of the comfort and instruction which they derived from her ministry."

Her death took place April 7, 1849. See Testimonies at Yearly Meeting, 1851, p. 28-32. (J. C. S.)

Bragg, Seneca G., a clergyman of the Protestant Episcopal Church, was a graduate of Middlebury College, Vt.; studied theology at the Alexandria Seminary, Va., and was the founder and rector of Christ Church, Macon, Ga., where he labored for fifteen years. His later life he passed in great retirement. He died at Kingston, N. Y., Jan. 21, 1861, aged sixty-eight years. See Amer. Quar. Church Rev. 1861, p. 188.

Braggs, Francis, an English divine, was vicar of Hitchin, and became prebendary of Lincoln in 1704. He published, Discourse on the Parables (1704, 2 vols.):—Observations on the Miracles (1702—4, 2 vols.)—Thirteen Sermons (1713):—and Theological Works (5 vols. 1726). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brag. See Braga.

Brahaspadi (also Brispot or Vyasa), in Hindu mythology, is the planet Jupiter, or the genius inhabiting it. He is the presiding god of all the Vedas, and instructs the good demons in the sciences which the holy books contain. His wife was Tarci. She had an intimate relation with a friend of her husband, Shanderma, the genius of the moon, from which sprang Buddha, whom Brahaspadi long thought to be his own, until a divine revelation taught him otherwise.

Brahma, in Hindu mythology, must be carefully distinguished from Brahman, which designates one of the supreme being, the only one god, as all others are only manifestations of one or more of his attributes. The high idea which the Hindu's connect with Brahma arises from the surnames which they give him—the supremely perfect, the one without beginning and end, the independent, the omnipotent, the prime soul of the world. Brahma is the sole existence. The world as it stands is only the reflection of his majestic being, only a revelation of his might, and when it ceases it will return to him whose emanation it was. But he and the world are nevertheless not one. The latter is entirely separate from him. He created a being full of beauty and love in the form of female, called Maha, With this being Brahma had intercourse, and there resulted three of his most pre-eminent powers—Brahma, the creator of all living; Vishnu, the preserver; and Siva, the destroyer. They all three are substantially one, and form the Trimurti, or trinity, and are not essentially different from each other or from the god whose powers they are.

Brahma is thus the creative god, a mighty person in the trinity of India. The same name also signifies the science of laws, because Brahma ordered nature according to eternal laws, by which he is also the guide of fate, designating time and duration of existence, and thus not only giving life, but also death. He is the revealer of the Vedas, and his worship is the oldest cult of India. It is fabled that a giant tore off one of Brahma's four heads in a combat and placed it on his own head; since then time has only three periods or directions—
past, present, and future. Another fable says that Brahma's sister and beautiful wife fled from him, and in order to follow her in all directions he made himself five heads, one of which Siva tore off to punish his fleshly lust, and placed the same as a trophy on his tiara. From this head the Brahmins sprung. Brahma's birth or production is variously related: according to one myth, he is a son of Brah and Maja, as above; according to another, he is a creation of Brah out of himself, who, with him, created the higher and lower gods; another myth makes him spring from an egg, which, shining, floated on the surface of the deep, and out of which Brahma, directly after birth, formed the earth, heaven, the sea, and the ether; a fourth fable says he grew in a lotus-flower which came from the navel of the sleeping Vishnu. See Brah.

BRAHMA, in the Buddhist system, is also an inhabitant of a Brahna-loka (q.v.).

Brahma-jagnam, in Hindu doctrine, is a solemn offering which the Brahmins bring to Brahma. After a bath they dress entirely in white, sing songs, and read various passages out of the Vedas, during which time the youngest among them make a fire with the sweet-smelling sandal-wood; then they drop cocoa oil or melted butter into the fire, and throw flowers on it. This is the only sacrifice brought to the great Brahma.

Brahma-klari, in the religious doctrine of India, is the period of the Brahmins from childhood until the age of puberty, i.e. until the twelfth year. During this period the youthful Brahmin is instructed by one teacher in all that is necessary for him to know, the teacher ever afterwards being held in high respect as a saint by the youth who came under his instruction.

Brahma-loka is the highest of the celestial worlds, reckoned by the Buddhists as sixteen in number. It is the abode of Brahma himself and of those beings who, in their different states of existence, have attained a superior degree of merit.

Brahma-losey, in Hindu mythology, is a heavenly dancer, beloved of Indra (god of the sun). She is his favorite, and is privileged to be near him daily.

Brahmanda, in Hindu mythology, is the egg from which, according to some, Brahma (q.v.) was produced.

Brahma-Sampradaya. See Madhvacaritas.

Brahmi, in Hindu mythology, was the surname of the wife of Brahma, namely, Sarasvati, who at the same time is Brahma's daughter. She was summoned thus as goddess of language and the sciences.

Brahmo-Somaj is the name of a theistic society in India. It forms what is well-known Brahm, named rajah Ram Mohun Roy, a man of great ability, born near Burdwan in 1774. Besides exerting himself for the abolition of Suttee, or the burning of Indian widows with their deceased husbands, and the promotion of native education, he preached everywhere pure monothelism, endeavoring to prove that the idolatry of the Hindus was contrary to the practice of their ancestors, and to the precepts of the Vedas; but he used the Indian name Brahma for the supreme being, and called the society he founded the Brahma-Somaj, or Society of God. Its doctrines were, in fact, founded on a monothelistic interpretation of the Vedas. After the death of Ram Mohun Roy (at Bristol, in 1833), his friend Dvaraka Nath Tagore, a man of great weight and influence, gave his support to the Brahma-Somaj, but it languished without a leader till his son Debendra Nath Tagore formed the nucleus of a new community, now called the Adi Somaj or First Church. He propagated a pure desism, renounced idolatry, and declared his belief in the one God, as defined in the Vedanta. Then a third great leader arose, Keshub Chunder Sen, who confessed a revealed desism, answering more the religious than the speculative need of man. He rejected entirely the Hindu system. His society is called the Progressive or New Somaj. The creed of this party may be described as "a belief in the fatherhood of God and the brotherhood of mankind," and its theology might be well expressed by the first part of the first article of the Church of England: "There is but one living and true God—everlasting, without body, parts, or passions, of infinite power, wisdom and goodness, the maker and preserver of all things." Keshub's doctrines were carried by missionaries to different parts of India with such a success that, in 1876, one hundred and twenty-eight congregations belonged to the New Somaj, or Progressive Society, in opposition to the Conservative, or Adi Somaj of Debendra. Their worship consists in reading, on Sunday, portions from the Vedas, Avesta, Bible or Koran, which are discussed. In 1870 Keshub founded the Reform Association at Calcutta, for propagating a moderate and moral life, to dissemi-
nate literature and ameliorate the condition of women, the latter especially with the help of the "Native Marriage Act" passed in 1874, and who legalized marriages by Brahmin rites, required that the bridegroom should be at least eighteen, and the bride fourteen years old, and made bigamy a penal offence for any one marrying under the act. But Kesubh's tendency towards mysticism, and his marrying in 1878 his daughter to a maharajah, caused a split in the society, and a new one took according to purely rationalistic principles was formed, approaching more the conservative society under the leadership of Debendra. The theistical societies, of whatever shade they may be, are the present Protestants of India. See Leonard, A History of the Brahmo-Somaj, from its Rise to the Present Day, London, 1870.; D'Ambrose, Conversations Lexikon (18th ed.) s.v. "Brahmasomadach;" Williams, Hinduism, p. 149 sqq. (B.F.)

Braine, COUNCIL OF (Concilium Brevarum). Braine (Brana) is an abbey of the order of Premonstratensians, four leagues from Soissons, on the Vesle, founded in 1130 by André de Baldimonto and Agnes his wife (Gall. Christ, ix, 408). A council held here (at Braine) in 1131, and appears C'art de Vérifier les Dates, but wrongly), which was rather a state than a church council, A.D. 580, under king Chilperic, excommunicated Leudastes (who had been count of Tours) for falsely accusing Gregory of Tours of having calumniated queen Fredegunde. Witnesses were called, and an imposter was to be believed against a priest. Yet Gregory exculpated himself by solemn oath at three several altars after saying mass, the accusers in the end confessing their guilt.

Brainerd, Davis Smith, a Congregational minister, was born Oct. 12, 1812, at Haddam, Conn. He was licensed to preach May 30, 1837, by the Association of the Western District of New Haven County. In 1829 he went to Munson, Mass, and there completed his preparations for college. He graduated at Yale College in 1834, and entered Princeton Seminary in the fall of the same year. After one year in Princeton he continued his theological studies at New Haven, and afterwards spent part of a year at Andover, Mass. In the autumn of 1840 Mr. Brainerd was invited to preach at the First Congregational Church of Lyme, Conn., and June 30, 1841, was ordained and installed as pastor of that Church by the Middlesex Association of Connecticut. He remained pastor of this Church until his death. In 1835, The Church at Lyme enjoyed much spiritual prosperity under Mr. Brainerd's ministry. He took much interest in the educational and other interests of the town. In 1861 he was elected a fellow of Yale College, and in 1887 a member of its prudential committee. He was a man of lovely Christian spirit, a sound theologian, a faithful pastor, and secured in an uncommon degree the confidence of his people. See Necrological Report of Princeton Theol. Sem., 1877, p. 53.

Brainerd, John, a Presbyterian minister, was born at Haddam, Conn., Feb. 28, 1719. He graduated at Yale College in 1746. Soon after his graduation he was licensed to preach, and began his labors as a missionary among the Indians in the West, where he spent the greater part of his life. He was employed by the Church in many important missions, all of which he filled with great satisfaction to his presbytery. He died March 18, 1781. See Sprague, Annals of the Amer. Pulpit, iii, 135.

Braithwaite, William, D.D., an English divine, was born about 1560, and became master of Gonville and Caius College, Cambridge, in 1607. He was one of the thirty-seven divines appointed by James I to prepare our present authorized version of the Holy Script-

Braithwaite, Anna, a minister of the Society of Friends, was born in Kendal, Westmoreland, in 1784. Though for many years under the pressure of great bodily infirmity, she was a diligent laborer for the Gospel, visiting, as a minister, many parts of Great Britain and Ireland. She visited America about the time of the great accension, known as the "Hicksite Separation." She took her place in the forefront of the conflict, and unflinchingly defended unity and peace. She died Dec. 18, 1859. See Annual Monitor, 1861, p. 15.

Braithwaite, George, an English Baptist minister, was born at Fornace-Falls, Lancashire, in 1681. After leaving the university he came to London, and in 1706 joined the Baptist Church near Cripplegate, but soon after returned to Lancashire, and devoted himself to the spiritual welfare of the poor of his own native place. He next removed to Bridlington, Yorkshire, where he preached several years with reputation and success, but his zeal against intemperance awakened bitter hostility to him, and he resigned his office. Soon after he was called to London, and was installed March 28, 1734, as pastor of the Church worshipping in Devonshire, and was installed there July 19, 1748. Mr. Braithwaite was the author of several publications, among them, The Nation's Reproach and the Church's Grief; or, A Serious and Needful Word of Advice to those Who Needlessly Frequent Taverns and Public-houses:—and two Funeral Discourses (1730 and 1739). See Haynes, Baptist Cyclopedia, i, 60-63. (J. C. S.)

Brake, Charles, an English Congregational minister, was born in Bath in 1805, and entered upon his ministerial career when about twenty-five years of age, by accepting the pastorate of a village church in Cambridge. After two years of labor there he was invited to a small church at the East-end of London. In 1834 he settled at Richmond, and removed to Lowestoft, where he labored five or six years; and in 1854 returned to London. In 1859 he became pastor of the Congregational Church in Essex road, Islington, which position he held until declining health compelled him, in the autumn of 1878, to give up his labors altogether. He died Dec. 30, 1880. See (Lond.) Cong. Year-book, 1882, p. 286.

Brakeman, Jonas, a Methodist Episcopal minister, was born Aug. 22, 1806, and joined the Church when quite young. He travelled about six years in the Genesee Conference, then went West and joined the Michigan Conference in 1857. There he travelled eleven years, and as presiding elder. He died Dec. 19, 1849. Mr. Brakeman was a respectable preacher, a prudent administrator, and as a man, a bright example of Christian integrity and meekness. See Minutes of Annual Conferences, 1849, p. 396.

Brakeman, Nelson W., a Methodist Episcopal minister, was born in St. Clair County, Mich., Oct. 8, 1829, and went to northern Indiana in early life. He was converted and young, and entered the Michigan Indiana Conference in 1851. In 1858 he was ordained deacon, and in 1855 elder. Excepting three years, from 1865 to 1868, during which he was a member of the Louisiana Conference, he remained connected with the North-west Indiana Conference, where he served the following appointments: Danville, New Chicago City, Delphi and Pittsburgh; Eastern Charge; Lafayette; Strange Chapel, Indianapolis; Fifth street, Lafayette; Centenary; Terra Haute; Frankfort, and Valparaiso. He died May 15, 1881. He was a strong spirit a chaplain in the United States army. See Minutes of Annual Conferences, 1881, p. 810.

Braill, Nicholas de, a French theologian and historian, a native of Chars, entered the congregation
of the Oratory in 1619, resided fifteen years in Rome, and then returned to Paris, where he died, May 11, 1672. His principal works are, *Choice of the Vies des Saints*, translated from the Italian of Ribadenenera:—

*A Life of St. Nicholas, Bishop of Myra* (Paris, 1640):—

*Paulinum Archi episcopum* . . . *Accedent et Prunam inuenientes* (Paris, 1641):—

*Antiqua Tabula* (Paris, 1642):—

*Franciscus M. Basilius Vaticanus* (ibid. 1648, 8vo):—

*Ceremoniales Canonicorum*, etc. (ibid. 1657, 12mo):—


**BRAM, ANDREAS,** a Protestant theologian of Germany, who died Jan. 11, 1882, at Neukirchen, near Moers, in the age of eighty-four years, is the author of *Buch der Sündenflucht* (1617), and *Buch der Erlösung* (1623), and *Buch des Weltteils* (1624).—See *Bibl. Theol. i, 178.* (B. P.)

**Bramall, John,** an English Congregational minister, was born at Redditch Farm, near Stockport, Aug. 15, 1803. He was brought up to the strict observance of the religious principles and ceremonies of the Established Church, confirmed at the age of thirteen, converted about the age of sixteen, and joined the Independent Church in his twenty-first year. In 1826 he entered Highbury College, and in 1830 received for his first pastorate the parish at Patricroft, near Manchester. In 1841 Mr. Bramall accepted an invitation to the pastorate at Stainland, near Halifax. He removed to Swanland, near Hull, in 1845, where he remained until his health broke down. He died at Islington, Jan. 19, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 227.

**Bràman, ISAAC,** a Congregational minister, was born at Norton, Mass., July 5, 1770. He graduated at Harvard with high honors in 1784, and was ordained over the Church at Georgetown, Mass., 1787, where he continued the remainder of his life, a pastorate of more than sixty-one years. He died Dec. 26, 1858. "He possessed great originality, and his sermons evinced deep thought." See *Cong. Quarterly*, 1859, p. 223.

**Bramante (D'Urbino), DONATO LAZZARI,** an Italian architect and painter, a relative of Raphael, was born near Urbino in 1444. He studied at Milan, and remained there in his practice of his profession from 1476 to 1493. He was removed to Rome where he carried the patronage of pope Julius II. He designed the galleries which connect the Vatican palace with that of Belvedere; and began to build St. Peter's in 1506, although his plans were largely deviated from by subsequent architects. He died in 1514. See *Vasari, Lives of the Painters, Muniti, Lives of the Architects* (by Cresp), 1; *Pugliesi, Memoria Intorno alla Vita di Donato Bra- mante.*

**Bramantino, Bartolomeo,** a Milanese painter, whose real name was Suardi, was a pupil of Bramante. He painted for the churches and public edifices of Milan. There are also some fine pictures by him in the Church of San Francesco. One of his frescoes was the best picture of the *Divine Christ between the Marys*, painted for the Church of San Sepolcro; another fine work by him is the *Descent of Christ into Purgatory*. He flourished in the first part of the 16th century.

**Brabillla, Giovanni Battista,** a reputed Piedmontese painter, who lived in Turin about 1770, and who was buried at Formosa Dalmazia. Some of his works are in the churches at Turin; the best of them is in Dalmazia, representing the martyrdom of that saint. See *Spoeener, Biog. Hist. of the Fine Arts*, s. v.

**Brame, John Todd, Sr.,** a Methodist Episcopal minister, was born in Caroline County, Va., in August, 1792. He professed conversion in his fourteenth year, and in his twenty-third year entered the Virginia Conference, wherein he served until his death, Sept. 29, 1819. Mr. Brame possessed an amiable and cheerful disposition, a good degree of culture. He was earnest and successful in his ministry. See *Minutes of Annual Conferences*, 1820, p. 342; *Sprague, Annals of the Amer. Pulpit*, vii, 825.

**Brame, John Todd, Jr.,** son of the above, a minister in the Methodist Episcopal Church South, was born in Newbern, N. C., June 1, 1820. He grew up under the sole care of his devout, widowed mother; was weak in health; was brought up for the frame, but was not rejected by fate. He entered Randolph Macon College in his fourteenth year; experienced conversion while there; graduated in 1838, and was made A.M. in 1841; and in his nineteenth year was admitted into the North Carolina Conference. He died Sept. 9, 1845. Mr. Brame was remarkable for his tender filial affection for the extent and accuracy of his acquisitions, for the purity and impressiveness of his style of preaching, and for his devotion to his work. See *Minutes of Annual Conferences of the M. E. Church South*, 1845, p. 29; *Sprague, Annals of the Amer. Pulpit*, vii, 825.

**Brame, Thomas,** a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Oct. 1, 1796. He was converted in 1817, and in 1829 was admitted into the North Carolina Conference. He died at his residence in Granville County, N. C., Jan. 13, 1848. Mr. Brame's talents as a preacher were more solid than showy, and his labors were eminently successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 186.

**Bramford, William,** an English Wesleyan minister, was born of religious parents at Scotton, Lincolnshire. He joined the Church when seventeen, was received into the ministry in 1838; for nineteen years laboriously discharged its duties; and died April 22, 1857, in the forty-fourth year of his age. See *Minutes of the British Conference*, 1857.

**Bramha, William,** an English Methodist preacher, entered the ministry in 1792, and died in 1798. Although very short in ability, his character was upright, and zeal won many souls to his ministry in Yorkshire and Lancashire. See Smith, *Hist. of Wel. Methodism*, i, 318, 319; Atmore, *Meth. Memorial*, s. v.

**Bramston, James,** an English clergyman and author, who died in 1744, was vicar of Sturton in Sussex, and wrote some pieces, principally satirical. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Bramwell, John,** a Protestant Episcopal missionary, began his work in the mission-field at Copper Harbor, Mich., about 1857, and here he remained until the close of his life, extending his labors latterly to Eagle River. He died in 1859. See *Prot. Episc. Almanac*, 1860, p. 98.

**Bran,** apparently a very common name in Ireland from the 7th to the 9th century, and used sometimes by itself, sometimes in composition, as *Bran-beg*, *Bran-dubh*, etc. In 735 St. Bran of Lann-Easa died, according to the *Four Masters*, but really in 740 (*Ann. Eig*). At May 18 stands the festival of Bran-beg of Cnaethan. This is *Braniuin* (or Bran), one of the seven sons of Cuinne.

**Brancaccio, Francesco Maria,** an Italian nobleman, was successively bishop of Viterbo, of Porto, and of Capaccio. A captain of infantry, sent to the last-named place by the king of Naples, wished to infringe upon the liberties of the Church. He was expelled, and in recompense for this fact, Urban VIII made him cardinal in 1634; but the Spaniards opposed his election when he was proposed for the successor of pope Clement.
BRANCACCIO 606 BRAND

BRANCH, John, an English Baptist minister, was born near London Road, Southwark, May 19, 1806. At the age of twenty, he was ordained as a minister and for some time was a member of the Independent Church at Alder- 
manbury Postern. He was engaged in the business of book-selling till 1839, when he entered the service of the London City Mission, and was so successful in his work that he was appointed, in 1842, to the office of one of its superintendents. In 1845 he re- 
signed his connection with the society, and was ordained as pastor of the Baptist Church meeting in Waterloo 
Road. Here he remained from 1845 to 1851, when he 
became pastor of the Church meeting in Church street, 
Blackfriars. He died Jan. 12, 1856. See (Lond.) Bap-
tist Min.-book, 1856, p. 44. (J. C. S.)

Branch, S. S., a Free-will Baptist minister, was 
born in Vermont, Jan. 27, 1803. In 1820 he emigrated 
to Ohio, where he was converted in 1831. He was 
ordained in 1841, and for several years preached in the 
town and neighborhood in which he had his residence. 
In 1853 he removed to Illinois, and gathered a Church 
in Jeffersonville in June, 1854. He died in Wayne 
County, Ill., Jan. 29, 1863. See Free-will Baptist Reg-
ister, 1863, p. 9. (J. C. S.)

Branch, Thomas, a Methodist Episcopal minister, 
was born at Preston, Conn. He began his ministry in 
1800, and entered the New York Conference in 1801. 
In 1811 he became a superannuate, and in June, 1812, 
died. He was an exemplary Christian. See Minutes 
of Annual Conferences, 1813, p. 220; Sprague, Annals 
of the Amer. Pulpit, vii, 846.

Branch Sunday. See PALM SUNDAY.

Branch'd men were priests of the temple of Apollo 
At Didymus in Ionia. They were plundered by Xerxes, 
after which they fled to Sogdiana and built a city 
called by their own name, which was destroyed by 
Alexander the Great.

Brand, Jacob, a Roman Catholic theologian of 
Germany, was born June 20, 1776, at Neudorf near 
Aschaffenburg. For some time he acted as priest at 
Weissenkirchen, Kallbach and Homburg, in the duchy 
of Nassau, until he was called, in 1827, to the episcopal 
see at Limburg. He died Oct. 26, 1833. He wrote, 
Handbuch der geistlichen Bedeutsamkeit (ed. by Halm, 
Frankfort, 1836, 1837, 2 vols.;—Neuzehn Reden bei der 
Feier der ersten Communion der Kinder (ibid. 1830):— 
kleines Gebuch für Kinder (ibid. ed.; 3d ed. 1835):— 
Der Christ in der Advent (ibid. 1816; 8th ed. 1835):— 
Gott ist unser Vater (ibid. 1819; 6th ed. 1834):— 
Die öffentliche Gottesverehrung der Kath. Christen (ibid. 
1831). See Winer, Handbuch der theol. Lit. ii, 35, 49, 
62, 164, 267, 285, 347. (B. P.)

Brand, John (1), an English divine, was born at 
Newcastle-upon-Tyne in 1743, and educated at Lincoln 
College, Oxford. In 1774 he was presented to the 
curacy of Cramlington, near Newcastle, and in 1784 
to the rectory of St. Mary—at-Hill, London. He was 
also appointed secretary to the Society of Antiquaries in 
the same year. He died Sept. 11, 1806. Mr. Brand 
was a finished scholar, an able writer, and exemplary 
in the discharge of all life's duties. He published, Il- 
llici Love (1775, 8vo);—Observations on Parish 
Antiquities (1777, 8vo);—The History and Antiquities 
of the Town and County of Newcastle—upon-Tyne (1789, 
2 vols. 4to). See The Annual Register (London), 1806, 
p. 547.

Brand, John (2), an English divine, was educated 
at Caius College, Cambridge, and died in 1686. He 
published an essay on Conscience (1723)—several political 
treatises, etc. (1727, 1807)—and two Sermons (1734 
and
BRANDAGEE 607 BRANDIS

1860). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brandagée, John J., D.D., a clergyman of the Protestant Episcopal Church, was born at New London, Conn., July 15, 1824. He graduated at Yale College in 1843; studied at the General Theological Seminary; served as chaplain in the U.S. Navy, in the summer of 1842, and was ordained priest in 1849, assuming the rectorship of St. Michael’s, Litchfield, Conn.; became rector of Grace Church, Utica, N. Y., in 1854, and died there April 6, 1864. See Amer. Quart. Church Rev. July, 1864, p. 319.

Brandam. See BRANDAO.

Brandan. See BRANDAN.

Brandani, Frederico, an Italian sculptor, a native of Bologna, was a celebrated silversmith of Statuary in clay; he also made beautiful vases and other vessels of the same materials. One of his vases was ornamented with a group of the Nativity of St. Joseph. He was much patronized by the princes and nobles of the land. He died in 1575. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hofer, Nouv. Biog. Générale, s. v.

Brandanço, António, a Portuguese monk, was born April 25, 1594. He entered the order of Bernardines in 1599, and in 1617 was elected their general. He carried on the Monarqiap Lusitana of Bernard de Britto, which had been interrupted by the death of the latter. Brandanço published his work at Lisbon (1632, 2 vols, fol.) and died Nov. 27, 1637. His nephew Francisco continued the book, bringing the history down to 1325 (1630, 1672, 2 vols, fol.). António was the author of several other works, for which see Hofer, Nouv. Biog. Générale, s. v.; London, Eccles. Dict. s. v.

Brandao (or Brandon), Hilarion, a Portuguese theologian, a native of Coimbra, died at Lisbon, Aug. 22, 1875. He wrote several religious works, of which the principal is, Voe de Amanzon (Lisbon, 1797). See Hofer, Nouv. Biog. Générale, s. v.

Brandao (or Brandam), Lolas, an ascetic theologian of Portugal, of the Jesuit order, a native of Lisbon, died May 3, 1683. He wrote, in the Portuguese language, Meditations on the Gospel History (Lisbon, 1679, 1688). See Hofer, Nouv. Biog. Générale, s. v.

Brandenburg, Johann, a Swiss painter, was born at Zug in 1660, and studied under his father, Theodor Brandenburg. He painted historical pieces for the churches and convents of the Catholic cantons. He died in 1729.

Brandes, Carl, a Roman Catholic theologian of Germany, was born at Brunswick, April 18, 1810. In 1837 he received holy orders, in 1865 became doctor of theology, and died August 7, 1867, as capucin of Maria-Einsiedeln, in the canton of Schwyz. He wrote: Leben und Regol des heiligen Vaters Benedikt (Einsiedeln, 1857, 3 vols.); he also translated the great work of Montalembert, on the monks of the west, into German. (B. P.)

Brandi, Giacinto, an Italian painter, was born at Poli, in 1623, and studied under Cav. Gio. Lanfranco. His best works are said to be at Gaeta, where he painted in the Nunziata a picture of the Virgin and Infant Christ; Ten Angels, in the inferior part of the Duomo; and over the altar the Martyrdom of St. Ermagusa, bishop of Gaeta. He died in 1691. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hofer, Nouv. Biog. Générale, s. v.

Brandimarte, Benedetto, an Italian painter, was born at Lecce, and was employed considerably in painting for the churches. He was living in 1592. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hofer, Nouv. Biog. Générale, s. v.

Brandis, Christian August, a German philoso-
Brandmiller, John, a minister of the German and Dutch Reformed Churches, was born in Basle, Switzerland, Nov. 24, 1706. At thirteen years of age he was taken into the Reformed religion, and soon after placed with his uncle to learn the printing business, but becoming restless he went to sea. He soon returned to his home, and enlisted as a soldier. While in the army he had a severe attack of fever, and, when convalescent, became anxious to know more of religion. In 1738 he was spiritually blessed. After much travelling and many wondrous adventures he came to America in 1741, and was finally ordained, May 13, 1745, in Philadelphia, and took charge of several congregations in Pennsylvania. He remained four years, and then removed to Friedenshohl, where he labored as a teacher for eight years. During the year 1768 he went to Bethlehem, at which place he was found dead in the mill-race, Aug. 16, 1777. "It is a singular fact that, having narrowly escaped death three times in his youth by drowning, at last, in the seventy-fourth year of his age, he should die in the water." See Harbaugh, Fathers of the Germ. Ref. Church, i, 575; Corwin, Manual of the Ref. Church (3d ed.), p. 194.

Brandmüller, Gregory, an eminent Swiss painter, was born at Basle, Aug. 25, 1661, and studied under Gaspar de Meyer, an obscure artist. He gained the prize of the Académie des Beaux-Arts at Paris, and his best works were a Deposition from the Cross, in the Church of the Capuchins at Dornach. He died June 7, 1691. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brandmüller, Jacobus, a Swiss Reformed theologian, was born at Basle in 1685, and died there Nov. 19, 1732. In Wattenbach's A. T. Topics, vol. iv, he is called, E. P., Analysis Librorum Poëtorum et Prophetarum Vet. Testamenti. The same writer, in his Topics, vol. v, speaks of him as "a learned and pious minister." He was a member of the Palestinian Church, and the author of a treatise on the Eucharist. The latter work he published in 1731. His writings were in the Latin language. See Wattenbach's Briefe, i, 369; Hoefer, J. R., Biog. Générale, s. v.

Brandmüller, Johannes, a Reformed doctor and professor of theology—father of Jacobus—was born at Biberach, in Swabia, in 1683. He studied at Tübingen and Basle; was in 1665 inspector of the Basle college, in 1665 pastor of St. Theodor; in 1766 professor of Hebrew, and in 1811 doctor and professor of theology, and died in 1766. He was a zealous advocate of the teachings of Ecomiandus and of the Reformed doctrine of the Lord's Supper, and was therefore called "Ecomiandus sinceritas Germanus Successor." His writings were in the Latin language. See Ruppejus, Descrizio Vita et Obitus Joh. Brandmülleris (Basle, 1601). (B. P.)

Brandolini, Aurelio (surnamed Il Lippo, on account of a humor in his eyes), an Italian writer, was born at Florence about 1440. He was called into Hungary, where he taught eloquence at Buda and Strigoni; upon his return to Florence he became a monk of the order of St. Augustin, and died at Rome in 1498, leaving, A Commentary on St. Paul's Epistles:—De Humana Virtute Conditione et Toleranda Corporea Agriturismo, and other works. See Landon, Ecoles. Diet. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brandón (Lat. sex.), a torch (Le Dimanche des Brandons, Dominicns in Brandomibus), is a popular name in France for the first Sunday in Lent, so called from the custom, at one time common in many places, for the peasants and others on that night to carry lighted torches and candles through their gardens and vineyards, threatening to cut down and burn the trees if they did not bear fruit in the coming season. At Lyon the people on this Sunday used also to fetch green branches, to which they attached fruit, cakes, etc., which were also called Brandons.

Brandreth, John (I.), an English Wesleyan minister, was born at Buxton, Derbyshire, in 1797. He was converted when eighteen; received into the ministry in 1821; entered his last appointment (Durham) in September, 1858; preached his last sermon on Feb. 30, and died April 24, 1859. He was an instructive and useful minister. See Minutes of the British Conference, 1859.

Brandreth, John (II.), a Methodist Episcopal minister, was born in Nottingham, England, July 25, 1888. He emigrated to America in his youth; experienced religion, and in 1859 entered the Philadelphia Conference. He died at Frankfort, Del., Oct. 8, 1872. Mr. Brandreth was amiable, a careful student, a fluent speaker, and a faithful pastor. See Minutes of Annual Conferences, 1872, p. 36.

Brantd, August Hermann W., a Protestant minister of Germany, was born in 1812 at Detmold. He was for some time pastor of the Reformed Church at Wissen, and in 1855 called to Amsterdam as pastor of the German Reformed Church, where he died April 6, 1882. His main work is Anleitung zum Lesen der Offenbarung St. Johannis für Suchende in der Sächsisch (Amsterdam, 1860). See Zuchold, Bibl. Theol. i, 179. (B. F.)

Brantd, Charles, a minister is the Free Methodist Church, was a native of Prussia. In 1869 he was received into the church, and in 1870 into the Illinois Conference. His appointments were Winnebago and Freeport, Savannah and Elum River, Bureau County, Illinois, the German Mission, and the Oregon Mission. He died in Oregon in the early part of 1879. He was a student of cultivated taste. He could speak readily the German, the French, the Spanish, and the English languages. See Annual Conferences of the Free Methodist Church, 1879, p. 94.

Brandt, Christian Carl August, a Lutheran minister, was born Sept. 10, 1821. While a candidate for the ministry he went to America; where he joined at one time the Roman Catholic Church, but he soon recanted and became a true witness of Christ. He died as pastor of the Lutheran Church at Suspension Bridge, N. Y., Jan. 16, 1875. In connection with his father, he published Homiletisches Hilfsmittel (Leipzig, 1856-58, 7 vols.); while in America, Homiletischer Wegweiser durch die evangelischen und episopischen Kirchen (Halle, 1870-71, 4 vols.): Predigt-Studien über alttestamentliche Texte, etc. (Basle, 1872). (B. F.)

Brandt, Sebastian. See Brant.

Brandenburg is the name of three Irish bishops.

(1) Commemorated June 3. The Mart. Donegal, says, "This may be Brandberg, the bishop, son of Maenach, race of Oliomoribhi. Colgan (Acta Sanctorum, Oct. 5, 596, etc.) calls him bishop, and places him among the seven brothers (saints) of St. Fagninus (or Fachtina), bishop of Ros-Alethir, now Ros-Carbery, Co. Cork; while in Tr. Thaum. 885, n., he gives his complete genealogy (A.D. 169-226)." (2) Commemorated Feb. 6. Of Lochrin, in Antrim, etc. Colgan says, "There is a Brandaub, bishop of the race of Eochaidh, son of Muireadh, race of Heremon." Among the saints of the family of Maccaruthus, Colgan (Acta Sanctorum, p. 741, col. 2) cites "Brandubus Episc.; videtur esse qui colitur Lovchmnebrach in Ultionia, Feb. 6." (3) Bishop, June 13. In Colgan's Life of St. Findt (Acta Sanctorum, 1532) there is mentioned a bishop named Brandubh, "vir sapientis, mitis, humilis," from the district of Kinsealach, who came to abbot Fintan of Clonemagh, to his monastery of Achadh - Finglass, to be a monk and end his days there.

Brandwood, James, an English minister of the Wesleyan Society, was born in Bolton, Lancashire, in November, 1729. After a long spiritual struggle he was converted, in his twentieth year. In 1761 he united with the Friends, and soon after "appeared as a minister. For this he was disinterested by his father. After
having served in the ministry for several years he ceased to be a preacher among them, but eventually he was once more recognised as a minister; and, although he had reached an advanced age, his service was much to the comfort and edification of his friends. He died March 23, 1836. See Piety Promoted, iv, 283-88. (J. C. S.)

Brans, Christijner Julius, a German philosopher, was born at Breslia, Sept. 18, 1792. In 1823 he was appointed professor extraordinarius of philosophy at the university of his native city; in 1833, professor ordinarius; and died June 2, 1873. He wrote, Ueber Schleiermacher's Glaubenlehre, ein kritischer Versuch (Berlin, 1825); Grundriss der Logik (Breslia, 1830); System der Metaphysik (1834); Geschichte der Philosophie seit Kant (1837); Wissenschaftliche Aufsätze der Gegenwart (1848). (B. P.)

Bransford, Gideon H., a minister in the Methodist Episcopal Church South, was born in Buckingham County, Va., Aug. 9, 1805. In 1829 he entered the Tennessee Conference. Several years later he removed to West Tennessee, and joined the Memphis Conference. He died suddenly in Union City, Aug. 28, 1869. Mr. Bransford was eminent for his parental and friendly qualities. See Minutes of Annual Conferences of the Mt. Zion Conference, 1869, p. 345.

Branson, Rebecca, wife of Jacob Branson of Flashing, O., was an elder in the Society of Friends (orthodox), and died Oct. 28, 1834, aged sixty-two years. See The Friend, viii, 192.

Branson, Edward, an English Wesleyan minister, was born at Newark, Nottinghamshire, in 1808. He was converted when about seventeen, was received into the ministry in 1835; was sent in 1835 to the West Indies; labored at Georgetown and Mahaica, Demerara, and in Barbados; returned to his native land in 1846; occupied various home circuits henceforward, was sent to Shepton-Mallet in 1862; and while from home visiting a friend was seized with a sickness in which a few days terminated fatally, Feb. 2, 1863. He was an earnest, practical evangelist, whose ministry resulted in the conversion of many. See Minutes of the British Conference, 1863, p. 18.

Brant, Joseph (Thaçpendaçeri), a famous Indian chief of the Mohawks, was born in Ohio about 1742. He was a student in Dr. Wheelock's Indian school in Connecticut, and visited England in 1775-76. During the Revolution he excited the Indians to oppose the colonies; but afterwards used his influence to preserve peace between the Indians and the United States. He visited England a second time in 1786, where he was received with great distinction. While there he collected funds for a church, and published the Book of Common Prayers and the Gospel by Mark in Mohawk and English. He died on his estate at the head of Lake Ontario, Canada, Nov. 24, 1807. See Stone, Life of Joseph Brant (1850).

Brant, Sebastian (also called Titic), a German satirist, was born in loss at Strasburg. He studied law and literature at Basle, took in 1480 his degree as doctor of law, and was for some time teacher there. In 1500 he returned to his native city and was made sinnicus in 1501, a position which he occupied till his death, May 10, 1521. He is best known as the author of the famous satirical poem Der Narrenschiff (Basle, 1494), which was only often repeated, but was also translated into Latin, French, and English; best edition of the original text by F. Zarncke (Leipzig, 1871); Simrock has translated it into modern German (Berlin, 1872). Besides, he also published two volumes of Latin poems, In Laudem Gloriosae Virg. Mariae Matris Sionis, in honor of the Virgin Mary, Varia Sebact. Brunt Carnina (ibid., 1496). See Koch, Geschichte des deutschen Kirchenliedes, i, 150 sq.; Scherer in Herzog's Real-Encykl. s. v.; Chas. Schmidt, Sebastian Brant (1874). (B. F.)

Brantly, William Theophilus, Jr., D.D., a Baptist minister, son of Rev. Dr. W. T. Brantly, was born at Beaufort, S. C., in 1816. At the age of nine he removed with his father, who had been called to the pastorate of the First Baptist Church in Philadelphia. Under careful training he was fitted for college, and graduated from Brown University in 1840. He became a Christian when young, was baptized in 1834, and at the age of twenty-two was licensed to preach. Soon after he graduated he was invited to take the pastorate of the First Baptist Church in Augusta, Ga. Here he remained eight years, his ministry being attended with great success. From 1848 to 1856 he edited a periodical, and published several volumes of sermons, addresses, and essays. From 1856-61, and then removed to Atlanta, Ga., and was pastor from 1861-71, with the exception of a short period during the war. From Atlanta he went to Baltimore, as the successor of Rev. Dr. R. Fuller, in the seventy-Seventh Baptist Church. Here he remained till his death, March 6, 1882. See Cathcart, Baptist Encylopedia, p. 128. (J. C. S.)

Braunwalator, Saint, occurs in the Breton liturgy of the 10th century, in conjunction with St. Sampson. Middleton Abbey, Dorsetshire, was dedicated to Athelstan and Braunwalator. St. Braunwalator's day is given as Jan. 19 in the calendars of Winchester and Malmesbury.

Braschi, Giovanni Battista, an Italian antiquarian, was born at Cesene in 1604. He was bishop of Sarzina and titular archbishop of Nisibis, and died in 1727. He wrote several works upon the antiquities of his country. See Hoefer, Nouv. Biog. Générale, s. v.

Braschi-Ouesti, Romuald, an Italian prelate, brother of duke Luigi, was born at Cesena July 10, 1758. He was made cardinal by Pius VI, his uncle, Dec. 18, 1786, and became archbishop of St. Peter's, grand-prior of Rome of the order of Malta, secretary of the pope's briefs, prefect of the Propaganda, and protector of a great number of religious institutions and societies in cities and principal stipendium, due to the great respectability of the pope, he had, like the other cardinals, to suffer persecution. In 1814 he accompanied the pope to Rome, and returned with him to Rome. He died in 1820. See Hoefer, Nouv. Biog. Générale, s. v.

Brasher, Larkin Tarrant, a Universalist minister, was born in South Carolina in 1806. He joined the Campbellite Baptists in 1884, and preached for that denomination until 1840, when he was admitted into fellowship with the Universalist clergymen. The field of his labors is not mentioned. He died at his home in Christian County, Ky., Oct. 28, 1876. Mr. Brasher possessed great and distinguished gifts as a preacher. But he had been taken from the ministry, and during his latter years he served as justice of the peace, county sheriff, and superintendent of the poor, as well as attorney-at-law. See Universalist Register, 1878, p. 82.

Brasses, Sepulchral, are monumental plates of brass or the mixed metal actually called latten, inlaid on large slabs, usually with an effigy of the form part of the pavement of the church, and representing in their outline, or by the lines engraved upon them, the figure of the deceased. In many instances, in place of a figure there is found an ornamented or foliated cross, with sacred emblems or other devices. The fashion of representing on this brasses, and the fashion of the effigy of the form part of the pavement of the church, and representing in their outline, or by the lines engraved upon them, the figure of the deceased. In many instances, in place of a figure there is found an ornamented or foliated cross, with sacred emblems or other devices. The fashion of representing on this
melted pitch, and firmly fastened down by rivets laid into a slab, usually in England of the material known as Forest marble, or else Sussex or Purbeck marble. These memorials, where circumstances permitted, were often elevated upon altar-tombs, but more commonly they are found on slabs, which form part of the pavement of churches; and it is not improbable that this kind of memorial was generally adopted, from the circumstance that the area of the church, and especially the choir, was not thereby encumbered, as was the case when effigies in relief were introduced.

The Sepulchral Brass, in its original and perfect state, was a work rich and beautiful in decoration. It is, by careful examination, sufficiently evident that the incised lines were filled up with some black resinous incrust; the armorial decorations, and in elaborate specimens, the whole field or background, which was cut out by the chisel or scraper, were filled up with mastic or coarse enamel of various colors, so as to set off the elegant tracery of tabernacle-work, which forms the principal feature of ornament.

The earliest specimen of a brass that has been noticed in England is that at Stoke Daberton, Surrey, apparently the memorial of Sir John d'Aubernoun, who died in 1277. This exhibits traces of color. Next to this occur the brasses of Sir Roger de Trumpington, at Trumpington, Cambridgeshire; he died in 1299, but no traces of color exist. In speaking of these as the two earliest known examples, it should be added that Jocelyn, bishop of Wells, who died in 1247, is recorded to have had a brass on his tomb; and on that of bishop Bingham, who died the same year, the matrix or inscription of the stone in which the brass was laid still exists.

Henry Denton, Chaplain of Chilton, Higham Ferras Church.

A. Apparel or Parure of the Amice.  B. Stole.  C. Maniple, or fason.  D. Chasuble or Chasuble.  E. Ail, with apparel at the feet.

Brasseur, Philip, a Flemish poet and historian, was born at Mons about 1597. Having been ordained priest, he devoted himself to preaching and confession in his native city, and consecrated all his leisure to Latin poetry, applied especially to the religious antiquities of Hainault. He died in 1650. Some of his principal works are, Dionysiani Monasterii Sacrorum seu Euphemum Sacrae Antiquitatiis, Verissimae Illustrata (Mons, 1651);—Sylva Illustrum Hominum Scriptorum (ibid. 1657). See Hoefer, Nouv. Biog. Générale, s. v.

Brassoni, Francesco Giuseppe, an Italian missionary and historian of the Jesuit order, a native of Tonne, lived in the early half of the 17th century. After suffering captivity and great distress in the missions of Canada, especially in that of the Hurons, he returned to Italy, where he devoted himself to preaching. He wrote, Breve Relazione d'Alcune Missioni di Padri della Compania di Gesù nella Francia Novera (1658). See Hoefer, Nouv. Biog. Générale, s. v.

Brassy, Robert, an English divine of the 16th century, was born at Bunbury, Cheshire, and became doctor of divinity at King's College, Cambridge, of which he was elected thirteenth provost. He publicly protested against the visitors of the university, in the reign of Mary, pleading exemptions granted by the Pope. He seems to have resided at Cambridge during his life, and died in 1558. See Fuller, Worthies of England (ed. Nuttall), i, 279.

Brastberger, Gebhard Ulrich, a Protestant theologian, was born Nov. 15, 1754, at Gussenstadt, and died at Stuttgart, July 28, 1813, where he had been rector of the gymnasium since 1807. He wrote, Vernachtu Religion und Dogmatik (Halle, 1783-84, 6 vols.);—Erzählungen und Beurtheilungen der wichtigsten Veränderungen, etc. (ibid. 1790):—Über den Grund unserer Glaubens auf Gott und unsere Erkenntniss von ihm (Stuttgart, 1802). See Winer, Handbuch der theol. Lit. i, 408, 409, 414. (B. P.)

Brastberger, Immanuel Gottlieb, a Protestant theologian of Germany, who died in 1764, is widely known by his ascetical writings, which to this day are
Bratten, James Houston, a Lutheran minister, was converted about 1818, and soon after entered the ministry of the United Brethren. In 1861 he entered the Lutheran Church, and became pastor of a charge in Huntington County, Pa. He died in Chambersburg, Pa., Jan. 5, 1868, aged fifty years. See Lutheran Observer, Jan. 24, 1868.

Bratten, Thomas, a Presbyterian minister, arrived in Maryland in the fall of 1711. A call was made for him from Mononk and Wicomico. He had probably preached in these places after his arrival, but before he was regularly settled he died, October, 1712. See Webster, Hist. of the Presb. Church in America, 1857.

Braulio (or Brauli), a Spanish prelate, succeeded his brother John as bishop of Saragossa in 627, having previously been appointed archdeacon. He was present at the councils of Toledo in 633, 656, and 685, and died in 646. He was one of the most learned men of the age, to whom Spain was largely indebted for the revival of the study of the Scriptures and classical literature, as well as for the reformation of ecclesiastical discipline. It was owing to his persevering importunity that Isidor commenced his great work, De Hylologia, the incomplete manuscript of which was placed, at Isidore's death, in Braulio's hands to arrange, and was by him published in its present form. Braulio took part in the fourth, fifth, and sixth councils of Toledo, drawing up the canons of the last. He also drew up, in the name of the council assembled, a letter to Honorius I, refuting the calumnies brought against them. His voluminous correspondence includes letters between him and the kings Chindesvinthus and Recesvintius, and the bishops and presbyters of Spain and Gallia Narbonensis. He left also a Life of St. Emilius; — an Iambic Hymn, in honor of the same saint; — and Acta de Martyribus Caesaris Augusti. (Migne, Patr. Ixx., 689-790.) See Cæs. i., 579; Ileflons, de Vir. Ill. 12; Mabillon, Sac. Benid. i., 955; Smith, Dict. of Christ. Biog. s. v.; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brault, Charles, a French prelate, was born at Poitiers, Aug. 14, 1732. Shortly before the revolution he was professor of theology at the university of Poitiers. Having emigrated, he returned, in 1802, at the peace of Amiens, archbishop of Tréguier, and was consecrated at Bayeux. At the council of 1811 he was of the number of bishops who were in favor of the four articles regarded as the foundation of the liberties of the Gallican Church. In 1828 he was made archbishop of Albi. In the empire he was appointed baron and knight of the Legion of Honor, and was created peer of France by the restoration in 1827. He died Feb. 25, 1838. See Hoefer, Nouv. Biog. Générale, s. v.

Braun, George, a German Catholic theologian, who lived in the latter half of the 16th century, was archdeacon of Dortmund, then dean of the collegiate church of Cologne. He wrote, Theatrum Urbinum Præcipuorum Mundi (1572, 1st ed.; published in concert with Francis Hogenberg from 1589 to 1596) — Catholicon Tironeminiæ Aecuærum Livris Ludovico Ioanni Fratricibus Praticantæ Defensio, etc. (Cologne, 1605). See Hoefer, Nouv. Biog. Générale, s. v.

Braun, Heinrich, a Roman Catholic theologian of Germany, was born March 17, 1782, at Tressberg in Bavaria, and died as doctor of theology and canon law of the Frauenkirche at Munich, Nov. 2, 1792. He is the author of several works, such as, Einleitung zum Neuen Testament in Lateinischer und Deutscher Sprache durchaus mit Erklärungen nach dem Sinne der heiligen römischen Kirche u. der berühmten kathol. Schriftsteller (Augsburg, 1788, s. q. 13 vols.) — Biblisches Universal-Lexikon über die nützlichsten und wichtigsten Gegenstände der heiligen Schrift, etc. (ibid.1836, 2 vols. 2d ed.). See Winer, Handbuch der theol. Lit. i., 173; Zschiedel, Theol. Jb. i., 191. (B. P.)

Braun, Johann Wilhelm Joseph, a German theologian, was born at Gronau, April 4, 1755. In 1802 he went to Cologne to prepare himself for the ecclesiastical calling, and in 1801 to Bonn, for the same purpose. At Vienna, in 1825, he entered the priestly office. He returned to Bonn, where he taught church history. In 1857 he went to Rome for the purpose of bringing about a reconciliation on the subject of the Hermeneutics of Eminent Learned Men. On returning to Bonn, he completed a course of ecclesiastical law. He was suspended from his duties as professor for zealously defending the ideas of his master, Hermes. He held his seat at the German national assembly of 1848, and in 1850 was a member of the first Prussian chamber. His principal works are, an edition of the Œuvres de Saint Justin Martyr (Bonn, 1880) — Bibliotheca Regularum Fidei (ibid. 1844) — Meletemata Theologica (ibid. 1837), and several others. See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Braune, Kurt, a Protestant theologian of Germany, was born March 10, 1810, at Leipsic, where he also died in 1882. He was studied under Ritschel and Wulff. In 1822 his alma mater conferred on him the degree of doctor of divinity, and in the same year he was called as member of consistory and general superintendent to Altenburg, where he died, April 29, 1879. He published, Ders Ecceglianismus von Jesus Christus, synoptisch zusammen- gestellt (Grimma, 1846) — Momikou und Augustinos (ibid. ed.). — Die sieben kleinen katholischen Briefe des Neuen Testaments (ibid. 1847-48) — Unsere Zeit und die innere Mission (Leipsic, 1850) — Die Bergpredigt des Herrn (Altenburg, 1865) — Die Briefe an die Epheser, Phi- lippen, Kolossen, in Lange's Bible-work (Elberfeld, 1867) — and in the same work, Die dreif Briefe des Apostels Johannes (ibid. 1866) — Zwolf Charakterbilder aus dem Neuen Testament (Altenburg, 1878), besides a number of sermons. See Zschiedel, Bibliol. Theol. i., 1882; Schütter, Theol. Literatur-zeitung, 1878, 271; Hermann, Leben und Wirken von Dr. Karl Braune (Altenburg, 1880). (B. P.)

Braueon, the name of a festival celebrated in honor of the goddess Artemis at Brauron, in Attica. The festival was held every fifth year, when a number of young females about ten years of age, dressed in crocus-colored garments, walked in solemn procession to the temple of the goddess, and were consecrated to her service. Another festival bearing the same name was celebrated every five years at Brauron in honor of Dionysus, in which both men and women took part.

Brauælet, Mathieu, a French monk, director-general of the Christian Brothers, was born Nov. 1, 1792, at Gachat, Department of the Loire. In 1809 he entered on his novitiate in the Christian Brothers at Lyons, and was subsequently entrusted with the direction of the brother's schools at Metz and Nünsch. In 1817 he made his profession, and in 1823 was called to Paris to act as director of the community of St. Nicho- las, and as visitor of the Brothers' schools of the Depart- ment. Seven years later he became assistant to the superior-general of the Christian Brothers, brother An- sect, upon whose death in 1836 he became director- general of the order. In 1840 he held his office for thirty-six years. In 1873 he visited Rome to witness the beatifica- tion of his exemplar, John Baptist de la Salle, the founder of his order. This journey proved too much for him, and on his return to Paris he died, Jan. 7, 1874. His works of instruction have had a large circulation. The following have been published in America: Meditations on our Most Blessed Virgin Mary — Particular Examen — Meditations on
the Holy Eucharist. Brausiet's advice was sought on many occasions by the French government, and twice did two sovereigns, Louis Philippe and Napoleon III, offer him the cross of the Legion of Honor, which he declined. He accepted it, however, from the president of the French republic, for his community, in acknowledgment of his public and private services, in the Franco-Prussian war of 1870-71. In 1838 the Christian Brothers numbered 2300; scholars, 130,000. At the death of brother Philip, by which name Brausiet was known in his order, the brethren numbered 10,000; scholars, 400,000. Brausiet was one of the greatest promoters of Christian education, and many times have they produced. See (N. Y.) Cath. Almanac, 1875, p. 64.

Brausiet, Nicolas, a Spanish theologian and poet, a native of Valladolid, was abbot of Oliva, of the Cistercian order, in Navarre. He died in 1458. He wrote a Life of Saint Benedict, in verse; and some theological works. See Hoefer, Nouv. Biog. Générale, s. v.

Brawn, Samuel, an English Baptist minister, was born in Woodford, Northamptonshire, in 1791. He was baptized in 1812; entered Stepney Academical Institution in 1813, where he remained four years; and in June, 1817, became pastor of the "forest-village" of Loughton, Essex, where his labors were blessed to the establishment of a flourishing Church. His pastorate, which was his only one, continued for nearly two years. For several years he was a useful member of the committee of the Baptist Missionary Society. He died April 10, 1869. See (Lond.) Baptist Hand-Book, 1870, p. 188-190. (J. C. S.)

Bray, Charles H., a Methodist Episcopal minister, son of Rev. Sullivan Bray, was born at Winslow, Me., Dec. 26, 1846. He converted in early life; read law at Carthage, and was licensed to preach by the Methodist church, during rare opportunities for understanding the doctrines, usages, and genius of the Church; and began his ministerial career as supply at Cushing in 1867, under the auspices of the East Maine Conference. His after appointments were: 1868, Westport and Arrowsic as supply; then in succession, Bremen and Round Pond, Clinton and Benton, and in 1873, Woolwich. Loss of health necessitated his being placed on the supernumerary list in 1874, where he continued to the close of his life. He resumed preaching in 1878 at Chin and Me., labored one year, and was again prostrated by sickness. He died in that town, June 25, 1879. Mr. Bray was a devoted Gospel preacher. See Minutes of Annual Conference, 1880, p. 88.

Bray, Horace L., a Methodist Episcopal minister, was born at East Vassalboro, Me., March 19, 1811. He was favored with tender religious instruction; professed conversion at the age of eighteen; received a thorough mental culture at Lincoln Academy and at Waterville College; began preaching in 1854, and in 1855 was admitted into the East Maine Conference, in which he served as health permitted until 1862, when he joined the 12th Maine Regiment as chaplain. Ill-health obliged him to return home in a few months, and he continued his connexion with the conference as a supernummary, which relation he sustained until his death, Feb. 21, 1888. Mr. Bray was an able minister, more zealous than strong in body. He was sympathetic and deeply earnest. See Minutes of Annual Conference, 1888, p. 142.

Bray, John Evans, a Congregational minister, son of Rev. Thomas Wells Bray, was born at North Guilford, Conn., Nov. 28, 1875. In 1896 he went to Portland, Me., and the next year entered the Fryebury Academy. The death of his father, in 1898, compelled him to abandon a collegiate course. Until 1816 he was engaged in various kinds of business, part of the time in school; then attended college, and then began the study of theology at Portland. In 1818 he was licensed to preach by the Cumberland Association, and for several months was employed as a missionary in and about Newfield. In 1821 he taught a select school in North Guilford, and in 1823 became a missionary in northern Vermont. The next year he received a call to St. Johnsbury, Vt., which he accepted, but owing to difficulties in the Church declined ordination. On May 16, 1827, he was ordained and installed in Columbia (now Prospect), Me., and in 1828 came to Sumner, now Seymour, Conn., continuing his labors in the Preston, Conn., and Norfolk, Me., supply. In August, 1832, he was dismissed, and for two years following preached at Westfield, where he was the means of organizing a Church. From 1834 to 1842 he was acting pastor in Humphreyville (now Seymour), Conn. On account of impaired health, he withdrew from active duties in the ministry, and settled on a small farm at Clinton, in the hope of regaining his health; but he was never able to resume regular labor. In 1855 he removed to Brooklyn, N. Y., residing there until 1867, when he went to Newburyport, Mass. This was his residence, with the exception of two years, with S. J., for his death, April 30, 1875. See Cong. Quarterly, 1873, p. 442.

Bray, Nathan H., a Baptist minister, was born in Petersborough, England, April 29, 1809, and came to America in 1840. He began to preach in 1847, his ministerial labors being put forth in that portion of Louisiana which borders on the Sabine River. He bore the title among his brethren of "apostle of the Sabine region. To his efforts, in a large measure, is to be attributed the rapid organization of fifty Baptist churches in the six counties, which were gathered into three associations, of one of which he was the moderator for twenty years. He was for many years an officer in the Grand (Masonic) Lodge of Louisiana, and parish judge for the last three years of his life. He died Feb. 18, 1875. See Cathcart, Baptist Handbook, p. 129. (J. C. S.)

Bray, Samuel, a Baptist minister, was born in Randolph County, N. C., April 6, 1806. He removed in 1838 to Perry County, Tenn.; professed faith in Christ in 1840; shortly afterwards moved to Henderson County, Tenn., and resided near Miflin. He was licensed in November, 1850, and ordained in 1856. His preaching was eminently practical, in its character, attracting attention, not so much by the graces of oratory and the charms of eloquence as by his earnest manner and faithful enunciation of those truths which are the common heritage of the children of God." He died at his home in Henderson County, Jan. 8, 1870. See Boorum, Sketches of Tennessee Ministers, p. 64. (J. C. S.)

Bray, Sullivan, a Methodist Episcopal minister, was born in Champaign County, Ill., Sept. 13, 1781. He was fully trained by a Christian mother; experienced a change of heart when quite young; began to preach at the age of twenty; and in 1818 entered the East Maine Conference, wherein he spent his long and useful life, dying suddenly, March 15, 1876. Mr. Bray was a diligent student at the Bible, a close observer of nature, a plain, practical preacher, and a powerful man in prayer. See Minutes of Annual Conferences, 1876, p. 89.

Bray, William (or Billy Bray, as he was familiarly called), was a distinguished, eccentric, and useful local preacher among the Bible Christians. He was born in Cornwall, England, June 1, 1794. He was converted in 1829, and in 1824 made a local preacher. He died May 25, 1868. His benevolence was remarkable, his faith strong, and his prayers mighty. He detested smoking and drinking. See Memoir (Lond. 1872).

Brayer, Pierre, a French theologian, was born in Paris, May 19, 1654. He was canon, grand deacon, and vicar-general of the diocese of Metz, where he died, Jan. 26, 1731. He wrote, Rituels du Diocèse de Metz (Metz, 1713)—Oraison Funèbre de M. le Duepouf, son cousin (of Louis XTh, 1694). He also wrote several religious works which were published anonymously. See Hoefer, Nouv. Biog. Générale, s. v.

Brayton, George, a Presbyterian minister, was born in western New York, Jan. 8, 1844. He graduated
at Amherst College in 1866, and at Union Theological Seminary in 1869; was ordained June 29 of the latter year; was pastor at Norwood, N. Y., from 1869 to 1872, and at Newark, N. J., 1872-73; and died at Utica, N. Y., June 9, 1873. See Gen. Cat. of Union Theo. Sem. 1876, p. 282.

Brayton, Isaac Henry, a Presbyterian minister, was born in Deerfield, N. Y., Nov. 29, 1821. He graduated at Harvard College in 1846, and at Union Theological Seminary in 1849: was ordained Jan. 18, 1850, and in that year became stated supply at San José, Cal.; agent at San Francisco in 1853; editor in 1854; pastor at Marysville, Cal., some years thereafter; professor in California College, 1859-60; and died at Nevada City, Cal., April 12, 1869. See Gen. Cat. of Union Theo. Sem. 1876, p. 52.

Brayton (see Greene), Patience, a minister of the Society of Friends, was born in North Kingston, R. I., Nov. 18, 1783, and, at the age of twenty-one, was "approved," in accordance with the usages of her denomination. In 1788 she became the wife of Preserved Brayton. Among the praise-worthy acts of their early married life was the liberation of the slaves. In the spring of 1771 she left her home, for the purpose of making an extended religious tour among Friends in the Middle and Southern States. Her Journal relating to this tour is full of interesting details, dwelling largely upon her own spiritual trials, and recounting the many hardships which she and her companions endured while engaged in what they believed to be the Lord's work. Early in the year 1772 they were in South Carolina. After her long and arduous service, she reached her home in Rhode Island, June 27, 1772. On Dec. 14, 1788, she sailed for Great Britain. Of the incidents connected with this tour in the Old World, we have a minute account in her Life. Having accomplished her mission abroad, she returned home to America, Sept. 10, 1787. After this she travelled but little, on account of the infirmities of age. She died July 30, 1794. See Friends Library, x, 489. (J. C. S.)

Brayer, John D.D., a Unitarian minister, was born at Worcester, Mass., in 1787. He graduated at Harvard College in 1813; was appointed Latin tutor in the university one year before taking his regular master's degree; and in 1817 became the immediate successor of Professor Frisbie in the Latin chair. His early determination was for the profession of the law. In after-life he resolved to study theology, and began while at the university his career as one of the chief ministers of an affecting transition from the severe and ceremonial academic government of the olden time, to an intercourse with the pupils more courteous and winning. In 1829 he accepted the pastorate of the North Church in Salem, at the same time declining a call from the new Unitarian Church in New York. He labored long and with untiring zeal at Salem. He died in 1846. See Sprague, Annals of the Amer. Pulpit, viii, 504.

Breaca, Saint. Among the companies of Irish ascetics who landed in the Hayle Estuary, on the north coast of England, are named Breaca, Ia, Uni, Sinhinnus, and others. Lives of Breaca, Ia, Elwinnus, and Wymburcius, existed in Leland's time (Itin. 3, p. 4, 15, 16, 21), which connected some of their companions with St. Patrick. It is possible that we may place the arrival of Breaca in the latter part of the 6th century. He is said to have been born on the confines of Uster and Leinster, i.e. East Meath. The parish of Breage is by some thought to be named after him. St. Breaca's day is June 4.

Bread, Day of, a name sometimes given in the early ages of the Christian Church to the Lord's day, because of the general prevalence of breaking bread in the Lord's Supper on that day. See Lord's Day.

Breakley, James Wheeler, a Methodist Episcopal minister, was born of pious parents at Bethel, N. H. He was remarkable for his thoughtful, studious disposition from childhood; experienced religion in his eighteenth year; spent the next ten years in studying and teaching; and in 1856 was admitted into the New York Conference, in which he served with zeal and marked success until his sudden death, April 10, 1866, in the thirty-seventh year of his age. Mr. Breakley was warm-hearted, true, confidential; intelligent and thorough, prudent and faithful, affectionate and devoted. See Minutes of Annual Conferences, 1868, p. 76.

Brearley, William, a Presbyterian minister, was born at Lawrenceville, N. J., Nov. 30, 1801. He received his preparatory education in the high-school of his native town, was graduated at the College of New Jersey, at Princeton, in 1820; then taught two years, entered Princeton Seminary in 1822, and graduated in 1825. He was licensed by the Presbytery of New Brunswick, April 27, 1825; then went to South Carolina, where the remainder of his life was spent. He was ordained by Harmony Presbytery March 26, 1826, and supplied Sion Church at Winsborough, S. C., until 1842, giving half of his time to the churches of Salem, Aimwell, and Horeb, all in the same county. He was installed pastor of Darlington Church, May 5, 1842, and continued there until Oct. 12, 1878. He died Jan. 9, 1882, at Mayesville. See Necrological Report of Princeton Theological Seminary, 1882, p. 10.

Brébeuf, Jean de, a French Jesuit missionary in Canada, was born in Bayeux, March 25, 1593. He came to America with Champlain in 1626, and entered upon his mission among the Hurons, but was carried a prisoner to England in 1629. He returned in 1632, and prosecuted his labors among the Hurons and other tribes on the Niagara. In the wars between the Hurons and Iroquois he was taken prisoner, with his associate Lalemant, at the town of St. Louis, and put to death at St. Ignatius with the most cruel tortures, March 16, 1649. He acquired a thorough knowledge of the Indian language and a just appreciation of the Indian mind, and exerted a powerful influence among this people. He translated Lademine's Catechism into the Huron language. He wrote also the Huron Relation in the Jesuit Relations for 1635 and 1636. See Hoefer, Nouv. Biog. Générale, s. v.

Brebeuf, Pierre, a French painter and engraver, was born at Montes-sur-Seine in 1596. The following are some of his best known prints: Exordium: The Death of the Children of Niobe; The Martyrdom of St. George; The Adoration of the Magi. See Sperner, Biog. Hist. des Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brecon (Brecon, Brocon, or Berchen). Of those bearing this name it is difficult to define what property belongs to each. (1) Bishop of Ard - Brecon, commemorated Dec. 6. He was of the race of Eoghan, son of Niall, and bishop of Meath; but the name of his place is derived from Brecon of Ara and Killbraccan. (2) Of Cilmeir-Dithrubh, commemorated Aug. 5, is one of the nineteen saints of Killmore, near the Shannon, Co. Roscommon. (3) Of Cluain-catha and Arad-Brecon. In a Mart. Doneg. 1567, a church of Cluain-catha in Inis-Eoghan, bishop of Ard-Brecon and abbot of Magh-bile. Another dedication may be April 29. (4) Of Ruirte - Sept. 17. Mart. Doneg. calls him Brecon, and his name is still found in Killbragan, Co. Kilkeny. In Colgan's Life of St. Abban an account is given of a meeting between the two saints Abban and Brecon, the latter being abbot of the two monasteries in the region of Osory, Rosiure and Cluain-imuirchus; but we must doubt the legend. (5) Bishop - May 1. This was Brecon of Ara and of Cill-Brecon, in Thomond, the son of Eschaith Ballisearg. In the island of Ballykilleagh there was a church, called Tempal Brecon (Colgan, Acta Sanctorum, p. 715). This Temple-brecon was St. Brecon's principal establishment; but he also founded and gave
his name to Ard-Bracan, the diocesan seat of the bishop of Meath.

BRECC, FELK, an Irish saint of Balach-Fele, commemorated Jan. 15, was of the family of Fiacha Sulidhe, and the son of Silan. He is now associated with Bal-lyfoyle, in Kilkenny.

Brecher, GIDRON, a Jewish physician and German scholar, was born Jan. 14, 1797, at Prossnitz, in Moravia. He received his early education, according to the customs of those days, in the Talmud, which study he continued at different schools. At the age of sixteen he commenced the study of Latin and medicine, in 1825 he became "magister of surgery," and in 1850 he became doctor of medicine. He spent his lifetime at his native city, where he died May 12, 1872, having been decorated in 1871 by the emperor of Austria. Of his publications we mention, Die Beschreibend der Israeliten von der historischen, praktisch-operativen und ritualen Seite (Wien, 1845): Das Buch Kiimori, mit einem hebr. kurzen Commentar und einer ausführlichen Einleitung (Prague, 1838-40): Das Transventulale, Magie und magische Heilarten im Talmud (Wien, 1839): Die Unsterblichkeitstheile des jüdischen Volkes (Leipsic, 1861): Concordanti Nominum Propriornum que in Libris Sacris continentur, edited by his son (Frankfort-on-the-Main, 1876). See Frut, Bibl. Jud. i, 130, and the review of the posthumous work by Mihlau, in Schützer's Thes. Lit. Med., vol. 471 (B. T.).

Brock, Joseph Hunt, a Presbyterian minister, was born in Northampton, Mass., July 9, 1788. He graduated at Yale College, in 1818, studied theology at the Andover (Mass.) Seminary, graduating in 1823, and being ordained in December of that year by the Hampshire County Central Association, was at once sent as a Home Missionary to Ohio, and began his ministerial life in Portage County. After three years of varied service, he was installed, April 25, 1827, pastor of the Presbyterian Church at Andover, Ashtabula Co., which he served two years. Thence he removed to Cuyahoga County, and preached in Brecksville and vicinity until his health failed, when, in 1833, he opened a school for boys in the village of Cleveland. In 1843 he took up his residence in Newburgh, where he resided until his death, June 21, 1880. See Obituary Record of Yale College, 1881.

Breck, Robert, Jr., a Congregational minister, was born at Marlborough, Mass., July 25, 1718. He graduated at Harvard College in 1738. About 1738 he began preaching in Winfield, Ct. He was ordained pastor of Seabury, P. M. (Woodford, Mass.) March 26, 1736; although nearly the whole Hampshire Association opposed the ordination on the ground of heterodoxy, and a portion of the parish remonstrated against it. The controversy was the occasion of three spirited pamphlets, two by the County Association, and one by the Ordaining Council. Although he was indirect, doughty, previous to his ordination, after that event he exhibited great prudence, and succeeded in harmonizing the elements in his parish. He died April 23, 1784. Several of his published sermons are extant. See Sprague, Annals of the Amer. Pulpit, i, 985.

Breckinridge, George W., a Methodist Episcopal minister, was born in Charleston, Va., Sept. 26, 1812. He graduated with his father at Mountainea, in 1818; experienced conversion in 1833; received license to exhort in 1834; was licensed to preach in 1836; and in 1837 entered the Michigan Conference. Subsequently he became a member of the North Ohio Conference. In both of these conferences he labored zealously, as health permitted, to the close of his life, 1869. Mr. Breckinridge was upright, practical, courageous; strong in character, intellect, will, and affection. See Minutes of Annual Conferences, 1869, p. 194.

Breckinridge, William Lewis, D.D., L.L.D., a Presbyterian minister, was born at Lexington, Ky., July 22, 1803. He graduated at Yale College, and, studying theology for a time, was called to the pastorate of the Presbyterian Church of Maysville, where, after remaining some years, he accepted a call to the pastorate of the First Presbyterian Church of Louisville. His ministry extended over a network of fifteen years, was marked with success. The pastorate was dissolved to enable him to accept the presidency of the University of Mississippi. He occupied this post until 1868, when he returned to his native state, and became president of Centre College. After remaining at this post for several years, he resigned, and settled on a farm in Raymore, Mo., where he closed his earthly mission, surviving all his brothers and sisters. Though retired from public life, he continued, as health and opportunity would permit, to preach in the rural churches. He was frequently a member of the General Assembly, of which he was moderator in 1859. He died Dec. 26, 1876. (W. P. S.)

Breckinridge, Robert Jefferson, D.D., L.L.D., an eminent Presbyterian minister, was born at Cabin's Dale, Ky., March 8, 1800. He pursued his early studies successively in Princeton, Yale, and Union Colleges, and graduated at the latter in 1829. He then studied law, and practised in Kentucky eight years. In 1829 he united with the Second Church, Lexington. In October, 1829, he was ordained pastor of the First Presbyterian Church in Lexington, in which charge he was continued during thirteen years, and rose to eminence as an eloquent preacher. In 1845 he accepted the presidency of Jefferson College, Pa., and with the duties of this office he supplied the pulpit of a church in a neighboring village. In 1847 he returned to Kentucky, and became pastor of the First Presbyterian Church at Lexington, and was also State Superintendent of Public Instruction. He resigned this charge and his pastorate in 1853, having been elected by the General Assembly professor of exegetic, didactic, and polemic theology in the seminary at Danville, which office he retained until Dec. 1, 1869, when he resigned. While in Baltimore he edited the Literary and Religious Magazine, and the Spirit of the Nineteenth Century. During his visit to Europe, in 1833, he purchased and transmitted to this country a large amount of rare and valuable literature, and through this means he contained successfully for the principles of the Protestant Reformation and the Roman Catholics of Baltimore. He died in Danville, Dec. 27, 1871. He published, Travels in Europe (2 vols.):—Presbyterian Government not a Hierarchy, but a Commonwealth:—Presbyterian Ordination not a Charm, but an Act of Government:—The Christian Pastor one of the Associates:—Christian Liberty (2 vols.). He made an elaborate discourse on the Internal Evidence of Christianity, before the University of Virginia; in 1852 he published a tract, On the Use of Instrumental Music in Public Worship; and in 1857-58, his most important work, Theology, Objectively and Subjectively considered (2 vols.). He was eminently conservative in theology and church polity. See Index to Princeton Review, 1825-1868.

Breckling, Friedrich, a Lutheran theologian of Denmark, was born in 1629 at Handewitt, in Sleeswick. He studied at different universities, and succeeded his father in the pastorate of his native place. He wrote against the immoral life of the clergy, was suspended, and was compelled to flee to Hamburg. In 1660 he was elected pastor at Zwoll, in Upperyssel, but his difficulties with the clergy, whom he accused of a worldly life, and his chiliasm views caused his deposition in 1665. From that time he lived at Amsterdam, afterwards at the Hague, where he was slain by the Catholic Mary, with heribe Mary, and afterwards by Spener and others. He died in 1711. He wrote a great many things, but, as Spener said, of little use to the Church. His life and writings are given by his nephew, John Moller, in his Cimbrin Lutherata, ii.
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72 sq. See also Adelung, Geschichte der menschlichen

Narratio (Leipzig, 1787), iv, 16 sq.; Arnold, Kirchen-

und Ketzehistorie, iii; Spener, Constatia Latina, iii, 208,

431; Herzog, Real-Encyklop. s. v.; Lichtenberger, En-

cyclopädie des Sciences Religieuses, s. v.

Bredenbach, Matthias, a German writer, born at

Kerpen in the duchy of Berg, in 1489. He was principal-

of the college of Emmerich, in the duchy of Cleves, where he died, June 5, 1559. He wrote various works, both

historical and theological, the latter chiefly against the

Lutheran opinions; among them were, De disidibus

Ecclesiae complementa Sententia (Cologne, 1567); per-

apsulatione de reditu a desidibus (1568); — Apologi-

a pro acerbissimis in Lutherum in Libro de disidibus

(1557). He also composed a Commentary on the first

sixty-nine Psalms, and another on the Gospel of St.


Bibl. Générale, s. v.

Bredenbach, Tillmann, a German theologian,

son of Matthias, who brought him forth, with extreme

care, was born at Emmerich, about 1544. He went to

Rome, and finally settled at Cologne, where he died a

canon of the cathedral, May 14, 1587. He wrote, be-

sides an account of the Livonian war of 1568, Instituti-

on Divina Patiatus Lib. v (Cologne, 1579); — A col-

lection of Ascetic Conferences, under the title De cura

sanctarum (Cologne, 1584); — Orations de purgatorio,

and other works. See Landon, Eccles. Dict. s. v.; Hofer,

Nouv. Bibl. Générale, s. v.

Bredencamp, Hermann, a Reformed theologian

of Germany, was born at Bremen, Feb. 22, 1760. In

1798 he was rector of the Athenium at his native city,

and in 1803 he was appointed cathedral preacher, and

died Oct. 26, 1808. He wrote Kurzer Abriss der christl.

Religionslehre (5th ed. Bremen, 1837) — Predigten über

die Lehrer von Gott (ibid. 1809). See Winer, Handbuch

der theolog. Lit. ii, 199, 255; Zuechold, Bibl. Theol. i, 184.

(B. P.)

Bredin, John, an Irish Wesleyan minister,

commenced his itineracy in 1797, and travelled for fifty

years. He died in Belfast, Nov. 2, 1819. He had a

severe temper, but much charity. See Minutes of the

British Conference, 1820.

Bree, Philippe Jacques van, a Flemish painter of

historical, fancy, and architectural subjects, was

born at Antwerp in the year 1786, and studied under

his brother Matthew. He painted other works, and

was a view of the interior of St. Peter's. He died in

1840.

Breed, Charles Cleveland, a Congregational

minister, was born in New Haven, Conn., Aug. 10, 1815.

After a time spent in Yale College, he entered Oberlin

College, and subsequently graduated from the Oberlin

Theological Seminary in 1855. The next year he was

acting-pastor in Penfield, O.; and on April 30, 1857, he

was ordained an evangelist at Bristol, III., becoming acting-
pastor at Jericho and Big Rock, Ill. From 1858 to 1861 he

was acting-pastor in Hasley; 1862 in Middletown; from

1862 to 1864 in New Rutland; from 1864 to 1873

in East Paw Paw; from 1876 to 1878 in Princeton and

Baldwin, Minn.; and in 1879 in Thawville, Ill. After

this he resided without charge in East Paw Paw, until

his death, Dec. 17, 1881. See Cong. Year-book, 1882,
p. 34.

Bred, William James, a Congregational

minister, was born in Massachusetts in 1810. He graduated

from Yale College in 1831, and from Andover Theolog-

ical Seminary in 1834; was pastor in Nantucket from

1835 to 1839; district secretary of the Board of Commissi-

oners for Foreign Missions in the valley of the

Mississippi from 1840 to 1841; pastor in Buckspur,

Me., from 1841 to 1845; supply in Cincinnati, O., from

1845 to 1846; and pastor in Providence, R. I., from

Nov. 11, 1846, to April 13, 1852. From 1853 to 1856 he

acted as financial agent for Yale College; for five years

(1858-63), he was pastor of the Congregational Church

in Southborough, Mass.; for one year acting-pastor of the

Church at Hatfield, Mass.; from 1865-69, at Raynham. He died at West Taunton, April 12, 1869. See Memoriae of R. I. Congregational

Ministers; Andover Triennial Catalogue. (J. C. S.)

Breeden, Henry, an enthusiastic preacher of the

United Methodist Free Church, was born at Southwell,

Nottinghamshire, England, Aug. 11, 1804, of godly par-

cents. He was converted in 1822, and was made a local

preacher. In 1832 he became the minister of a seceding

body of Methodists at Derby; but joined the Wes-

leyan Association in 1837, and the Methodist Free

Church in 1857. He travelled forty-six years in some of

the best circuits, held many offices, was president in

1848, and in 1872 became a supernumery. In 1876 he

prepared sixteen Catechism in England; The Martyrology,

tion, and died very happy, Nov. 24, 1878. He had gen-

uine piety, firm faith, and perfect peace. See Minutes

of the 23d Annual Assembly.

Breedon, William, an English Wesleyan minis-

ter, was converted in early life, entered the work in

1836, became a supernumery in 1834, and died May 6,

1857, aged sixty-seven. He was "circumcised, reg-

ular, and confessional. See Minutes of the British

Conference, 1857.

Bremen (or Breenberg), Bartholomew, an eminent

Dutch painter, was born at Utrecht in 1620. He painted

mostly in small size. He died at Rome in 1663. The

following are some of his principal prints: Joseph Delaer, Born in Egypt; The Martyrdom of

St. Lawrence. See Spooner, Bibl. Hist. of the Fine Arts,

s. v.; Hofer, Nouv. Bibl. Générale, s. v.

Breeze, Scott James, an English Congregational

minister, was born at Ramsgate, Nov. 22, 1796. He

was led to Christ by the teaching and example of a godly

mother and sister. On removing to Quenborough in

1814, he became remarkable for his Sunday-school and

evangelistic labors. At that place he received his theo-

logical training under the care of his pastor, upon

whose removal he was invited to the pastorate, which he

accepted and retained till his death, Nov. 8, 1865.

With the young Mr. Breeze was a particular favorite.

See (Lond.) Cong. Year-book, 1866, p. 296.

Bregwin (or Bregowinus), the twelfth arch-

bishop of Conecticut, was consigned to the service of St. Michael's

day, 759. Although the majority of historians follow

Eadmer, the evidence of Osbern is confirmed by the

charter, and his death may be fixed Aug. 24 (Aug. 26,

or Sept. 1), 765. He was buried in the chapel of St.

John the Baptist, at the east end of the cathedral

church. The important relic of this saint was that
to Lullus, archbishop of Mentz, about 762, from which we

learn that Bregwin visited Rome, probably in 751. A

synod held by him is mentioned in an act of the Council of Clovesho. Ralph de Diceo says that

Bregwin received the pall from pope Paul I. See Hook, Lives of the Archbishops of Canterbury, i, 255.

Bredablik, according to the Scandinavian mythol-

ogy, was one of the mansions of the celestial regions.

It was the region of ample vision.

Bredenbach, Bernhard von, a priest of Mentz,

visited Palestine about 1483, and on his return to Ger-

many wrote a Latin account of his travels, which was

published with illustrations of the scenery, costumes,

and animals of the Holy Land, and several of the Orient-

al alphabets, said to have been the first ever printed. He

died in 1477. See Appleton's American Cyclopædia, s. v.

Breiger, Gottlieb Christian, a Protestant theo-

logian of Germany, was born Oct. 29, 1771, at Hanover.

In 1796 he was appointed co-rector at Harzburg; in

1798 assistant minister, and in 1805 pastor there. In

1815 he was made superintendent at Drassfeld, and in
BREITENSTEIN 616 BREND

1827 general superintendent; and died Feb. 7, 1858. He wrote: Uber den Einfuss trauriger Zeitumstinde auf die Fuehrung des Predigtamtes (Hanover, 1810); Uber die Wahrheit des Predigeramtes und die Vorbereitung derselben (ibid., 1819); Das Gebe Gemeins in Frey in eigenen Betrachtungen (ibid. ed.); Die Stimmungen der Religion an einem friidischen Volk, etc. (ibid. 1881); catholic, theology, v. 1883. (B. P.)

Breitstein, Johann Philipp, a Protestant theologian of Germany, was born July 16, 1853, at Nieder- Dorfeln, near Hanau. He studied at Heidelberg, Gét- tingen, and Erlangen. In 1875 he was appointed second preacher of the Reformed Church at Marburg, and in 1880 became first preacher there. He died Nov. 21, 1895. He wrote, Untersuchungen zur deskriptiven Schriftwahr- heiten (Leipsic, 1879); Das Evangelium Johannis, ver- setzt und mit ausfuhrlichen Erlauterungen versehen (Mar- burg, 1813). See Winer, Handbuch der theolog. Lit. ii, 44, 75, 309; Döring, Die gelehrten Theologen Deutschlands, 18, 175; 47, 183. (B. P.)

Breitkopf, Johann Friedrich, a German scholar, who died at Gotha, June 5, 1713, is known by his Latin translations of Josiphus Gorionides, which he published with notes (Gotha, 1707); and of Rashi's Commentary on the Old Testament (ibid. 1710-1713). See Winer, Hand- burch der theolog. Lit. i, 127, 193; Förster, Bibliod. i, 120 sq.; Juchter, Wachsmuth-Lexicon, v. 1, 511 (1712).

Breithaupt, Andreas Cyriacus, a Lutheran theologian of Germany, was born Oct. 27, 1705, at Göt- tingen. He studied at Halle, in 1726 pastor at Rothenhütte, in 1727 at Altenrose, in 1734 at Ilmenburg, and from 1737 at Wernigerode, where he died, Oct. 18, 1780. He is the author of several hymns. See Kesslin, Nach- richten von Schriften Gedichten und Anekdoten der Göttinger, Wernigeroder, vom Jahre 1704-1855 (Wernigerode, 1855); Jacobs, Zur Geschichte der Bildung und Begründung der evangelischen Gemeinde und Pfarrverein zu Ilmenburg (ibid., 1867), p. 50; Koch, Geschichte des deutschen Kirchen- lebens, iv, 500. (B. P.)

Breithaupt, Christian, a German theologian, nephew of Johann Friedrich, was born May 1, 1686, at Ermsleben, in the principality of Harzbergen. He was professor of philosophy at Helmstedt in 1718, and of eloquence in 1740. He died Oct. 12, 1749. His prin- cipal works are, De Principiis Humanarum Actionum (Halle, 1714); De Stylus Substitui Serveri (ibid. 1715); Conjecturae von Schriften Gedichten und Anekdoten der Göt- tinger, Wernigeroder, vom Jahre 1704-1855 (Wernigerode, 1855); Jacobs, Zur Geschichte der Bildung und Begründung der evangelischen Gemeinde und Pfarrverein zu Ilmenburg (ibid., 1867), p. 50; Koch, Geschichte des deutschen Kirchen- lebens, iv, 500. (B. P.)

Breitinger, Johann Jacob (1), a Swiss theologian, was born April 19, 1575, at Zurich. He studied at different universities, was in 1611 called to Zurich as pastor of St. Peter's, and in 1618 was appointed first pastor at the great Minster; with the latter position he became also superintendent of the Church at Zurich. In the spirit of the Reformed-Church discipline he en- deavored to elevate public morality. He represented the Church at the Synod of Dort, and opposed the Remonstrants. He died April 1, 1645. Of his writ- ings may be mentioned, Das heilige Vater-Usner (1616, 1628); Verba Nova Testamentals Fontibus Proximis (1628); Der reformirt christliche Glaub (1640). See Miscellanea Theologica, i, No. 5; Meyer, in Herzog's Real- Encyklop., s. v.; Lichtenberger, Encyklopaedie des Sciences Religieuses, s. v. (B. P.)

Breitinger, Johann Jacob (2), a Swiss theo- logian, was born in Zurich in 1701. He was canonic and professor of Greek there, became famous for his contoversies with the Leipzig school, and died in 1776, leaving an edition of the Septuagint (Zurich, 1730, 4 vols. 4to), and some lesser works, for which see Hoefer, Nouer. Biog. Génerale, s. v.

Brecket, John, a Unitarian minister of Liverpool, was educated about 1775. He published an essay on the Hebrew Tongue, to show that the Hebrew Bible might be original- ly written in English (ibid., 1782), v. 5, 512; Twenty Discourses (1765). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bremer, Charles, a minister in the Methodist Episcopal Church South, was born in Pymouth, Germany, in 1814. He was religiously raised; professed faith in Christ among the Pietists in Germany at the age of sixteen; emigrated to America about 1836; joined the Methodists in 1842; was licensed to preach shortly after- wards in New Orleans, and began preaching to the Germans in that vicinity in private houses. He was eminently successful, and organized the first German Methodist Church in New Orleans. Thus he labored with unbounded zeal and fidelity until his death, Sept. 14, 1847. Mr. Bremer was energetic beyond his strength, and generous beyond his means. See Minutes of Annual Conferences of the M. E. Church South, 1814, 4, 140.

Bremond, Antoine, a French theologian and his- torian of the Dominican order, was born at Caeser, in Provence, in 1892. In 1716 he was sent as a missionary to Martinique, but was obliged, on account of his health, to return to Rome, where he confined himself to the publication of the Bullaire de l'Ordre de Saint Domi- nique, which appeared from 1729 to 1740. He was ap- pointed in 1730 general of his order, and died in 1755. See Hoefer, Nouer. Biog. Générale, s. v.

Brémont, Étienne, a French theologian, was born at Chalon-sur-Loire, March 7, 1714. In 1769 he was appointed canon of the Church of Paris; this gave rise to some complaint, and injurious statements concerning him were published in the Gazette Ecclesiastique. He was kept under surveillance by the Parliament of Paris, who, in order to uphold the miracles pretended to be wrought at the tomb of the abbé Paris, held many ec- clesiastics in prison. Brémont was eventually obliged to retire into Italy, where he remained till 1773. He died Jan. 25, 1783, his end being accelerated by grief oc- casioned by the imprisonment of Louis XVI. His great work is entitled De la Raison dans l'Homme (Paris, 1785, 1788, 4 vols. 12mo). It is so highly thought of, that pope Pius VI addressed a brief to him, to subject to the author, who, besides, received the congratulations of several of the cardinals and bishops of France. See Biog. Universelle, v, 582.

Breunainn. See Brendan.

Brend, William, an English minister of the Society of Friends, was born in London about 1586, and was converted under the preaching of Barrow and How- gill. He did not enter the ministry until very late in life. He was in the second company of Quakers who visited New England in 1657, being carried thither un- der remarkable circumstances, in the little vessel named Woodhouse, of which Robert Fowler was the com- mander. He was engaged in "Gospel labors" in Rhode Island until November, 1657. Subsequently, while in Plymouth, Mass., he received a "severe scourging" for alleged contempt of the magistrates. After various fortunes in America and in the West Indies, he returned to England, reaching that country at a time when the Quakers were suffering the severest persecutions. For a time he was in the wretched Newgate prison, but escaped with many other Friends during the great plague in London in 1665, when the prison-doors were thrown open. He died July 7, 1676. See Bowden, Hist. of the Society of Friends in America, i, 129-134. (J. C. S.)
BRENDAN

Brendan (Brandan, or Brenainn) is the name, according to Colgan, of fourteen Irish saints. Two only of them are conspicuous; and with the exception of Brendan, abbot of Fobhar, commemorated July 27, but little known of the other minor saints.

1. Brendan of Birr, commemorated Nov. 29, was the first bishop of Cona, the county of Offaly, and lived about 482. He was translated to the See of Clonfert, and is there buried, according to a tradition related by the Bishop of Clonfert, that he never left his native land, and that he was a holy man, and received the title of Saint. He was a man of great learning, and is said to have written a treatise on the alphabet, and to have been a great miracle-worker. He is said to have performed many miracles, and to have been a great benefactor of the poor. He is the patron saint of the city of Birr, and is also known as the patron saint of the county of Offaly.

2. Brendan or Cloinfert, commemorated May 16, was the founder of the church of Clonformation, now Clonfert. He was the son of Fingolfoch, brother of Domninga, bishop of Tuam-Muscarighe, and Brigh (or Briga), abbess of Anach-dun. He was born about 482 (or 484), in Bally, Kery West Munster, and at an early age was under the care of the bishop, who placed him under his care. He is said to have been a most learned man, and to have written many works, some of which are still extant. He is also said to have been a great benefactor of the poor, and to have built many churches and schools. He is the patron saint of the city of Clonfert, and is also known as the patron saint of the county of Clare.

Mission; and in 1852 returned to the New York Conference with broken health. With great reluctance he took a supernumerary relation, and located in West Baltimore, where he served as best he could in the German work until his death, in September, 1852. Mr. Brenner was an excellent, energetic, enthusiastic man. See Minutes of Annual Conferences, 1853, p. 194.

Brennan, James Henry, a minister in the Methodist Episcopal Church South, was born in Rockingham County, N. C., in 1825. He was endowed with a fine intellect and noble nature, and was instincstically high-minded, honorable, and generous; received the tender care of a pious mother; was preparing himself for the practice of medicine when, in 1843, he was converted. He immediately entered a ministerial course of study at Randolph Macon College, and in 1850 entered the North Carolina Conference. His first appointment was in connection with the Topsail Academy; his third was at Goshen, where he founded the Goshen Female College (now Wayne Female College), over which he presided successfully two years. He died also at St. Dunstan's College, New York, Aug. 17, 1860. He was highly esteemed and greatly beloved. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 247.

Brent, John Caldwell, a minister in the Methodist Episcopal Church South, was born in Rockingham County, N. C., April 20, 1837. He made a profession of religion in early youth, and was ordained by Bishop H. H. Brent, in 1852, while a student in Smithville Academy; finished his school course at Chapel Hill University; and in 1858 was licensed to preach, and received into the North Carolina Conference. His ministry was short, but full of energy and success. He died Aug. 8, 1863. Mr. Brent was eminent for his fortitude, single-}

Brentana, Simone, an Italian painter, was born in 1838. Most of his pictures are in the palaces and churches of Italy. One of the finest is in San Sebastiano, at Verona, representing the Martyrology of St. Sebastian. He died in 1786. See Spooner, Biog. Hist. of the Fine Arts, a. v.; Hoefer, Nouv. Biog. Générale, a. v.

Brenntano, Dominic von, a Roman Catholic theologian, was born in 1740 at Rappareweil, Switzerland. He studied at the Collegium Helveticum in Milan, in 1794 was appointed pastor at Gebrathshofen, and died in 1797. He published, Die heilige Schrift des Neuen Testament (Kempten, 1790-93; 2d ed. 1794); Die heilige Schrift des Alten Testament (Neufahrn, 1794); Frankfort, 1798); See Winde, Handbuch der theol. Lit. i, 178, 174; Döring, Die gelehrtesten Theologen Deutschlands, i, 167 sq. (B. P.)

Brentford, Council of (Concilium Brandonfordense), was held about the year 968 by king Edgar. Here the ordinances of king Edwin were annulled, and the property which had been usurped and plundered restored to the Church. The council was recalled from exile, and shortly afterwards preferred successively to the sees of Worcester and Canterbury. See Labbe, Concil. ii, 657; Wilkins, Concilii, i, 224.

Brentzen, Johann. See Brentius.

Brenz, Samuel Friedrich, a German controversialist, lived in the early half of the 17th century. He gave up Judaism in 1601 in order to embrace Christianity, and published his motives for so doing in a work in which he accused the Jews of the most odious crimes. Another Jew, named Solomon Zebri, responded in a work in which he accused the Christians of abominable practices. These two works, written in German, were translated into Latin and republished (Nuremberg, 1670, 1719). See Hoefer, Nouv. Biog. Générale, a. v.

Bresee, Edward, an English antiquary, was born at Chester about 1565. He entered Brasenose
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College, Oxford, and in 1596 was appointed professor of astronomy in the college lately founded in London by sir Thomas Gresham. He died Nov. 4, 1613. He wrote many works, among them two tracts upon the observation of the Lord's day, in which he maintained the Catholic opinion that there is no obligation to observe the Sunday as a Jewish Sabbath, as the Puritans taught. He also wrote a Treatise on the Patriarchal Government of the Ancient Church, in question and answer (Oxford, 1641, 4to). See Landon, Eccles. Dict. s. v. Hoefer, Nouv. Biog. Générale, s. v.

Bresal (or Bresal) is the name of several Irish saints: (1.) Son of Sehgone, was abbot of Iona from A.D. 773 to 807. During his presidency two Irish kings were enrolled under him, and Iona became a celebrated place of pilgrimage. His dedication is May 18. (2.) Another, mentioned by Tirenach, and cited by Ussher as one of the disciples of St. Patrick. (3.) The Four Masters give the obit of Bresal, son of Colgan, abbot of Ferns (Ferns), as A.D. 744, but the true date is 748.

Bresang, Hans, a German engraver, lived about 1513. The following are his principal prints: Christ Bound to the Pillar; The Dead Christ, with the Marge; Christ and the Twelve Apostles. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Brescia (or Bresciano), Giovanni Antonio da, an Italian engraver, born at Brescia about the year 1641, was probably the brother of Raffaele. The works of this artist are few and are as follows: The Virgin Sucking the Infant Jesus; The Scouring of Christ; The Virgin Adoring the Infant, St. Joseph Sleeping.

Brescia, Giovann Maria da, an Italian painter and engraver, was born at Brescia about 1460, and studied painting and etching for some time, after which he joined the order of the Carmelites at Brescia, and painted several pictures for the church of his monastery, and some frescoes in the cloister, representing subjects from the history of Elisha and Elisha. Some of his best works are, The Virgin and Infant Jesus; The Virgin and Infant in the Clouds. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brescia, Leonardo, a Ferrarese painter, lived about 1330. There are a number of his pictures in the churches and convents of Ferrara, the best of which are, The Asumption, in the Church of II Gesu; The Annunciation, in the Madonna del Buon Amore; and The Resurrection, in Santa Monica. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brescia, Rafaelle da, a painter of the Venetian school, was born at Oliveto in 1472. He adorned the choir of the Church of San Michele in Bosco, at Bologna, with some excellent works. He died in 1539.

Brescius, Carl Friedrich, a Lutheran theologian of Germany, was born at Bautzen, Jan. 31, 1766. In 1788 he was preacher at Muskan, and in 1806 at Triebel; in 1811 was general superintendent at Liblen; in 1816 he was at Frankfort, and in 1836 was made doctor of theology and general superintendent of the Neumarkt. He died in 1845. He wrote, Apologien vorkommender Wahrheiten aus dem Gebiete der Christentheer (Leipsic, 1804):—Freistadt, Reden, etc. (ibid., 1815). See Spieker, Darstellungen aus dem Leben des General-Superintendenten und Consistorialrath C. Fr. Brescius (Frankfort-on-Oder, 1845). (B. F.)

Breslau, Council of (Concilium Vratulavicense), was held in February, 1208, by Guy, cardinal and legate, who there preached a crusade for the deliverance of the Holy Land, and received grants for succor. See Labbe, Concil. xi, 806.

Bresler, Carl Heinrich, a Lutheran theologian of Germany, was born in 1797 at Brieg. He became superintendent and member of consistory; and died in 1860. He published, Geschichte der deutschen Reformation (Berlin, 1846, 2 vols.):—Dr. Luther's Tod und Beurtheilung, von Angesagenen geschildert (Dantzig, 1846):—Varia Scriptura et Consilia Germaniae Procurandae, Denugopias, etc. (ibid. 1848). See Zuchold, Did. Theol. i, 185. (B. F.)

Bressanì, Francesco Giuseppe, an Italian missionary, was born at Rome in 1612. He entered the Society of Jesus at the age of fifteen, went to Canasia in 1644, and was on his way to the Huron Indians, when (April, 1644) he fell into the hands of the Mo- hawk Indians, who subjected him to tortures and torment, and after four months' suffering sold him to the Dutch at Fort Orange. The latter treated him kindly, and sent him to France. Bressanì returned to Canada in July, 1645, and labored for five years among the Hu- rons, that is, until the extinction of the Huron mission. In 1650 he was recalled to Italy, and devoted many years to establishing missions. He died in Florence, Sept. 9, 1672. Bressanì wrote a history of his mission (Macerata, 1658; a French translation, with biography and notes, was published in Montreal, 1802). See De Courcy and Slea, Hist. of the Cath. Church in the United States, 2:131-43; Roche, Cath. Missions, p. 198-212; Hoefer, Nouv. Biog. Générale, s. v.


Breßler, Nathaniel E., a German Reformed minister, was born in the town of Lower Mahanoy, Schuylkill Co., Pa., Sept. 7, 1821. He received his education at Marshall College, Pa. In 1846 he was licentiated and ordained pastor of the Armstrong Valley charge in Dauphin County, where he remained to the close of his life, except an interval of three years, during which he served the Second Reformed Church at Harrisburg. He died March 7, 1877. He was unassuming, conscientious almost to a fault, and earnest in his labors. See Harbaugh, Fathers of the Germ. Ref. Church, v, 273.

Bret, Johann Friedrich Le, a Protestant theologian of Germany, was born at Uster-Turckheim, near Canasta, Nov. 17, 1732. He studied at Tubingen, travelled through Italy, and acted as a student at Venice from 1757 to 1761. In 1763 he was appointed professor at the gymnasium in Stuttgart, and in 1779 professor at the military academy, and at the same time teacher of consistory and first diocesan librarian. In 1782 he was made member of the famous Charles' School, and in 1786 chancellor of the Tubingen University, first professor of theology and provost of St. George's. He retired from his office in 1806, and died April 6, 1807. He published, Diss. Hist. Eccles. de Statu Pontificii Ecclesiae Graecae in Dalmatia, qua Vimin Skaro - Servissae Se- pultur (Stuttgart, 1765);—Act. Eccles. Graecarum Annorum 1762-68 (ibid. 1768):—Progr. de Consenso Ecclesiae Polonica Dissidentium cum Ecclesiae Wurttembergica (ibid. edid.):—Progr. de Antiqvis Codice Hebraico (ibid. 1765):—Disa, de universa Versamius Latina Veteris Test, in Ecclesiae Christiana (Tubingen, 1786). See Winer, Handbuch der theolog. Lit. 1, 540, 693, 746, 867, 901: Doh- ring, Die geleherten Theologen Deutschlands, i, 169 sq. (B. F.)

Bretagne, Claude, a French Benedictine of the congregation of St. Maur, was born at Semur, in Aux- errois in 1625, and died at Ronen, July 13, 1694. He wrote, among other things, Méditations sur les princi- pux actes de Saint Vincent et de Sainte Gélieuse (Paris, 1689):—Con- stitution des Filles de St. Joseph (ibid. 1821, 8vo). See Biog. Universelle, v, 549.

Bretagne, Council of (Concilium Britannicum), was held in 848, by order of the duke of Bretagne, to
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put a check upon the practice, of which the bishops were guilty, of taking money for ordinations. Convoyn, the founder and first abbot of Redon, accompanied two bishops, who were sent to Rome upon this business.

BRETHEN OF ALEXIUS. See CELLITUS.

BRETHEN OF THE COMMUNITY, the name of the party of the Franciscans which favored the mitigation of the strict rule of St. Francis, commonly known as the Conventuals. See FRANCISCANS.

BRETHEN OF THE HOSPITAL. See HOSPITALIENS.

BRETHEN OF THE OBSERVATION. See OBSERVANTISTS.

BRETHEN OF THE REDemption OF CAptives. See TRINITARIAN BROTHERS.

BRETHEN OF THE SACK, an order of monks instituted in the 13th century.

BRETHEN OF THE SWORD. See SWORD, BRETHEN OF.

BRETHEN, THE TWELVE. See MARROW CON- TROVERSIES.

Breotland, Joseph, a Unitarian minister of Exeter, England, was born in 1742, and died in 1819. He left for publication two volumes of Sermons (Exeter, 1820). See Allibone, Dict. of Brit. and Amer. Authors, s. v.


Bretonne, Richard, a learned English divine, was born in London in 1631. He was made rector of Quissington, Berks, in 1593, and was selected as one of the translators of King James's Bible. He died a fellow of the intended foundation of Chelsea College, April 15, 1637, leaving some works.

Bretell, Jeremiah, an English Wesleyan minister, was born near Wrogle, Staffordshire, April 16, 1758. He was converted about 1771, appointed to the Epworth Circuit as his first charge in 1774, and labored in Ireland for nearly three years thereafter. In 1778 he was again preaching in England. Here he worked hard until 1810, when he became a supernumerary in Bristol. He died Dec. 4, 1826. "He exemplified what the apostle recommends"—Rom. xii, 12. See West. Meth. Mag- azine, 1809, p. 495, 721; Minutes of the British Confer- ence, 1827.

Brettel, John, an English Wesleyan preacher, was born at Stourbridge, Worcestershire, in 1742. After being a local preacher for about four years, he was sent out by the Conference in 1771. Except for an interval of three years (on account of illness), he traveled in the ministry for about twenty-six years. He died in 1796. He was a plain, sincere, upright man. See Atmore, Meth. Memori- al, s.


Brettle, Elias, an English Methodist minister, was born at Carleton, Nottinghamshire. He was converted at sixteen; made a local preacher at eighteen; was sent to Newfoundland by the Wesleyan Missionary Committee in 1848; labored in that island from 1848 to 1855; preached thereafter at Whitby, Blackpool, N. S., Sackville, N. B., Greyborough, Dibby, and Newport; was for several years chairman of district, and in 1877 was elected to the presidency of the Nova Scotia Conference. In 1879 he became a supernumerary, and
settled at Avondale, N. S., where he died, Dec. 9, 1881. Mr. Brettle was a painstaking and faithful minister. "The beauty and force of a holy life shone forth in every word, and beamed in every look." See The Wesleyan, Dec. 16, 1881; Feb. 10 and 17, 1882.

Breuck (or Dubruecque), Jacob van, the elder, an eminent Flemish architect and sculptor, was a native of Antwerp and flourished in the former part of the 16th century. He travelled in Italy, and in 1530 erected the château near the city of Mons for the comte de Boussu, which he decorated with an admirable collection of works of art. As a sculptor he executed, for the Church of St. Wandr, at Mons, several statues, and some small figures decorating the Church of the Flagellation, Christ Bearing the Cross, etc. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Breuck, Jacob van, the younger, a reputable Flemish architect, was born at Mons, or at St. Omer. About 1621 he erected some important edifices at St. Omer, and at Mons in 1624 he built the handsome monastery for the monks of St. Julian. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Breuer, Aaron G., a Methodist minister, was born in Monmouth County, N. J., Dec. 5, 1795. He was converted March 1, 1816, and immediately afterwards became a member of the Methodist Episcopal Church. He was licensed to exhort in 1820. On Jan. 1, 1821, he withdrew and afterwards associated himself with the Methodist Reformers. At their first Annual Conference, held in April, 1822, he was ordained deacon, and appointed a general missionary to labor and organize churches in the states of New York and Connecticut. At the Conference of 1825 he succeeded in having a call issued to all the non-episcopal Methodist societies in the United States, to meet in convention in New York, which convention was held June 1, 1826; when a constitution, declaration of rights, and articles of religion were adopted. At the Conference of 1827 he was appointed to visit the state of Georgia, and form churches, ordain preachers, organize an annual conference, etc. Being successful, and having made a good impression, he was earnestly importuned to go and labor in the South; he yielded to the call, and went to Georgia the second time, in 1829. At the General Convention of Methodist Reformers, held in Baltimore, November, 1830, he was a delegate. On Sept. 20, 1834, he organized the Methodist Protestant Church in Charleston, S. C., and for two years was its pastor. In 1836 he was principal of the academy at Mechanicville; at this place he organized a Methodist Protestant Church, which church became the nucleus of the South Carolina Conference. In 1838 he was appointed general missionary in the South. Soon afterwards, his health and that of his family failing, he taught school until 1852, when he became editor of the Christian Telegraph and Southern Olive-tree, which was published at Atlanta, Ga. From 1858 to 1860 he filled appointments in the Alabama Conference. For some years he was chaplain in the Confederate army. In 1865 he went to live with his daughter at Charleston, S. C., where he died, April 7, 1877. See Cothern, Founders of the M. P. Church, 1880, p. 365.

Breuer, Daniel, a Congregational minister, graduated at Harvard College in 1687; was ordained pastor of the Church in Springfield, Mass., May 16, 1694; and died Nov. 5, 1735, in the sixty-sixth year of his age. See Sprague, Annals of the Amer. Pulpit, i, 365.

Breuer, Daniel D., a Methodist Episcopal minister, was born in North Carolina. He received very limited educational privileges; was converted in 1827, and with marvellous success began preaching in 1830, with the Mississippi Conference about 1829, in which he toiled until his last severe and protracted illness, which terminated in his death in 1854. Mr. Breuer's career was short but eminently successful. Hundreds were brought to Christ through his instrumentation. See Minutes of Annual Conferences, 1834, p. 277.

Brewer, Darius Richmond, an Episcopal minister, was born in Dorchester, Mass., June 23, 1819. He graduated at Harvard University in 1838, studied theology at Andover. New Haven, took orders in the Episcopal Church in 1842, and was consecrated priest in 1844. In 1842 he commenced his public ministry at St. Peter's Church, Cambridgeport, Mass., where he remained until 1844, when he became rector of St. Paul's Church, Concord, N. H. In December, 1846, he became minister of Trinity Church, Newport, R. I. In 1855 he became rector of Trinity Church, in the same city; this Church having been organized by himself. In 1858 he removed to Yonkers, N. Y., where, having organized St. John's Church, he was its rector for more than eight years. The Church of the Reformation in Brooklyn was a third Church organized by Mr. Brewer, of which he was the rector over six years. In October, 1878, he went to Christ Church, Westerly, R. I., where he remained until his death, March 18, 1881. Mr. Brewer "was a preacher of rare ability, his sermons being marked by great clearness of style, aptness of illustration, and fervor of spirit. He was in full sympathy with all the questions and difficulties of every variety, and his occasional sermons in the Congregational and other pulpits of his native town are specially remembered. See R. I. Biographical Cyclopaedia, p. 441. (J. C. S.)

Brewer, Jehoida, a Welsh Congregational minister, was born in Wales in 1752, and died in Birmingham, England, in 1817. He is described as "a profound theologian, a popular preacher, and an earnest man." Mr. Brewer was the author of the work mentioned in many collections, commencing with the line, "Hail! sovereign love, which first began." See Belcher, Historical Sketches of Hymns, p. 96. (J. C. S.)

Brewer, Josiah, a Congregational minister and missionary, was born in Tyringham (or Monterey), Berkshire Co., Mass., June 1, 1796. After studying at Phillips Academy in Andover, he graduated from Yale College in 1821, and immediately commenced his theological studies at Andover, at the same time acting as missionary one year among the Penobscot Indians in Maine. From 1824 to 1826 he was a tutor at Yale College. On May 10, 1826, he was ordained at Springfield, Mass.; and in June following resigned his civil appointment and embarked for the East, under the direction of the Boston Female Society for the Promotion of Christianity among the Jews. He spent about two years in laboring in Smyrna and Constantinople, and then returned to the United States. While here he published a valuable descriptive of his residence in Turkey. In 1830 he went back to Smyrna, where he remained for eight years as a missionary of the Ladies Greek Association of New Haven, Conn. In 1832 he commenced a semi-monthly newspaper, entitled The Friend of Youth. After his final return to America, in 1836, he was for three years chaplain of the Connecticut State-prison, at Wethersfield, and then a short time agent of the Anti-slavery Society, and editor of an anti-slavery paper in Hartford. In 1844 he opened a Young Ladies' Seminary in New Haven, which was afterwards removed to Middletown, and which occupied him until 1857. He then took up his residence in Stockbridge, Mass., and, after serving for more than a short time in the Congregational Church in the neighboring town of Housatonic, lived in retirement till his death, Nov. 19, 1872. In 1851 he published Ptolema and the Seven Churches of Asia. See Obituary Record of Yale College, 1873; Memoirs of American Missionaries.

Brewer, Walter W., a Methodist Episcopal minister, was born in 1814. In 1837 he united to the society of the New York Conference. For twenty years he received his appointments regularly, and attended faithfully to his ministerial and pastoral duties. In 1854 he became
superannuated, and retired to Hunting Ridge, near Stamford, Conn., where he died in 1868. Mr. Brewer was a faithful, zealous minister, an industrious pastor, and an excellent man. See Minutes of Annual Conferences, 1868, p. 84.

Brewer, William (1), an English prelate, son of the sheriff of Devonshire (under Henry II), was preferred bishop of Exeter, 1224, and died in 1244. He founded a dean and twenty-four prebendaries in connection with his see. He was a great courtier and was employed in embassies, as when he was sent to conduct Isabel, sister to Henry III, to be married to Frederic, the emperor, whom he afterwards attended to the Holy Land. See Fuller, Worthies of England (ed. Nuttall), 1, 404.

Brewer, William (2), a Methodist Episcopal minister, was born in 1827. He was converted in 1847; soon after received license to preach; studied at Mount Morris Seminary, Ill.; in 1853 entered the Rock River Conference, and in its active ranks labored to the close of his life, Dec. 27, 1885. Mr. Brewer was a young man of great promise. As a preacher he excelled, as a Christian he was exemplary. See Minutes of Annual Conferences, 1853, 1854, 1863.

Brewis, William, an English Congregational minister, was born at Newcastle-upon-Tyne, Oct. 8, 1804. When thirteen years old he was converted through the influence of pious Presbyterian parents. He entered the Rotherham Independent College, to prepare for the ministry, just before completing his sixteenth year. In 1824 he was licensed to preach at Lundon, Shropshire, where he labored two years, when he removed to Kirby Moorside, and thence to Gainsborough, and seven years later to Penrith, where he died May 22, 1859. Mr. Brewis was a total abstainer from all intoxicating drinks during the last thirty years of his life. As a preacher he was diligent, plain, energetic, and fervent. See Long, History, 1870, p. 222.

Brewster (see Shewell), Ann, an English minister of the Society of Friends, was born in London in 1762. She was converted in early life, was married to Thomas Brewster in 1784, and took up her residence in Clapham in 1800. For many years she was impressed with the duty of becoming a minister, and was recognized as such in 1821, at the somewhat advanced age of fifty-nine years. She labored very diligently in her own meeting, and in some of the neighboring quarterly meetings. She seems to have been especially blessed in family visitations, for which she had a rare gift. Her last years were attended with great physical sufferings from chronic rheumatism, which she bore with Christian patience. She died April 23, 1863. See Minutes of Deceased Ministers, 1836, p. 17-28. (J. C. S.)

Brewster, Frederic Humphrey, a Congregational minister, was born at Waterloo, N. Y., Feb. 20, 1822. He graduated at Williams College in 1846, spent one year at Andover Seminary, and graduated at Connecticut Theological Institute in 1851. He was ordained at Enfield, Conn., and received an appointment to the China Mission from the American Board of Commissioners for Foreign Missions. He sailed July 31, 1852, and died at Canton, Jan. 29, 1853. See Alumni Records of Conn. Theol. Inst. p. 61. (J. C. S.)

Brewster, Henry, an English Congregational minister, was born at Staron, Norfolk, Sept. 14, 1813. Some time from 1831 to 1834 he joined the Church at Wottwell, in Norfolk. In November, 1834, giving up his school work as a tutor, he entered as a member in the Borough-road School; and in March, 1835, he was sent to Farnham, Surrey, to commence a British school in that town. Two days after his arrival here he preached his first sermon. In August, 1841, he went to Chuchleigh, Devonshire, where he remained only a few days, but this visit resulted in a winning influence for the cause of Scriptural Christian Society. His sphere of labor was the villages of Stowey and Can-

nington, near Bridgewater. Here he labored assiduously, but with little success. Subsequently he proceeded to Milborne Port to establish a day-school in connection with the Independent Church. Soon afterwards the Rev. J. Gay, of Cheriton, engaged him as his assistant; on Mr. Gay's resignation Mr. Brewster became the sole pastor, and was ordained at Cheriton, May 16, 1848. He died there, Sept. 28, 1852. "Mr. Brewster was a man of great reserve, great attainments, and great piety." See ( Lond.) Comp. Year-book, 1853, p. 206.

Brewster, James (1), an English martyr, was of the parish of St. Nicholas, in Colchester. He was a carpenter, and listened to the reading of the Bible from one William Sweeney. For this he was burned in Smithfield, Oct. 16, 1531. See Fox, Acts and Monuments, iv, 215.

Brewster, James (2), a Methodist Episcopal minister, was born in Green County, O., May 6, 1869. He was converted in 1826, and in 1833 received license to preach, and was admitted into the Ohio Conference, wherein he served faithfully until his death, June 25, 1844. Mr. Brewster was an acceptable and useful minister, bringing many to Christ. See Minutes of Annual Conferences, 1846, p. 585.

Brewster, John (1), an English martyr, was a Frenchman by birth, and was burned at Smithfield in 1511 for alleged heresy concerning the sacrament. See Fox, Acts and Monuments, iv, 190.

Brewster, John (2), an English divine, was educated at Lincoln College, Oxford, and died in 1843. His publications include, Meditations of a Recluse (1800) — Meditations on the Aged (1810) — Lectures on the Acts of the Apostles (1807) — Contemplations on the Lost Histories of our Blessed Saviour with his Disciples, etc. (1822) — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brewster, Jonathan McDuffee, a Free-will Baptist minister, was born in Alton, N. H., Nov. 1, 1856. He was fitted for college at New Hampton, graduated at Dartmouth College in 1870, and studied theology at New Hampton and Andover. In May, 1869, he became pastor of the Free Baptist Church in Springfield, Me., and was ordained the following December. From May, 1864, to May, 1869, he was the assistant editor of the Morning Star, the organ of his denomination, publishing a steady supply of matter. After the Star was shelved for a short time in Fairport, N. Y., he removed, in 1871, to Rhode Island, and for three years and a half was pastor at North Scituate. In 1875 he accepted a call to the Park-street Church, in Providence, and at once took a prominent position among the ministers of his denomination. In 1872 he was elected clerk of the Rhode Island Association of Free Baptist Churches, and held this position till his death, which occurred in Providence, June 1, 1882. For several years he was on the editorial corps of the Morning Star, and was a constant contributor to the columns of the paper. He was a trustee of Storer College, at Harvard, Va., and a member of the Executive Board of the Free-will Baptist Foreign Mission Society. Among the productions of his pen were, Life of William Burt, editor of the Morning Star; History of the Free Baptists of Rhode Island and Vicinity; and The Free-will Baptists, embodying an outline history of the denomination. See E. R. Bigg, Dict. of Providence Journal, June 8, 1882. (J. C. S.)

Brewster, Le Roy S., a Methodist Episcopal minister, was born in Unity, N. H., in 1826. He experienced conversion when about fourteen; at the age of nineteen received license to preach; and at the age of twenty-two entered the New England Conference. He died in Webster, Mass., in March, 1873. Mr. Brewster possessed excellent natural ministerial endowments, and was a writer of much influence and moral spirit. He was punctual and systematic, studious and eloquent. See Minutes of Annual Conferences, 1873, p. 52.
Brewer, Doring, a Presbyterian minister, was born at Weybridge, Vt., in 1796. He was licensed by the Congregational Association, and appointed over a Church in Addison, Vt., in 1822. In 1840 he joined the Presbyterian Church (N. S.), and became pastor of a Church at Livonia, N. Y. In 1846 he joined the Hudson Synod, and became pastor of Bethel Church, New York. He died Feb. 12, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 80.

Brewer, William, elder of the Pilgrim fathers, was born, so far as can be ascertained, at Scrrooby, England, in 1560, and was educated at the University of Cambridge. During his college course of study he became a Christian. William Davison, who had been appointed governor of queen Elizabeth, in Holland, received him into his service, and formed him for an enduring friendship. On returning from Holland Brewer took up his residence in his native place. Not satisfied with the religious condition of affairs in the Church of England, he left it and joined the Puritans. In the attempt which was made by himself, Bradford, and others to escape from England to go to Holland, where they hoped to enjoy religious liberty, he was seized and thrown into prison, and lost no small part of his property. At length he, with his impoverished family, reached Leyden, and, for a time, devoted himself to teaching and printing. He was chosen a ruling elder of the Church in Leyden, and when it was decided by the Pilgrims to leave the Old World for the New, he was among the first company which came to this country in 1620. For several years the Plymouth Church was without a regularly ordained minister. Elder Brewster took charge of the want, in so far as preaching was concerned, but would not administer the sacraments. He died about April 16, 1644. His life was one of great usefulness, and his holy influence was felt among the Pilgrims long after his decease. See Belknap, Amer. Biog., ii, 252-256; Allen, Amer. Biog., s. v. (J. C. S.)

Breyer, Rcm., a French theologian, was born at Troyes, in Champagne, in 1698. He was a doctor of the Sorbonne, and ultimately treasurer in the collegiate establishment of St. Urban, at Troyes. He died Dec. 29, 1749, leaving a translation of the Letters of St. Lupus of Troyes, and St. Sidonius of Clermont (Troyes, 1706, 12mo). He also wrote the lives of several saints, and two works in defence of the veneration and cultus paid by the Church of Troyes to St. Prudentius, etc. There is said also to exist in MS. a History of the Councils of the Province of Sens, by the same author. See Hoefer, Nouv. Biog., s. v.; Landou, Ecles. Dict., s. v.

Breuning, in Norse mythology, was a large, richly engraved, golden ornament on the neck of the goddess Freia. Four clever smiths of the family of dwarfs had made it. Loki stole it to bring it to Odin, who presented it to Freia, and she could now no longer withstand the love of the god.

Briant, Alexander, an English controversialist, was born in Somersetshire in 1557. In 1574 he entered Hart Hall, whence he went to Rheims and thence to Douay, where he was ordained priest. In 1579 he returned to England, and showed his zeal for Catholicism. In 1581 he was imprisoned, and in the same year executed for treason. He wrote several Letters.

Briant, Denis, a French Benedictine of St. Maur, who was born about 1655 at Ple duen (Côtes-d'Armor), and died Feb. 6, 1710, at Redon, wrote a Histoire de Bretagne, and several memoirs in the Gallia Christiana. See Hoefer, Nouv. Biog., s. v.

Briant, Lemuel, a Congregational minister, was born in Scituate, Mass. He graduated at Harvard College in 1815; was ordained pastor of the Church in Quincy, Sept. 4, 1745; was dismissed Oct. 22, 1758; and died at Scituate, Oct. 1, 1754, aged thirty-two. See Sprague, Annals of the Amer. Pulpit, i, 499.

Briard, Johannes, a Flemish theologian, was born at Batieul in Hainault. He was a doctor of theology, and vice-chancellor of the University of Louvain; a man held in estimation by Erasmus. He died Jan. 15, 1520, leaving Questions quodlibetica (Lyons, 1546): De Contructa Sortis seu Loterias: De causis Indulgentiarum. See Hoefer, Nouv. Biog., s. v.; Landou, Ecles. Dict., s. v.

Briareus, in Greek mythology, is the name which the deities gave to the frightful hundred-armed giant Aegaeon.

Bribery. It may be a question whether the qualification required of bishops and deacons by the Pastoral Epistles, that they should not be "given to filthy lucre" (1 Tim. iii, 3, 8; Tit. i, 7), implies promiscuous to bribery, properly so called, or covetousness generally. If, however, we reckon the Apostolical Constitutions as representing generally the Church life of the 2d century, we see that the offence was then beginning to take shape. The bishop is directed not to be open to receive gifts, since unconscionable men, becoming acceptance persons, will have their reward. A bishop is required to keep the door of his house shut, will spare the slander, letting him remain in the Church. In two other passages there are even more marked recognitions of such offences.

In the Roman law there were numerous enactments against bribery. Theodosius enacted the penalty of death against all judges who took bribes, who took any bribe, even if it were only a cent, in a judge's time, although the penalty of death seems to have been abrogated, the offence is subjected to degrading punishments.

The law of the Church on the subject of bribery was substantially that of the State. The spiritual sin was looked upon as equivalent to the civil offence, and the Church needed no special discipline to punish the former. One form of bribery, indeed, relating to the obtainment of the orders or dignities of the Church, is considered separately under the head of Simony (q. v.)

Briccio, Francesco. See BRIZZIO.

Briccio, Paolo, an Italian prelate and historian, entered the order of the Recollets, was theologian of the duchess of Savoy, and had charge of a Spanish congregation; abbot of the monastery of the Recollets at Rome, and in 1665, 1671, 1672, 1674, 1675, 1676, 1677, he issued statutes. In 1683, he issued a treatise Against the Calvinists, and was made a cardinal in 1685. He was soon afterwards in the service of the Emperor Charles II, and in 1688, in a treatise on the Church of Sweden, he proved the superiority of the Church of Rome over that country, and for these reasons he was expelled from Sweden. In 1701, he issued a treatise on the Inquisition, and in 1720, he published a treatise on the Church of Sweden. He died at Rome, July 10, 1726. See Hoefer, Nouv. Biog., s. v.

Brice, Saint, a French prelate, a native of Tours, was educated by St. Martin, to whom he caused great chargen on account of his indolence. After a thorough reformation of his habits, he was raised to the episcopal see of Tours upon the death of St. Martin. He was finally driven from his diocese, and obliged to take refuge in Rome until recalled by the inhabitants of Tours. He died there, Nov. 19, 444. See Hoefer, Nouv. Biog., s. v.

Brice (or Bricius), a Scottish bishop, was a son of the noble family of Douglas, prior of Lemsagow. He became bishop of Moray in 1203, and was the first bishop who located the cathedral of this see in the place of Spynie. He founded the college of canons, being, etc., in number, and went to Rome to a council in 1215. He died in 1222. See Keith, Scottish Bishops, p. 137.

Brice, Edward (1), an Irish Presbyterian minister, appears to have been a man of good ability and strong moral resoluteness. He studied under Fermi at Edinburgh, during 1689 and 1697; "he took the degree of M.A. in Edinburgh in 1698, and must have been entered at the University of 1695, according to the title of the degree he opposed the motion for making Spottiswood, archbishop of Glasgow, permanent moderator of the Synod of
Clydesdale—"the expedient then adopted for securing the introduction of prelacy into Scotland"—he was marked out for persecution, and was compelled to leave the kingdom. At this time he ministered at Drymen, in Stirling-shire, where he had been pastor for some years. The next statement in regard to Brice is in reference to the close of his life. He was at this time (1836) at Braidside. He was deposed by the bishop for holding Presbyterian doctrines; but before the sentence had been carried into effect he died. From the inscription on his tombstone, it appears that he began preaching in Braidside in 1818, where "he labored with quiet success" until his death in 1836. See Reid, Hist. of the Presb. Church in Ireland.

Brice, Edward (2d), an English Wesleyan minister, was born at Bristol, May 10, 1810. Maternal piety attracted him to religious thoughts and engagements. In 1838 he was sent as a supply to the Dorchester Circuit, and he subsequently became an acceptable and useful minister. Wolverhampton was his last field, and he died there, May 10, 1859. Gentle and timid, he manifested great courage when duty called to action. See Minutes of the British Conference, 1859; West. Meth. Mag. Jan. 1869.

Brice, Etienne Gabriel de, a French writer, was born at Paris in June, 1807, and became, first, a Catholic, and then, in 1831, a member of a congregation of St. Maur. He labored, with Tachereau, at the Gallia Christiana, and died Nov. 18, 1755. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Brice, Fransces, a French Capuchin and Orientalist, was born at Rennes near the close of the 15th century. After having been a missionary in Egypt and Palestine, where he acquired a knowledge of the Arabic language, he was called to Rome by the congregation of the Propaganda, which employed him to translate several large works into that language. He died in 1533, at the chateau of Esmont, near Montreaux. Some of his translations are as follows: Annotated Edition of the Gregorian Breviary in Two Volumes; Epistles of St. Paul in Latin (Rome, 1569-71); Anselm, a Creationis Monstr. ad Christi Incarnationem Epistome Latino Arabica (ibid., 1655). See Hoefer, Nouv. Biog. Générale, s. v.

Brice (Lat. Brixio), Germain, a French theologian, native of Auxerre, entered the ecclesiastical career, was almoner of the king, and canon of the cathedral of Paris. He died in the diocese of Chartres in 1305. Besides some small works, he wrote a Grammar of the Latin and German, the style, and in the 15th century, brick-work becomes common. The most elaborate mouldings and ornamentation are exhibited in some of the remains of brick-work; and the fine 16th-century chimneys of which there are many examples, are for the most part built of brick.

Brick, Daniel, a Congregational minister, was a native of Boston. He graduated from Princeton College, became chaplain in the army and accompanied Porter's regiment to Canada, and shared in the hardships of that campaign. He was present in the attack upon Quebec. After the war he visited the North-west Territory, and delivered the first sermon ever preached on the spot where Marietta, O., now stands. He died in Vermont in 1845. Mr. Brick was a man of high Christian character. See Alexander, Princeton College in the 18th Century.

Brickwood, Richard, a preacher of the United Methodist Free Church, was born in Carmel, Conn., in June, 1822. He was religiously brought up, was converted at sixteen, and became a local preacher, and in the ministry in 1845, the year he joined the Methodist in 1851; was soon after licensed to exhort, in 1852 to preach, and in 1853 entered the North Ohio Conference. In 1856 he received an appointment from the Delaware to the Van Wert Circuit, and in the midst of his labors there died, April 2, 1857. Mr. Brice was a consistent Christian, a systematic, sound, practical preacher, and a cheerful, faithful pastor. See Minutes of Annual Conferences, 1857, p. 479.

Brice, John H., a Methodist Episcopal minister, was born at Annapolis, Md., in 1818. He was converted when quite young; obtained a local license in 1836; and in 1864 joined the Washington Conference. In 1876 failing health obliged him to accept a supernumerary relation, which he sustained to the close of his life, June 23, 1877. See Minutes of Annual Conferences, 1876, p. 27.

Brice, William, a Universalist minister, was born in the state of New York, Jan. 23, 1801. He was educated in England, and on returning travelled over most of the Atlantic States, preaching a universal salvation. He finally settled in Missouri; removed to Washington Territory in 1870; and died June 18, 1878. Mr. Brice was a man of intelligence and culture, and of exemplary life. See Universalist Register, 1879, p. 95.

Bricianorum Ordo was a military order, established by St. Bridget, queen of Sweden, in 1366, during the pontificate of Urban V, who confirmed it, and gave for its observance the rule of St. Augustine. Their principal peculiarity was to bury the dead, to assist widows and orphans and sick persons, to fight for the true faith, etc.

Bricon, an Irish saint of Tuaim Drecain, commemorated Sept. 5, was of the race of Tadhg, son of Cian, and had at Tuaim Drecain a famous college, consisting of three distinct schools—poetry, general Gaedelic learning, and the classics. Among other pupils, St. Bricon had the most remarkable man of his age, Cennfaeladh, "the learned."

Bricel, See Brice.

Brick. The Romans used brick extensively in architecture; and though it might seem singular that such an art when once learned should have been lost, nevertheless the remains of buildings between the Roman times and the 15th century show no evidence of bricks having been used, beyond, in a few instances, employing them as old material from buildings left by the Romans, as at Colchester and St. Alban's Abbey. Perhaps the earliest true brick-building existing in England is that of Little Whamham Hall (c. 1290). A few instances of early 14th-century brickwork occur in the works of Germany of the style, and in the 15th century, brick-work becomes common. The most elaborate mouldings and ornamentation are exhibited in some of the remains of brick-work; and the fine 16th-century chimneys, of which there are many examples, are for the most part built of brick.
BRICONNET 624 BRIDGE

terminated a useful and happy life. See Minutes of Fifth Annual Assembly.

BRICONNET, ROBERT, a French prelate, uncle of Denis and William, was archbishop of Rheims and chancellor of France. His rapid advancement was due to the favor of his brother, the cardinal of Saint Malo, who enjoyed the death of Moulins, June 3, 1497. See Hoefer, Nouv. Biog. Générale, s. v.

BRICOT, THOMAS, a French writer, was professor of theology at Paris at the close of the 18th century. He composed upon the works of Aristotle, upon logic and scholastic philosophy, numerous books which were considered quite important, and editions of which were multiplied at the close of the 19th century, at Paris, Lyons, Basle, and Venice. See Hoefer, Nouv. Biog. Générale, s. v.

BRITANNUS (or BRISTANUS), an English Benedictine, who lived about 876, composed some works in verse, one of which, written in imitation of the Lamentations of Jeremiah, is styled In Cocius Monasterii Croylandensis Threni, etc.

BRIDAN, CHARLES ANTOINE, a distinguished French sculptor, was born at Rivire, in Burgundy, in 1730. When he was thirty-three years of age he went to Rome, and studied there three years. In 1764 he returned to Paris, and presented to the Academy his marble group of the Martyrdom of St. Bartholomew. He was elected an academian in 1772. He died in Paris, April 28, 1805. See Spooner, Biog. Hist. of the Fine Arts, 1228; Hoefer, Nouv. Biog. Générale, s. v.

BRIDGWYN, JOHN, an English Wesleyan missionary, was converted in early life, and was appointed by the Conference upon his entering the ministry in 1824 to Kingstown, W. I. He labored on the islands with great acceptance for ten years, when impaired health induced him to return to England. He died Jan. 20, 1836, aged thirty-five. See Minutes of the British Conference, 1856-1870.

BRIDE, SAINT. See BRIGID.

BRIDEL, JEAN LOUIS, a Swiss scholar, was born in December, 1759. After being preceptor in Switzerland, then in Holland, he was successively pastor of the French Church at Basel, at Cassonay, in the canton of Vaud, and finally professor of the interpretation of the books of the saints and the Oriental languages at Lausanne, where he died, Feb. 5, 1821. Some of his principal works are, Introduction à la Lecture des Odes de Pindare (Lausanne, 1783); L'Alchimie (Paris, 1806); --Dissertation sur l'état et les Fonctions des Propéthés (Lausanne, 1806) --Discours sur l'Éloquence Morale de la Lecture des Livres Sacrés, et sur le Style de leurs Auteurs (Ibid, 1800).

His brother, PHILIPpe SIRACH BRIDEL, pastor of Montroux, wrote sermons, poetry, an Essai Statistique sur le Canton de Vaud, and a Course de Pâle à Briviers par les Valles du Jura (Basle, 1802). See Hoefer, Nouv. Biog. Générale, s. v.

BRIDEL, LOUIS, a French Protestant minister, was born in 1819 at Vevey. He studied at Lausanne, and after having preached for some time in his native country, he went in 1840 to Paris, where, as one of the preachers at the chapel Taibour, he soon became the centre of evangelical work. In 1855 he returned to his native land, and devoted his entire energy to the benefit of his Church. In 1858 he founded the Christen Evangelique, which he edited as long as he lived. The evangelization of Spain very much occupied his mind, and the carrying-out of his plans was interrupted by his death, Nov. 1, 1866. His important work is Trois Séances sur Paul Rabaut et les Prot. Franç. au Dix- huitième Siècle (1859). See Christen Evangelique, 1866, 865-864; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)


BRIDGART, JOHN, an English Wesleyan missionary, after long labor in South Africa, where his presence was accepted in West Africa for five years, was compelled the second time to quit his field for the recovery of his health. On the voyage home he called at St. Mary's, on the Gambia, but was too ill to go on shore. He was visited by Cooper, the missionary. He died June 24, 1839, and his remains were committed to the deep. See Minutes of the British Conference, 1859.

BRIDGE, THE SHARP. See AL-SIRAT.

BRIDGE, CHRISTOPHER (1), a Protestant Episcopal clergyman, was educated at the University of Cambridge, England, and arrived in Boston, Mass., in March, 1869, as an assistant to Rev. Samuel Myles, rector of King's Chapel. After a few years a difficulty, which threatened to convulse the Church, arose between the two, amounting to the insult of the officiating rights. Mr. Bridge was removed in 1866 to the Church at Narragansett, R. I., where he again became involved in difficulty--the bishop of London, in a letter to the officers of King's Chapel, declaring that he had "committed an insolent riot upon the Church of Rhode Island." The nature of the "riot" has not been ascertained. Mr. Bridge arrived at Harvard College in 1738, settled as an Episcopal clergyman on the island of Jamaica, and died in 1738, aged seventy years. See Sprague, Annals of the Amer. Pulpit, v. 76.

BRIDGE, CHRISTOPHER (2), a Protestant Episcopal clergyman, believed to be a son of the foregoing, graduated at Harvard College in 1738, settled as an Episcopal clergyman on the island of Jamaica, and died in 1738, aged seventy years. See Sprague, Annals of the Amer. Pulpit, v. 71.

BRIDGE, EBENEZER, a Unitarian minister, was born at Boston in 1714, and graduated at Harvard College in 1736. He was ordained minister of Chelmsford, May 20, 1741, and died in October, 1792. He published two sermons. See Sprague, Annals of the Amer. Pulpit, viii, 58.

BRIDGE, GEORGE WASHINGTON, a Methodist Episcopal minister, was born at Betherston, Kent, England, Nov. 27, 1817. He was led to Christ as a Sunday-school scholar at the age of ten, and licensed to preach at sixteen. When about thirty he emigrated to America and was ordained as a minister by the South Carolina Conference, N. Y., and in 1851 entered the Oneida Conference. In 1863 he was transferred to the Providence Conference, and in its active ranks labored until his death, Oct. 28, 1867. Mr. Bridge was intelligent, affectionate, and energetic. See Minutes of Annual Conferences, 1868, p. 60.

BRIDGE, HENRY MARTYN, a Methodist, and afterwards a Congregationalist, was born at Northfield, Mass., Aug. 21, 1803. His parents were devoted members of the Methodist Episcopal Church, and his two brothers, J. D. and J. W., were ministers in that Church. Mr. Bridge united with the Church at the age of seventeen, and was licensed to preach in 1844. As a local preacher he was stationed one year at Centreville, R. I. Between 1844, when he joined the North-eastern Conference, and 1854, he was stationed at North Malden, Gloucester, Lunenburg, Princeton, Blandford Centre, and Williamsburg, Mass. Varing in his views towards Congregationalism, he left the Conference, and accepted a call in 1854 to a Church of that body at Warwick. In 1859 he went to Minnesota to try and recruit his health. He returned after a few weeks and entered upon the pastorate of the Church at Colebrook, N. H., where he died, Dec. 31, 1861. He was a solemn and instructive preacher, and a sympathetic pastor. See Cong. Quarterly, 1882, p. 303.
Bridge, Josiah, a Congregational minister, was born at Lexington, Mass., Dec. 28, 1739. He graduated at Harvard College in 1758, was ordained pastor of the Church at Sudbury, Nov. 4, 1761, and died June 20, 1801. See Sprague, *Annals of the Amer. Pulpit*, i. 518.


Bridge, Thomas, a Congregational minister, was a native of Hackney, England. He came to America while young, and graduated at Harvard College in 1735. After residing a while in Europe he became a minister. He preached in various places at different times, and then was ordained one of the pastors of the First Church in Boston, Mass., May 10, 1705. He died Sept. 26, 1715, aged fifty-eight years. He was distinguished for his piety, diligence, and modesty. See Sprague, *Annals of the Amer. Pulpit*, i. 163.

Bridgegman, Peter G., a Methodist Episcopal minister, was born at Bainbridge, N. Y., March 20, 1804. He was converted at the age of eighteen, licensed to exhort in 1826, to preach in 1828, and in 1836 entered the Oneida Conference, wherein he labored until disabled in 1843 by a shock of paralysis. In 1836 he resumed his place in the active ranks, remained effective some nine or ten years, when he again became supernumerary, and in 1842 was removed to his deaconess position. He died July 24, 1872. Mr. Bridgegman was an excellent preacher and pastor. See *Minutes of Annual Conferences*, 1873, p. 35.

Bridges, Albert, a colored Lutheran missionary, was born in South Carolina about 1845. In 1863 he emigrated with a colony of colored people to Liberia, where he remained a year and a half. While there he was connected for a short time with the Lutheran Mühlenberg Mission, but soon returned to America to prepare himself for missionary work. He spent three years studying at the Missionary Institute, and for a time was engaged as an agent for the American Tract Society. He died at Milton, Pa., June 30, 1872. See *Lutheran Observer*, Aug. 4, 1871.

Bridges, Charles, an English divine, was born at Northampton, March 24, 1794. He received a careful religious training, was educated at Queen's College, Cambridge, took holy orders in 1817, and entered upon his first curacy at Gosfield, Essex. He was presented to the living of Old Newton, Suffolk, in 1823, where he wrote the *Exposition on the Book of Proverbs*. In 1849 he accepted the living of Melcombe Regis, and in 1855 that of Hinton Martell, Dorsetshire, where he spent the remainder of his life, writing his *Exposition on Ecclesiastes*. He died April 2, 1869. Mr. Bridges was characterized by great spirituality of mind, deep and accurate knowledge of Scripture, retentiveness of memory, and singular aptitude. See *Christian Observer*, June, 1869, p. 471.


Bridges, Solomon T., a minister in the Methodist Episcopal Church South, was born in Putnam County, Ga., Dec. 22, 1822. He joined the Church in 1847, removed to Texas in 1852, received license to preach in 1858, and served in the following year in the East Texas Conference. In 1860 he located, and in 1861 joined the Confederate army, and in it served four years, preaching on every opportune occasion. In 1866 he joined the West Texas Conference, labored one year, and then took a supernumerary relation, which he retained to the close of his life, Nov. 13, 1870. Mr. Bridges was fervent in spirit, cultured in intellect, and faithful in labor. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 511.

Bridge, Saint. See *Bridgman*.

Bridge (Sain't), the Xv Oks of, are fifteen prayers (oratomes, of which oes is the abbreviation), composed by St. Bridget (whose revelations were fervently credited in mediæval times), and used before the crucifix daily in St. Paul's Church at Rome. They were formerly very popular.

Bridge (Sain't), Order of. See *Bridgettines*.

Bridge (Sain't), Sisters of, a religious order founded in 1606 by Dr. Delaney, bishop of Kildare and Leighlin, Ireland. Candidates take vows of chastity, poverty, and obedience. The costume is black, similar to that of the Presentation nuns and Sisters of Mercy. The first convent was established at Tullow, County Carlow, Ireland, and the second at Mount Rath, in 1806. One was established at Buffalo, N. Y., about 1858.

Bridgewater, Francis Henry Egerton, eighth Earl of, an English clergyman and author, was born Nov. 11, 1756, and educated at Eton and All-Souls' College, Oxford, where he graduated as master of arts in 1780. In the same year he became prebendary of Durham, and in the following year rector of Middle Shropshire. In 1797 he was collated to the rectory of Whitbychurch in the same county. He succeeded to his brother's titles in 1823, and died April 11, 1829. He resided entirely at Paris for many years previous to his death. He published several works, literary and historical (for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.); but the most enduring monument to his memory is the bequest for the publication of the *Bridgewater Treatises* (q. v.).

Bridgewater (Lat. *Acyprotus*), John, an English Jesuit theologian, was educated at Hart Hall and Brasenose College, Oxford. He was chosen rector of Lincoln College in 1653, and archdeacon of Rochester in 1679. He subsequently espoused the cause of Romanism, resigned his preferrments, and sought a home in the college for English Roman Catholics at Donny. He died in Germany about 1690. His writings include *Concertatio Ecclesiae Catholicae in Anglia* (1583; enlarged ed. 1594)—*Commentaria in Quadruplices Theologiae*, etc. (1609). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hosefer, *Novum Regnum Divinum*., s. v.

Bridgman, David, an English Baptist minister, was born in the vicinity of Bovey Tracey, Devonshire, March 13, 1795. He united with the Church at the age of sixteen; studied with Rev. James Viney of Bridgewater two years, and in 1825 was ordained pastor of the Church at Modbury, where he remained five years. In 1830 he removed to怜ington, Somersetshire, where he continued for nearly thirty years. His next and last settlement was at Ashley, Hampshire, where he died, July 4, 1868. See (Lond.) *Baptist Hand-book*, 1869, p. 137. (J. C. S.)

Bridgman, Elijah Coleman, D.D., a pioneer missionary to China, was born in Massachusetts in 1801. He graduated at Amherst College in 1826, and at the Andover Theo. Seminary in 1827. He was ordained Oct. 8, 1829, and sent out by the American Board the same year. He was welcomed by Rev. Dr. Morrison, and entered upon his work with ardent hopes for success. He labored first at Canton and Macao, and in 1847 went to Shanghai, where he died, Oct. 27, 1861. (W. P. S.)

Bridgman, James, an English Congregational minister, was born in London in 1788. He was converted in early life; became a student in Cheshunt College, where he remained as student and assistant
tutor for five years. He was ordained at Spa Fields Chapel in 1809, and after preaching in various places in the "Connection," according to the practice of the "Society," he settled at Chester in 1814, where he remained for the rest of his life. He died Aug. 11, 1857. He was marked by sound faith and prayer, a patient and calm spirit, simple and faithful in declaring the truth to dying men. (See (Lond.) Cong. Year-book, 1888, p. 192.)

Bridgman, Thomas, an English Wesleyan minister, was converted in early life, and entered the itinerant work in 1811. He died April 21, 1882. He was pious, studious, deliberate in forming his plans, but tem- poraneous in adhering to them. See Minutes of the British Conference, 1839.

Bridgman, William, a Presbyterian minister, was settled at Trenton, Ill., in 1866, and at Richview in 1867, as a member of a Kaskaskia Presbytery; at Streator, from 1873 to 1875, as a member of Ottawa Presbytery. He died at Streator, May 27, 1875, aged seventy-three years. See Norton, Hist. of the Presb. Church in Illinois.

Bridgman, James, an English Wesleyan preacher, was born in 1767. He commenced his ministry in 1792; became a supernumerary in 1825, and died suddenly, May 2, 1831. See Minutes of the British Conference, 1831.

Bridgmond, William, an English Wesleyan missionary, son of the preceding, was educated at Woodhouse Grove. He was converted in early life; accepted for the ministry in 1822; sent to Ceylon; labored at Korneegalle, Negombo, Matura, Galle, and Cultura, and after twenty-five years' service returned with broken health. After three years' rest he resumed the work in his native land, and continued it until 1857, when he retired to his daughter's house in Edinburgh. He died April 19, 1858, in his fifty-eighth year. Mr. Bridgmond was humble, yet possessed of real dignity; meek and patient under trials, yet firmly maintaining right and truth. See Minutes of the British Conference, 1838.

Brioule, TOUSSAINT, a French ascetic theologian of the Jesuit order, was born at Lisieux in 1650, and died at the same place July 28, 1672. His principal works are: La Boutique Sacree des Santes et Vertueux Artisans (Lisieux, 1650) — L'Ecole de l'Eucharistie, etablie sur le Respect Miraculeux que les Bieres, les Oiseaux et les Insectes ont rendu, en differentes Occasions, au tres saint Sacrement de P'union (ibid. 1672) translated into English, Lond. 1688. See Hoefer, Nouv. Biog. Générale, a. v.

Brie. See Brey.

Brief, is applied to a little ecclesiastical calendar, containing the order of saying the Holy Office, daily, throughout the year. It is also called Ordo. These Briefs vary in different dioceses, and among different religious orders. Hence there is Le Bref de Paris, Le Bref des Bénédictins, etc.

BRIEFS are also letters patent, formerly issued in England, giving license for public collections in churches.

Brieli, JEHUDA LEON, an Enotian Jewish rabbi, was born about 1643, and died as chief-rabbi at Mantua in 1722. The only printed work of his is the Hebrew grammar, נינ' ילש לילב הזא (Mantua, 1730). He wrote besides, a polemical work against the Gospels and the Acts of the Apostles. In the Italian language he wrote a treatise on miracles, BREVE RIGONAMENTO SOpra i MIRACOLI, and a reply to Pinamonti’s La Sinopisa Dismantolata, all of which are still in MS. See Fritx, Bibl. Jud. 1, 192; De Rossi, Dizionario Storico (Germ. trans.), p. 64, and Bibl. Judicii Antichristiani, No. 22, 23, 24; Gratz, Gesch. d. Juden, x, 323, note 6, p. xvi; Jost, Gesch. d. Judentum, u. s. Sekel, iii, 221; Steinschneider, Bibliogr. Handbuch, p. 26, No. 298; Benjaclab, Ouar Hu-Sepharim, i, 608, No. 1290 (Wilna, 1800). (B. P.)

Brien, O. See O' Brien.

Briely, BENJAMIN, a Baptist minister, was born in York, England, Nov. 24, 1811. He came to America in 1821, and united with the Church in Cunningham, Mass., in 1831. He studied for four years at Newton and Waltham. In 1835 he was ordained in Dover, N. H., and during the fourteen years thereafter he was pastor at Dover and Great Falls, N. H.; Springfield and Middlebury, Vt.; Manchester, N. H.; and Salem, Mass. In 1849 he went to California, and became pastor in Sacramento. Subsequently he was pastor at San Francisco for six years, at San José two years, and at Nevada City three years, where he died, July 21, 1883. An address, which, in 1847, he preached before the American Baptist Home Mission Society, had a wide circulation. See Cathcart, Baptist Encyclopedia, p. 133. (J. C. S.)

Briely, ISAAC, an English Congregational minister, was born at Rothdale, Oct. 29, 1812. From early boyhood he was remarkable for his studious habits. He was religiously trained, joined the Church June 2, 1832, and from that time was diligently employed in Sunday-school teaching. He soon became Sunday-school superintendent, then was induced to deliver short addresses, and finally to conduct cottage services. In 1839 he entered the academy at Pickering, with a view chiefly to home mission work. His ministerial services during his academic course were highly valued and extensively sought. In 1842 he was ordained at Mix- enden, where he labored for twenty-two years, and then removed to Ayton, near Stokesley. He retired in 1872 to Leyburn, and there died, March 7, 1875. Mr. Briely adorned his profession with a modest, consistent, and devoted life. See (Lond.) Cong. Year-book, 1874, p. 812.

Briesmann, Johannes, a Lutheran minister of Germany, was born Dec. 31, 1488, at Cottbus in Lusatia. In 1507 he went to Wittenberg and entered the mon- astery of the Minorites. In 1510 he read his first mass in the monastery. The disputation held in 1519 be- tween Luther and Eck was the turning-point of his life. He now joined himself to Luther, whose teachings strengthened him more and more in the truth of the Gospel; and the eleven theses which he published in 1521, in order to become a doctor of theology, were his first confession, and show a very clear perception of the truth. From Wittenberg he went, in 1522, to Cottbus, and preached there the Gospel. In 1523 he was ap- pointed preacher at Königsberg, and on Sept. 27 he delivered his first sermon, being the first of the series of reformers who evangelized Prussia. In 1527 he ac- cepted a call to Riga, and brought about a new state of things in religious matters. In 1531 he returned to Königsberg and caused the foundation of a high-school, which since 1544 has been known as the Königsberg University. He died Oct. 1, 1549. See Ranke, Deutsche Geschichte (bd edit.), ii, 54 sq.; Kostlin, Luther, i, 583, 601, 680, 709, ii, 507; Ehrmann, in Herzog's Real-Encyclop. s. v. (B. P.)

Briet, PHILIPP, a learned French Jesuit, was born at Abbeville about 1600, and, in conjunction with Père Costart, had the care of the Jesuits' library at Paris. He died Dec. 9, 1668. Among his works are, Paralela Geographia Vetric et Nova (1648, 1649, 3 vol. 4to); the parts of Asia and Africa was by some un- accountable accident lost before publication:— Acade- raus Mundi, sive Chronionum Universale ab Ordo Concilii ad ann. Christi, 1663 (Paris, 1662, 1665, 7 vols. 12mo). He also assisted in the Concordia Chronologiae de Cassart (ibid. 1670, 3 vols. fol.). See Landon, Ecles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, a. v.

Brierc, SAINT. See SINUACS.

Briga, SAINT. See BRIGI.
Briga, Melchior della, an Italian mathematician of the Jesuit order, was born at Cesene in 1686. He was professor of philosophy at Florence, and of theology at Sienna, where he died, July 25, 1749. His principal works are, Facultas Isicae Statae Captivilia (Roone, 1716, 1726). Acta Erud. Leprem, 1722, — Philosophiae Ecclesiasticae (Florence, 1729). See Hoefer, Nouv. Biog. Générale, s. v.

Briggs, Alfred, an English Congregational minister, was born at Wilsden, York, Sept. 13, 1819, and joined the Church at Warley, near Halifex, Dec. 5, 1839. He became a student of Airedale College in September, 1842, and pastor of a small church at Rothbury, where he was ordained, Aug. 14, 1847. He died in January, 1848. See (Lond.) Cong. Year-book, 1848, p. 213.

Briggs, Charles (1), an English Baptist minister, was born in 1758. He was successively pastor of the General Baptist churches at Loughborough and at Spalding. He died at the former place Sept. 9, 1840. See (Lond.) Cong. Year-book, 1841, p. 92. J. C. S.

Briggs, Charles (2), an English Congregational minister, was born at Whitew, Leicester, Dec. 27, 1827. He had a godly training, and, being converted at the age of eighteen, put forth earnest efforts to prepare himself for the ministry. He had connected himself with the Primitive Methodists, and in 1848 was called to the regular ministry in the Maidenhead Circuit. Thence he went to Congregational Oxford, and, in 1859, to Southampton, where he joined the Congregationalists, preached for them four years at Coleford, Gloucestershire, three years at Leicester, a few years at Wellingborough, Northamptonshire, and at Chatteris, Cambridgeshire. In 1868 he accepted a call to Kingswood, and served there until the time of his death, Aug. 9, 1874. Mr. Briggs was a kind-hearted, genial, frank man: a sincere, devout, earnest Christian: and a faithful minister. See (Lond.) Cong. Year-book, 1872, p. 302.

Briggs, Ebenezer, a Baptist minister, was born in Middleborough, Mass., in 1768, where he became pastor of the Fourth Baptist Church for many years, preaching also in several years in Raynham, likewise at what was known as "The Four Corners." He is spoken of as having been eminently a peacemaker, though never at the expense of truth. He died at his residence in Middleborough, Feb. 8, 1851. See Watchman and Reflector, Feb. 20, 1851. J. C. S.

Briggs, Isaac, a Congregational minister, was born at Halifex, Mass., May 7, 1775. He was the son of the Rev. Ephraim Briggs, pastor of the Congregational Church at Northfield, and the brother of Charles. He graduated at Brown University in 1794, and was pastor of the churches in the following places: York, Me., from 1797 to 1805; Boxford, Mass., from 1805 to 1809; New Rochester, Mass., from 1805 to 1808. He died at East Morrisania, N. Y., Feb. 22, 1862. Mr. Briggs was a pious and faithful servant of his Master. See Cong. Quarterly, 1862, p. 388.

Briggs, James, a Congregational minister, was born at Newton, Mass., Jan. 18, 1746. He graduated at Yale in 1775; was ordained pastor of the Church in Cummington, in 1779, where he had been preaching for several years previous; and died Dec. 7, 1825. "When he was settled, the town voted to give him 20£, and 40£ (the value of rye at 3s. 4d. a bushel), for 'settlement,' and £50 salary, to be increased by £5 a year until it reached £200, estimated by rye, as above; but at 20l. a pound, and flax at 8d. a pound." See Cong. Quarterly, 1869, p. 44; Sprague, Annals of the Amer. Pulpit, ii, 408.

Briggs, Joel, a Baptist minister, was born in Northborough, Mass., Oct. 16, 1800. He died in early life, and was baptized in March, 1770. He pursued his collegiate studies at Brown University for nearly three years, when he was obliged to leave college on account of a weakness in his eyes. In January, 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, to become their pastor, and was ordained Dec. 5, 1787. After a pastorate crowned by four or five revivals, he resigned in 1825, on account of growing infirmities. He continued to preach, as opportunity offered, until his death. He left a good record as a faithful servant of Christ, who loved the cause to the promotion of which he had consecrated his life. See Amer. Baptist Mag. v, 285. J. C. S.

Briggs, Otis, a Baptist minister, was born about 1788, and graduated at Brown University in 1808. He commenced his ministry in Enfield, Conn., Jan. 18, 1815. He was ordained pastor of the Church in North Yarmouth, but soon after took charge of the township of land given by the state of Massachusetts to Waterville College. In 1818 he removed to Bangor, Me., and about two years afterwards became pastor of the Church in Hampden for eight years, and of the Second Baptist Church in the same place three years. For several years he was engaged in agencies for benevolent causes, and died Oct. 1, 1842, while he was in the employment of the Home Mission Society. See Millett, History of the Baptist of Maine, p. 407.

Briggs, T. C., a Baptist minister, was born in Vermont, Nov. 29, 1823. When but two years of age he lost his father. His taste for books early developed itself, and he gave promise of his future usefulness. He became a Christian when he was seventeen years of age, and joined the Methodist Episcopal Church. During the next ten or twelve years he attended school, and taught and preached. Having gone through a course of study at the Delaware College, he went to Kentucky, where he was ordained by bishop Andrews. In 1850 he became pastor of the Baptist Church at Newton, where he remained two years, and afterwards at Lawrenceburg, Ind., for three years. His next pastorate, which was of four years' duration, was at Harrington Centre, Ill. From this place he removed to Orlando, Ind., where he remained ten years, and then to Chickasaw, La., where he remained until his death, preaching a part of the time at Fredericksburg, and a part of the time at Jacksonville. While the civil war was in progress, Mr. Briggs was outspoken in his anti-slavery sentiments, and lectured on the subject, and circulated a small work which he wrote, entitled, An Exposition of the Constitution of the United States. He died at Chickasaw, Jan. 24, 1880. See Chicago Standard, Feb. 12, 1880.

Brigh (Lat. Brighi), Saint, is given in Irish martyrlogies as the name of a saint of Coirpre, commemorated Jan. 7. She is thought by some to be the daughter of Fergusa, a noble man, who assisted St. Patrick on the banks of the Liffey (Evrinius, St. Patrick, iii, 19), by others the sister of St. Brendan of Clonfert. If daughter of Fergusa, she was probably a Palladian Christian, and lived at Glasheen, near Naremgmore. See O'Halloran, Irish Statistics i, 120.

Brigham, Charles Henry, a Unitarian minister, was born in Boston, July 27, 1820. He graduated at Harvard; became pastor at Taunton, Mass., in 1844, and at Ann Arbor, Mich., in 1865; professor of ecclesiastical history at Mendville, Pa., in 1866; and died at Brooklyn, N. T., Feb. 19, 1879. He wrote, Letters of Foreign Travel: — Life of S. Duggett, numerous pamphlets, sermons, and articles in reviews. See Memoir (Bost., 1881).

Brigham, John Clark, D.D., a Presbyterian minister, was born in New Marlborough, Mass., in 1793. He graduated at Williams College in 1819, studied theology at Andover (class of 1822), spent three years in the ministry in South America, and resigned his charge on the distribution, and on his return, in 1825, became connected with the American Bible Society, of which he was appointed a corresponding secretary in 1827, a post
Colgan identifies her with the daughter of Aedh, son of Eochadius. She is probably the Brigida of Moimoin-
lain—March 9—in Dalairalia, the district governed by
the offspring of Coelindis.

2. Daughter of Dubtas, commemorated May 13 and
24. Colgan thinks that this Brigida is she who so
carefully nursed her infirm husband and converted him.
After his death she dedicated all her property to
and St. Mochteus, and the saint advised her to
return to her father's house, build a cell, and there wait
the resurrection. Colgan also tries to identify her with
Brigida of Naunghar, and Brigida of Senboith or
Stranbo in Wexford.

3. Daughter of Leinín, of Cill-inghen-Leinín, com-
memorated March 6. Among the saints descended from
the family of St. Fiollán, Colgan (Acta Sanctorum, p.
104, c. 2) enumerates " Brigida V. filia Leiníni," who is
venerated March 6 in the Church of Kill-naninge,
district of Ui-Briuin. This "Church of the Sisters" is
dedicated to her and other five daughters of Leinín.

4. Daughter of Neman and sister of St. Sédna or
Sedonius (commemorated March 9), abbot of Kilalane;
sister also of Sta. Gória, Lassara, etc.—all descended from
Erec, son of Buthag.

5. Fifth virgin abbess of Kildare, the "Mary of
the Irish" (commemorated Feb. 1), was of the race of
Eochaidh Finnruathair, son of Fechlinmhidh Reach-
adh, and thus connected with St. Columba. Her fa-
ther was Dubtas of Leinín, and her mother a slave or
captive. She was educated by the clergy. Brigida was
born at Fochart, near Dundalk, about 450. In order to
receive, about 467, the pallium album et vestem candi-
dam, dedicating her to virginity. Her chief residence
was the monastery of Kildare, which she founded; but
affiliated houses of both men and women (de utroque
sexu) were raised all over the country, she being abbess
over all other abbesses, and the bishop with her at Kil-
dare being similarly above all bishops in her other mon-
asteries. She is connected with bishop Mol, disciple of
St. Patrick; and her lector and preacher was bishop
Nadroich. Thirty years after the death of St. Pat-
rick, whose winding-sheet she prepared, and at the age
of about seventy-four, St. Brigida died. Montaillietb
(Monks of the West) gives an account of St. Brigida
and her monasteries, and places her birth at A.D. 467,
and her death A.D. 523. He says that "there are still
eighteen parishes in Ireland which bear the name of
Kildare or the Church of Brigida." The Irish annals
vary as to the manner of her death, but the most probable
is A.D. 523. Cogitius (Colgan, Tr. Thum., p. 523, 524)
says that when she died her body and that of bishop
Conaladh were placed on either side of the decorated
altar of the church at Kildare. Others say that her
body was afterwards translated to Dow and deposited
in one grave with St. Patrick and St. Columba. This,
however, is controverted as an invention of the 12th
century. In the Scotch account, she was buried or her
relics were kept at Abernethy, but it is more probably
another St. Brigida (see 6). St. Brigida was a very
frequent object of devotion; and churches dedicated to
St. Brigida, St. Bright, and St. Bride, in all parts of
the British isles, attest the belief in the efficacy of
intercession. In Ireland they are almost numberless,
and many are forgotten. In Scotland, also, the cultus
of this saint was very extensive, her dedications being
found chiefly in those parts nearest to Ireland and most
under Irish influence. For a full and critical account
of her life, see Lanigan, Eccl. Hist. Ireland, i, 68, 955,
and ch. viii, ix; Todd, Book of Hymns, i, 60 sq.; O'Han-
lon, Irish Saints, ii, 1 sq.; Baring-Gould, Lives of the
Saints, ii, 14 sq.

6. Virgin, commemorated March 14. It is probable
there was a Scotch saint of this name, whose relics
were kept at Abernethy. A Brigida in the "Life of St.
Cuthbert," to have been brought from Ireland,
and educated by St. Columba, the first bishop of Dun-
keld, along with St. Cuthbert, at Dunkeld. See Usher,

Briguet, Sébastien, a Swiss historian, was canon of Sion in Valais, and sought diligently for the antiquities of his native country. He died in 1780. He left some works, among which we notice *Vellese Christi sum Deicides Sedentia Historia Sancta, Vallenianum Episcoporum Seriem Obsequi*, Addicto in Fine Eorumuvan Salutem* (Sion, 1744); — *oration pro Funebris de Louis XI* (Paris, 1756, 1758). See Hoefer, Nouv. Biog. Générale, s. v.

Brihat-Katha (the great story), a collection of the popular legends of India.

Bril, Paul, an eminent Fleming painter, the brother of Mathew, was born at Antwerp in 1556, and studied under Daniel Wercelmann, an obscure artist. He was engaged, on the accession of the Emperor to the throne, in securing some considerable works in Santa Maria Maggiore, in the Sistine chapel, and in the Scala Santa, at St. John of Lateran. He died in Rome in 1626. See Spooner, *Bibl. Hist. of the Fine Arts*, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brill, Jacob, a Dutch mystic, was born Jan. 21, 1639, and died at Leyden, Jan. 28, 1700. He was despoiled of his office as preacher of Phillipburg in 1688 for attaching himself to the doctrines of Postvin van Hattem. He wrote about forty treatises, which were published in 1705 at Amsterdam, and in a German translation at Leipzig in 1706. His teaching is unorthodox, and represents an unchristian mystical pantheism. Thus, according to Brill, the first sacraent of Christ was not on the cross, but must take place in every Christian. Poiret, in the *Bibliotheque Mystique et Sellecta*, 1708, speaks very highly of Brill's writings. His writings are given in *Unachulde Nachrichten*, 1712, p. 876-882. See Göbel, in *Hertzog's Real-Encyclop. s. v.*; Lichtenberger, *Encyclopavie des Sciences Religieuses*, s. v. (B. P.)

Brilliart, Jacob, a minister in the Methodist Episcopal Church South, was born in York County, Pa., Sept. 16, 1808. He was converted in 1834; removed to Richmond, Va., in 1839, where he was licensed to preach; and in 1848 entered the Kentucky Conference. On the organization of the Western Virginia Conference in 1850 he became a member of it; and in 1865 was transferred to the Holston Conference. In 1870 a stroke of paralysis removed him to the hospital, where he remained a supern- nate, which relation he sustained to the close of his life, April 10, 1874. See Minutes of Annual Conferences of the M. E. Church South, 1874, p. 16.

Brim, William W., a Methodist Episcopal minister, was born at Henrietta, N. Y., May 18, 1817. He went to reside with friends on a farm, near Cazenovia, N. Y., in 1831, and in 1834 was appointed a depot at eighteen; experienced religion at nineteen; studied at Wyoming Seminary one year, a short time at Cazenovia, and graduated at Dickinson College in 1857. Soon afterwards he became principal of Rainsburgh Seminary, and in 1839 entered the East Baltimore Conference. In 1863 he became superintendent, and travelled for his health. In 1868 he became principal of Jonesville Seminary, and in 1864 retired to Lockport, N. Y., where he resided until his death, Oct. 7, 1874. Mr. Brim was a genial Christian gentleman, and led a gentle, devoted life. See Minutes of Annual Conferences, 1875, p. 22.

Brimner, in Norse mythology, is the hall in Gimle or Okolni, where the best drink is to be found for departed souls.

Brinkmann, Philipp Jérôme, a German painter and engraver, was born at Siena in 1705, and studied under J. G. Dathan. The following is a list of some of his works: — *The Head of Golgotha*; — *The Resurrection of Lazarus*; — *Christ and the Samaritan Woman*; — *Mary Magdalene at the Feet of Our Saviour*. See Spooner, *Bibl. Hist. of the Fine Arts*, s. v.; Rose, *Bibl. Dict.*, s. v.

Brindley, Richard, an English Congregationalist minister, was born at Worcester in 1825. He was converted and received into Christian fellowship at the age of fourteen, obtained his education at Highley Grammar School, and was pastor first at King's Lynn. Severe weather at this place caused his removal to Argyile Chapel, Bath, where he labored successfully during ten years, and then accepted an invitation to the pastorate of the Church at Highgate Square, Chelsea. Here he died, Oct. 19, 1865. Mr. Brindley, during his life, published several *Sermons* and *Tracts*, which had considerable circulation. See (Lond.) *Cong. Year-book*, 1866, p. 237.

Brine, John, an English Baptist minister, was born at Kettering in 1703. Although placed when quite young in a factory, he devoted his spare hours to reading and study. He became a Christian, and joined the Baptist Church at Kettering, which subsequently gave him a license to preach, and he was, after he was called to the pastoral charge of the Church at Coventry. After a few years he was called to London, to become the pastor of the Baptist Church worshiping in Currier's Hall, Cripplegate. As a minister in the metropolis he took a prominent stand in all matters pertaining to the prosperity of his denomination during his thirty-five years' residence in London. After a life of great usefulness he died, Feb. 24, 1765. The publications of Mr. Brine were very numerous, consisting largely of *Sermons*, with a few treatises, the design of which was to vindicate his peculiar tenets. He belongs to the school of divines represented by Gill, and may be termed a High Calvinist. See Wilson, *Hist. of Dissenting Churches*, ii, 574-580. (J. C. S.)

Brinkerhoff, Abraham D., a Presbyterian minister, was born at Fishkill, N. Y., June 5, 1735. He was educated at Columbia College and the Auburn Theological Seminary. He was licensed by the Champlain Presbytery of New York in 1802, and became pastor of the Presbyterian Church at Chazy in September, 1832, and subsequently at Plattsburgh, Keeseville, and Champlain (till 1850), and in 1862 again at Chazy until 1858. He afterwards resided without charge at Champlain, where he died, March 2, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 157.

Brinkerhoff, George G., a minister of the Reformed Dutch Church, was born at Clifton, Bergen Co., N. J., in 1842. He studied at Princeton, New York, and Frelingh, and was licensed by the Synod of Dutch Reformed churches in 1788. In 1789 he was missionary "to the North," and to Conewago, Pa., from 1789 to 1793. While he was there, and about the time of his departure, his congregation was broken up by the abolition of the synod in 1842, and in 1847 he was pastor at Kakeau and Rarapee from 1783 to 1806, and at Senmom, near Oswego, Cayuga Co., N. Y., from 1808 to 1813. He was also missionary to "Genesee County" in 1796. He died in great peace and triumph in 1813. He was a godly man and a faithful minister, mild and gentle, and yet firm and resolute. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 195.
BRINKLEY, Samukl Crawford, a clergyman of the Protestant Episcopal Church, was born at Dover, Del., Jan. 26, 1796. He graduated at Princeton College, N.J., in 1815; was ordained deacon in 1818 and priest in 1820; officiated at St. David's Parish, Rashor, Pa., for seven years; in Grace Church, Philadelphia, two years; and was assistant minister to the United Swedish churches fourteen years. In May, 1848, he took charge of Christ Church, Christians Hundred, near Wilmington, Del., where he remained until his death, March 12, 1863. He was a delegate from Delaware to the General Convention of 1862. See Amer. Quar. Church Rev. July, 1862, p. 387.

Brinkley, John, an English prelate and astronomer, was born in 1763. He graduated from Caius College, Cambridge, in 1788. In 1826 he was appointed bishop of Cloyne, in Ireland, having been previously for many years professor of astronomy in Trinity College, Dublin. His death occurred Sept. 14, 1835. Dr. Brinkley was eminent for his knowledge of mathematical science and astronomy. He published Elements of Plane Astronomy (1822, 8vo); the 8th edition was edited, with notes, by the Rev. Dr. Luby. See (London) Christian Remembrancer, Oct. 1835, p. 640; Rose, Biog. Dict. s. v.

Brinley, Jons, an English Nonconformist divine, nephew of bishop Hall, was born at Ashby-de-la-Zouch, Leicestershire, in 1600, and educated at Emmanuel College, Cambridge. He preached first at Oreston, near Chelmsford, then at Smereleyton, in Suffolk, and lastly was called to Yarmouth, but, on account of his principles, was not permitted to preach except on week-days at a small village, until the people of Yarmouth applied to the king for his license. At the Restoration, however, he was ejected for nonconformity. He died Jan. 22, 1665. He published several theological and educational works. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brinsmade, Daniel, a Congregational minister, graduated from Yale College in 1746, was ordained pastor of the Church at Washington, Conn., in 1749, and died in 1733. See Sprague, Annals of the Amer. Pulpit, i, 631.

Brinsmade, Horatio Nelson, D.D., a Presbyterian minister, was born at New Hartford, Conn., Dec. 28, 1798. He prepared for college at Phillips Academy, Andover, and graduated at Yale College in 1822. Immediately thereafter he entered Princeton Seminary, where he remained one year, and afterwards studied theology under Dr. Hawes. He taught in the Deaf and Dumb Asylum at Hartford from 1823 to 1831. He was licensed by the North Congregational Association of Hartford, June 1, 1828. He supplied the North Congregational Church at Hartford, the Church at Collinsville also (1831); became pastor at Pittsfield, Mass. (1833-41); and from there he went to the Third Presbyterian Church of Newark, N.J. (until 1853); was pastor subsequently of a Congregational Church at Beloit, Wis., and closed seven years of highly successful labor, Jan. 1, 1861. During nearly the whole time of his pastorate there he gave gratuitous instruction in Beloit College. From there he returned to Newark in 1864, and commenced labors with a mission of the Third Presbyterian Church, and as a result the Wycliffe Presbyterian Church was formed in 1865, of which he was pastor from 1867 to 1872. He died in Newark, Jan. 18, 1879. See Necrology, Report of Princeton Theol. Sem., 1879, p. 19.

Brinmad, William, a Congregational minister, was a native of Dorchester, Mass. He entered Harvard College in 1646, but left in 1647, without taking his degree. He first preached at Plymouth, but was also pastor at Duxbury although he was not installed there until Oct. 3, 1666. After he was preaching on March 20, 1667, the assembly was surprised by the approach of Indians. All reached the fort safely except one man, who was wounded. The meeting-house and many dwellings were burned. Brinmad died July 3, 1701. See Sprague, Annals of the Amer. Pulpit, i, 256.

Brioucos, Siouet, as is not uncommon with the early Celtic saints who led a wandering life, is claimed by some as a disciple of Saint Aemilius and by others as a disciple of Saint Gangulus, whom they consider his bishop. In the famous work of the Christian Church, written in the 6th century by Saint Aemilius, May 1, Briocus was born of idolatrous parents in Corriicia, and educated from the age of ten years by Germanus, bishop of Paris. He settled in Brittany, where he died at the age of ninety. His monastery at St. Brieuc was made the centre of a bishopric about 444, although it seems to have been established after the death of Saint Aemilius. The monastery of Saint-Servan and Buckuch, near Angers, the monks flying before the Danes. His bell was still existing in 1210. The pariah of St. Brec, in Cornwall, is on the river Camel, and the parish fair is held May 1, the day of the saint's translation, but his feast day at St. Pol de Leon was April 28 (or 29). He is known in Scotland as Brexoch, Broxck, and Breach, and had dedications at Montrose, Rothesay, and Dunrod, in Kircubrightshire, but does not appear in Scotch calendars (see Forbes, Kal. Scot. Saints, p. 291; Orig. Per. Scot. ii, 228).

Brion, a French ascetic theologian, lived at the commencement of the 18th century. Some of his principal works are: Pourparlons sur divers Pheumes Mystérieux (Paris, 1718); — Vie de la Sœur Marie de Saint Thérèse, Carmelle de Bordeaux (ibid. 1720); — Considérations sur les plus Importantes Vérilités du Christianisme (ibid. 1724); — Traité de la Vraie et Fausse Spiritualité (ibid. 1728); — Vie de Madame Gugon (Cologne, 1770). See Hoefer, Nouv. Biog. Générale, s. v.

Brionne, Council of (Concilium Bruniesia), was held in 1050. (The place is the ancient Brinicon, in France, fifteen miles N.E. of Bernay.) This was rather a council than a conference, in it Béranger was silenced, and made to profess the Catholic faith. See Labbe, Concil. ix, 1054.

Briosco, Andrea (called di Riccio), an Italian architect, was born at Padua, and flourished about 1500. His chief work was the great Church of Santa Giustina. This work gained him a reputation. He was also a sculptor of some eminence, as there are some of his works in San Antonio, at Padua. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Brissac, Jacques Charles de, a French theologian, was born about 1646. He was for seventy years overseer of the seminary of foreign missions. He died in 1736. His chief works are: Orison Funèbre de la Duchesse d'Aiguillon (Paris, 1675); — Orison Funèbre de Madeleine de Bouillon (Rouen, 1685). See Hoefer, Nouv. Biog. Générale, s. v.

Briller, Jean de, a French theologian of the Jesuit order was born at Blois in 1603. He taught classics and philosophy in several colleges, and afterwards devoted himself to preaching. His zeal against Port Royal gained for him a great deal of credit in his society. He was successively rector of several colleges, provincial in Portugal, rector of the college of Clermont at Paris, and finally died at Blois. From his writings we notice, Le Jansenisme Confusou (Paris, 1651). This work was censured by the archbishop of Paris, M. de Gondi, and strongly combated by Arnould. See Hoefer, Nouv. Biog. Générale, s. v.

Brisbane, William H. (I.), D.D., a Baptist minister, was born near Charleston, S. C., in 1803. "His ancestors were of aristocratic English and Irish stock and he was the heir of large wealth." Bishop English of the elevin Church, and Rev. W. T. Braund was his early instructors, and he was a graduate of the mill.
Brisbane, William H. (2), a Methodist Episcopal minister, was born in New York city, Aug. 5, 1824. He was thrown upon his own resources at the age of ten; became a messenger boy in the employ of a lawyer, where he formed a fondness for books; found his way to Philadelphia while yet young, apprenticed himself to a bookseller, bought religious subscriptions, attached himself to a Sabbath-school, and in 1845 gave his heart to God. Three years later he received license to preach, and in 1848 entered the Philadelphia Conference, where-in he served faithfully until his death, April 29, 1862. Mr. Brisbane combined devoted piety, studious habits and industry, thus starting favorably in his ministry, and continuing to increase in ability and acceptability.

Briscoe, Thomas, an English Wesleyan preacher, commenced his ministry in 1731, and continued in the harness for about thirty years. Damp beds and poor accommodations in Ireland induced the disorder from which he died in the town of Chester, where he was married, and where his wife is buried. He was a well-read man, a good preacher, but with little physical energy. See Atmore, Meth. Menorul, s. v.

Brison was a eunuch of the empress Eudoxia, an orthodox Christian, and a faithful friend of Chrysostom. He took the lead in the persecutions set on foot to overpower the resources of the Arians, and in an assault made by them on the residence of the happy bishop, was thrown down, and killed by a stone. When, on Chrysostom's first deposition, Eudoxia's fears had been aroused by the earthquake, Brison was one of the messengers sent to discover the archbishop's place of retreat. He found him and brought him back. On his arrival at Cæsarea, Chrysostom wrote to Brison, giving an account of his journey and its miseries.

Bristed, John, a minister of the Protestant Episcopal Church, was born in Dorset, England, in 1779. He studied medicine and practiced it before he came to America. In 1806 he arrived in New York, began the study of law, and was admitted to practice in the courts of that county. He was appointed to succeed the late John Jacob Astor of New York city, in 1829, and continued in the legal profession until 1824, when he removed to Bristol, R. I., and began the study of divinity under bishop Griswold, and was admitted to orders. Subsequently he went to Vermont and completed his studies under bishop Smith. For some time he was in charge of a Church at Vincennes, and in 1829 returned to Bristol as an assistant to bishop Griswold. In the following year he was rector of St. Michael's Church in that town, which position he held until April, 1848, when he resigned it on account of failing health. He died at Bristol, Feb. 23, 1855. See Amer. Quart. Church Review, 1855, p. 155.

Bristol, Council of (Concilium Britolitenum), was held under the pope's legate, on St. Martin's day, in 1216, upon matters relating to discipline. Eleven bishops of England and Wales were present, with others of the inferior clergy, and of the nobility who continued faithful to Henry III. The barons who opposed that monarch were excommunicated. See Wilkins, Concil. i, 546.

Bristow, James H., a Methodist Episcopal minister, was born in Clark County, Ky., July 26, 1818. He received a liberal education, and on reaching manhood made choice of the law as a profession; but being converted in 1832 he joined the Presbyterians, and soon after was licensed to preach in the Cumberland Presbyterian Church. He thus continued to labor, first in Kentucky, and afterwards in Ohio. Eventually he joined the Methodist Episcopal Church, and in 1844 was admitted to the Kentucky Conference. As the unfortunate division of the Church, Mr. Bristow, for peace's sake, though an avowed enemy to slavery, took work in the Church South, in which he filled many of its best appointments, and gained merited distinction in his able defence of some Methodist doctrines which are in direct opposition to popular belief in the region where he was born and reared. In 1852 he was sent as a missionary to California; two years later he returned and united with the Louisville Conference of the Church South. At the beginning of the war Mr. Bristow was intensely southern in feeling and education, as well as association; but he was equally patriotic, and declared, "I am determined to stand by the old flag," which assertion made the Confederates his deadly enemies, and obliged him to flee for refuge to the Louisville Legion, of which he was immediately chosen chaplain, and with it thus remained till near the end of the war. On closing his military career he found no affiliation in his heart for the sentiments of the Church South, and returned to the bosom of his mother church, procured an upper room in Louisville, Ky., and soon formed a religious society, to whom he preached, and with which he labored until it became a strong Church. His last charge was in the city of Paducah, presiding elder of that district. That was, indeed, pioneer work. He had no supporters, few friends, and many opposers; but he rose superior to every discouragement and obstacle, secured a room in which to hold meetings, organized a Sabbath-school, traveled thousands of miles soliciting money for the erection of a house of worship, was eminently successful, and at his death left there a fine brick edifice worth three thousand dollars, a Church of one hundred and four members and probationers, and a fine Sunday-school, equipped with a library of one hundred volumes. Mr. Bristow was struck with paralysis April 19, 1869, and on the first of the following March he died. See Minutes of Annual Conference, 1870, p. 24.

Bristow, John, an English Congregational minister, was born at Great Marlow, Jan. 27, 1787. He joined the Church at Woolburn in his nineteenth year, and was sent, in 1809, to the Gospoort Academy, but at the close of the first year removed to the college at Hoxton. In September, 1814, he was ordained over the Church at Exeter. He was the first clergyman in the ministry here for ten years. He became pastor of the Church in Castle Street, Exeter, in 1824, but in 1847 he resigned his pastoral charge, as he found his health was failing greatly. He preached occasionally, as his health admitted, but his sufferings and life ended Aug. 30, 1852. As a minister and a Christian, he was much revered and honored. See (Lond.) Cong. Year-book, 1853, p. 267.

Bristow (or Bristophilus), Richard, an Englishman in Roman orders, was born at Worcester in 1553. He was educated at Exeter College, Oxford, lived first at Louvain, and then at the English College at Douay. At that time it was not safe for one of his sect to remain in England, and he fled to Douay, where he was consecrated to be made a priest, being the right hand of cardinal Allen, who, departing to Rheims, left Bristow prefect of
Douay College. He was afterwards sent for to Rheims, where he wrote his book, Contra Futurum Falso. He returned to his native land for his health, and died in London in 1582. He also collected, and for the most part wrote, Annotationes on the English Translation of the New Testament at Rheims, with some minor works. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générales, s. v.; Rose, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Britain, COUNCIL OF (Concilium Britannicum), is a name (1) for Councils of the Welsh Church. See Augustine’s Oak; Caerleonense; Llandewi-Brefi; Llucus Victorlæ; Verculumium. (2) By the Breviary Council of. The councils called “Britanniæ” are either those above named (mostly mislaid and incorrectly described), or are pure fables; Cave has chosen to add to them the Northumbrian Synod of Onesiufofle of A.D. 702, which see under its proper title.

Brithwaldus (or Britwold), a monk of Glastonbury, and afterwards abbot of Evescure (?Regulbiene), was elected to the see of Canterbury, July 1, 692. He drove into banishment Wilfred of York; but at length, frightened by the papal menaces, restored him to his see. He held the metropolitan see thirty-eight years and six months, and died in 738. He composed the Life of St. Ethelwold, Bishop of Worcester:—De Origine Ecclesiamos Cenobii, etc. See Gildas de Præs, p. 43; Landon, Ecclesiastical Dict. s. v.

British Church. See England, Church of.

Brittius, Saisit, bishop of Tours, was licentious in early life, but was converted by St. Martin, and became his successor. He died Nov. 13, 444.

Brittius, Francis, a French missionary and Orientalist, a native of Rennes, lived in the latter half of the 17th century. He at first preached the Gospel in the East, but was finally recalled to Rome by his superiors, who employed him to translate into Arabic an abridgment of the Annals of Baronius, continued by Sponde down to the year 1646 (Rome, 1658, 1655, 1671). He also assisted in an Arabic version of the Bible, published by Nazari (Rome, 1671), with the text of the Vulgate opposite. See Hoefer, Nouv. Biog. Générales, s. v.

Brittain, Joseph, an English Wesleyan minister, was born at Wednesbury, Staffordshire, in 1784. He joined the Methodist Church in early life, and the itinerancy in 1806. He died in the work, Nov. 28, 1811. "He was of a meek and quiet spirit." See Minutes of the British Conference, 1822.

Brittianins, a congregation of Augustinian monks, so called from their having been first established at Brittin, near Ancona, in Italy, in the former part of the 13th century. They were very austere, ate no animal food, and observed long fasts. They were recognized by Gregory IX, and joined the general congregation of Augustinian monks (q. v.) in 1256.

Britton, Maurice, an English Wesleyan minister, was born at Wormwood, Nov. 3, 1802. He was converted when sixteen, received an appointment from the Conference in 1830, and died at Hereford, Feb. 22, 1869. He was a godly man, attentive to the poor and the afflicted, and a soul saver. See Minutes of the British Conference, 1869, p. 19.

Britton, Thomas, a Presbyterian minister, came to America from England in 1656, joined the Brooklyn Presbytery, and was stationed in the city of Brooklyn, N. Y. He died in the autumn of 1658. See Wilson, Presb. Hist. Almanac, 1860, p. 120.

Brivio, Giuseppe, an Italian poet, was born at Milan in 1780, became canon of the cathedral of that place, and died at Rome in 1850. He composed a great many Latin poems, only fragments of which have been published, among which is a letter to Niccolo Nicolli. See Hoefer, Nouv. Biog. Générales, s. v.

Brixen (or Bressa), COUNCIL OF (Concilium Brixienae), was held in 1080, by the emperor, Henry IV. (The Italian name is Bresciana; it lies in the Tyrol, south of the Alps, and is the seat of a bishopric.) Cardinal Heinsius thought White and thirty bishops were present. They maintained the rights of the emperor against pope Gregory VII, who had excommunicated him; they proceeded so far as to depose Gregory, and to elect Guibert of Ravena in his place, who took the name of Clement III. See Labbe, Concil. x, 389.

Brizzio (or Brizzi), Filippo, an Italian painter, the son of Francesco, was born at Bologna in 1668. He studied under, and executed a picture in the Church of San Giuliano, at Bologna, representing St. Julian Crowned by Angels; also an altar-piece in San Silvestro, representing the Virgin, with Saints. He died in 1757. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générales, s. v.

Brizio (or Briccio), Francesco, a distinguished Italian poet and song-writer, was born at Bologna in 1574. He studied art in the academy of Caracci, and died in 1629. The following are some of his principal works:—The Return out of Egypt; The Holy Family; St. Francis kneeling holding the Infant Jesus, and the Virgin Mary in the Clouds; The Great St. Jerome; Christ and the Samaritan Woman. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générales, s. v.

Brizo, in Greek mythology, was a local deity of the island of Delos, the protectress of sailors. Only fruits and animals of the earth were offered to her as sacrifices. Her oracles were uttered in dreams.

Broach (or Broche), an old English term for a spit, and applied to a spire; still in use in some parts of the country, as in Northamptonshire, Leicester, Oxfordshire, etc., where it is used as a spire springing from the tower without any intermediate parapet. See Spire. The term is to broche seems to be also used in old accounts, perhaps for cutting the stones in the form of vases.

Broad, John, an English Baptist minister, was born in London, Jan. 22, 1809. He was convinced of sin in 1835, at the Wesleyan chapel in Hinde Street, Soho, London, and soon afterwards found peace in Christ. He immediately gave himself to evangelical work among the neglected classes of the great metropolis. After a time he became pastor of a Church in Kensington, giving up a business which was yielding him a large profit. Here he remained seven years, and then became pastor of a Church in Hitchin, Herts, for sixteen years. In 1858 he visited Melbourne, Australia, for his health. On his return he preached at Hastings, Oct. 3, 1858, and on the Saturday morning following he was found dead in his bed. See (Loml.) Baptist Handbook, 1869, p. 45. (J. C. S.)

Broad (or Broadeus), Thomas, an English clergyman, was born in Gloucestershire in 1577, and educated at St. Mary’s Hall and Albam Hall, Oxford. In 1611, on the death of his father, he became rector of Rendome, Gloucestershire, where he continued until his death in June, 1655. He wrote Touchstone for a Christian (1613)—The Christian’s Workhouse (eds.)—Three Questions on the Lord’s Day (1621)—and Tractativa de Sobbuto, etc. (1627). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.
Broadbent, John, an English Wesleyan preacher, was born near Leeds, Yorkshire, in 1751. He was converted young, and entered the ministry in 1772. He was lively and fervent in preaching, and having naturally a vivid imagination, he frequently put himself as to be ready to drop down when the sermon was concluded. A short time before his death he settled in Frome, Somersetshire. He died Nov. 10, 1794, aged forty-three years. "Those who knew him best, knew but in part the goodness and greatness of his heart." He preached for the Wesleyan in his home congregation, and signed the circular announcing his death. See Admore, Meth. Memorial, s. v.; Smith, Hist. ofWelsh. Meth. Methodism, i, 580; ii, 200.

Broadbent, Joseph, son of Rev. Samuel Broadbent, was sent by the British Wesleyan Conference to Calcutta in 1867, and at the end of that year was removed to Logknow, where his kindness of spirit and uniform attention to duties won the confidence and love of all. He died Aug. 20, 1872, in the thirty-third year of his age. See Minutes of the British Conference, 1873, p. 46.

Broadbent, Samuel, an English Wesleyan minister, was born at Braistow, near Sowerby Bridge, Yorkshire, Oct. 27, 1794. He was converted in early life, was received into the ministry in 1815, and was sent at once to China, where he labored at Salle, Trincomalee, and Pondi Pedro until 1820, when he was appointed to commence missionary operations in Madagascar. At the instance of the Missionary Committee, however, this enterprise was abandoned, and he and F. L. Holgate were sent to commence operations among the Bechuanas of South Africa. After six years' toil his health failed and he returned to England, where he received regular Conference appointments until 1863, when he retired from the toils of the itinerancy and settled at Lytham. He died June 8, 1867. Mr. Broadbent labored with undeviating regularity and faithfulness. He saw several of his sons enter the same sacred work. He wrote, The Missionary Martyrs of Nungquandu: Memorials of Rev. William Threlfell (2d ed. London, 1860, 18mo)—Sermon on the Sabbath Day:—An Anti-Scriptural Marriage the Ruin of Souls and the Curse of the Church:—A Narrative of a Mission to the Barulongs (Lond. 1865, 12mo)—The Pioua and Princely Shoemaker: An Account of Mr. Joseph Walker (1855, 18mo). See Minutes of the British Conference, 1867, p. 27; Wed. Meth. Magazine, Oct. 1870, art. i; Osborn, Meth. Bibliog., s. v.

Broadus, William F., D.D., a distinguished Southern Baptist minister, was born in Culpepper County, Va., April 30, 1801. He was ordained in April, 1824, and became pastor of the Church in Middleburg, Lou- don Co. Besides serving, during a period of sixteen years, several churches from which he received little or no compensation, he had under his charge a large and prosperous school for young ladies. He removed to Lexington, Ky., in 1840, where he repeated his experience of preaching and teaching, remaining about ten years. For two or three years from 1851 he acted as a financial agent to raise an endowment for Colum- bian College; and in 1855 became pastor of the Church in Fredericksburg, Va., where he also conducted a young ladies' school. In 1869 he was the financial agent, successfully prosecuting his work, of the Southern Baptist Theological Seminary. A second time he entered upon his ministerial work in Fredericksburg, and remained at his post until the United States troops took posses- sion of the city in 1863. For a time he was in prison at Washington, and on his release removed to Char- lotteville, in which place he remained until 1868, when he returned to Fredericksburg. He was engaged for several years in the benevolent work of securing an education for the children of deceased and disabled Confederate soldiers. So long as his strength permitted he continued to preach. He died in Fredericks-

burg, Sept. 8, 1876. See Cathcart, Baptist Encyclo.- p. 137. (J. C. S.)

Brobat, Samuel K., a Lutheran minister, was born Nov. 16, 1822. He went to Washington, Pa., in 1837, to learn a trade, which he soon after abandoned to devote himself to study. In the fall of 1841 he attended the Allentown Seminary and taught school the following winter. Subsequently he was a student in Marshall College, Lancaster, and in Washington College, in western Penn- sylvania. In Washington he preached in German, and taught that language, and was also an agent of the Ameri- can Sunday-school Union to labor among the Germans. He was also connected with the Lutheran church as a pastor, and in 1850 was elected president of the Union College, which he declined. On June 4, 1847, he was li- censed in Philadelphia as a minister; but it was only during the last nine years of his life that he served as a pastor. For thirty years he was engaged principally as editor of German periodicals. His first venture was a Sunday-school paper, the Jugendfreund, which attained a wide circulation. In 1859 he founded the Lutherrische Zeitchrift, which became a weekly quarto. In 1868 he began the publication of a monthly theological journal, called Theologische Monatshefte, which after six years was suspended for want of adequate support. Mr. Brobat was likewise the editor of the Lutheran Calendar. A Pennsylvania German by birth, he took a prominent part in the organization of the German Press Associa- tion of Pennsylvania, of which he was president from the beginning until his death, a period of fifteen years. He was also active in the founding and success of Muhlenberg College. Especially was he distinguished as a Sabbath-school worker and organizer. In addition to his publishing interests he established a printing-office and bookstore. In the discussion of the ecclesiastic- al matters that disturbed the Lutheran Church he took a prominent part, and became a zealous advocate of union. He died Dec. 29, 1876. See Fifty Years in the Lutheran Ministry, 1878, p. 326.

Broc, Saint. See Brocucus.

Brocan, Saint. See Breccan.

Brocard (Burchard, or rather Burckhardt), an early German traveller, was born in Westphalia or Strasburg, in the latter half of the 13th century. He entered the Dominican order, and was sent by his superiors in 1232 into the Levant, Armenia, and Egypt, passing ten years in the monasteries of Palestine and Mt. Sinai. On his return late in life (cir. 1283) he wrote an account of those parts, which contains notices of many of the places uterely in use in a weekly-day issue published under the title Prologa Terra Sanaete, by Luke Brandon in his Rudimentum Noricorum (Lubeck, 1475, p. 164-188), and often later, usually as Descriptio Terra Sanaete; especially in Ugolinus's Itinerarium, vol. vi, and at the end of Le Clerc's ed. of Eusebius's Onomasticon (see Tolebar, Biblioth. Greg. Parisii, p. 27). It was a favorite work in medieval times, and was variously transcribed. Canisius has given, in the fourth volume of his Lectiones Antiquae, an account of the Holy Land, founded upon that of Brocard. See Hoefer, Nouv. Bio- graphie, s. v.

Brocchi, Giuseppe Maria, an Italian theologian, was born at Florence in 1867. He was prior of St. Maria-aux-Olivier near the town of San Lorenzo, also rector of the Ecclesiastical Seminary, prothonotary apostolic, and a member of the Societa Colomba. He died June 8, 1751. He is the author of the lives of the Florentine saints, entitled Ille de' Santi e Berti Fiorentini (pt. ii, Florence, 1761, 4to). He also wrote the Life of St. Francis, Prima ministro, arch-dean-general of the Vallombrosi (Ibid. ed. 4to). See Hoefer, Nouv. Bio- graphie, s. v.; Landon, Eccles. Dict. s. v.

Brocard, Bonaventure, a French traveller, lived in the former half of the 16th century. He was a friar of the convent of Bernay, in Normandy, and accompanied Geoffrin Arlagart of Coutelles on a tour,
BROCHARD, Michel, a French scholar, was priest and professor in the college of Mazarin. He died in 1729. We are indebted to him for the Bibliotheca Fugiana (published by Martin, Paris, 1725, with a catalogue of authors;—some editions of the Liber annus: of Jesus-Christ: —of Catullus, Tibullus, and Propertius (ibid. 1728):—of Horace (1729). He was able in correcting the text of the work of Poggio, De Varietate Fortunae (Paris, 1728). See Hoefer, Nouv. Biog. Générale, s. v.

Broche. (1) A spire. (2) The Morse of a cope.

BROCKHAUS.

Brock, John, a Congregational minister, was born in Stradbroke, Suffolkshire, England, in 1629. At the age of seventeen he came with his parents to New England. In 1646 he graduated from Harvard College; for two years he was preaching pastor of the Congregational Meeting-house and the college, and began preaching in 1648. At first he ministered at Rowley, and afterwards at the Isle of Shoals. Subsequently he removed from the latter place, and in 1652 assumed the pastorate of the Church at Redding, where he died, June 18, 1688. He was especially distinguished for his faith and power in prayer, and was a very devoted lover of the Gospel. See Sprague, Annales of the Amer. Pulpit, i. 134.

Brock, John, R., a minister of the Reformed (Dutch) Church, graduated at Rutgers College in 1859, and at New Brunswick Seminary in 1862. He was licensed by the Classis of Passaic in the same year, and served as pastor of the Church at West New Hempstead from 1862 to 1866, and Spring Valley from 1866 to 1868. He was thereafter without charge until the time of his death, which occurred in 1872. He was a man who tried to serve his people, the Church, and his God faithfully. See Corwin, Manual of the Ref. Church (3d ed.), p. 136.

Brock, William (1), D.D., an eminent English Baptist minister, was born at Honiton, Devonshire, Feb. 14, 1807. After serving as an apprentice for seven years to a watchmaker, he went to Hertford, where he was converted, and subsequently united with a Church in London. Soon after he entered upon a course of study at Stepney College, and before completing the full term of four years he accepted a call to a Church at Norwich, beginning his ministry there May 10, 1833. Here he remained about fifteen years, at the end of which period, at the earnest solicitation of his friend, Sir Morton Peto, he removed to London, where he became the pastor of the Church worshiping in Bloomsbury, Holborn. For twenty years Dr. Brock ably and with great success discharged the duties of his sacred office, and was a trusted and honored leader in all the great enterprises of his denomination in England. Among the productions of his pen during this period was his Life of General Hareholck. He resigned his pastorate on account of his health in 1860, and died Nov. 13, 1870. See Cathecr, Baptist En cyclop. p. 140. (J. C. S.)

Brock, William (2) an English Methodist preacher, was born at Northlew, Devon, in 1839. He was converted at Gunnislake during a revival, at the age of sixteen, joined the Bible Christians, and became the useful and acceptable local preacher. He entered the itinerant ministry in 1865, and consecrated to the ministry of the eldership of power of the work of the ministry. He died Dec. 30, 1878. He was diligent, conscientious, faithful, an earnest preacher and devoted pastor.

Brocke, Heinrich Matthias von, a Lutheran theologian of Germany, was born Sept. 4, 1646, at Dercben. He studied at Helmstedt and Jena, was in 1672 preacher at Hamburg, and in 1675 pastor of the Church of the Holy Ghost at Magdeburg, in 1680 pastor of St. John's at Hildesheim, and in 1688 superintendent there, receiving at the same time the degree of doctor of divinity from the Jena University. In 1699 he was appointed general superintendent at Altenburg, and died Jan. 6, 1708. He wrote, De Pace et Concordia Pravdomitali et De Merito Christi Unicurio : —De Propositione Fidei et Mente Pontificis: —Judicium de Piatismo. See Kettner, Ceres Johanneus Magde burgensis; Höcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Brocken was the mountain of altars, the Olympus of the ancient Saxons.

Brockhaus, Friedrich Clemens, a Protestant theologian of Germany, a son of Hermann, was born at Dresden, Feb. 14, 1837. He studied at Jena and Leipzig, was in 1860 appointed catechist of St. Pe-
Brockhaus, Hermann, a German Orientalist, was born at Amsterdam, Jan. 28, 1806. He studied at different universities, and after completing his studies spent many years at Copenhagen, Paris, London, and Oxford. In 1839 he was appointed professor at Jena, and in 1841 he was called to Leipzig, where he died, Jan. 5, 1877. He published in Sanscrit, with a German translation, the Kathā sūtra śūky, a collection of legends of Somadeva (Leipzig, 1839-62) — an edition of Prabodha Camden, a comedy of Krishna Misra, together with the Indian Sollia (ibid. 1845) — Nashebi's Persian edition of the Seven Wise Men (ibid. edn.) — a critical edition of the poems of Haiât (ibid. 1842-51, 3 vols.; 1863 n. ed. in 1 vol.) — an edition of the Venedid Sade, prepared after the lithographed editions published at Paris and Bombay, together with a word-book and a glossary of the Zend language (ibid. 1850). As one of the founders of the German Oriental Society, it was his quarterly from 1852 to 1860, and from 1856 he edited the famous Allgemeine Encyclopädie of Ersch u. Gruber. He advocated the system now generally adopted of transcribing the Sanscrit and the other Oriental languages, as Persian, Arabic, etc, with Roman letters, on which see his Üeber den Druck sanscrit-dermischen Werke mit lateinischen Zeichen (Leipzig, 1841) and Zeitschrift der deutschen Morgenländischen Gesellschaft (ibid. 1851-63, vol. xvii). (B. P.)

Brocklehurst, William (1), an English Wesleyan minister, was born at Hollingscough, near Leek, Staffordshire, June 6, 1784. He united with the Church at the age of fourteen, entered the ministry in 1803, retired from its active duties to London in 1843, and died July 4, 1866. He was a plain, earnest preacher, considerate and faithful pastor, and was ever active, and often successful, in labor for the Lord. See Minutes of the British Conference, 1866, p. 37.

Brocklehurst, William (2), an English divine, was born in 1779. He was educated at Brasenose College, Oxford, becoming B.A. in 1816, M.A. in 1819, and D.D. in 1833. He was an advocate of the Methodist Connexion, appointed vicar of Oswestry in 1821, and archdeacon of Stowe in 1844. He died at Oswestry Ferry, Dec. 18, 1862. Dr. Brocklehurst was the author of five or six religious works, the most popular of which is the Crusade of Fidelis, also several valuable archaeological works. See Appleton's Annual Cyclopaedia, 1862, p. 697.

Brockmack, Johann Heinrich, a Roman Catholic theologian of Germany, was born March 4, 1767, at Liesborn, near Münster, and died Sept. 21, 1817, as doctor of theology, cathedral-dean, and preacher at Münster. He wrote, Pastoralverwaltung zur Verpflichtung der Söhnliche in der Katholischen Kirche durch den Bischof seiner Zeitgenossen, (Münster, 1836-38) — Hofprediger und Predigten auf alle Sonn- und Festtage des Kirchenjahres (ibid. 1826-30). See Winer, Handbuch der theolog. Lit. ii, 49, 146. (B. P.)

Brookminder, Samuel R., a Methodist Episcopal minister, was born in Huntington County, Pa., June 12, 1785. His father was raised a rigid Lutheran, experienced conversion, and joined the Methodists, with which he was expelled from home and disinherited. His mother was a devout Methodist, and dedicated him to the ministry at his birth. Samuel had the tenderest care, and was surrounded by the most holy influences from infancy. He gave his heart to God in 1812, very reluctantly received license to preach, and in 1819 entered the Ohio Conference. The latter years of his life, from 1855, he spent as a superannuate. His life-record was finished for him by Brotons Gregor von Heinsburg (Leipzig, 1863) — Aurelius Prudentius Clemens in seiner Bedeutung für die Kirche seiner Zeit, with an appendix: die Übersetzung des Gedichtes Apotheosis (ibid. 1872) — Letzte Predigt (published after his death, in 1876) — also Aufgabenhilfe Predigten (1886). (B. P.)

Brockway, Jesse, a Methodist Episcopal minister, was born at Rossville, Brown Co., O., Feb. 28, 1822. He was converted at the age of sixteen years, and licensed to preach. He joined the Indiana Conference in 1850, was ordained deacon in 1851, and elder in 1854. In this Conference he served the following appointments: Sugar Creek, Mount Auburn, Southport, Moorefield, Patriot, Lawrenceburg, Milford, West Point, Paris, Seymour, and Edinburgh. In 1855 he was transferred to Kansas Conference on account of his health. His appointments were: North Lawrence, state agent for the American Bible Society, Burlington, Carbondale, and Scranton circuits. His health failing, he became a superannuate in 1869, and was granted a superannuated relation in 1891. He died near Burlington, March 17, 1881. Though not brilliant, he was an excellent preacher, faithful to his Church, cheerfully discharging his duties as an itinerant. See Minutes of Annual Conferences, 1881, p. 70.

Brod, Abraham, for some time rabbi at Constantinople, who died at Jerusalem in 1710, is the author of דִּבְּרֵי אָבִּיהַ מֵאָבְּרָם , "the blessing of Abraham," or a Comment on Genesis (Venice, 1696) — דִּבְּרֵי אָבִּיהַ מֵאָבְּרָם , on the Priestly Code (ibid., 1690), i.e. six editions, printed in מִסְיָפָה יִשְׂרָאֵל of Moses Benveniste (q. v.). See Furst, Bibl. Jud. 1, 132; Jücher, Allgemeines Gebräten-Lexikon, a. v. (B. P.)

Brod, Abraham ben-Saul, a Jewish rabbi of Bohemian-Brod, was for some time rabbi at Nicolzburg and Prague. In 1629 he went to Metz, and afterwards to Frankfort, where he died, April 11, 1717. He wrote Novellas on several sulfurous treatises; and also דְּבֵרי מִשָּׁרְפָּא, or Esquisses de la France, printed in the הַדֵּדֶנֶרֶט of Israel ben-Iaac (Offenbach, 1722). See Jücher, Allgemeines Gebräten-Lexikon, a. v.; Schudt, Jüdische Denkbiicher, iv, 3, 81 sq.; Furst, Bibl. Jud. 1, 132 sq. (B. P.)

Brodbridge, George, an English martyr, was one of five who were burned at Canterbury in 1555 for testifying for Jesus and the Gospel. See Fox, Acts and Monuments, xvii, 254 sq.

Brodt, John Henry, a Presbyterian and Congregational minister, was born at Troy, N. Y., June 2, 1827. After pursuing a course at Troy Academy and at the Polytechnic Institute, he entered the Union Theological Seminary, from which he graduated in 1855. He was ordained at Troy as an evangelist in 1854, and in that year became acting-pastor of the Church at Columbus, Cal. A bronchial affection interfering with his work, he was for one year secretary of the Water Company at San Francisco, and afterwards edited The Pacific. From 1868 to 1872 he was acting-pastor of the Church at Petaluma; from 1868 to 1873 he was charge of the Presbyterians at Miracle. From 1873 to 1874 he preached in the Howard-street Church, San Francisco, of the same denomination; from 1865 to 1867 pastor at Salem, N. Y.; in Dec., 1867, he was chosen to serve the Park Presbyterian Church, Brooklyn, remaining until the dissolution of the Church in Feb., 1869. In the same city he was installed pastor of the New England Congregational Church, of which he was dismissed in Dec., 1872. He resided, without charge, at Dansville after this date, and died there, Sept. 8, 1875. See Cong. Quarterly, 1876.
BROECK 636 BROMFIELD

p. 421; President, Oct. 2, 1875; Gen. Cat. of Union
Theol. Sem. 1876, p. 68.

BROECK, BARBARA VAN DEN, a Flemish engraver,
the daughter of Crispin, was born at Antwerp in 1569.
She was quick, and handled her plates with great abil-
ity. The following are her principal religious works:
The Holy Family, with Angels; Simeon and Delilah;
The Last Supper. See Spooner, Biog. Hist. of the Fine
Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

BROECK, CRISPIN VAN DEN, a Flemish painter and
engraver, was born at Antwerp in 1624, and studied
under Francis Floris. He died in Holland, probably in
1675. The following are some of his best works: The
Crucifixion; The Annunciation; The Adoration of the
Shepherds; The Adoration of the Magi. See Spooner,
Générale, s. v.

Brogaidh, of Imleach-Brocadha, an Irish saint,
commemorated July 9, is said to have been the son of
Gollit-Ceileach, or Gallus, a Briton or Welshman,
and of Tigrida, sister of St. Patrick. He and his
brothers came with St. Patrick into Ireland, and
labored with him to bring great stores of wheat into
the kingdom. He was the patron of a church or ab-
bot of Imleach, in the barony of Castello, county
Mayo, which from him got the name of Imleach-
Brocadha.

Brogan (or Brocan) is the name of two Irish
saints.

1. BROGAN, CLUNY, was the disciple of St. Ultan
of Ardbraccan, uncle of St. Brigida; he is said to have
put into rhetorical form in Irish the accounts of St.
Brigida’s virtues and miracles which St. Ultan had
gathered and placed in his hand. This Irish hymn Colgan
has translated into Latin, and given in his Trias Thom-
matica as the “First Life of St. Brigida.” According
to Colgan it originated from its own author, Bishop, it was
composed about A.D. 555. But Lanigan (Eccl. Hist. I.,
379) follows Ware in reckoning him among the writers
of the 7th century. Colgan seems to identify him with
Brecan of Rosluire, on account of residence and day of
dedication.

2. BROGAN, MATEHAI-BROGAN, commemorated
July 8, is said to have been one of the sons of Gollit
the Welshman, and of Tigrida, sister of St. Patrick, who
accompanied their uncle into Ireland. He was bishop of
Breghmagh or Maghbragh, in Meath, among the Ui
Tortain tribe, near Ardbraccan, though Evinus also calls
him Eighbrath. He founded the abbey of Mothel, county
Waterford. In the calendars he is called “Brogan the
scribe,” and in the Four Masters, A.D. 448, we have
in St. Patrick’s household “Brogan the scribe of his
school.” In the Introduction of the Martyrology,
edited by Drs. Todd and Reeves, there is mentioned,
among “the more famous books,” “The Books of
Brogan Scribain” (p. xxxvii), and in the Book of
Lecan “Priest Brogan” is one of St. Patrick’s “two
writers.”

Brodgen, William, a missionary of the Church of
England, was the son of a gentleman of the same name
who lived in Calvert County, Md., on the Patuxent
River, a merchant and large shipper of tobacco. The
date of his birth is unknown, but he was ordained
Aug. 6, 1732, as deacon, by the bishop of London. Soon
after, he returned to America, and became incumbent
of All-Hallows’ Parish, in Anson County, Md. In 1742
he purchased a farm of twelve hundred acres, near An-
napolis, which he occupied while rector of the parish.
In 1747 he became rector of Queen Anne’s Parish, Prince-
George’s Co., where he remained until his death, in
1770. His talents were of a high order. Several times
he was a member of the Diocesan Convention. See

Broglie, MauRice Jean Marielaink DE, a French
prelate, was born at the castle of Broglie, Sept. 5, 1766.

He emigrated to Poland during the French Revolution,
and on his return to France, in 1803, he was made
archbishop of the emperor, and in 1805 bishop of Aquit,
in Piedmont. He was banished for his opposition to the
national council in 1811, but on the fall of Napoleon re-
turned to France. He was once more banished in 1814
for his political contumacy, and died in Paris, July 20,

Brogni, Giovanni Allarmet DE, a Roman prelate,
was born at Brogni, Savoy, in 1842. From the station
of a swineherd in youth he rose to the dignities of
bishop of Viviers and of Ostia, archbishop of Aries, bishop
of Geneva, and finally archbishop of Milan and chancellor
of the Holy Roman Church. He devoted himself assiduously to the work
of conciliation during the great schism which so long divided that Church.
As senior cardinal he presided at the Council of Constance after the deposition
of pope John XXIII at the sixth session, until the election of
cardinal Colonna as pope Martin V at the forty-first.
It was during this time that the trial of John Huss
took place. Brogni showed him great kindness during the
trial, but, as president of the council, had to pro-
nounce sentence of death upon him. He died at Rome,
Feb. 16, 1426. He founded the hospital of Amscgy, and
the college of St. Nicholas at Avignon. See Hoefer,

Brok, in Scandinavians mythology, was a dwarf,
the brother of Sindri, both well skilled in working metals.
The sons of Iwahles, dwarfs likewise, had finished three
great costly articles: golden hair, which, as soon as it
ached the head of an Asa, would grow fast; the never-
failing spear Gunmar, and the ship Skibbladner. Loke
made a bet with Brok that the latter’s brother could not
make articles equal or as costly. The prize was Loke’s
head. Sindri began his work; he placed a boat’s hide in
the fire, and bade Brok blow until he returned: during
Sindri’s absence Loke came in the form of a hornet and
stung, but Brok endured it until Sindri drew a golden
boar from the fire, whose bristles shone in the dark, and
which could travel faster over land and sea than the
swiftest horse. Thereupon Sindri placed a piece of
gold in the fire. Brok was told to blow again, and the
hornet stung him still more, until Sindri brought out a
golden ring, from which every ninth night eight equally
costly rings sprung. Thereupon Brok began to blow
again, but now Loke stung him on the eyelids, so that
the blood streamed down his cheeks and he could not
see any more. Then Sindri came and drew out a ham-
mer, which never failed in hitting an object, and crushed
whatever stood in its way, and always returned back to
the hands of its owner. Now they proceeded with their
treasures, and Freir, Odin’s horse, was a gift of the
dog, the judges. To the first was given the golden boar,
to the second the ring, while Thor was given the hammer.
The latter was considered as the most
costly of all, and the deities hoped for great good
from the hammer at the battle of the world’s-end.
Brok now sought to cut off the head of Loke, but in
an instant he was away, for he had on shoes which
could travel in the air and on the water as well as on
land.

Brokaw, Abram, a minister of the Reformed
(Dutch) Church, graduated at Queens (now Rutgers)
College in 1738. He studied theology under Dr. J. H.
Livingston, of New York, and was pastor at Oswego, N. Y.,
1736-1808; Ovid, Senea Co., 1808-22, when he was
suspended. About this time it seems this Church
seceded, and he went with it. He maintained this po-

tion till his death, in 1846. See Corwin, Manual of

Bromfield, Edward, an English Congregational
minister, was born in London, Dec. 1, 1864. He joined
the Church in his twenty-first year. He was a printer
until 1887, when he resolved to enter the ministry, and
in the following year entered Hackney College for bet-
er preparation. On leaving college he labored for some
time at Needham Market, then was ordained as missionary in connection with the Surrey Mission, and settled as their agent at Elstead. Here he labored abundantly, and was greatly loved by his people. He died Aug. 12, 1859. See (Lond.) Cong. Year-book, 1860, p. 176.

Bromley, Henry, an English Congregational minister, was born at Islington Green, near London, Dec. 3, 1738. He joined the Church at Cambridge, received his theological training at Hoxton Academy, and first settled in the ministry at Appledore, Devonshire, in 1820. He afterwards preached nineteen years at Clavering, Essex, and a few years at Brighton, then retired to London, where he died, Feb. 6, 1878. See (Lond.) Cong. Year-book, 1879, p. 303.

Bromley, Humphrey, a Universalist minister, was born in North Wales about 1796. He received his religious education in the Church of England, but joined the Wesleyans and began preaching in that connection at the age of sixteen. On entering into a discussion several years later on endless punishment, with a Unitarian minister, he was expelled from the Wesleyan Church. He emigrated to America in 1833; settled first at Cleveland, O., joined the Universalists; soon after removed to Norwalk, thence to Sandsbury, and in 1837 to Republic, where he spent the remainder of his days, dying Dec. 13, 1876. See Universalist Register, 1878, p. 86.

Bromley, John, an English clergyman of the 17th century, was a native of Shropshire. Early in the reign of Charles I. he was curate of Whitchurch-in-the-Fields, London, but afterwards turned Roman Catholic, and was employed as a proof-reader in the king's printing-house. When obliged by the Revolution to quit this employment, he turned school-master, and afterwards travelled abroad as tutor to some young gentlemen. He died Jan. 10, 1717. His only published work is a translation of the Catechism of the Church of Trent (Lond. 1687). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bromley, Robert Anthony, B.D., an English divine, was born about 1738. He was educated at Trinity College, Cambridge. In 1775 he was presented to St. Mildred's, in the Poultry, with St. Nicholas Cole Abbey united. He was also a tutor of St. John's, Cambridge. He married a daughter of Walter Hackney, and chaplain to Mr. Sherriff Miles. He died Oct. 10, 1806. Mr. Bromley published a number of sermons preached on special occasions (1770–90); and A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture (Lond. 1786–95, 2 vols. 7to.). See (Cam.) Annual Register, 1807, p. 865; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brompton, John, was an English Cistercian monk, and abbot of Jorvaux (or Joreval), in Richmondshire. He appears to have flourished about 1198, if, indeed, he was the author of the Chronicon which is extant under his name, extending from 588 to 1196. Selden thinks it probable that he was not. The Chronicon is praised by Sir Roger Twysden, in the Historia Anglorum Scriptores Decem (London, 1659, p. 725 fol.).

Bromwell, Jacob L., a Methodist Episcopal minister, was born in Talbot County, Md., Aug. 1, 1792. He was converted in early life; licensed to exhort in 1815; to preach in 1816; and admitted into the Baltimore Conference in 1817. In 1826 he became superannuated, but became effective in 1829, and in the following year again superannuated, which relation he held to the close of his life. In 1881 he removed to the wild, uncultivated territory of Morgan County, Ind., where he preached as he was able in log-houses, school-houses, and at funerals all over the country. He died March 9, 1871. See Minutes of Annual Conferences, 1872, p. 18.

Bronc was bishop of Caisel-ira, in Ul-Fiachrach-Musidhe. Dr. Kelly (Cal. Ir. SS. 4) identifies his see as Kilalaughbrone, near Sligo, in Ireland. In Colgan he is "Episc. Bronus filius ignis, qui est in Caisell-ira, servus Dei, eocius St. Patricii," but he can give no account of his receiving from Evinus the designation filius ignis, except that his father's name may have been Aidh (fire). The Four Masters give his death occurring 84 years after the death of his bishop, to this O'Donovan adds a note on Cull-ira, and traces, from the Annalisation of Tírechán and the Book of Aranagh, the wanderings of St. Patrick, till "crossing the Muaidh (Moy) at Bertriga (Bartragh), he raised a cross there, and proceeded thence to the mountain of Riabhart, near which he built a church for his bishop, bishop Bronus, the son of Ienae." This is called the church of Caisel-ira in the Trip. Life of St. Patrick.

Bronach (or Bromada), virgin, is commemorated as an Irish saint, April 2. She was abbess of Glenisichis, otherwise called Glenegyes, Clonfey, and now Killbroney, since the 14th century. She was called St. Bromae, and her localv and churchier seems to have been a relic which was preserved with great veneration and emolument in the parish church of Killbroney, which derived its name from her.

Brown, Rev., a minister of the Reformed (Dutch) Church, was born at Coxackie, Greene Co., N. Y., in 1789. He was the son of a Revolutionary patriot and statesman, who gave him a thorough education. He graduated at the College of New Jersey in 1810; at the New Brunswick Seminary in 1813, and was licensed by the Classis of New Brunswick in the same year. He was pastor at Washington (now West Troy), Albany Co., N. Y., and Bught, Saratoga Co., from 1818 to 1822; Washington, alone, from 1823 to 1834. He died in 1837. He had not the finished graces of oratory, but he had the elements of a powerful preacher. See Corwin, Manual of the Ref. Church in America (3 ed.).

Brombhorst, John van, a Dutch painter, was born at Utrecht in 1608, and studied under John Verburg. In the new church at Amsterdam, besides handsomely painting the windows, he executed three excellent pictures: The Triumph of David over Goliath; The Antiquing of Saul; and Saul's Attempt to kill David. He died in 1690. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brombhorst, Peter van, a Dutch painter, was born at Delft, May 16, 1598, and died June 22, 1661. In the council-chamber at Delft are two fine paintings by him, representing the Judgment of Solomon, and Christ Driving the Money-changers from the Temple. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brongcombe, Walter, an English prelate of the 13th century, son of a poor man of Exeter, raised himself by his own industry to the bishopric of Exeter, where he built and endowed a hospital for poor people, and also founded a college at Perin, Cornwall. He instituted an annual festival to the angel Gabriel, for meeting the poor of which he left a custom which never appears to have been observed outside of his own diocese. He died in 1280. See Fuller, Worthies of England (ed. Nuttall), i, 444.

Bronson, Abraham, a Protestant Episcopal minister, was born in Waterbury, Conn., April 11, 1778. He was educated at Cheshire Academy, Conn., and ordained deacon bishop on Jarvis, on Christ's church, in 1799. For two years he was assistant to Rev. Mr. Dehon, at Newport, R. I., when he was ordained presbyter, and removed to Manchester, Vt., where he remained thirty years. He went to Ohio in 1833; and, two years after, settled in Peninsula, continuing there until 1846, when he removed the parish of Wakeman, and others in its vicinity. He died at Franklin Mills, O., June 12, 1853. He was highly esteemed as an authority in
regard to the history of his own Church. See Amer. Quart. Church Rev. 1853, p. 463.

Broxon, Oliver, a Presbyterian minister, was born in Utica, N. Y., Jan. 9, 1826. He graduated at Union College, Schenectady, in 1843, and from the Theological Seminary at Auburn, in 1846. In 1854 he accepted a call from the Reformed Protestant (Dutch) Church at Kinderhook. In 1858 he was installed as pastor of the Presbyterian Church at Janesville. He died Jan. 10, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 81.

Broxon, Samuel Jennings, a Baptist minister, was born in Danbury, Conn., in 1819. He united with the church in 1837, took the full course of study in both departments in Madison University, graduating in 1846, and was ordained pastor of the Church in Millbury, Mass., Dec. 16 of the same year. Here he remained until 1854, when he went to Hyannis, and was pastor there till 1867, when he went to Winchester, from which place he returned to Millbury in 1870, and continued there till obliged to resign on account of ill-health. In 1874 he resumed ministerial and pastoral work in West Woodstock, Conn., where he died, Jan. 10, 1879. See Cathcart, Baptist Encyclopedia, p. 142. (J. C. S.)

Broxon, Tillotson, D.D., a Protestant Episcopal clergyman, was born at Plymouth, Conn., in 1762. Under the Rev. John Trumbull, the Congregational minister, he began his preparatory studies for college, teaching a school, meantime, at Waterbury. In 1786 he graduated at Yale College, and was ordained deacon Sept. 21, 1787. The following October he was called to officiate in the churches of Stratford, Vt., and Hanover, N. H. He returned to Connecticut in 1788, and on February 23 was ordained priest in New London. In October he resigned his charge, and in 1792 went to Boston, supplying the place of Rev. William Montague, rector of Christ Church, during the latter’s travels abroad. In 1798 he became rector of the churches at Hebron, Chatham, and Middle Haddam, in Connecticut. Two years thereafter he was called to the rectorship of St. John’s Church, Waterbury, where he remained about ten years. Having been appointed to conduct the Churchman’s Magazine, published at New Haven, he resigned his pastorate in 1805, and removed thither. The publishing office of the magazine was removed to New York after two or three years, and his connection therewith accordingly ceased. The Diocesan Convention of Connecticut elected him principal of the academy at Cheshire in the latter part of 1805. The Churchman’s Magazine having been revived he had again undertaken to edit it, while at the same time performing his duties as rector of the academy; but his health was now seriously impaired, and he declined a re-election as a member of the Standing Committee, a position which he had held for the twenty preceding years. He died at Cheshire, Sept. 6, 1826. Very often he had been a delegate to the General Convention; and he was a trustee of the General Theological Seminary and of Washington College. See Sprague, Annals of the Amer. Pulpit, v. 338.

Brontés, in Greek mythology, was a Cyclop, the son of Uranus and Earth. His brothers are called Arges and Steropes.

Brook, Benjamin, an English Congregational minister, was a native of Nether Thong, near Huddersfield, Yorkshire, became a member of the Independent Church at Holmfled, and entered Rotherham College in 1737. After the completion of his studies he became the first pastor of the Church at Tubury, Staffordshire, in 1801, where he labored until 1830, when his health failed, and he resigned his charge. He afterward removed to Birmingham, where he continued his studies into the history of Dispensations, which occurred Jan. 5, 1848, in the seventy-third year of his age. He published, The History of the Lives of the Puritans (1818)—The History of Religious Liberty (1820)—and Memoirs of that Eminent Puritan, Thomas Cartwright (1845)—besides leaving the materials for A History of Puritans who Emigrated to New England, and a new edition of his Lives of the Puritans. See (Lond.) Cong. Year-book, 1848, p. 214; (Lond.) Evangelical Mag. 1851, p. 693.

Brook, Thomas, a Bible Christian minister, was born in Cornwall, England, in 1800. He grew up to be a very wicked boy. Reading carefully mastiff’s Call to the Unconverted, he was convinced of sin, sought and found salvation. For sixteen years he was a very acceptable local preacher. He made it a point of conscience never to neglect an appointment. In 1835 his name appears in the Minutes as appointed to the Kilham Circuit. During the twenty years during his itinerant ministry he filled fifteen appointments. At the Conference held at Exeter, in 1860, he became superannuated, and settled at Crediton, in the Exeter Circuit. He took an active part in the cause of temperance, and was rendered very useful. He died Aug. 8, 1875. See Minutes of the Conference, 1876.

Brook, William, a minister of the Bible Christians, was born at Northlewith, Devonshire, England, in 1839. At the age of sixteen, during a gracious revival, he was converted. He became a lay preacher in 1855, and entered the travelling ministry in 1855. In 1876 he was necessitated, on account of feeble health, to take a supernumerary relation. He died Dec. 30, 1876. His sermons are remarkable for the pureness of doctrine, lucid in statement, impressive in delivery, and were procured in demonstration of the spirit and of power. See Minutes of the Annual Conference, 1876.

Brooke, George Gibson, a minister in the Methodist Episcopal Church South, was born in Fauquier County, Va., about 1808. He was favored with the watchful care of a pious mother, who brought him to Christ. When about twenty years of age he was licensed to preach, and received into the Baltimore Conference, wherein he labored faithfully until his death, Dec. 8, 1878. Mr. Brooke served as chaplain in the Confederate army during the rebellion. His ministry was crowned with success. See Minutes of Annual Conference of the M. E. Church South, 1875, p. 9.

Brooke, James, an English Wesleyan minister, was born at Bilston, May 24, 1790, and died at Cheetham Hill, July 25, 1881. His ministry extended over nearly sixty-nine years, the last thirty of which were spent in comparative retirement. The simplicity of his spirit and the purity of his life declared plainly that “the path of the just is as the shining more and more unto the perfect day.” See Minutes of the British Conference, 1881, p. 53.

Brooke, John, a missionary of the Church of England, came to America in 1705 in the employ of the Society for the Propagation of the Gospel in Foreign Parts, and was appointed to Elizabethtown, N. J., by Lord Cornbury, governor of the province. Shortly after his arrival three churches were built under his direction—St. John’s, at Elizabethtown, St. Peter’s, at Perth Amboy, and another at Freehold. At Piscatway his congregation had repaired a meeting-house, and were using it temporarily. At seven different stations, one of them fifty miles from his residence, he officiated as regular. In 1712 he added to the feeble churches liberally from his own salary. He died suddenly in 1717 at Elizabethtown. He was an earnest, zealous, and self-sacrificing preacher, and the stability of several of these churches was largely owing to his effort. See Sprague, Annals of the Amer. Pulpit, v. 188.

Brooke, John Thomson, D.D, a Protestant Episcopal clergyman, was born in Frederick County, Md., in 1800. By birth a country and educated man, and was at one time a professor in a Romanish college. In 1825 he was ordained in the Protestant
BROOKES, Edward, a Congregational minister, was born at Medford, Mass. He graduated at Harvard College in 1757; was ordained at North Yarmouth, Me., July 4, 1764; his license was dismissioned in March, 1769; and died at Medford in 1781. See Sprague, Annals of the Aner. Pulpit, i. 538.

Brooks, Edward Flint, a Presbyterian minister, was born at Halfax, Vt., Sept. 27, 1812. He graduated at Washington College, Pa., in 1839; and at Princeton Theological Seminary in 1842. He was ordained an evangelist by the Barton Presbyterian, Oct. 29, 1842. He served as stated supply at Franklin Creek, Vt., in 1843; at Riverhead, L. I., 1844-46. He was then pastor of a Congregational Church at West Woodstock, Conn., 1846-50; stated supply of Presbyterian Church at Manchester, N. J., in 1850; pastor of a Congregational Church at Mill, Mass., 1851-55; stated supply in Connection with the last two years; pastor at Manassas, Va., from 1855 to 1861; pastor at Westminster, 1866-67; stated supply at Paris, N. Y., in 1868. He died at Elgin, Ill., Sept. 15, 1872. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 122.

Brooks, Elbridge Gerry, D.D., a Universalist minister, was born in Dover, N. H., July 29, 1816. He spent his boyhood in Portsmouth; acquired a good education; and then preaching at the age of nineteen. His fields of labor were Exeter, N. H.; Amesbury, Mass., where he was ordained in 1837; East Cambridge in 1838; Lowell, for one year; Bath, Me., in 1846; Lynn, Mass., in 1849; Sixth Universalist Church, New York, in 1853, where he remained until chosen, in 1867, general secretary of the United States Convention. In that office he traveled extensively, carrying life, energy, and courage wherever he went. In 1869 he accepted an invitation to the Church of the Messiah in Philadelphia, where he continued until his decease, April 8, 1878. Dr. Brooks was a strong man physically, mentally, and morally. He was energetic, careful, able; majestic in his bearing, and powerful in his appeals. By nature he was an ardent reformer, an uncompromising advocate of the Gospel and of freedom. He was a strong and vigorous writer, contributed frequently to his denominational periodicals, and published two works of great denominational value: Universalism in Life and Doctrine, and Our New Departure. See Universalist Register, 1879, p. 88.
Brooks, Frederick, a Protestant Episcopal clergyman, entered the ministry about 1866, and became, in that year, rector of St. Paul's Church, Des Moines, Ia. The following year he became rector of St. Paul's Church, Cleveland, O., in which parish he remained until his death, Sept. 15, 1874, at the age of thirty-two years. See 3 Prott. Episc. Almanac, 1875, p. 15.

Brooks, J. H., D.D., an English Baptist minister, was born in Berkhamsted, Hants Co., about 1795, and united with the Church in March, 1815. He immediately began to study earnestly. His Sabbath schools were spent in village preaching, and in due time he completed a full course of study in the academy at Newport-Pagnell. He was pastor of the Church in West Bergholt, about 1812; then at Fenny Stratford, Buckinghamshire, from 1827 to 1835; next at Ridgemonde, Bedfordshire, from 1835 to 1851. For a short time he was in Buckingham. At the last he was laid aside by complete mental and bodily prostration. His final residence was in Banbury, where he died, March 3, 1857. See (Lond.) Baptist Hand-book, 1858. (C. S. S.)

Brooks, William A., a Methodist Episcopal minister, was born in Philadelphia, Pa., July 7, 1810. He was converted at the age of twenty-one; licensed to exhort in 1838; and in 1858 entered the New Jersey Conference, in which he toiled zealously and successfully, in the pulpit, pastorate, and in the translation of Bibles, until his death, Sept. 12, 1868. Mr. Brooks was a man of much prayer and great liberality; always cheerful and laborious. See Minutes of Annual Conference, 1869, p. 63.

Broomefield, Robert W., an English Wesleyan minister, was born near Rochester in 1815. He was converted about three years after the House Theological Institution, was appointed to Welbington in 1824, and died at High Wycombe, Aug. 17, 1875. See Minutes of the British Conference, 1875, p. 12.

Broquier (or Bronquard), Jacques, a French theologian, was born at Thionville about 1588. In 1608 he entered the Jesuit order and went to reside at Luxemburg. He died in 1660, leaving a translation in Latin of the Pédagogue Chrétien of the Jesuit Philip Oultram, which was called the extenuated edition. The first edition of which appeared at Mons in 1641:—also a translation in Latin of the work entitled Pensées de Jésus, or, Moyen Assuré de se Sauver (Rouen, 1648):—a Latin translation of the Testament de l'Homme Chrétien de Antoine Suquet:—and a translation of La Vraie Philosophie Chrétien de Charles Muard. See Hoefer, Nouv. Biog. Générale, s. v.

Broda (also called Hildigis), was a Mercian exiledman, whose death in 790 is recorded by Simeon of Durham. He attached the charters of Offa from 764 to 795, and, after the death of Offa, those of Ecgrith and Kænulf down to 798. He is probably the person who is mentioned in the Anglo-Saxon Chronicle as a benefactor of Medeshamsted in 777, although the passage is an interpolation, and the monastery of which he was the patron was Woking, in Surrey. He was present as the Legatine Synod of 787. Smith, Dict. of Christ. Biog. s. v.

Brsom, Hans Adolph, a famous Danish hymn-writer, was born June 20, 1694. He studied at Copenhagen, and succeeded his father in the ministry. In 1729 he was called to Medeshamstede, near Cumber
dwick, and in 1741 he was made bishop of Ribe. In 1760 he was made doctor of divinity, and died June 8, 1764. Of his hymns, at least two hundred are translations from the German of Gerhard, Rist, Angelus Silesius, Laurenti, Freylinghausen, Richter and others. The best edition of his hymns is the one published by P. A. Ar
dland (Copenhagen, 1867), under the title, Hans Adolfs Brorsoms Pæntner og ændelige Sange. See Daugaard, Bidrag til Karakteristik af Brorsen som Redamedsh in Theolog. Tidskrift, 1888, ii.; Petersen, Dansk Litter
tur-historie, iv, 295 sq.; Michelsen, in Herzog's Real
cyclopedia. (3d ed.), s. v. (B. P.)

Brosse, La. See ANGE DE ST. JOSEPH.

Brosnais, Martin, a French fanatic, was born in 1547, and son and father of a lawyer of the name of Brosnais. He pretended to be possessed with spirits, and in that state inveighed against the edict of Nantes. Her im
potence, however, was exposed by the bishop of Angers, who produced the same convulsions upon her nervous temperament by artificial excitements. She traveled about, first with her father, and afterward as a nun at St. Martin. She was repeatedly arrested, and was finally confined in a convent, where she died about the beginning of the 16th century. See Hoefer, Nouv. Biog. Générale, s. v.

Brothénus, a Welsh Saint, was the founder of Llanfrothen, in Merionethshire, in the 6th century. Rees says his festival-day was Oct. 15, but the Acta Sanctorum (viii, 658) gives him under Oct. 18, in con
cjunction with the abbess Gwendolen (Gwyddelan), whose name is preserved at Llanwyddelan, in Monte
gomeryshire.

Brotherhood. The origin of fraternities in the Christian Church and world, whether clerical, lay, or mixed, is far from being satisfactorily ascertained. The formation of such associations was in direct opposition to the very intent which produced monachism itself, and sent the solitary, as a "hermit," into the wilder
neness. Yet such fraternities were practically in existence in the Egyptian laurus, when Serapion could rule over a thousand monks; they received their first written constitution from St. Basil (326-379). Muratori was the first to point out the Abbeux (Q. XIX) religious fraternity, in opposition to various writers who held that such fraternities date
only from the 9th or even the 13th centuries. Mura-
tori also suggests that the leccturis or decani, who are
mentioned in the laws of Justinian (43 and 59 Novellae)
as fulfilling certain functions at funerals, must have been
a mimetic and transitory fraternity to clergy, and
the old sodalitas appears to have become more and
more discredited, since the 18th canon of the Council of
Chalcedon (A.D. 451) requires the cutting off of all
clerics or monks forming "conspiracies and sodalities."
In the 8th century we find a disposition on the part
of the Church to redefine the idea of personality to clergy
and monastic use. In the Dialogue by Question and
Answer on Church Government of archbishop Egbert
of York (middle of the century), the terms frater and
soror will be found applied both to clerics and monks or
nuns, but never apparently to laymen. There is at the
same time ground for supposing that the term "frac-
ternity," which in the 12th and 13th centuries is used
ordinarily as a synonym for "gild," was already current
in the 8th or 9th to designate these bodies, the organi-
zation of which Dr. Brentano holds to have been com-
plete among the Anglo-Saxons in the 8th century, and
the bulk of which were of lay constitution, though
usually of a more or less religious character. The con-
nection between the two words is established in a some-
what singular manner. A Council of Nantes of very
uncertain date, which has been placed by some as early
as 658, by others as late as 800, has a canon which is
repeated almost in the same terms in a capitulary of
anarchitect of Archbishop Thierry of Rheims, of 852 or
854. But where the canon speaks of "those gatherings or
confraternities which are termed conuortia," the
archbishop has "gatherings which are commonly called
guilds or confraternities."
But the term "gild" itself was already in use to des-
ignate fraternities for mutual help before the days of
Hincmar. We meet with it in a capitulary of Char-
lemagne's of the year 779, which bears "as touching the
oaths mutually sworn by a guild, that no one pre-
sume to do so." It occurs in two other places in the
capitularies. It is thus clear that the guilds of the lat-
er half of the 8th century existed for purposes exactly
the same as those which they fulfilled several centuries
later. So far indeed as they were usually sanctioned
by oath, they were obviously forbidden by the capitul-
ary above quoted, as well as by several others against
"conjunctions and conspiracies; the last (the Thion-
ville Capitulary of 805) of a peculiar character. The
subject of religious or quasi-religious brother-
hoods or fraternities in the early Church (apart from
monastic ones) has been but imperfectly investigated
as yet. Specific bodies are found apparently answer-
ing to the character, attached to particular churches,
during the 5th, 6th, 8th, and 9th centuries. In the
West, however, we seem first to discern them under
the Teutonic shape of the guild, which in its free
forms was palpably the object of great jealousy to the
political and spiritual despotism of the Carolingian
and.

BROTHERHOOD OF GOD, a Christian sect which
grew in the 12th century, having for its chief object
to restriet and abolish the right and duty of the
War. It was founded by a carpenter at Guienne, who
pretended to have had special communication with Jesus
Christ and the Virgin Mary, and was received as a
divinely inspired messenger.

Brothers, Lay. See Lay Brothers.

Brothwood, Thomas, an English Wesleyan minis-
ter, was born near Wellington, Shropshire, in 1792. He
was converted in early life; entered the itinerant
ministry in 1825, in which he labored in plainness of
speech, sound doctrine, zeal and fidelity for thirty-two years,
and for nearly sixteen years he discharged, as a super-
numerary, the duties of preacher and pastor in the
Madley and other circuits. He died at Broseley, Madeley,
April 7, 1857. He was sincere, upright, and affection-
at. See Minutes of the British Conference, 1873,
p. 28.

Broue, Pierre de la, a French prelate and theo-
logian, was born at Toulouse in 1648, and went to Paris
in 1668, where he took his degree in theology. He
was of an ancient parliamentary family, and he wrote
signed poetry in order to devote his time to preaching,
which he did with great success before Louis XIV, who
made him bishop of Mirepoix. Being devoted to the
conversion of the Protestants, he published six pastoral
letters on the subject. He also corresponded with Bossuet
concerning the most efficient means for the accomplish-
ment of this end. The opposition excited by the bull
Unigenitus claimed a large share of his attention. Broue
died Sept. 20, 1720. He wrote, Catechisme pour l'in-
struction de ses Diocesanens:—Statuta Synodale:—Ora-
sion Funèbre d'Anne-Christine de Baviere (Paris, 1690):
—Relations des Conférences tenues en 1716 à L'archevêché
de Paris et au Palais Royal, sur les AccoDHdements
proposés dans l'Affaire de la Bulle Unigenitus; inserted
in the Histoire du Livre des Réflexions Morales of the
abbé Louali:—Défense de la Grâce efficace par elle-
même, against Fénelon and P. Daniel. See Hoefer, Voue.
Blogs. Générales, s. v.

Brough, Joseph R., a minister of the Methodist
New Connection, was born at Lane End, Staffordshire,
in 1794. He was brought up religiously, converted
in youth, and entered the ministry in 1816. After trav-
elling in eight circuits, his health gave way at Sunder-
land, but he accepted another circuit at Dewsbury,
where he became a supernumerary, and, after much suf-
fereing, died in peace, Oct. 9, 1826. See Minutes of the
Conference.

Brougham, Joseph, an English Wesleyan minis-
ter, was born at Burnley in 1788. He was converted
in youth, commenced to preach in the itinerancy in 1811,
and, after laboring with acceptance for some years, his
health failed, and he retired from active work and set-
tled in Bury, where he died, March 24, 1836. He
was pious, faithful, but naturally reserved. See Min-
utes of the British Conference, 1836.

Broughton, Job, a Presbyterian minister, was born
at Coatsheath, England, July 15, 1791. He was edu-
cated at Lutterworth, was licensed by an association of
Independents, and labored as a missionary for seventeen
years. He returned to America in 1819. In 1833 he
was installed pastor of Greenland Church, Bloomingburg,
N. He died Nov. 1, 1838. See Wilson, Presb. Hist. Alma-
nacr, 1860, p. 67.

Broughton, Thomas, A.M., a minister of the
Church of England, and one of the number known as
Oxford Methodists, was a member of Exeter College,
Oxford, and was connected with the Methodists. After leav-
ing the university, he first officiated at Cowley, near
Uxbridge. In 1736 he became curate at the Tower of
London, also preached every Tuesday afternoon to the
prisoners in Ludgate prison, and read prayers every
night to a religious society at Wapping. "By means
of Whitefield, he was presented to St. Helen's, Bishop-
gate Street Within; and, through faithfulness to his old
Oxford friend, he lost it. The parishioners objected
to Whitefield having the use of Broughton's pulpit.
Broughton answered, 'Through Mr. Whitefield's influ-
ence I obtained the living of St. Helen's, and, if he in-
sists upon it, I shall have my pulpit.'' Whitefield
insist, and Broughton lost his pulpitu This in 1741
he became lecturer of All-Hallows, Lombard Street.
In 1743 he was appointed secretary of the Society for
Promoting Christian Knowledge, which position he held
until his death. He remained in the lecturership of
All-Hallows for some years after beginning work for
the society. After his loss of the pulpit he gave much
his living of Wotton. He attended to both the du-

BROUGHTON
BROWN

Brower, Cornelius, a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1789; studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York on Dec. 21, 1787. He was pastor at Poughkeepsie and Stoneburgh, 1794 to 1812; then supplied Hyde Park, 1812 to 1815. He next became professor in the high-school at Utica, and stated supply at Frankfort, 1815 to 1833. At this time he resided at Geneva, and did the work of an evangelist. He frequently supplied Arrow, Groton, and Tyre, from 1833 to 1846; and died in the last-named year. "Mr. Brower allowed no inclemency to prevent his filling his appointments." He was quiet, unobtrusive, and cheerful: a thorough classical scholar and mathematician; and a sound, extensive, and thorough Biblical student. He was, however, more dourous to be useful than popular. See Corwin, Manual of the Ref. Church (3d ed.), p. 198.

Brower, Daniel (styled van Niedriëck), a Reformed minister of Holland, was born at Yhorst in Upper Ye-ssel. Two years after having completed his theological studies at Franeker, he went in 1651 to the East Indies with a view of preaching the Gospel to the heathen there. Having spent several years at Batavia and other stations, he was finally placed by the Synod of Franeker himself to the translation of the Bible into Malay. He commenced with the book of Genesis, which was printed in 1662. Five years later, in 1668, the entire New Test. was printed in roman letters at Amsterdam; translated "with all care and fidelity out of the Greek, Latin, and several other languages," and was six hundred pages long. His life was simple and devout. See Amer. Quar. Church Rec. 1858, p. 158.

Browner, Jacob H., a Baptist minister, was born in New York city, Jan. 1, 1791. He united with the First Baptist Church in 1806, was licensed when young, and for some time was associated with Rev. G. G. Sommers in missionary labors among the destitute of his native city. In 1812 he was ordained in the Tabernacle Church, New York; was pastor at Sing Sing for fourteen years; and then went in 1828 to New York, where for twenty years he was pastor of the North Baptist Church. During this time an attractive house of worship was built, and he baptized three hundred and thirty converts while at the North Church. He died in 1848. See Cathcart, Baptist Encyclopedia, p. 144. (J. C. S.)

Broussais, Jacques, canon of St. Honoré at Paris, was a native of Auvergne, and a celebrated preacher. During the civil troubles of 1649, he remained firm to the king, and, in 1651, was deputed to Rome with M. de Maistre, for the benefit of the Jacobins. He was a pupil of M. de Meur, the most learned of the Jesuits. He died at Paris, Nov. 7, 1736, leaving Sermon sur la Grâce : — Lettre au Sujet de ce Sermon. — Requêtes et Mémoires au Sujet de l'Affaire des cinq Propositions de Jansenius : — Tableau de l'Homme juste : — Vie du P. Ange de Joyeuse. See Hoefer, Nouv. Biog. Générale, a. v.; Landon, Eccl. Dict. a. v.

Broadway, Perry O., a minister in the Methodist Episcopal Church South, was born in Treded County, N. C., Sept. 2, 1824. He was brought up piously; embraced religion in early life; received license to preach in 1850, and in 1851 joined the Louisville Conference. After a short and severe sickness, he died July 31, 1854. Mr. Brower was faithful, zealous, affectionate, and highly esteemed. See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 506.

Brower, Caspar, a German Jesuit and teacher of philosophy at Treves, was born in 1559 at Arnhem. For some time he was rector of the college at Fulda, and died June 2, 1617, at Treves. He wrote, Note in l'Enseignement de F. Robert de Maizour, in charge of the Jesuits of Mayence (1610) : — Antiquitates Fuldeniensium libri 4 (Antwerp, 1612) : — Antiquitates et Annales Trevirienses, published by Jac. Masenius (Liege, 1607, 2 vols. fol.). See Winer, Handbuch der theol. Lit. I, 676, 794; Jöcher, Allgemeine Gelehrten-Lexikon, a. v. (B. P.)
inter, was born at Lawrenceville, N. J., Sept. 30, 1808. He graduated from New Jersey College in 1825, and for a time studied medicine. From 1828 to 1830 he was tutor in New Jersey College. He pursued the study of theology in Princeton Theological Seminary for two years, and also studied in Yale Seminary. He was licensed by the Presbytery of New Brunswick, April 17, 1834, to minister at Middlesex, Va., from 1832 to 1833, and died at Lawrenceville, Sept. 9, 1833. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 75; Gen. Cat. of Yale Div. Sch., 1873, p. 12.

Brown, Absalom, a Methodist Episcopal minister, entered the itinerant ranks of the South Carolina Conference in 1826, and labored zealously until his death, in 1856, to promote religious and social welfare. See Minutes of Annual Conferences, 1835, p. 845.

Brown, Allen, a Free-will Baptist minister, was born at Providence, R. I., March 81, 1788. In early life he united with the Congregationalist Church at Providence, and soon after completed his school education. After having for some time been in successful business, he united with the First Baptist Church in his native city, and later went to Philadelphia, where, under the tutelage of Rev. Dr. William Stoughton, he pursued a course of theological study. Returning to Providence for six years, he was pastor of the newly organized Third Baptist Church in that city. He then became a member of the Free-will Baptist Church at Olneyville, and was soon chosen chaplain of what is known as "The Dexter Asylum," continuing in that position for twenty years. He was a frequent contributor to the Morning Star. His death occurred in 1860. He left behind him the sorrow of a good name, and the example of a useful, exemplary life. See Barrett, Memoirs of Eminent Preachers, p. 223-229. (J. C. S.)

Brown, Alonso, a Presbyterian minister, was born at Osipee, N. H., May 25, 1825. He graduated at Dartmouth College in 1840, and from 1853 to 1856 was a student in Union Theological Seminary. He was ordained Nov. 5, 1856; was pastor at Clifton (S. L.), N. Y., from 1856 to 1857; and from 1858 to 1873 was a teacher in New York city. He died there, in October, 1873. See Gen. Cat. of Union Theol. Sem. 1876, p. 77.

Brown, Amelia, an English minister of the Society of Friends, was born at Cirencester, England, in 1787. She was carefully educated and faithfully instructed in the truths of the gospel. Early in life she formed a strong attachment to the Scriptures, which increased as she advanced in years. She travelled through several of the English counties, exercising her gifts as a minister. She died Oct. 13, 1849. See (Lond.) Annual Monitor, 1851, p. 9.

Brown, Amos, a Free-will Baptist minister, was born at Bristol, N. H., in 1800, and became a Christian at the age of twenty-seven. He united with the Church at Alexandria, and soon after began to speak in public as a minister, and was ordained to his work by his brethren. He labored with a good degree of success at Alexandria, Nashua, Orange, and other places. Not long, however, to his death he remained in Eaton and took charge of the Church at that place, which was in a low, depressed condition. Here he labored with great fidelity and zeal. While thus engaged, he died suddenly, Dec. 7, 1867. See Free-will Baptist Register, 1869, p. 86. (J. C. S.)

Brown, Amos P., a Presbyterian minister, was born at Guilford, N. H., June 15, 1837. He was licensed to preach by the Plymouth Association, Jan. 24, 1816, and was ordained by a council at Campton, Jan. 1, 1817, pastor of the Congregational Church. From 1822 to 1824 he spent his time in western New York, and entered upon missionary labors in Missouri, June 1825. In young manhood he was a diligent worker in the Illinois and Mississippi River; became supply pastor of Jerseyville Church, Ill., in October, 1835, and so continued until 1838. In a few years he removed to Rushville, and labored in the ministry as his health allowed. He was one of the original members of the first Alton Presbytery, and removed his relation from that to the Presbytery of Peoria, April 20, 1850. He died May 16, 1859. See Norton, Hist. of the Pres. Church in Illinois.

Brown, Andrew Morton, LL.D., an English Congregational minister, was born at the parish of Londoun, Ayrshire, Scotland, March 12, 1812. He was educated at Glasgow and Edinburgh, in the latter place having for his instructors Prof. Wilson ("Christopher North") and Dr. Chalmers. He was first engaged in mission work in London, but soon removed to Overton, Hampshire, to take charge of a small village church. In 1857 he removed to Chicago and thereafter served with the Rev. Thomas Durant, of a large Church in that place. On Jan. 8, 1843, he settled as pastor of the Independent Church at Highbury Chapel, Cheltenham. Here he labored with eminent success both in religious and political work. He was regarded as the champion of liberal principles in Cheltenham. In 1894 he was elected chairman of the Congregational Union of England and Wales. He died in the midst of his labors, July 17, 1879, having been absent from his pulpit but one Sunday. His literary works include contributions to the press of Cheltenham and London, and several volumes. See The Cross: Salvation, and the Way to Secure it;——Evenings with the Prophets;——Leader of the Lollards;——Peden the Prophet;——The Life of the Rev. J. Rogers; and, in conjunction with Dr. Ferguson, an edition of The Life and Labors of John Campbell, D.D. See (Lond.) Cong. Year-book, 1880, p. 510. See (Lond.) Cong. Year-book, 1861, p. 212.

Brown, Anthony, an English Congregational minister, was born in Bunhill Row, London, Sept. 7, 1783. He was for some time an occasional preacher, and finally settled at South Ockenden, where, and at Aveley, he labored faithfully in the Gospel for thirty-seven years. He died July 29, 1851. See (Lond.) Cong. Year-book, 1851, p. 212.

Brown, Areta, a Methodist Episcopal minister, was born at Hampton, Mass., Aug. 13, 1792. He was early subject to religious impressions; experienced conversion in 1817; soon became class leader, exhorter, and local preacher; moved to Ohio in 1819, and in 1824 was received into the Ohio Conference. His itinerant labors covered a large territory, extending over nearly all of Ohio and southern Indiana. His health obliged him to become superannuated in 1855, which relation he sustained to the close of his life. In 1856 he removed to Chicago, and served West Indiana-street Church with great usefulness for three years. Beginning with 1861, he and his wife labored among the soldiers in the camps and hospitals at Natchez; after that, until 1868, among the freedmen in that city, as well as in Vicksburg and Baton Rouge. He died at Chicago, July 31, 1869. Mr. Brown was eminently practical and useful, gentle and affectionate. See Minutes of Annual Conferences, 1869, p. 281.

Brown, B. J., a Methodist Episcopal minister, was a member of the Black River Conference, and died in 1867 or 1868. As to his personal character he was remarkable, and physically powerful and well-formed. The fires of love and zeal were far too fierce for the control of his will. He lived and died in raptures. See Minutes of Annual Conferences, 1868, p. 118.

Brown, Benjamin Newton, a Methodist Episcopal minister, was born at Pittsburgh, Dec. 19, 1808. He experienced conversion in 1824, soon after was licensed to exhort, then to preach, and in 1838 united with the Baltimore Conference. He died in Washington, D. C., Jan. 17, 1869. Mr. Brown's endowments were of a high order. He was strong in mind, given to prayer, industrious, in a diligent manner, fearless in utterance; genial, witty, and even playful. See Minutes of Annual Conferences, 1869, p. 12.
Brown, Caleb, a Baptist minister, was born in Sudbury, Mass., Dec. 4, 1791. In early manhood he moved to Rockingham, Vt., where he united with that Church. He spent about two years at the theological institution in Hamilton, N.Y.; in 1829 became pastor of the Church in Wilton, N.H., and subsequently preached in Townsend, Winchester, and Wallingford. In 1831 he was called to Scituate, removed to Warner, N.H., and supplied churches in the vicinity. In 1842 he went to Weare, remaining there nearly three years, then returned to Warner and labored as before. In 1851 he became pastor of the Church at Conway. At the end of three years he took up his residence in Concord, where for four years he acted as chaplain in the state prison. He died at Concord, Oct. 30, 1875.

Brown, Chad, a Baptist minister, the ancestor of the well-known family which bears his name in Providence, R.I., was born in England about 1610. He came to America, it is supposed, in July, 1638. Sympathizing with Roger Williams in his views on civil and religious liberty, he fled from the colony of Massachusetts, and took up his residence in the newly planted town of Providence. In the early colonial times he was a man of no small influence in the community in which he lived. With four other citizens he was chosen to draw up a "plan of amendment for the peace and government of the colony." For several years this instrument constituted the only acknowledged constitution by which the colony was governed. By the records of the First Baptist Church in Providence, it appears that Mr. Brown was its first elder or regular minister, although for a short time Roger Williams preached for the Church. The Church for more than half a century had no meeting-house. The tradition is that they were wont "to assemble in a grove or orchard for public worship, and, when the weather would not permit this, in private houses." Mr. Brown's name has been made somewhat memorable in the ecclesiastical history of Rhode Island, from the position which he took in a controversy which seems to have greatly agitated the little state. He maintained very stoutly the obligation of the rite of "laying-on of hands" as necessary to constitute one a member of Christ's Church. This rite, however, has long since, except by a few Baptists of Rhode Island, ceased to be regarded as of divine authority. Mr. Brown died about 1665. His name and influence were transmitted through an honored posterity, which has made itself felt in many of the literary and benevolent organizations of its native state. See Guild, Life of Manning. (J.C.S.)

Brown, Matthew, a minister of the Society of Friends, was born in England in 1817. He early yielded himself to the Holy Spirit and his future work. It was not, however, until he was about forty years old that he ventured to address his friends in public. This long delay was owing to his high ideal of the Christian ministry. He realized fully the need of mental preparation before he eminently and favorably placed his spiritual gift. He died Jan. 1, 1864. See (London) Annual Monitor, 1865, p. 14.

Brown, Charles Eden, a Methodist Episcopal minister, was born in Alexandria, Va., in 1815. He was converted while a boy, and entered the Baltimore Conference in 1837, in which he toiled faithfully until his death, July 15, 1846. See Minutes of Annual Conferences, 1846, p. 9.

Brown, Charles L., a Methodist Episcopal minister, was born in Campbell County, Va. He experienced conversion in 1868; was licensed to exhort and to preach in due time, and about 1872 entered the Missouri Conference, in which he labored faithfully two years, then was transferred to other fields, and after months of suffering he died, in 1874 or 1875. See Minutes of Annual Conferences, 1875, p. 46.

Brown, Charles S., a Methodist Episcopal minister, was born at Plattekill, Ulster Co., N.Y., Feb. 7, 1825. He inherited admirable natural qualities from exemplary Christian parents. His intention was to become a lawyer, and he determined to obtain a liberal education, which he began in New Paltz Academy, afterwards attending Amenia Seminary. Here he was converted, and he determined to enter the Methodist ministry. He was more diligent than ever in his efforts to secure an education. Entering the Wesleyan University in 1845, in 1849 he graduated second in a class of thirty-one. He joined the New York Conference in 1850, where he continued an efficient and honored member until his death, Nov. 14, 1890. He was a sincere and upright man, who possessed a fine intellect, and his conversation was noted for its strong moral tone. His preaching was uniformly clear, forcible, and fervent. See Minutes of Annual Conferences, 1880, p. 84.

Brown, Charles Smith, a Universalist minister, was born in Oneida County, N.Y., March 20, 1804. He joined the Methodist Church at the age of fourteen; received a private theological training for the Universalist ministry, and in 1832 was ordained, and entered upon his work at South Oxford. He afterwards removed to Upper Lisle; then spent a few years in Pennsylvania; then in Oneida and Cortland counties, N.Y.; and finally settled at Cambridge, Ill., where he died, in May, 1870. Mr. Brown's voice was strong, but not brilliant, preacher, and an exemplary Christian. See Universalist Register, 1871, p. 110.

Brown, Clark, A.M., a Congregational minister, was ordained pastor of the Church in Machias, Me., Oct. 7, 1795; dismissed Nov. 8, 1797; installed pastor in Brimfield, Mass., June 20, 1798; dismissed Nov. 5, 1803; and remained there for four years after. See Sprague, Annals of the Aмер. Pulpit, ii, 485.

Brown, Cotton, a Congregational minister, was a native of Haverhill, Mass. He graduated at Harvard College in 1743; was ordained pastor at Brookline, Oct. 20, 1748; and died April 13, 1751, aged twenty-five years. See Sprague, Annals of the Amer. Pulpit, ii, 73.

Brown, Daniel (1), a Free-will Baptist minister, was born July 16, 1813. He united with the Church in Hingham, N.Y., in 1834. For six years he resided in Boston, N.Y., and in 1848 moved to Dayton, Cattaraucus Co. He was ordained when forty-seven years of age, and labored chiefly in the Cattaraucus and Erie quarterly meetings. "With a self-sacrificing spirit he labored earnestly and faithfully the most of the time for twenty-five years, being sick but little himself, and preaching until the means he had accumulated previous to his entering the ministry were entirely used up." He died in Dayton, Aug. 5, 1882. See Morning Star, Sept. 27, 1882. (J.C.S.)

Brown, Daniel (2), a Free-will Baptist minister, was born in Canada West, April 5, 1822. He was converted when eighteen years of age, and joined the Methodist Church. Subsequently he united with the Free-will Baptists, and was ordained in 1845. For several years, with a good degree of success, he labored in different places in Canada. He removed to the West, and died at Bruce, Mich., Aug. 8, 1883. See Free-will Baptist Register, 1871, p. 80; 1872, p. 81. (J.C.S.)

Brown, Daniel E., a Protestant Episcopal clergyman, resided in Michigan in 1833, at about which time he entered the ministry. The following year he became rector at Litchfield, Conn.; in 1837 officiated at Milford; in 1838 was rector of Trinity Church, Troy, O.; and at the same time of St. Paul's in Greenville. In 1840 he moved to Michigan, residing there until 1862. In 1862 became rector of St. Paul's Church, East Saginaw; in 1864 was missionary in Genesee County, although still residing at Flint. In 1866 he removed to Ionia, having charge of two churches, viz. St. John's in Ionia and Trinity Church, Sarana; in 1867 was rector of the latter only. In 1870 he resided in Flint without charge, and continued so to do until his death, which
occurred in 1873. See Prot. Episc. Almanac, 1874, p. 188.

Brown, David (1), a Presbyterian minister, was born in Scotland. On his arrival in America, he became a member of the Presbyterian of New Castle, and took his place in the Synod of Philadelphia in May, 1748. He returned to Scotland during the year. See Webster, Hist. of the Presb. Church in America, 1857.

Brown, David (2), an English clergyman, was educated at Magdalen College, Cambridge, and became chaplain to the East India Company in 1794, and provost of the College of Fort William in 1800. He died in 1812. A volume of Memorial Sketches, with a selection of his sermons, appeared in 1816, edited by the Rev. Charles Simeon. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brown, David (3), a Methodist Episcopal minister, was born in the county of Down, Ireland, in 1760. He entered the itinerant connection in 1794; travelled nine years on Dutchess, Columbia, Croton, New Rochelle, Long Island, Redding, Litchfield, and Cambridge Circuits; and died Sept. 5, 1803. Mr. Brown was a man of unsullied piety, gentleness, and cheerfulness. See Minutes of Annual Conferences, 1801, p. 117.

Brown, David (4), a Cherokee Indian who took special interest in the intellectual and spiritual improvement of his tribe, was born about the beginning of the present century. He received his education at a school established at Brainerd by Rev. Cyrus Kingsbury, of the American Board of Commissioners for Foreign Missions. At this school he became a decided Christian, and set out for Cornwall, Conn., to attend the Mission School, to fit himself for a preacher. He spent one year in the Andover Theological Seminary, to perfect himself in the work of preparation. In due time he returned to his own people, and devoted himself with great zeal to missionary work for several years. His death occurred in the spring of 1829. See Anderson's Memoir; Allen, Amer. Biog. s. v. (J. C. S.)

Brown, David (5), an English Congregational minister, was born in Forfar, Scotland, March 27, 1804. He was apprenticed to his father as a linen-weaver, but was more fond of books than the loom. He taught two years at King's Muir, and then several years in Forfar. He at first joined the Established Church, but in 1837 became a Congregationalist. He was ordained in 1839. Soon after this he studied at the universities of St. Andrews and Edinburgh, with a view to the ministry, and then for several years supplied vacant churches and itinerated in various parts of the country. In 1846 he was ordained over the Church at Harray, Orkney, where he labored eight years, and then became pastor at Cullen, where he died, April 8, 1862. See (Loud.) Cong. Year-book, 1863, p. 212.

Brown, Duncan, D.D., a Presbyterian minister, was born in Robinson County, N. C., Oct. 3, 1771. He received a good academic education, studied theology privately, and was licensed by Orange Presbytery in 1801. In 1802 he accepted a call to Hopewell Church, S. C., where he remained for ten years. During his last years he had no charge. He died July 6, 1861. See Wilson, Presb. Hist. Almanac, 1862, p. 82.

Brown, Ebenezer, a Congregational minister, was born at Brimfield, Mass. He studied theology, and was first settled as pastor over the Congregational Church in the north parish of Wilbraham, March 3, 1819. He resigned this charge, July, 1827, and was installed as pastor over the Congregational Church in Prescott, where he continued until March, 1835. He left this Church to accept a call to the Second Church in Hadley. In 1838 he went from this position to Illinois under a commission from the American Home Missionary Society, and settled first in Byron, Ogle Co. In November, 1848, he aided in forming the Congregational Church in Roscoe, and two months later assumed its pastoral charge. He died there, Feb. 13, 1872. See Obin. Record of Yale College, 1870-80 sup.

Brown, Edward, an English Congregational minister, was born in Edinburgh, Aug. 21, 1877. In early manhood he removed to London, was there converted, and offered his services to the Irish Evangelical Society. He studied three years at their academy in Dublin, and in 1821 was given a charge at Kilmainham. There he removed to Limerick, where for six years he labored very abundantly as an assistant. Between 1830 and 1841 he preached successively at Birr, Newry, Carrickfergus, and Limerick, when he returned to England. He next preached three years in Lincoln, and then went to Leeds, where he became chaplain to the Cemetery, in which office he continued until his death, July 25, 1860. (See Lond.) Cong. Year-book, 1863, p. 205.

Brown, Edwin C., a Baptist minister, was born at New London, Conn., Nov. 28, 1807. He graduated at Madison University, N. Y., in 1838; was ordained immediately afterwards in Hudson; and began to preach as a missionary in Franklin, Mo. In consequence of his outspoken views on the subject of slavery, after a single year of service, he resigned; and, after supplying a pulpit at St. Louis for six months, removed to Quincy, Ill., where he remained five years. He filled an engagement at Galena for three months, and then accepted a call to Lousdale, R. I. His other pastorate was at Port Washington, Wis.; Beverwark, N. Y.; Waltham, Mass.; Ind.; Bath and Westminster, N. Y.; and Oxford, Ill. In consequence of ill-health he retired from the pastoral, and continued his ministerial work only as a supply in places in Illinois. He died in Galva, Jan. 16, 1881. See Chicago Standard, Feb. 5, 1881; Minutes of Illinois Annual Conference, 1881, p. 117 (J. C. S.)

Brown, Eleazar, a Baptist minister, pastor of the First Baptist Church of North Stonington, was ordained in 1770, and died June 20, 1795. See Sprague, Annals of the Amer. Pulpit, vi, 109.

Brown, Eli H., a Methodist Episcopal minister, was born at Troupsburg, N. Y., in 1867. He received a godly training, joined the Church in his childhood, and in 1829 entered the East Genesee Conference. In 1862 sickness obliged him to become a superannuate, which relation he sustained to the time of his death, March 21, 1865. Mr. Brown was earnest, full of the Spirit and faith, and successful. See Minutes of Annual Conferences, 1865, p. 241.

Brown, Elias P., a Free-will Baptist minister, was born at Strafford, Vt., April 17, 1792, and in early life became a Free-will Baptist. Having been set apart to the work of the ministry, he labored for many years in his Master's cause. Later in life he removed to Amherst, O., where he continued to reside until his death, Aug. 29, 1869. See Free-will Baptist Register, 1869, p. 86. (J. C. S.)

Brown, Elijah, a Congregational minister, was a native of Waltham, Mass. He graduated at Harvard College in 1755; was ordained pastor of the Church in Sherburne, Nov. 28, 1770; and died Oct. 24, 1816, aged seventy-two years. See Sprague, Annals of the Amer. Pulpit, i, 514.

Brown, Ezekiel, a Baptist minister, was born at Warren, R. I., Sept. 17, 1877. He united with the Church in Haverhill, Mass., in 1809; was licensed by the Church in West Sutton, Feb. 20, 1814; and ordained pastor of the Church in Dudley, June 15, 1815. Here he remained till the fall of 1818, when he went to Lebanon, Conn., which was his residence during the remainder of his life. He died Sept. 11, 1833. See Cathcart, Baptist Encyclop. p. 144. (J. C. S.)

Brown, E. T., a Baptist minister, was born in Lancaster, Pa., March 16, 1818. While residing in Savannah he was converted and joined a Methodist Church, and subsequently united with a Baptist Church in Vir-
gination. In 1842 he was ordained, and was pastor of three churches successively in Ohio—Mount Vernon, Wooster, and Warren. In 1863 he was appointed chaplain in the Second Ohio Cavalry, and served till the close of the war. For some time he resided at Sedalia, Mo., where he accomplished much spiritual good among the people. He died June 9, 1879. See Cathcart, Baptist Eng., 44, 44. J. C. S. 82.

BROWN, Fountain, a minister in the Methodist Episcopal Church South, was born in Tennessee about 1808. There he was converted, licensed to preach, in 1830 admitted into the Tennessee Conference, and immediately transferred to the Missouri Conference. In 1863 he was arrested by the Federal authorities and sent to the monastery, where he remained until December, 1865. He reached the neighborhood of his home about Dec. 25, 1865, when he was suddenly attacked by disease, and in a few hours died. Mr. Brown was an earnest and faithful preacher. See Minutes of Annual Conference of the M.E. Church South, 1866, p. 158.

BROWN, Frank, a Methodist Episcopal minister, was born in Warren County, Pa., Jan. 30, 1837. He was converted at fifteen; graduated at Allegheny College at eighteen; served four years as professor in the university at Athens, O., two years as superintendent of schools in Allegheny City, Pa., one year as tutor in Allegheny College, and in 1865 entered the Erie Conference. When the Conference was divided, he fell into the East Ohio. His appointments were, Delaware Grove, Sheakleyville, Conneautville, Girard, Bristol, Jefferson, Tidioute; Scoville Avenue, Cleveland; and New Philadelphia. At the close of this last pastorate ill-health compelled him to take a superannuation relation, which he held until his death at Chautauqua, N. Y., Aug. 3, 1881. He lived a pure and blameless life, approaching the ideal as a minister of the Gospel. See Minutes of Annual Conferences, 1881, p. 819.

BROWN, Frederick H., a Presbyterian minister, was born at Stockbridge, Mass., Nov. 1, 1806. He united with the First Presbyterian Church in Auburn in 1826; was educated at Auburn Theological Seminary, N. Y. (1832-33); was licensed by Cayuga Presbytery in 1836, and installed pastor of the Presbyterian Church at Ludlowville, where he remained over a year. His subsequent fields of labor were Brownsville, O. (six years), Medina (seven years), Cleveland (as chaplain, a year), and Youngstown (three years and a half), and finally as chaplain again until 1858. He died July 31, 1861. See Wilson, Preb. Hist. Almanac, 1862, p. 178; Gen. Cat. of Auburn Theol. Sem. 1885, p. 220.

BROWN, Garrett Garney, a Congregational minister, was born at Bethlehem, Conn., in 1784. He prepared for college partly with a private instructor, and partly at Morris Academy, Litchfield; and entered college in the sophomore year. After graduating he taught in Milford, Conn., for one term, and then became a student in Andover Theological Seminary. He remained there until licensed to preach by the New Haven East Association in 1811. The next fifty years of his life were spent in the Southern and South-western States, where he taught in private families and in select schools. He preached also as opportunity offered, though not ordained. During these years he had no fixed residence, and scarcely remained for a year in any one place. In 1854 he visited the Sandhills Island and opened a private school, but returned the next year to the South. After the war broke out he came back to his native town. The closing part of his life was spent in Woodbury, Conn., where he died, Oct. 1, 1878. See Obituary Record of Yale College, 1871.

BROWN, George (1), a Scottish prelate, was chancellor of Aberdeen, and rector of Timmingham in East Lothian, and was consecrated bishop of Dunkeld in 1484. He was witness to the charter of regality granted to the abbey of Paisley by King James IV, Aug. 19, 1489.

He died Jan. 12, 1515. See Keith, Scottish Bishops, p. 91.

BROWN, George (2), an Irish Wesleyan minister, was born in 1750. He was converted at the age of twenty-two, entered the travelling connection in 1776, preached thirty years, and died in 1822. He lived as he preached. See Minutes of the British Conference, 1852.

BROWN, George (3), a Methodist Episcopal minister, was born in Halifax County, Va., about 1771. He experienced conversion in his twenty-first year, and, after discharging the duties of a local preacher for twelve years, was in 1818 admitted into the Kentucky Conference, wherein he served until his death, Dec. 12, 1851. See Minutes of Pastoral Conferences, 1825, p. 574; Math. Missionary, viii, 105.

BROWN, George (4), an English Baptist minister, was born in 1777. He seems to have commenced his ministry in Sabden, Lancashire, where he remained two years, and then removed to Kington, in Herefordshire, where he was pastor eight years. About 1822 he was invited to take charge of the Church in South Shields, Durham. Here he remained during the last part of his life. He is said to have experienced heavy trials, through all of which the Lord carried him. He died Aug. 26, 1842. See (Lond.) Bapt. Hand-book, 1843, p. 21. (J. C. S.)

BROWN, George (5), a Methodist Protestant minister, was born in West Pennsylvania, Jan. 29, 1792. He was converted in 1813, began the Methodist Episcopal Ministry in 1815, and after serving for four years as a presiding elder, entered the Baltimore Conference, which then included West Pennsylvania. In 1825 he became a member of the Pittsburgh Conference, and so continued, filling some of its principal stations, and serving four years as presiding elder, until 1829, when he took a position pastorate in the organization of the Methodist Protestant Church, and commenced his first pastorate in that body in the same year. In 1831 Mr. Brown was elected president of his Conference, and served in this relation three years. In 1838 he was placed in charge of the Ohio Circuit, in 1839 elected president of his Conference, in 1842 stationed at Pittsburgh, in 1842 again elected president, in 1845 appointed Conference missionary, in 1846 again president, and thus continued to vibrate between the presidencies and pastoral office until 1860, when he was elected editor of the Western Methodist Protestant at Springfield, O., in which office he served two years, producing many useful things. He was also again summoned to the presidencies, and then took a superannuated relation at his home in Springfield, where he died, Oct. 25, 1871. Mr. Brown was a prodigious worker, a finely educated man, and a devoted Christian. After retiring from the editorial service, he published his Recollections of Itinerant Life (8vo, 436 pages), and an autobiography of great interest, full of incident, and details of travel, Gospel labors, and experiences. See Bassett, Hist. of the M. Prot. Church, p. 369.

BROWN, George F., a Methodist Episcopal minister, was born in New Jersey, March 18, 1809. He was converted at sixteen years of age, licensed to preach in 1828, and joined the Philadelphia Conference in 1829. He was a pastor nineteen years, a presiding elder fourteen years, chaplain of New Jersey state prison two years, and superannumery eighteen years. In 1848, 1852, 1856, and 1869, he was a delegate to the General Conference. He died of paralysis, in Cincinnati, March 30, 1883. He was a man of much culture, piety, and intense loyalty to the Church and his Master. See Minutes of Annual Conference, 1882, p. 80.

BROWN, George Jny., a Methodist Episcopal minister, was born in Brainerd, N. Y., Nov. 12, 1839. He was admitted to the bar in Albany, N. Y., at the age of twenty. Soon after he received a divine call, and commenced studying for the ministry. He prepared for college at Fort Edward Institute, and entered the
Wesleyan University, at Middletown, Conn., in 1865. While in college he supplied vacant pulpits as he had opportunity, and under the pressure of over-work his mind became deranged. After two years spent in an asylum reason was restored, and, returning to the university, he graduated with honor in 1875. Entering the Methodist Episcopal Seminary, at Bloomington, Ill., he preached, and taught, gaining a reputation for critical scholarship, deep religious experience, and pulpit ability far beyond his years. He had joined the Troy Conference in 1868, and, after completing his education, he now occupied two of its most prominent appointments, Schenectady and State Street, Troy, until his (1873-77) appointment. Symptoms of his former malady returned, and although he sought relief by rest and travel, reason again left her seat, and he was removed to the Utica Asylum, where he died, Dec. 2, 1880. To do the will of God was "his meat and drink." The Bible was "the man of his counsel." He possessed powerful mental abstraction and concentration of thought. He could study anywhere. Although stricken down in middle life, he lived longer by living better than most men. See Minutes of Annual Conferences, 1881, p. 93.

Brown, George L., a Methodist Episcopal minister, was born in Baltimore, Md., in January, 1809. He was converted in 1830, and in 1834 joined the Balti-more Conference. For eight years, on account of ill-health, obliged to hold a supernumerary relation. He then assumed the active relation, and labored faithfully and successfully until his sudden death, in 1843. Mr. Brown possessed ordinary ministerial talents, deep piety, and much patience. See Minutes of Annual Conferences, 1835, 4, 5.

Brown, George R. (1), a native of Western Africa, became an assistant missionary of the Wesleyan Society in 1856. He died at Cape Coast, Aug. 17, 1854, aged forty-five years, and was followed to the grave by the governor and staff, with a multitude of people, making great lamentation. Mr. Brown was a man of excellent spirit and acceptable talents. See Minutes of the British Conference, 1855.

Brown, George R. (2), a Universalist minister, was born at Watertown, N.Y., Oct. 6, 1806. He removed with his parents to Peru, O., in 1823, where for some years he worked on the farm summers and attended the district school winters. He was ordained to the Universalist ministry in 1837, and labored in Northern Ohio and Indiana, and Southern Michigan, serving largely as a pioneer. He died May 9, 1873. Mr. Brown possessed a special gift as counsellor and comforter to the afflicted, was mighty in the Scriptures, a firm and zealous advocate of temperance, and his life was above reproach. See Universalist Register, 1874, p. 127.

Brown, Hartwell Harwell, a minister in the Methodist Episcopal Church South, was born in Virginia. He was well educated, experienced conversion in 1818, and later in the same year entered the Tennessee Conference. He soon rose to eminence, but after filling several of the first appointments of the Conference, located on his farm, and soon began merchandizing in general goods. He soon was lost in business failures, and he was again brought into the active ranks of the ministry. For two or three years previous to his death he sustained a superannuated relation, and to a large degree became insane. He died in 1868. Mr. Brown was of robust form, had a fine voice, and an agreeable manner. In his better days his sermons were full of thought, and delivered with much power. See Minutes of Annual Conferences of the M. E. Church South, 1868, p. 251.

Brown, Harvey, a Methodist Episcopal minister, was born in New England in 1799. He served as a soldier in the war of 1812, experienced religion in 1825, at the revivals in New Haven, Conn., and was received into the Methodist Episcopal Church in 1827. In 1828 he was licensed to preach in the Illinois Conference, in the following year located, and in 1866 re-entered the New York Conference as a superannuated, and continued to sustain that relation until his death, in Harlem, N.Y., Dec. 15, 1870. Mr. Brown was a man of strong convictions, deep, positive, and unintermittent piety, and great faith. See Minutes of Annual Conferences, 1871, p. 108.

Brown, Henry, a Presbyterian minister, was born in Rockbridge County, Va., Nov. 28, 1806. He received his early education at home, and graduated at Washington College, Va., in 1827. After leaving college he taught for a few months, and entered Princeton Theological Seminary, but in consequence of severe illness was obliged to leave. He next entered Union Seminary, but did not remain long, for the same cause. He was licensed by Lexington Presbyterian Church in 1834, and was the same an evangelist in 1831. He commenced his labors at Tygart's Valley, extending his missionary labors to Kanawha county, preaching at Beverly, Huttonville, Mingo Flats, and Woodstock. His next field of labor was Augusta County, and subsequently he was a supply at Briery Church, Prince Edward County. He then removed to Wilmington, N. C., where, and in neighboring churches, he labored with great success. In 1840 he returned to the valley of Virginia, supplied Black River and Rock Fish churches, and afterwards the Church of Harrisonburg. His first pastoral charge was Goshen Church, in the Shenandoah Valley. He was installed, which relation was dissolved in 1857, and at the same time he was also pastor of Pisgah Church. Compelled to seek a milder climate, he removed to Alligator (now Lake City), Fla., where he was duly installed. He next labored as a missionary in the Cherokee Presbyterian, residing at Lafayette, Ga. A sunstroke compelled him to lay aside work for a time. Returning to Virginia, he taught school for six months, and was afterwards missionary to the sick and wounded soldiers in the hospitals at Richmond, and for a while post-chaplain of the Confederate army. At the close of the war he made a pedes¬trian journey of two hundred miles in south-western Virginia, preaching nearly every day. For one year he supplied Lafayette and Harmony churches, Ala. They were twelve miles apart, and he visited them on foot, calling on every family on his way. He then went to Tennessee, and labored five years as an evangelist in Knoxville Presbytery. Another sunstroke led him again to Florida, where he preached at Pilatka, Enterprise, and Cedar Keys. He finally went to Mar¬lin, Tex., where he died, Jan. 14, 1881. See Princeton Neurology, Report, 1881, p. 25. (W. P. S.)

Brown, Henry Bell, an English Wesleyan minister, was born at Chester-le-Street, Durham, June 8, 1808. He was converted in his thirteenth year, while at school at Houghton-le-Spring. In 1829 he received his first appointment. In 1846 he was laid aside by affliction. He died at Workington, Cumberland, Feb. 11, 1856. He was studious and devoted. See Minutes of the British Conference, 1856.

Brown, Henry C., a Methodist Episcopal minister, was born at Springfield, Bradford Co., Pa., Nov. 3, 1835. He was a wayward youth, though reared by Christian parents, but experienced conversion about twenty, and in 1856 entered the East Genesee Conference. In the latter part of 1859 he was attacked by illness, became superannuated early next year, and died Sept. 22, 1860. Mr. Brown was an able minister, though only possessing a partial education. He was characterized by great earnestness, fidelity, and strong faith. See Minutes of Annual Conferences, 1861, p. 140.

Brown, Horace, a minister in the Methodist Episcopal Church South, was born in Kennebec County, Me., Nov. 11, 1799. He removed to Indiana with his parents while quite young, joined the Church when about eighteen, and subsequently became a member of the Missoula Conference. In 1851 and 1852 he labored in the Illinois Conference, in the following year located, and in 1866 re-entered the Methodist Episcopal Church South, in the county and domestic life, was an ex-
Brown, Isaac, an English Wesleyan minister, was born at Fonthill, Wiltshire, Aug. 9, 1752. He was sent to call to the ministry of Isaac Brown, a man of child-like innocence, was greatly beloved by John Wesley, and worked hard and long and well. See Minutes of the British Conference, 1815.

Brown, Jacob A., a Methodist Episcopal minister, was born at Morristown, N.J., Sept. 15, 1810. He became a Christian in early manhood, in due time was licensed to exhort and to preach, and in 1834 entered the Ohio Conference. On the formation of the North Ohio Conference he became a member of it. During his later years he sustained a superannuated relation, retired to Delaware, O., and engaged in mercantile business, where, by his integrity, fair dealing, and genuine piety, he won the high respect of all. He died Jan. 26, 1875. As a preacher Mr. Brown was clear, tender, and scriptural. He was an affectionate man and a faithful Christian. See Minutes of Annual Conferences, 1879, p. 39.

Brown, James (1), a Presbyterian minister, was born in Connecticut. He was licensed by Suffolk Presbytery, and was called to Bridgehampton, and ordained in June, 1748. The loss of health compelled him to lay aside his pastoral work in March, 1776, and he died April 22, 1788. He was a judicious, spiritual preacher, laborious and successful. See Webster, Hist. of the Presb. Church in America, 1857.

Brown, James (2), an English missionary in the province of Georgia during the latter part of the last century, published The Restitution of All Things (1785):—and Civil Government (1792). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brown, James (3), a preacher of the United Methodist Church, was born in April, 1828, at Rochester, Kent, of Wesleyan parents. He was converted under the ministry of Rev. Joseph New, who, when he went as a missionary to Africa, sent for his young friend as a teacher in the African school, and Brown soon became a school inspector there. His health failed, and he returned home, and travelled in six English counties. He died Feb. 6, 1878. See Minutes of 22nd Annual Association.

Brown, James Allen, D.D., LL.D., a Lutheran theologian, was born in Lancaster County, Pa. He was of Quaker descent, but reared under Presbyterian influences. In 1811 he entered the senior class of Pennsylvania College, from which he graduated in 1842. Having become acquainted with the doctrines of the Lutheran Church, he united with that body, and resolved to devote himself to the work of the ministry. He studied at Baltimore under Drs. J. G. Morris and B. Kurtz. Having completed his studies, he was licensed by the Maryland Synod, and became pastor of Luther Chapel in Baltimore. He subsequently was called to York and to Philadelphia. In 1860 he was elected professor of theology of the Theological Seminary of the South, at Newberry, S. C. On the breaking-out of hostilities in 1861, he withdrew and returned to the North, and became chaplain of the hospital and military post established at York. In 1865 he was elected professor of theology of the Gettyburg Seminary, in which he labored with distinguished ability and success until December, 1879, when he was stricken with paralysis, which deprived him of his speech. He resigned his position in June, 1880, and died at Lancaster, June 19, 1882. (B. F.)

Brown, James Francis, a Congregational minister, was born in 1820, and graduated from Cambridge Theological School in 1848. In November of the same year he accepted a call from the First Congregational Church at Coventry, Mass., and served there earnestly and successfully till his death, June 14, 1858. Mr. Brown was a sincere Christian man, full of kind sympathies, and eminently faithful in all the duties of his sacred office. See The Christian Examiner (Bost.), 1853, p. 312.

Brown, James Willis, a Methodist Episcopal minister, son of Rev. Nathaniel Brown, was born in Fairview, Ind., in 1800. He joined the Church in 1829; was converted at his father's family altar a few years later; received license to exhort in 1869, to preach in 1870; and in the same year entered the North Indiana Conference. In 1872 he entered the North-Western University to complete his education, but had studied but a short time when failing health obliged him to return home. He continued to preach until prostrated with consumption, of which he died, Sept. 21, 1873. Mr. Brown was possessed of a clear and logical mind, studious in habit, earnest as a speaker, warm in his attachments, cheerful in disposition, and devoted to his calling. See Minutes of Annual Conferences, 1874, p. 53.

Brown, John, a Methodist Episcopal minister, was born in Amberst, County, Va., July 17, 1872. He received a pious training; joined the Church in 1866; received license to preach in 1868; and in 1809 entered the North Carolina Conference, wherein he served until his death, Nov. 8, 1832. Mr. Brown's life was pious, zealous, and full of good works. See Minutes of Annual Conferences, 1833, p. 229.

Brown, John (1), an English martyr, was mercilessly treated because he rebuked the priest, and was burned at Ashford in 1517. See Fox, Acts and Monuments, iv, 181.

Brown, John (2), an English minister of the Society of Friends, was born at Laleham, Middlesex, June 1, 1638. He was among the first who, in his native county, wrote to frame a new discipline and a new society for these Friends. He became a member of the monthly meeting of Kingston-upon-Thames, where the meeting-house was built, and continued a member there of forty-eight years. After he became a minister he "was very zealous, not fearing the trials and persecutions that came upon him." He was in prison at the time of the great fire in London in 1666, and he was obliged to carry his bed out on his back when the prison was burned. He remained steadfast in the truth to the last, and died at the house of his son-in-law, in Blackman street, Southwark, May 6, 1733. See Pickersgill, iv, 362. (J. C. S.)

Brown, John (3), was the first settled pastor of the first meeting-house in New Jersey, founded in Middlesex in 1668, and he gave the lot on which the first meeting-house in that place was built. See Sprague, Annals of the Amer. Pulpit, vi, 12.

Brown, John (4), a minister of the Scotch Church at Rotterdam, died in 1673. He published, Christ the Way, the Truth, and the Life (1677):—Quakerism the Pathway to Popery, in answer to R. Rolfe's A Dialogue between a Priest and a Quaker (1678):—An Explanation of the Epistle to the Romans (1679). In theology he was a Calvinist of the old school, and a man of learning and piety. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brown, John (5), a Unitarian minister of Haverhill, Mass., was born in 1706, and died in 1752. He published a Sermon on the Death of Thomas Symmes (1726).

Brown, John (6), a Unitarian minister, was born at Haverhill, Mass., in 1724, and graduated at Harvard College in 1741. He was ordained and installed pastor of the Church in Cohasset, Sept. 2, 1747. He died Oct. 22, 1791. He published a sermon entitled, In what Sense the Heart is Deceiv'd. See Sprague, Annals of the Amer. Pulpit, v, 86.

Brown, John (7), a Presbyterian minister, was
born in Ireland in 1728. He graduated at Nassau Hall in 1749, was licensed by the New Castle Presbytery, and sent to the valley of Virginia. He received a call from Timberidge and Providence, and was ordained and installed Oct. 11, 1755. He resigned his charge after a period of three years, and removed to Kentucky. He died in 1809. See Index to Princeton Review. (W. P. S.)

Brown, John (8), an English Wesleyan minister, was born in Helsme Black-moor, in Yorkshire, in 1782. He was converted in his sixteenth year, and, three years after, he left the farm for the ministry. He preached at Bathtwick-upon-Dearne, 1804, at Liverpool, Manchester, and Wakefield. While attending the Conference at Sheffield (1811), he was seized with cataract fever; this was aggravated by his journey, first to his native place, and then to London, to which city he was appointed by the Conference, so that he died soon after his arrival, Sept. 17, 1811. "In mental vigor, moral worth, studious diligence, ministerial ability and spiritual usefulness, he excelled most of his contemporaries." See Minutes of the British Conference, 1812; Wel Meth. Magazine, 1819, p. 241.

Brown, John (9) (of Ossawatomie), a fanatical reformer, was born at Torrington, Conn., May 9, 1800. He removed to Ohio in early youth, and became a tanner and quarryman. In 1820 he became removed to the idea of liberating the southern slaves, and retained it during the rest of his life. In 1846 he removed to Springfield, Mass., and engaged in the wool trade, and afterwards visited Europe. In 1855 he emigrated to Kansas, where he took an active part in the anti-slavery struggle. In May, 1859, he called a secret convention of the friends of freedom, which met at Chatham, Canada, and organized an invasion of Virginia for the purpose of liberating the slaves, and adopted a constitution. In July of that year he rented a farm-house about six miles from Harper's Ferry, and collected there a supply of pikes, guns, and munitions. On the night of Oct. 16, with the aid of about twenty men, he surprised Harper's Ferry, captured the arsenal and armory, and took over forty prisoners. "About noon the next day his party was attacked and defeated by the Virginia militia, and himself wounded and taken prisoner. He was tried in November, and hung at Charleston, Va., Dec. 2, 1860." He was a devout member of a Congregational church, and a man of strict moral character, unflinching courage, and intense earnestness. He met his death with the composure of a hero. See Redpath, Life of Captain John Brown (1860); Webb, Life and Letters of Captain John Brown (London, 1861); Greeley, American Conflict (vol. 1). Brown, John (10), an English Congregational minister, was born at Denny, Stirling, April 24, 1811. He was early converted, and began to labor in the Christian cause. In 1833 he entered Blackburn Academy, and in 1837 he became the pastor of the churches of Wirksworth and Middleton, in Derbyshire, where he remained nineteen years. In 1857, after a brief period of rest, he accepted the pastorate of the churches of Hambledon and Skirrment, near Henley-on-Thames, where he continued for eleven years. In 1868 symptoms of failing health led him to remove into Shropshire, and after two years, the entire failure of his health caused him to retire to Matlock, where he died, March 22, 1860. See (London) Cong. Year-book, 1861, p. 359.

Brown, John (11), an English Wesleyan minister, father of Rev. John Brown, who began his ministry in 1822, commenced his long career in the sacred office in 1807. He preached in England until 1816, when he and James Catta were sent to commence a Wesleyan mission in Hayti, W. L., being the first Protestant missionaries to enter the French-speaking part of St. Domingo. After two years' effort they were compelled to leave Port au Prince in consequence of the riotous opposition of the natives, stimulated by the Roman Catholic priesthood, the feeble republican government being unable to afford them protection (this mission was re-established in 1834 by John Tindal). Resuming his labors at home, he was appointed to several circuits of the most important circuits in the district, and, after a short time, he retired from the activities of the traveling ministry, and settled in Chelsea, London. He died Aug. 11, 1867, in his eighty-second year. Mr. Brown's habits were retiring, his spirit peaceful and benevolent, his pastoral vigilance and kind, his sermons instructive and serious. He was well beloved by the theologians who spoke of him, and beloved by his brethren. A few of his sermons were published, and he translated a memoir from the French. See Minutes of the British Conference, 1868, p. 10.

Brown, John (12), an English Wesleyan missionary, received his first appointment in 1841 to St. Christopher, W. L., after having attended the theological institution. He labored successfully until removed by a short affliction to his eternal rest, Sept. 17, 1843, aged twenty-four years. He was distinguished for piety, love of souls, and discretion. See Minutes of the British Conference, 1844.

Brown, John C., a Protestant Episcopal clergyman of the dioceose of New Jersey, was born in New York city in 1828. He was ordained deacon in 1846; priest in 1847; and became rector of Christ Church, New York, in 1850; of St. Mary's, Jersey City, in 1859; of St. Paul's, Trenton, from 1862 to 1877; and died in Trenton, March 28, 1877. See Prot. Epc. Almanac, 1878, p. 168.

Brown, John D., a Methodist Episcopal minister, was born in Kishacoquillas Valley, Pa., Nov. 8, 1834, and was left dependent on his own resources very early in life by the death of his father. In 1851 he was a common-school teacher, and in 1853 he entered the Tuscarora Academy and Jefferson College; and in 1859 entered the East Baltimore Conference. In 1861 he volunteered as a missionary to India, sailed in August of that year, and about one year after his arrival was preaching to that people in their native language. While in India his fields of labor were Moradabad, February to November, 1862; Shahjehanpoor, December, 1862, to December, 1864; and Seetaipoor, January, 1865, to 1870, when the failing health of his wife obliged him to return to America. While in Seetaipoor Mr. Brown translated into the native language, Church Paddy, by bishop Morris, Elements of Christianity; and The Indian Youth; Whirlpool of Intemperance, and many valuable works. He was also the author and publisher of Inquirer after Truth, and many other valuable Sunday-school books. On his arrival home he immediately began a diligent representation, among various churches, of the foreign mission work. In 1871 he was given charge of First Church, Carlisle, Pa. At the end of the year, his wife's health having recovered, he sailed again for India. He first settled in Shahjehanpoor, where he served as a member of the publishing committee in addition to teaching and preaching. Thence he went to Farelly, where for nearly three years he devoted his time to ministerial duties, the translation of the Berean Sunday-school lessons, and devising Sunday-school picture-books for the natives. His health then becoming too feeble for the severity of the climate, he again returned to the home of his childhood in 1876. After an interval he was appointed to the Board of Foreign Conference for work, and was appointed to traverse it as Sunday-school and tract agent. He made Harrisburg his home, and died there Feb. 17, 1878. Mr. Brown's love and zeal for the missionary cause were unbounded. He was a man of strong faith. See Minutes of Annual Conference, 1881, pp. 36.

Brown, John, Hovee, D.D., a Presbyterian minister, was born in Kentucky, and spent the greater part of his ministerial life there. He was a pastor in Richmond, and afterwards in Lexington. In 1854 he was stated supply at Jacksonsville, Ill.; in 1855 he removed
to Springfield, where he ministered to the First and Second Presbyterian Churches. His last field of labor was in Chicago, where he spent two years, and died Feb. 23, 1872, aged seventy-seven years. He was a man of note in the pulpit. See (N. Y.) Presbyterian, March 9, 1872.

Brown, John M., a Methodist Episcopal minister, was born at Mayfield, N. Y., Aug. 12, 1833. He removed to Steuben County, Ind., about 1853; served as a soldier in the Federal army over three years; in 1870 began preaching, and served the close of that year entering the North Indiana Conference, wherein he labored with zeal and fidelity until his sudden death, Jan. 18, 1878. See Minutes of Annual Conferences, 1878, p. 53.

Brown, John Newton, D.D., a Baptist minister, was born at New London, Conn., June 29, 1803. When quite young his parents removed to Hudson, N. Y. He pursued his studies at the Hamilton Literary and Theological Institution (now Madison University), and graduated with an honorable standing in 1828. Shortly afterwards he was settled as pastor of the Church in Buffalo, and then at Malden, Mass., and Exeter, N. H. In 1853 he took up his residence in Boston, in order to prepare his Encyclopedia of Religious Knowledge. See Encyclopedia, Exeter Magazine, 1858; Sprague, Minutes of Annual Conferences, 1878, p. 53.

Brown, John Snowden, an English Congregational minister, was born at Birmingham in 1801. His earliest religious experience was among the Wesleyan Methodists, and he spent some time in preaching under the direction of that denomination, particularly in Cornwall. He afterwards entered Western College, Plymouth, with the design of preparing himself to preach among the Congregationalists. In 1847 he accepted an invitation to become a pastorate at Maryport, York- shire, where he labored with eminent success until his death, near the close of January, 1879. See (Lond.) Cong. Year-book, 1880, p. 312.

Brown, John Walker, a minister of the Protestant Episcopal Church, was born Aug. 21, 1814, in Schenectady, N. Y. At the age of fourteen he entered Union College, and graduated in 1832 with distinguished honors. In the following year he entered the General Theological Seminary, and, having completed his course, was ordained deacon in 1836, and immediately began his ministry at Astoria, L. I.; serving at the same time as assistant to Rev. Dr. Lyell of Christ Church, New York city. He was ordained priest in 1838, and in May of that year he established the Astoria Female Institute, with which he was connected for seven years, when he became editor of the Protestant Churchman. A bronchial affection became so threatening in the later part of 1848 that he took a voyage to Europe. His editorial correspondence while abroad is written in his graceful and vigorous style. He reached Malta about the middle of March, and died there, April 9, 1849. He was singularly modest, and was a writer of no ordinary ability. See Amer. Quar. Church Rev. 1849, p. 445; Sprague, Annals of the Amer. Pulpit, v. 739.

Brown, Jonathan (1), an English Wesleyan minis-

Brown, John, was born near Stanhope, in Weardale, about 1750. He was converted at the age of twenty-two, and was admitted into the Connection in 1778. His first field was the Isle of Man; he labored six years in Ireland, and then returned to his ministerial life at the northern part of England. He became a superintendence in 1817, and died at Hull, Aug. 2, 1825. He labored on twenty-four circuits, on seventeen of which he gathered in many new members. He was diligent, mighty in earnest, and frequently spent whole nights in prayer. See West. Meth. Magazine, 1826, p. 506; Minutes of the British Conference, 1826.

Brown, Jonathan (2), a Presbyterian minister, was born at Pittsfield, N. H., in 1757. He graduated at Dartmouth College in 1789; was ordained and installed as minister of the East parish in Londonderry in 1795; was dismissed at his own request in September, 1804; and died in the place where he had exercised his ministry, in 1855. See Sprague, Annals of the Amer. Pulpit, iv, 411.

Brown, Jonathan (3), an English Wesleyan minister, was born at Weardale, Sept. 26, 1785. He was converted at the age of sixteen, and in 1805 was appointed to the Inverness circuit. He labored in the itinerancy for thirteen years, one of his circuits being Keighley, in 1808, and his last, Salford. In 1818 he became a missionary to India, and settled in Calcutta. He died Dec. 14, 1819. See Minutes of the British Conference, 1820; West. Meth. Magazine, 1820, p. 561 sq.

Brown, Jonathan (4), a Baptist minister, was born at Marblehead, Mass., Jan. 21, 1790. His early life was spent in hard struggles with poverty. At the age of twenty-eight he united with the Church, and soon yielded to a conviction that it was his duty to preach the Gospel. About 1837 he moved to Adams County, Ill., and was ordained in 1851. He was pastor of the churches in Centreville and Hodley Creek, in Brown Co. He found great delight in preaching as an evangelist among feeble churches and destitute neighborhoods, for which service he neither asked nor received compensation. In 1866 he was removed to Quincy, where he died, March 25, 1875. See Minutes of Illinois Annual Conferences, 1875, p. 9, 10. (J. C. S.)

Brown, Joseph, (1) an English Baptist minister, was born in Coventry, in June, 1730. He was educated under Dr. Doddridge, at Northampton, who appointed him as his assistant in his lectures on experimental philosophy. For all branches of natural sciences he had a special bent, and, though his time was chiefly given to the taste for the mechanic arts. He afterwards became a Baptist, and was ordained, his first settlement being at Downton, in Wiltshire, and his second at Fair Street, Horsley Down. After several removals he finally accepted a call to the Church at Depford. For many years Mr. Brown was secretary to the General Assembly of the Baptists. He died May 21, 1803. See Wilson, Hist. of the Dissenting Churches, iv, 262, 263. (J. C. S.)

Brown, Joseph (2), an English minister of the Society of Friends, was born at Loughton, West Riding, Yorkshire, in 1751. His occupation, for many years, was that of constructing dry stone fences. With his utmost efforts, he found it hard to earn enough to support his large family of thirty children. In 1795 he came forth in the ministry, and labored to the best of his ability, chiefly in his own immediate vicinity. In 1795 he was committed to York castle, and subsequently was thrown into prison because of his refusal to pay tithes for the support of the Established Church. He was discharged at the end of two years, and was able afterwards to comfort others in like circumstances "with the comfort wherewith he had been comforted of God." He died a peaceful death, June 28, 1803. See Piety Promoted, iii, 318-20. (J. C. S.)

Brown, Joseph (3), a Presbyterian minister, was born in Robeson County, N. C., Aug. 17, 1795. He was
edicated at Philadelphia, N. C., and at the Union Theological Seminary of Virginia, and was licensed by the Fayetteville Presbytery in 1830. In 1838 he was ininstalled pastor of Hopewell Church, S. C., in Harmony Presbytery, May 19, 1839. See Wilson, Prob. Hist. Almanac, 1860, p. 67.

Brown, Joseph (4), a Congregational minister, was born in Chester, England, and preached in that country. After arriving in America, he was settled as pastor of the Second Church in Exeter, N. H., Nov. 20, 1792, and remained in that position until 1795. In January, 1796, he was installed pastor of the Natick Meeting, Mass., and remained there until May, 1804. The following year he was installed pastor in Alfred, Nov. 13, and was dismissed in 1809. In the same year he was installed pastor at Deer Isle; and he died in September, 1819. See Sprague, Annals of the Amer. Pulpit, ii, 211.

Brown, Joseph (5), an English Wesleyan minister, was born in 1692. He was converted at the age of twenty, soon after became a zealous local preacher, and entered the itinerancy in 1698. He died Dec. 31, 1832. He was a young man of studious habits, modesty, piety, faithfulness in labor, and resignation in affliction. See Minutes of the British Conference, 1833.

Brown, Joseph (6), a Presbyterian minister, was born in Rockbridge County, Va., Sept. 24, 1809. He was licensed in 1834 by the Lexington Presbytery; ordained by the same at Augusta Church, Oct. 26, 1836. He graduated at Washington College in 1830, after which he spent two years in teaching; entered Princeton Seminary in 1833, and graduated in 1835. He accepted calls, Sept. 7, 1837, from the two churches Spring Creek and Oak Grove, and was installed as their pastor by the Presbytery of Greenbrier. Here he labored until 1847. This was his first and only pastorate. Most of his ministerial work was of a missionary character, usually in frontier settlements and among the colored population. He spent six years in preaching to the colored people in Mississippi. He taught in Little Levels Academy and Lewisburg Academy, and as assistant in a parochial school, Memphis, Tenn.; a grammar-school near Natchez, Miss.; and as principal of Locust-lawn School for Females. From 1828 to 1879 he resided in Florida at Clearwater Harbor, where he gradually gathered, watched over, and supplied the Andrews Memorial Church. He, in 1830, near the same place, where he died, Feb. 14, 1880. Mr. Brown was a devout, self-sacrificing man, clear in his convictions and a thorough-going Presbyterian. See Necrological Report of Princeton Theol. Seminary, 1880, p. 19.

Brown, Joseph (7), a Baptist minister, was born at Wickford, R. I., and graduated from Yale College in 1844. For some time he was a school teacher in the Pittsburgh Female Seminary, and subsequently was ordained at Gallipolis, O., over a church organized by himself. For ten years he had charge of a church in Springfield, O., and in 1860 he became pastor of the Church in Terre Haute, Ind. He removed, in 1870, to Indianapolis, and for five years was the corresponding secretary of the Indiana State Convention. After a protracted illness, he died Aug. 11, 1878. See Cathcart, Baptists Encyclop., p. 146. (J. C. S.)

Brown, Joseph (8), a Cumberland Presbyterian minister, was born in Surry County, N. C., Aug. 2, 1772. In 1788, his father, colonel James Brown, attempted to move his family from North Carolina to the Cumberland country by boat. Young Joseph was in the company. The boat was attacked by Indians, his father was killed, he was taken prisoner, and it was determined to kill him also, but he was spared for the sake of an expected ransom. After remaining a captive eleven years, he was exchanged for a prisoner, 1812, restored him to freedom. In 1794 he was guide to an expedition against the Indians, which resulted in the destruction of their towns. During the Creek War of 1812 he accompanied general Jackson as aide-de-camp and interpreter, with the rank of colonel. He subsequently had an opportunity to avenge his father's death by the capture of his murderer, Cuttey Ooty, but mercifully spared his life. In 1798, after the close of the Indian war in which he had so greatly distinguished himself, he settled his family on White's Creek, near Nashville, Tenn., and became a ruling elder in the Presbyterian Church. Occasionally, through life, he had paroxysms of bodily jerking, while engaged in prayer—one of the remarkable phenomena of the revival of 1800, in which he was an active participant.

Brown, Joseph, a Methodist Episcopal minister, was born in Bedford County, Va., July 27, 1807. He was converted at the age of twelve, and in 1830 admitted into the Virginia Conference. Loss of health obliged him to become supernumerary in 1844; after five years he again became effective, and labored for two years. He then became again supernumerary, and remained such until his decease, Feb. 20, 1846. Mr. Brown was an excellent preacher, and highly successful. See Minutes of Annual Conference of the M. E. Church South, 1846, p. 71.

Brown, Joshua Rogers, a Congregational minister, was born at Stowington, Conn., June 14, 1812. He was converted in the great revival of 1831; graduated from Yale College, and studied theology at Yale and Andover, graduating at the latter seminary in 1841; and was ordained over the Second Congregational Church in Lebanon, Conn., in 1845, where he labored with universal success for eight years. On April 5, 1854, he was installed pastor of the Church in East Longmeadow, Mass., where he remained until his death, Sept. 7, 1858. See Cong. Quarterly, 1859, p. 99.

Brown, Josiah H., a Methodist Episcopal minister, was born about 1810. He began his itinerant career in 1832, in the Troy Conference, and continued eleven years, when he became supernumerary, and established himself as physician at Stockdale Hill, and there resided until his death, Jan. 7, 1855. Mr. Brown was ardent in temperament, excitable, warm and true in friendship, but often given to melancholy. See Minutes of Annual Conferences, 1855, p. 540.

Brown, J. Fearnor, a Methodist Episcopal minister, was born in Bald Eagle Township, Clinton Co., Pa., July 19, 1831. He was converted at thirteen. When quite young he entered Dickinson Seminary (Williamsport), and by farming and teaching, to obtain money, struggled hard for an education. In 1859 he joined the East Baltimore Conference. He served faithfully fourteen charges within its boundaries. He died at Montgomery, Pa., Dec. 8, 1890. He was a scriptural, practical, evangelical preacher, and a man of cheerful humor, pure life, and chaste conversation. See Minutes of Annual Conferences, 1881, p. 77.

Brown (or Brown), Moses, an English clergyman, was born in 1703, and learned the trade of a pen-cutter. Early in life he distinguished himself by his poetical talents, and devoted himself to literary pursuits. In 1738 he took holy orders, and soon became vicar of Olney, in Buckinghamshire. Some time afterwards he was appointed vicar of Sutton, in Lincolnshire, and in 1763 he was elected chaplain of Morden College, Kent, where he died, Sept. 13, 1787. His publications include Poems and devotional and literary subjects (1773):—Sunday Thoughts (1752);—Percy Lodge, a poem (1755);—Sermons (1754–65); and other works. See Chalmer, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.
Brown, Nehemiah, a Presbyterian minister, was born at Canterbury, Conn., June 11, 1791. After leaving college he studied divinity. He was for a time principal of Clinton Academy, in East Hampton, L. I. He was ordained and installed eighth pastor of the First Presbyterian Church in Hopkinton, Oct. 18, 1824. In consequence of failing health he resigned this charge, June 25, 1832, and removed to New York city. Here he was for several years principal of the Pickett School, and he afterwards taught a collegiate school in Washington, D. C., but returned to New York to pass his latter years. He died Jan. 5, 1876. See Obituary Record of Yale College, 1876.

Brown, Nicholas, Hon., an eminent merchant and philanthropist, was born in Providence, R. I., April 4, 1769. He was descended from Mr. Chad Brown, a companion of Roger Williams. At thirteen years of age he entered what was then Rhode Island College, graduated in 1786, and at once entered upon a mercantile career. Through a long life he was the far-seeing, large-hearted, benevolent merchant, forecasting results with great sagacity, and laying the foundation of institutions, the beneficent influences of which were to extend to coming ages. His private charities were unstinted. He did not make a public profession of religion, but the acts of his life furnish the best proof that he was a Christian at heart. At his own expense, he published some of the most impressive sermons of President Edwards, and several religious works of a practical character, for gratuitous distribution. He was a warm friend of the American Tract Society, and a liberal contributor to its funds so long as he lived. He united with some other gentlemen in procuring stereotype plates of Dodridge's Rise and Progress of Religion and Baxter's Saints' Rest, which were given to the society for their use in the publication of these excellent works. Mr. Brown was also one of the most munificent founders of the Providence Athenæum. His benefactions to the university which has since borne his name commenced in 1792 by his giving $500 towards the purchase of a law library. In 1804 he gave $5000 as a foundation for a professorship of oratory and belles-lettres. In 1822 he built at his own expense "Hope College," so named in honor of his sister, Mrs. Hope Ives. In 1833 he erected and presented to the corporation "Manning Hall," thus called to keep alive the memory of the first president of the college, Rev. Dr. James Manning. It is estimated that the value of all his gifts to the university could not have been less than $100,000. Mr. Brown died Sept. 27, 1841. (J. C. S.)

Brown, Obadiah B., a Baptist minister, was born in New York, N. J., July 20, 1778. He was licensed in 1806, and first preached at Salem. In February, 1807, he removed to Washington city, and in May following was called to the pastorate of the First Baptist Church there. During his stay in Washington he became chief clerk under the postmaster-general. He died May 2, 1852. See Sprague, Annals of the Amer. Pulpit, vi, 598.

Brown, Oliver Eldridge, a Methodist Episcopal minister, was born at Huntington, L. L., in 1818. He received a careful religious training from his devout widowed mother, experienced religion at the age of seventeen, graduated at Wesleyan University in 1833, and in 1844 entered the New York Conference; in the active rank of which he continued until his death, July 28, 1857. Mr. Brown was distinguished for his consistent life, deep piety, and faithful ministry. See Minutes of Annual Conferences, 1858, p. 147.

Brown, Orsmus P., a Methodist Episcopal minister, was born in 1809. He was converted in 1820, licensed to preach in 1821, and in 1827 was the Erie Conference. In 1855 he was transferred to the Wisconsin Conference, and died near Janesville, Jan. 24, 1857. Mr. Brown was true to his calling, indefatigable in labor, faithful in all his life-duties, a warm friend, and a devoted Christian. See Minutes of Annual Conferences, 1857, p. 375.

Brown, Paul R., a Methodist Episcopal minister, was born at Cornwall, N. Y., March 4, 1801. He was converted in early life. In 1828 he entered the New York Conference, and received for his first field of labor Delaware District, then having thirty-three years—the longest being four winters, and requiring four weeks' travel of two hundred and fifty miles to visit them. His subsequent stations were Jefferson, New York East, Newburgh, Middletown, and New Rochelle. In 1838 he was tried and severely censured for his abolition principles, and appointed junior preacher on the New York Conference Circuit. He afterwards served Redding, Stratford, and Hartford, Conn.; Williamsburgh, Green Street (N. Y. city), White Plains, Yonkers, Peekskill, and Pleasantville, N. Y.; in 1856, Monticello district; in 1860, Prattsville district; in 1864, New Palz Landing; in 1865-66, Ellenville; in 1867-70, Rhinebeck district; in 1871-72, Tremont; and in 1873 he became superannuated. He died at Tarrytown, Oct. 1, 1879. Mr. Brown was a loyal, judicious, and kind presiding officer; a thoughtful, able, and effective preacher; an excellent pastor, and a devoted friend. See Minutes of Annual Conferences, 1880, p. 43.

Brown, Peter, (1) an Irishman, was bishop of Cork and Ross, to which see he was promoted in 1708, and died Nov. 17, 1735. He left many works, among them A Reply to the Infidel Toland (Dublin, 1697, 8vo)—On the Custom of Drinking to the Memory of the Dead, in reply to a divine who justified the practice (ibid. 1715, 12mo)—On the Evil of Drinking Healths (1716, 1722). He also wrote works on a remark of the bishop of Raphoe, entitled A Cloze and Easy Method, by means of which a moderate capacity is enabled, to a satisfactory knowledge of the things which belong to his eternal salvation (ibid. 1716). See Ware, Irish Bishops (ed. Harris).—Landon, Eccles. Dict. s. v.

Brown, Peter, (2), a colored Methodist Episcopal minister, was born a slave at Norfolk, Va., in 1821. He was taught to sing hymns by his first master, who was a minister; experienced conversion at the age of sixteen; was sold twice, and finally liberated by the declaration of emancipation; became a member of the Louisiana Conference, and in it labored faithfully and successfully for many years, dying at his post in 1873. See Minutes of Annual Conferences, 1880, p. 8.

Brown, Philip P., a Baptist minister, was born at Bennington, Vt., Sept. 17, 1780. He was ordained Oct. 17, 1821, as pastor of the Church at Smithfield, N. Y., and continued for more than twenty years. His second pastorate was with the Church at Augusta, Oneida Co., where he had a most fruitful ministry for fifteen years. He was pastor of six different churches between the years 1830 and 1850. During all this period he assisted in revivals, and his labors were greatly blessed. He died Dec. 23, 1876. See (N. Y.) Examiner and Chronicle. (J. C. S.)

Brown, Richard (1), D.D., an English clergyman, was a canon of Christ Church, and became regius professor of Hebrew at Oxford University, Nov. 12, 1774. He died March 20, 1780. He published, John's Expectation of a Resurrection (1747)—and The Case of Naaman Considered (1750). See Le Neve, Fasti; Albion, Dict. of Bibles, s. v. Brown, Richard (2), D.D., a Presbyterian minister, was born at Wellsburg, W. Va., Feb. 1, 1796. He graduated at Jefferson College, Pa., in 1822. He entered Princeton Seminary the same year, and graduated in 1826. During 1824-25 he was agent for the Western Missionary Society. He was licensed to preach Dec. 29, 1824, by the Washington Presbytery, and ordained by the same body at Wheeling, Va. His first settlement was over the united charge of Congress, Mount Hope, and Rehoboth; he afterwards changed to Jeromeville, O., where he was installed by the Presby-
tory of Richland in 1829. In 1832 he was made pastor of Three Springs Church, Va. In 1836 he was installed pastor at New Hagerstown, O., where he worked twenty-two years. He then went to Oak Ridge, and remained until 1861. In 1862 he returned to New Hagerstown, where he supplied different churches until his death. 

He made a missionary trip to the Iowas and Maumee, and another along the New York and Pennsylvania line for the Ladies' Missionary Society of Princeton, N.J. He was appointed agent of the American Board of Commissioners for Foreign Missions. 

He died April 12, 1879. Dr. Brown led a blameless and consistent life. 

He was a model pastor, excellent in counsel, and fondly loved by all classes. See Necrological Report of Princeton Theol. Seminary, 1880, p. 13.

Brown, Richard (3), a Methodist Episcopal minister, was born near Friendship, Anne Arundel Co., Md., May 30, 1799. He experienced conversion when about nineteen, and was doing a flourishing mercantile business when he entered the itineracy in 1827. His labors were confined to the Baltimore and East Baltimore Conferences. He died at his home in Howard County, Md., Aug. 5, 1859. Mr. Brown's ministry was solid, instructing, and soul-converting. He excelled as a manager of camp-meetings; was highly esteemed for his genial spirit, sincerity, and steadfastness. See Minutes of Conference, 1860, 21.

Brown, Robert Alexander, a Presbyterian minister, was born at Montreal, Canada, Dec. 13, 1800. He pursued his studies in Wilmington, Del., and in 1826 entered the Princeton Theological Seminary, where he remained two years. He was licensed to preach by the Presbytery of Philadelphia in April, 1826. During the summer of 1826 he supplied the Second and Arch Street churches. In the same year he was received into the Presbytery of Chicago, and accepted a call to become pastor of the North Church in that city. This relation was dissolved July 21, 1827. Soon after he accepted a call to Hagerstown, Md., and was installed by the Presbytery of Carlisle, Oct. 17, 1828. His pastoral relation was dissolved in 1861, but he continued to labor at Hagerstown as a stated supply till 1862. He served from 1864 to 1868 the Church of Columbia, Pa. In 1870 he became pastor of Trinity Church, Philadelphia. In 1874-75 he supplied the Church at Smyrna, Del., and he died Nov. 24, 1877. See Necrological Report of Princeton Theol. Seminary, 1876, p. 92.

Brown, Rowland Hill, a Protestant Episcopal clergyman of the diocese of Central Pennsylvania, was assistant minister of St. David's Church, Manayunk, Pa., in 1860. The following year he was rector of the Memorial Church of St. John, Ashland; in 1864 he was employed as missionary to Lewistown, Pa.; the following year he was rector of three churches viz., Trinity Church in Lewistown, Christ Church in Milton, and St. James's in Anthony. In 1867 he was rector of St. John's Church in Salem, and Zion's Church in Stirling. He died at Salem, March 6, 1880, aged fifty-one years. See Prot. Episc. Almanac, 1881, p. 172.

Brown, Samuel (1), a Presbyterian minister, was born in Beverly, Nov. 17, 1814. He was educated at Washington College; was licensed by the Hanover Presbytery in April, 1798, and labored as a missionary in Eastern Virginia until 1796, at which time he accepted a call to become the pastor of the Presbytery congregation of New Providence. He here spent the remainder of his life as a faithful and zealous minister, and died in October, 1818. See Sprague, Annales of the Amer. Pulpit, iii, 74.

Brown, Samuel (2), an English Wesleyan minister, was born in 1817 in Cheshire. He was converted in 1807; became a local preacher in 1809; was received by the Conference in 1816; labored in Sierra Leone from 1819 to 1829; and in England from 1823 to 1851, when failing health compelled him to retire from the full work. In 1858 he returned, as a supernumerary, to the scene of his early labors in Sierra Leone, where he spent three useful years. He died in Liverpool, England, Oct. 5, 1861. See Minutes of The British Conference, 1862, p. 12.

Brown, Samuel (3), an English Congregational minister, was born at Taunton in 1792. He converted while he was a young man, and in 1807 he removed to Devonshire, where he became a minister. In 1812 he removed to Liverpool, where he entered into business, and became engaged in a banking establishment. Mr. Brown's first and only charge was at Ashton, near Bristol, where he was ordained Jan. 28, 1827, and died June 16, 1862. He was eminent for his piety, charity, and soundness in faith. See (Lond.) Cong. Year-Book, 1843, p. 218.

Brown, Samuel (4), an English Congregational minister, was a descendant of one of the oldest Nonconformist families in the county of Cumberland. He was destined by his friends for mercantile life, but after his conversion at the age of twenty, he desired to become a missionary. He was, however, persuaded to study for the ministry at home, and spent four years at Highbury in preparing for the work. By invitation of the Irish Evangelical Society he took charge of the small Independent congregation at Tralee, Ireland, in December, 1843. He labored with true missionary zeal in this field until declining health forced him to relinquish his work. He returned to England, and died June 28, 1847. (See (Lond.) Cong. Year-Book, 1848, p. 214.

Brown, Samuel (5), a Methodist Episcopal minister, was born in Monmouth County, N. J., May 12, 1806. He was early brought under the influence of the Friends, his parents probably being members of that society, which accounts for his life-long aversion to formality and display in religious services. He joined the Methodists in his fifteenth year; was licensed to preach in early manhood; and in 1841 entered the Ohio Conference. On the division of that conference in 1852 he became a member of the Cincinnati Conference, in which he continued to the close of his life. In 1869 he became superannuated, and settled on his farm in Miami County, where he remained until his death, Sept. 23, 1876. Mr. Brown's life was exemplary and abundantly successful. See Minutes of Annual Conferences, 1877, p. 89.

Brown, Samuel (6), an English Wesleyan Methodist minister, was born at Newcastle-under-Lyme, Jan. 8, 1811. He was converted at the age of seventeen, began business in Guernsey, and entered the ministry in 1835; was very successful in the conversion of sinners; labored for souls night and day; rested for three years, 1866-69; finally retired in 1877; settled at Swaffham, and died Feb. 19, 1879. See Minutes of the British Conference, 1879, p. 13.

Brown, Samuel Henry, a Presbyterian minister, was born in Virginia. He was the youngest son of Rev. J. B. Brown, D.D., of Charleston, Va. After receiving a preparatory education at home, Samuel was sent to Washington College, where he graduated in 1849. After taking two years in a classical academy he entered Princeton Theological Seminary, where he remained until 1852, during which time he failed his health, returned to Charleston and completed his theological course under the tuition of his father, and was licensed to preach by the Greenbrier Presbytery. He took a tour in the bounds of the Presbytery, visiting its vacant churches and mission-fields. He was called to supply the Church of New Providence, in the Lexington Presbytery, and in 1855 he was ordained and installed pastor of the united congregations of Frankford, Spring Creek and Anthony Creek, where he labored with great efficiency and success until his death at Frankford, Aug. 1, 1857. (W. P. S.)

Brown, Samuel Robbins, D.D., a Presbyterian minister, was born in Scantic Parish, East Windsor, Conn., June 16, 1810. He entered Amherst College in 1828; graduated at Yale College in 1832; and then
spent three years and a half as teacher in the New York Institute for the Deaf and Dumb. In 1853 he went to Columbia, S. C., and studied theology for two years in the Presbyterian Theological Seminary. Returning to New York, he finished his studies at the Union Seminary in 1858, and was accepted by the American Board as a foreign missionary. He was invited to go to China, but declined this Mission, and became a member of the Mississippi Synod of the United States in Cincinnati, and for about eighteen months he fulfilled this duty in addition to his pastoral work. In 1857 he ministered to the Congregational Church at Lebanon, and organized the Congregational Church of Waynesville. From 1857 to 1868 he was, for the most part, in the eastern states, near the outside of Oswego lake, near Auburn, as pastor of a very feeble Reformed Dutch Church, where he remained eight years. Early in 1859 the Reformed Dutch Church's Board of Foreign Missions determined to send a mission to Japan, and Mr. Brown was appointed one of the missionaries. He sailed for China in April, and in November established himself in Japan, which continued to be his residence until 1879, with the exception of two years. Protracted illness obliged him to return to America. He died in Monson, Mass., June 20, 1880. To Dr. Brown's influence, by means of his pupils, much of the recent development of China is justly due. His work was more striking and fruitful, in connection with the education and the study of the Japanese language and the translation of the Bible. See Obituary Record of Yale College, 1880.

Brown, Samuel Watson, a Congregational minister, was born in Winchendon, Mass., April 7, 1828. He graduated at Yale College in 1850, and immediately began the study of law at Philadelphia, in the office of Judge Mathay. This course means to further prosecute his studies, he taught about a year in New Jersey, and for several years in Matagorda, Tex. In the spring of 1855 he returned to the North and resumed his law studies, but soon abandoned the profession. In the latter part of the same year he took a share in a store at Ludlow, Vt. He closed his business in 1858, and went to Chicago, entering the theological seminary there; but in the following year he began to study theology at the Andover Seminary. He was ordained Dec. 31, 1861, and became the stated supply of the Church at South Coventry for two and a half years ensuing, in 1864, he was installed pastor of the Church at Groton, Mass., and died there Nov. 9, 1866. See Cong. Quarterly, 1868, p. 45.

Brown, Simeon (1), a Baptist minister, was born at North Stonington, Conn., Jan. 21, 1722. He was converted under Whitefield's preaching in 1745, but left the "standing order," and became a Baptist in 1764. He assisted in the organization of the Second Baptist Church in North Stonington, in March, 1785, was ordained its pastor, and remained such for fifty years, having an assistant for a part of the time. He died Nov. 24, 1815. See Cathcart, Baptist Encyclopedia, p. 148. (J. C. S.)

Brown, Simeon (2), a Congregational minister, was born in Washington County, Pa., Nov. 25, 1808, from the time of his conversion, in his seventeenth year, in Japan was turned toward missionary work. He entered Jefferson College, Cannonsburg, Pa., in 1829; after a period of theological study, was licensed by the Presbytery of Richland, O.; and in June, 1835, was ordained and took charge of the Church in Harmony. Having labored here two years and a half, he accepted a call to the Church at Zanesville, and was installed pastor of the First Presbyterian Church at Zanesville, where he remained six years. In 1844 he became pastor of the First Presbyterian Church at Pleasant Ridge, near Cincinnati. While pastor of Fredericktown, Mr.

Brown established a religious monthly, called the Cynicistic Monitor. After eight numbers were issued it became the Family Monitor, Rev. John A. Dunlap being associated with him in the editorship; and about a year later the name was again changed to The Presbyterian of the West, when Mr. Brown ceased to act as editor. In 1858 Rev. Willis Lord, D.D., and he became editors. In 1857 the Monitor was reorganized by Mr. Brown in Cincinnati, and for about eighteen months he fulfilled this duty in addition to his pastoral work. In 1857 he ministered to the Congregational Church at Lebanon, and organized the Congregational Church of Waynesville. From 1857 to 1868 he was, for the most part, in the eastern states, near the outside of Oswego lake, near Auburn, as pastor of a very feeble Reformed Dutch Church, where he remained eight years. Early in 1859 the Reformed Dutch Church's Board of Foreign Missions determined to send a mission to Japan, and Mr. Brown was appointed one of the missionaries. He sailed for China in April, and in November established himself in Japan, which continued to be his residence until 1879, with the exception of two years. Protracted illness obliged him to return to America. He died in Monson, Mass., June 20, 1880. To Dr. Brown's influence, by means of his pupils, much of the recent development of China is justly due. His work was more striking and fruitful, in connection with the education and the study of the Japanese language and the translation of the Bible. See Obituary Record of Yale College, 1880.

Brown, Stephen D., D.D., a Methodist Episcopal minister, was born in Swanton, Vt., Sept. 13, 1813. He was the third of five sons, one of whom, Amasa Brown, was a prominent lawyer and jurist in the state, and grandson of Rev. Amasa Brown, who for more than forty years was pastor of the Baptist Church in Hartford, N.Y. Mr. Brown was naturally inclined to the practice of law. He received a thorough academic training; very early developed remarkable talents as a debater, and was admitted to practice at the bar of New York at an early age. No young lawyer in Vermont made more rapid progress during the two following years, or bid more fairly for early eminence, than Stephen D. Brown. In 1837 he was led by his own convictions and the counsel of his pastor to devote his life to the ministry; received a license to exhort; immediately began to preach and study theology, and in that same year entered the Troy Conference. His conversion and consecration to the Methodist ministry marked an epoch in the history of Vermont Methodism. His high social position, ripe culture, fine talents, matchless eloquence, and fervent piety gave vast impetus to the cause of Methodism throughout the state. His first three years in the ministry were spent among minor appointments, after which he stood in the front rank and held the most important positions. In 1857 he was transferred to the Troy Conference; was retransferred to the Troy Conference in 1861, and in 1860 was again retransferred to the New York Conference. He died at his residence in New York city, Feb. 19, 1873. No man of his time or conferences was more popular than Dr. Brown. He was remarkably punctual in his attendance on all the means of grace, thoroughly devoted to all the interests of the Church, a favorite among his brethren, full of cheerful encouragement, and also a powerful platform speaker, taking a prominent position in favor of temperance, and advocated strongly the anti-slavery cause. See Minutes of Annual Conferences, 1873, p. 48; Simpson, Cyclop. of Methodism, s. v.

Brown, Thaddeus Howe, a Congregational minister, was born at Billerica, Mass., June 17, 1838. He was left an orphan at the age of seven, and his home was then located at Andover, Mass., where he was prepared for college at Phillips Academy. He graduated from Yale College in 1860, and from Andover Theological Seminary in 1864, having spent one year during his course in Germany. Mr. Brown next preached for six months at Pittsford, Vt., and then became pastor at the North Woodstock, N.H., congregation, where he was ordained Nov. 11, 1866, and continued to work there until the close of his life, Oct. 19, 1868. See Cong. Quarterly, 1869, p. 291.

Brown, Theophilus Southwick, a Congrega-
tional minister, was born in Mendiham, Mass., June 7, 1812. He began his ministry as a Reformed Methodist, and was subsequently pastor for thirteen years of the Old Spruce Church, South Middleborough; also preached at North Rochester, Myrickville, Wareham, and there he died on the 2d of May, 1865. He engaged in business in Ulster County, N. Y.; was similarly employed in Massachusetts until 1872, when he removed to Croton, Mich., where he died, May 20, 1880. See Cong. Year-book, 1882, p. 24.

Brown, Thomas (1), an English martyr, was born in the parish of Histon, within the diocese of Ely. Because he was not prompt in his attendance at Church, he was arrested and ordered to attend mass, which he refused to do, but instead would go into the woods, and there pray to God. For this he was brought before the bishop, and had all the articles of the Church read to him. When the bishop had finished reading, he asked Brown if he would return to the Romish Church and renounce all his books. See The Friend, viii, 278. He was then taken in haste to the place of execution and burned, Jan. 27, 1556. See Fox, Acts and Monuments, vii, 746.

Brown, Thomas (2). See Brown, Thomas.

Brown, Thomas (3), a minister of the Society of Friends, was born in Barking, Essex, England. On Sept. 1, 1696, he arrived in America, being then quite young. His parents resided for some time in Philadelphia, and resided here from April, 1705, to April, 1707. While residing here Thomas entered the ministry. Subsequently he returned to Philadelphia, entering into business so far as was necessary for a simple livelihood. In regard to his preaching it is said of him that, when he rose to speak, he pronounced a few words, and then stood for a long time silent, proceeding so very deliberately that strangers formed at first unfavorable surmises as to the result; but as he proceeded he frequently became eloquent. He was not, however, a learned man, and possessed no literary acquirements. Except attendance upon neighboring meetings, he travelled but little. During a long life, he continued to exercise his ministry in the vicinity of his home. See The Friend, viii, 278.

Brown, Thomas (4), a missionary of the Church of England, was the only child of the Rev. G. Brown of Oxford. He graduated at St. Alban's Hall; was ordained deacon, Sept. 23, 1754, and soon after came to America —with the Twenty-seventh Regiment, it is supposed, of which he was chaplain. This regiment participated in the reduction of Martinique, in February, 1752. Solomon Hasbrouck twice resided here, as he had at New York, and Petersburg, Virginia. Having returned to England, he was ordained priest, and, July 8, 1764, was appointed missionary to North America. Until 1768 he was rector of St. Peter's Church, Albany, N. Y., when he went South, and, May 30, 1772, was appointed rector of Dorchester, Md., where he died, May 2, 1784, aged forty-nine years. See Sprague, Annals of the Amer. Pulpit, v, 135.

Brown, Thomas (5), an Irish Wesleyan minister, was converted at the age of twenty; entered the ministry in 1790; travelled nineteen circuits; became a supernumerary in 1820, residing first at Newry and afterwards at Belfast; and died June 22, 1844, aged eighty. His mental and moral character is highly spoken of. See Minutes of the British Conference, 1844.

Brown, Thomas (6), an English Wesleyan minister, was born at Hunslet, Yorkshire, June 7, 1799. He was converted when fifteen; was accepted by the Conference in 1825; became a supernumerary in 1867; and died at Ripon, Feb. 25, 1875. He was kind to his colleagues, attentive and judicious in management, diligent in the performance of duties, and conspicuous in preaching. See Minutes of the British Conference, 1875, p. 22.

Brown, Thomas (7), a Baptist minister, was born at Newark, N. J., Nov. 1, 1779. He was brought up a Presbyterian, but early joined the Baptists, and was licensed to preach March 26, 1803. He taught school at Amboy, and studied theology. At this period he became greatly interested in foreign missions. A few months later he entered the academy at Pennepeck, Pa., where he spent two years, and then took charge of a church at Clinton, N. Y., where he was ordained in 1808. In 1808 he was called to preach at Scotch Plains, N. J., and in 1828 at Great Valley, Pa., where he died, Jan. 17, 1831. See Sprague, Annals of the Amer. Pulpit, vi, 469.

Brown, T. J., a Methodist Episcopal minister, was born in South Carolina in 1791. He was left an orphan at the age of seven, but received the guardianship of a devout class-leader, and gave him a thorough text to God in 1809. He was elected a member of the Tennessee Conference in 1830, and entered the Holston Conference in 1832; was transferred to the Illinois Conference in 1833, and in 1835, on the formation of the Indiana Conference, became a member of it, and labored as health permitted to the close of his life. See Minutes of Annual Conferences, 1860, p. 555.

Brown, Valentine, a Methodist Episcopal minister, was born in 1805. In 1839 he was received into the Troy Conference, and in its active ranks labored with zeal and fidelity until 1852, when failing health obliged him to retire. He was a member of the Tennessee Conference in 1852, and in 1854, Mr. Brown was a good preacher, a faithful and affectionate pastor, and a truly pious and devout man. See Minutes of Annual Conferences, 1855, p. 540.

Brown, William, an Irish Wesleyan minister, was born at Castlecaulfield, county Tyrone. At an early age he removed to Belfast, where he entered the Royal Academical Institution. He commenced his ministry in 1839, and has since filled the first and second circuits of the British Conference. He died in Dungannon, June 16, 1860, aged forty-two years. See Minutes of the British Conference, 1860.

Brown, William Colvin, a Protestant Episcopal clergyman of the diocese of New Jersey, entered the ministry in 1854, and in 1867 was rector in Haverhill, Mass.; the next year was rector in Newport, R. I., having charge of Zion Church. In 1862 he was called to the rectoryship of St. Stephen's Church, Milburn, N. J.; and in 1867 removed to Hanover. For several years thereafter he was not regularly employed in ministerial labor. In 1876 he went to Europe. He died at Jyirgum, Mass., Sept. 8, 1880. See Prot. Episc. Almanac, 1881, p. 172.

Brown, William F., a minister in the Methodist Episcopal Church South, was born in the northern part of England in 1818. He emigrated to New York city early in life; experienced religion there, and several years later moved to Mississippi, where he was licensed to preach in 1840, and in the same year entered the Mississippi Conference. On the division of that Conference in 1846 he became a member of the Louisiana Conference, and in it toiled zealously until his death, Aug. 30, 1848. Mr. Brown was a conscientious, irreproachable Christian. See Minutes of Annual Conferences of the M. E. Church South, 1849, p. 118.

Brown, William Lawson, M.A., an English Congregational minister, was born at Kilrenny, near Anstruther, on the east coast of Fifehire, Scotland. He was educated at the high school of St. Andrews, and at the universities of Glasgow and Aberdeen. His first pastoral charge was at Lerwick, in Shetland, where he remained between two and three years from 1840. He then took charge of the Church at Liscard, in Cheshire, England, from which he removed to Bolton in 1846. Here he remained three years, and was removed to Lynn, in Norfolk, became the pastor at Totteridge chapel, where he remained twenty-three years. He resigned his charge in July, 1877, and retired to Lytham, near
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Preston, where he died, April 21, 1879. See (Lond.) Cong. Year-book, 1880, p. 314.

Brown, William Martin, a Baptist minister, was born in Halifax County, Va., Aug. 18, 1794. He removed to Mercer County, Ky., in 1813, and in 1821 united with Bacon Creek Church, Harp Co., becoming its pastor in 1826. He continued in that relation for thirty-two years. He also, for a part of this time, had the pastoral care of the Knox Creek and South Fork churches. He travelled very extensively over that part of the state in which he lived, and under his auspices several churches were formed. He died June 8, 1861. See Cathcart, Baptist Encyclop., p. 146. (J. C. S.)

Brown, William R., a Methodist Episcopal minister, was born near Amsterdam, N. Y., March 7, 1828. He was converted in his fifteenth year; was licensed to exhort in 1848, to preach in 1849, and in 1850 entered the Troy Conference. His educational advantages had been very limited, but by great industry and perseverance he acquired considerable literary distinction, and in his later years ranked among the ablest ministers of his conference. From 1868 he was subject to frequent attacks of hemorrhage of the lungs, disabling him much of the time for work, and eventually causing his death, June 8, 1871. See Minutes of Annual Conferences, 1872, p. 43.

Brown, William Shrieve, an English Baptist minister, was born at Swaffham, Norfolk, Nov. 5, 1802. He gave his heart to God and was baptized July 21, 1822, and removed to Bury St. Edmunds in the autumn of 1825. He began to preach in 1833, and labored about two years at Bardwell, in Suffolk. He was recognized as pastor of the Church at Attleborough, Norfolk, Jan. 7, 1835, where he labored with great success for about thirty years. He retired from the active work at the close of 1873, and died Jan. 13, 1874. See (Lond.) Baptist Hand-book, 1875, p. 275.

Brown, W. G. E., an English Congregational minister, was born at Newbury, Nov. 8, 1806, of pious parents. He became a Sunday-school teacher at the age of sixteen; was educated at Christ Church school, and admitted into Church fellowship in 1834. He taught school at Woolhampton, Berkshire, between 1835 and 1845, and was pastor there at the same time. Thence he removed to Summertown, near Oxford, where he devoted himself entirely to the work of the ministry for three years, and then removed to Pheasant's Hill, near Henley. After two years he entered upon his last charge, at Eversley, Camberidgehire, where he died, March 12, 1875. He was a man of unblemished reputation, holy and devout; he was diligent, fervent, prudent, cheerful, and firm; he was loved by his people, and respected by the community. See (Lond.) Cong. Year-book, 1874, p. 313.

Brown, Zina H., a Methodist Episcopal minister, was born in Jericho, Vt., Dec. 27, 1804. He was converted at the age of nineteen; licensed to exhort in 1840, to preach in 1848, and in 1856 entered the Troy Conference. In 1862 he accepted a supernumerary relation, but continued to preach until his death, May 12, 1867. He was the father of his family when he died. See Minutes of Annual Conferences, 1868, p. 124.

Browne, Gardiner Shepard, M.D., a Congregational minister, was born at Atstead, N. H., Sept. 12, 1810. He prepared for college at the Amos Hall Union Academy, and graduated from Dartmouth College in 1834. During the two following years he was a teacher at Nauset, and then attended theological lectures at New Haven, Conn. From 1838 to 1844 he was pastor of the Church at Hinsdale, N. H. During the three succeeding years he occupied an editorial position at the Andover Institute, New York city. In 1847 he received his medical diploma from the New York University, and from 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn. He became president of the Connecticut Homoeopathic Society in 1865; and died in Chicago, Ill., Dec. 29, 1878. See Cong. Quarterly, 1877, p. 411.

Browne, George, an English Congregational minister, was born at Clapham, Feb. 14, 1790. He received his religious training, joined the Church at 16, and received his license in 1807, and in 1810 entered Rotherham College. During his college course he preached occasionally for the Congregational pastor at Hull, and at its close became his assistant. In 1818 he was ordained pastor at St. Albans, and after laboring here six years, he preached at Clapham until 1846. In 1843 he was appointed secretary of the Bible Society, and, the society requiring his undivided energies, he complied with its wishes in 1840 by resigning his pastoral charge, and continuing in its employ. In 1854 he removed to Trumbridge Well, and in 1854 he began writing the history of the Bible Society, and completed it at a cost of 1857. He resigned his office in 1859, and in 1862 removed to Worton-super-Mare, where he died, Sept. 5, 1868. Mr. Browne was remarkable for his gentlemanly and courteous bearing, his amiable and kind disposition, combined with great firmness of purpose. See (Lond.) Cong. Year-book, 1869, p. 209.

Browne, James, an English Congregational minister, was born March 5, 1781, in Russell Street, Rotherhithe. He was brought up in a respectable education, and apprenticed him to a tradesman in the borough of Southwark. He was received into the Church when seventeen years of age. In 1800 he removed to Shoreham, Sussex. Here he first opened a Sunday-school, and afterwards hired a harnsey, in which he commenced his ministry Nov. 10, 1800. A chapel, built chiefly through his exertions, was opened on Feb. 22, 1801; and in the following August he entered Hoxton Academy, where he remained till 1804. The pastor at Halesworth being temporarily laid aside, Mr. Browne left college to assist in the work, and continued there about a year and a half. He engaged to assist Mr. Owen at Deanbyham, and afterwards supplied Steeple Bumpstead for a short time. He then went to Burnham, in Norfolk, where he laid the foundation of a chapel. In 1807 he accepted the pastorate at Bradfield; a chapel was opened in the adjoining town of North Walsham, Nov. 29, 1808, and in the following September he was ordained at Deanbyham. He continued to preach at both places till his death, April 26, 1857. He was a man of unblemished reputation, holy and devout; he was diligent, fervent, prudent, cheerful, and firm; he was loved by his people, and respected by the community. See (Lond.) Cong. Year-book, 1858, p. 126.

Browne, John R., an English Wesleyan minister, was converted in early life; entered the itinerancy in 1813; became a superannuated at Chester in 1847; and died there, Feb. 2, 1848, aged fifty-one. See Minutes of the British Conference, 1848.

Browne, Joseph, D.D., an English divine and educator, was born at a place called the Tongue, in Wa- termellock, Cumberland, of which he was educated at Burton School, and at Queen's College, Oxford, where he took the degree of A.M., Nov. 4, 1724, and was chosen one of the chaplains of the college. In April, 1831, he was made a fellow of his college, and became a tutor of great eminence. He became rector of Bramshot, in Hampshire, May 1, 1746, and professor of natural philosophy in the university in 1747. While residing at Bramshot he was made chancellor and canon-residentiary of Hereford. In 1756 Dr. Browne was chosen provost of Queen's College, and in 1759 vice-chancellor of the university; in which offices he remained until disabled by a stroke of the palsy, March 25, 1765. He died June 17, 1767. His only publication, joined an edition of the Bell and Insti- te, New York city. In 1847 he received his medical diploma from the New York University, and from 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn. His only publication, joined an edition of the Bell and Institute, New York city. In 1847 he received his medical diploma from the New York University, and from 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn.
writer, "Charlotte Elizabeth," whose companionship she enjoyed for many years of her youth. She quite early in life became a follower of Christ, and in 1855 joined the Friends. She was an earnest worker among the poor, especially those of the Hebrew nation, for whose spiritual welfare she labored in connection with the Society for Promoting Christianity among the Jews. In 1846 she was recorded a minister by the Norwich Monthly Meeting. She travelled in Scotland, Ireland, and England, preaching an atoning Christ. She died Nov. 9, 1880, at Guildford. She was of an intensely sympathetic nature, very decided in her views, with great strength of will, often carrying out her convictions at the cost of much personal sacrifice. She was very fond of linguistic studies and history, and the sciences were of great interest to her. Her preaching was characterized by "great clearness, specially in exposition of doctrine." See (Lond.) Annual Monitor, 1882, p. 160.

Brown, Moses. See Brown, Moses.

Brown, Peter. See Brown, Peter.

Brown, Robert. See Brownists.

Brown, (or Brown), Thomas, D.D., a learned divine of the Anglican Church, was born in Malmsley in 1604. In 1629 he became a student at Christ Church, Oxford, and chaplain, in 1657, to Archbishop Laud. Two years after he was made a canon of Windsor, and, eventually, rector of Oddington. He suffered much during the Rebellion, and was compelled to leave his country. At the Restoration he was admitted again to his precentorship, and died at Windsor in 1673, leaving many works. See Walker, Sufferings of the Clergy, p. 93; Chalmers, Biog. Dict. a. v.

Brown, William, a minister of the Society of Friends in Great Britain, was born near Credinton, in Devonshire, in 1756. Through the influence of an older sister, who was a Wesleyan, he was led to Christ, and united with the Friends in 1828. He enjoyed the advantages of a liberal education, and during the years of his active business life was always a leader in the temperance and educational interests of the community. In 1827 he relinquished his business occupation, and opened a school, which was unsuccessful. He died in Torquay, Aug. 8, 1880. He never travelled as a minister, but extended his gifts among the friends, whom he happened to be living. His preaching was "usually clear and weighty in its character." See (Lond.) Annual Monitor, 1881, p. 4.

Brownell, James, an English Wesleyan minister, son of the following, was born in Tortola, W. I., Sept. 27, 1804. He was sent to the Woodhouse-grove School, near Wakefield, and in the winter of 1822-1823 he remained there as a teacher until 1835, when he was ordained and sent by the British Conference to Derby. From the time of his ordination until his death at Todmorden, Nov. 23, 1868, he labored uninteruptedly. His preaching was characterized by research, clear thought, and fidelity. As a pastor he was greatly valued; his kindness and hospitality never failed. His counsels, imparted with modesty, were highly prized by his colleagues. See Minutes of the British Conference, 1869, p. 14.

Brownell, John, an English Wesleyan minister, was born at Altrington, Cheshire, Jan. 22, 1771. In 1795 he went as a missionary to the West Indies, and labored successfully on the islands of St. Kitts, Nevis, and Tortola; returning to England in 1806. Thereafter he travelled the Lynn, Yarmouth, Bedford, Bolton (1812), Holmforth, Sheffield, Nottingham, and Newark Circuits. He died at Newark-upon-Trent, Sept. 24, 1821. Mr. Brownell was a faithful and devoted missionary and minister. See (Wes. Meth. Mag.), May 1823, 1, 70; Minutes of the British Conference, 1823, p. 255.

Brownell, John B., a Wesleyan Methodist minister, son of the preceding, was born in St. Kitts, W. I., Oct. 29, 1802. He was converted at the Kingswood School, England; commenced his ministry in 1826; labored for five years in the West Indies, for five in Malta (1833 to 1839), then in the upper provinces of Canada, and finally in Bermuda (1846) and the lower provinces. He became a superintendat, 1861, and died at Frederickton, N. B., March 27, 1864. His attainments in scholarship were respectable, and he was a good sermonizer. His piety was intelligent and decided. See Huestis, Memorials of Wesl. Meth. Preachers (Halifax, N. S., 1872), p. 28.

Brownell, Veranus, a Methodist Episcopal minister, was born in Vermont, March 16, 1810. He was converted at the age of sixteen, and joined the Protestant Episcopal Church, was thereafter admitted into the presbytery, and was ordained to the ministry in 1837. He united with the Methodist Episcopal Church; was ordained deacon and elder in the church at Sundown, Ohio, in 1844. He was ordained a priest in the church at Greensboro, North Carolina, in 1845. He was consecrated a bishop in 1854. He died at Dec. 11, 1874. See Minutes of Annual Conferences, 1875, p. 136.

Brownell, William, a Baptist minister, was born in 1773. He was converted and became a minister in early life. His life as a pastor was spent chiefly with the churches at Smithfield and Uniointown, Pa. He also organized a Church at Stewartstown. His travels in the interior of the country, visiting the counties of Pennsylvania and sections of West Virginia and Ohio. He died Jan. 18, 1859. He was a sound divine, an able preacher, and a fearless advocate of the truth, and his efforts were greatly blessed. See Cathcart, Baptist Encyclopedia, p. 154. (J. C. S.)

Browning, George, an Episcopal missionary minister, was in the ministry two and a half years; was a priest, devoted to the mission, and died in prison in 1791 or 1792. See Minutes of Annual Conferences, 1792, p. 45.

Browning, Jacob, a Baptist minister, was born in North Carolina, Feb. 11, 1779, and at an early age removed to Tennessee. He was trained as a Presbyterian, but subsequently became a Baptist. From 1805 to 1824 he was "living epistle" in the association with which his Church was connected. In the latter year he removed to St. Louis, Mo., and was one of the founders of the University of Tennessee, taking up his residence in Benton County. At this time he commenced his labors of love in the wilds of the West, and planted many flourishing churches. From the Philadelphia Association he received a commission to act as their missionary through the region in which he lived. One of the churches which came under his special pastoral care was the Parish Church in Henry County, his last sermon being preached there. He died Aug. 12, 1841. See Borum, Sketches of Tennessee Ministers, p. 78. 79. (J. C. S.)

Browning, Thomas, a Universalist minister, was born in Rutland, Mass., March 2, 1787. He removed to Barre, Vt., with his parents at the age of eight, exposing himself, among the Methodists, later became a Universalist, and in 1823 began to preach that faith. Hitherto he had been a farmer and mechanic, and had but a limited education; but by diligent and persevering study became well versed in the Scriptures, and received ordination in 1827 from the Old North Church in Westborough. He removed in 1828 to Waterbury, and in 1834, where he resided until his decease, March 12, 1875. Mr. Browning was genial, dignified, courteous; earnest, decided, and liberal. See Universalist Register, 1876, p. 115.

Brownlee, James, a Scotch Presbyterian minister, was born in Lanarkshire, Scotland. He graduated at Edinburgh University, received a private theological education, and in 1798 was licensed to preach.
the Gospel. He was ordained pastor of the Church at Falkirk, May 20, 1799, where he labored until his death, May 24, 1821. Mr. Brownlee was an humble Christian, an affectionate friend, a devoted pastor, an earnest preacher, and a ripe scholar. See (N. Y.) Ref. Dutch Church Magazine, 1829-25, p. 50.

Brownlee, John, an English Congregational minister, was born in 1791. Having labored two years, first at Bethelsdrop, and afterwards at Somerset, he set sail in 1816 as missionary to Africa. Mr. Brownlee sought to form a mission-station on the banks of the Chusie, and in order to carry out this object was compelled to resign his connection with the London Missionary Society and become agent of the agent's society. In 1832 he accepted an invitation to commence a mission to the Kaffres, and once more became one of the society's agents. In January, 1826, he removed to Buffalo River, and formed a station at Tsatsroz's Kraal, the present King William's Town. In this sphere he labored upward of forty years. He died Dec. 25, 1872. Mr. Brownlee was mild, peaceable, and loving; a man of great perseverance and faith. See (Lou.) Cong. Yearbook, 1873, p. 318.

Brownson, David, a Congregational minister, graduated at Yale College in 1762. He was ordained pastor of the Church at Oxford, Conn., in 1764, was dismissed in 1774, and died in 1806. See Sprague, Annals of the Amer. Pulpit, i, 468.

Brownson, Hector, a Methodist Episcopal minister, was born at Vernon, Conn., Oct. 7, 1791. He belonged to a typical Puritan family, whose stern moral teachings were inwrought into his nature; experienced a genuine conversion when about twenty; enlisted in his country's service in 1812; was in several engagements, out of which he came with great credit and a lieutenant's command; and began preaching in 1823 under the auspices of the New England Conference. In 1838 he entered the service of the American Bible Society, in which he continued thirty-nine years, closing his labors and life April 30, 1877. Mr. Brownson was a happy, exemplary Christian. See Minutes of Annual Conferences, 1878, p. 47.

Brownson, Ira, a Methodist Episcopal minister, was received into the Genevese Conference in 1820, and labored with self-sacrificing devotion until his death at Granger, N. Y., June 27, 1848. He was abundantly useful as a Christian and minister. See Minutes of Annual Conferences, 1848, p. 453.

Brownson, Orestes Augustus, L.L.D., an eminent writer and lay theologian, was born at Stockbridge, Vt., Sept. 16, 1803. In consequence of his father's death and his mother's poverty, he was adopted at an early age by an old couple at Royaltown, who brought him up in the most rigid form of the New England orthodoxy of that period. The entire atmosphere of his youth was chilling to the last degree; and to a nature such as his—buoyant, impulsive, generous, and light-hearted—the memory of these early impressions and this cold and severe discipline hung darkly over him all his life, and had much to do, no doubt, with his later composition to extreme and contrary principles, and his uncompromising warfare against Protestantism. In October, 1822, he united with the Presbyterian Church as one claiming divine authority, his deeply religious nature asking for guidance and help out of the darkness into which his questionings had led him; but the restraint under which he there found himself, and the surveillance to which he was subjected by a hard discipline, which has now largely passed away, at length induced him to break loose from what he came to consider an unwarrantable tyranny. In the rebound he became a Universalist, was accepted as a minister in that body, and at the age of twenty-two became editor of the Universalist Advocate. As theafterwards editor of the Philanthropist, a contributor to the Christian Examiner, the Democratic Review, and many other peri-
section in the Roman Church. When the Syllabus of 1865 was published, he questioned its propriety and effect, but afterwards accepted and defended it in the Catholic World and Tablet. He also cordially accepted the definition of infallibility. His Review was the first American periodical reprinted in England, which was done for about twelve years. An edition of his works and essays was issued by his son, in 1880; it was also published in Detroit (1882). Lord Brougham is reported to have called Brownson one of the first thinkers and writers of the present age. With Gœs, Rossi, De Maistre, Lamorcière, Montalembert, Dechamps, Lucas, Ward, Mallikrodt, Malan, and others, Brownson has taken a prominent place among the eminent thinkers of this century in the Roman Catholic Church. Brownson also wrote Charles Elwood; or, The Infi del Converted (1840):—The Convert; or, Leaves from My Experience (N. Y. 1857). He was a great admirer of the philosophy of M. Comte. Blakney, in his Hist. of the Philosophy of Mind, assigns Brownson a high place among the critics of mental philosophy. See Duyvickneke, Cyclop. of Amer. Literature, ii, 144; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Appleton's Amer. Cyclop. s. v.

Browning, Edward, a preacher of the United Methodist Free Church, was a Cornishman, born at Pencarrow, June 4, 1810. His father was a Methodist local preacher at Cambellford for sixty years. Young Browning was educated by himself, and at fifteen he opened a school, in 1825, and began to preach under the Rev. Dr. Joseph Beaumont. In 1850 he joined the Methodist Reformers, and entered the ministry in 1852. He labored in nine circuits with much success. At Stockton Illsion prostrated him, and he died May 30, 1875. See Minutes of the 19th Annual Assembly.

Bu, Moxon Vincenzo, a Spanish painter, was probably born at Valencia in 1832, and studied under Juan Conchillos. Before he was twenty-one he had painted several altar-pieces for the churches of Valencia, where he died soon after, in 1703. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bruce, Andrew, a Scottish prelate, was archdeacon of St. Andrew's, after which he was preferred to the see of Dunkeld in 1755, but was deprived in 1808 for non-compliance with the measures of the court. In 1808 he was restored to the bishops of Orkney. He died in March, 1700. See Keith, Scottish Bishops, p. 229.

Bruce, A. W., a Universalist minister, was born at Bennington, Vt., in 1812. He was trained by the strictest sort of Methodist parents, became a Universalist in faith at the age of eighteen, studied medicine in early manhood, and after practicing it a few years, entered the ministry of the Universalist Church. He was ordained in 1843, and labored in some of the Eastern States, in Michigan, Ohio, and Indiana. He died suddenly, Aug. 19, 1871. Mr. Bruce was an impressive and acceptable preacher. See Universalist Register, 1872, p. 152.

Bruce, James (1), a Scottish prelate, was the son of Sir Robert Bruce of Clackmannan, and was first Total Reformed in Fife, about 1430. He was promoted to the see of Dunkeld, and consecrated in 1441. In 1444 he was made chancellor of the kingdom. He was translated to the see of Glasgow in 1446, but died before his consecration, in 1447. See Keith, Scottish Bishops, p. 87.

Bruce, James (2), an English Congregational minister, was born at Kelso, Roxburghs, Jan. 29, 1804. As he approached his twentieth year he entered the Glasgow Grammar School, and on completing his course he was appointed tutor to a gentleman's son in Scotland, and afterwards usher in a school at Hinckley, Leicestershire. There he was converted. In 1827 he entered the University of Edinburgh, and was ordained to Lochhouse, in the North Riding of York. After this he preached twelve years at Houden, ten years at Bamford, a few years at Manchester, and then, resigning active ministerial labor, he lived a short time at Liverpool, next at Leamington, and finally removed to Cubbington, where he died, Sept. 28, 1873. See (Lond.) Cong. Year-book, 1874, p. 318.

Bruce, John, an English Congregational minister, was born at Great Grimsby, July 7, 1862. At thirteen years of age he was apprenticed to a linen draper at Pontefract, 1872; in 1874 he entered Jesus College, Cambridge, and graduated B.A. in 1878; in 1880 he published The Doctrine of Death, in the Evangelical Magazine; and when about eighteen he entered Homerton College. On leaving college he was ordained, and became assistant minister at Newington Chapel, Liverpool. In 1870 he accepted a call to Newport, Isle of Wight, and eventually removed to Reepham, where he labored until his death, Aug. 17, 1874. Mr. Bruce published, Twenty Sermons to Aid in Private and Family Devotions:— Devotions; or, Female Christian Benevolence Simplified:— The Abrahamite Covenant:— and various other minor treatises. See (Lond.) Cong. Year-book, 1876, p. 319.

Bruce, John Helvey, a Methodist Episcopal minister, was born in Montgomery County, Va., Feb. 2, 1817. He emigrated with his parents to Miami County, O., in early life; received a careful religious training; experienced conversion at the age of fifteen; soon after received license to exhort; was licensed to preach in 1835; and in 1836 joined the Indiana Conference, in which he labored with faithfulness and success until his decease, Aug. 23, 1874. Mr. Bruce was manly and courageous; sound and clear in theology; zealous and pathetic as a preacher; affectionate and devoted as a friend. See Minutes of Annual Conferences, 1854, p. 447.

Bruce, Joseph, a Free-will Baptist minister, was born in Springfield, Vt., in 1821. He was converted when about seventeen years of age, and united with the Methodist Protestant Church. For seventeen years (1840–57) he was a Methodist preacher. He then joined the Free-will Baptists, and was ordained a minister in that denomination in June, 1868. It is said that during the year following his baptism he preached more than three hundred sermons, travelling from place to place on foot. He died in Brantree, Vt., Dec. 16, 1890. See Free-will Baptist Register, 1862, p. 92. (J. C. S.)

Bruce, Michael, an Irish Presbyterian minister, was a descendant of Robert Bruce. He was ordained as one of the class of 1838 at the coll. of Edinburgh in 1840, and settled at Killinchy in October of the year following. A person "singularly gifted, truly zealous and faithful, but also peaceable and orderly in his temper and conversation with his brethren... a very Nathaniel." He was very zealous in stirring up the people against prelacy; he was thought to have been connected with the Blood plot, though this was false; yet for his zeal he was obliged to fly to Scotland. Here he was taken prisoner and sent to London, and did not return to his congregation until after some years of absence. He afterwards became an Ariane, and was known as a "non-subscriber." See Reid, Hist. of the Presb. Church in Ireland.

Bruce, Nathaniel F., M.D., a Protestant Episcopal clergyman, was for many years chaplain of the state prison, Clinton, N. Y. He died in Dexter, Mich., Aug. 1, 1857. See Prot. Episc. Almanac, 1858, p. 96.

Bruce, Robert (1), D.D., an Associate minister, was born in the parish of Scone, Perth Co., Scotland, Aug. 4, 1779; was a student in Oxford in 1794, and in 1795 became a student at Edinburgh. He was ordained in 1798, and in 1801 was admitted as a student of divinity by the Associate Presbytery of Perth, and for five years prosecuted his studies under the venerable professor A. Bruce. He was licensed by the Associate Presbytery of Perth in 1806, and was immediately sent out to the United States. There he was admitted to the Associate Presbyteries of New Hampshire, Massachusetts, and Connecticut. In 1809 he was commissioned to return to the United States. After travelling some years, he became pastor of the Associate congregation in Fort Pitt, now Pitts..
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burgh. In 1820 he was chosen president of the Western University; here he served until 1845, when he resigned. After this he had an important agency in establishing another institution (Duquesne College), of which he became provost, and held the place till the close of his life, June 14, 1846. See Sprague, Annals of the Amer. Pulpit, IX, iii, 90. [B. P.]

Bruce, Robert (5), an Irish Wesleyan minister, was born at Ballinaclasy, County Antrim, in 1756. In 1810 he was received into the ministry, and for forty-five years fulfilled his duties with unwearied zeal, courage, faithfulness, and success. He clearly apprehended and lucidly expounded the doctrines of Methodism, was well acquainted with its constitution and history, and was an able and general historian of the church. He was a man of unimpeachable integrity, firmness of purpose, and gentleness of spirit. He became a supernumerary in 1855, and died at his residence in Skibbereen, June 5, 1863. See Minutes of the British Conference, 1863, p. 23. [B. P.]

Bruce, Samuel, a Lutheran minister, was first connected with the Methodist Episcopal Church. In his later life he began to be heard, and subsequently became a local preacher. In 1868 he was ordained as a Lutheran minister by the Franconian Synod, and for nearly twenty years he served the congregation at South Worcester, N. Y. During the last four years of his life he was additionally employed as pastor of the Lutheran church in that city. He died at South Worcester, April 21, 1881. See Lutheran Observer, May 6, 1881. [B. P.]

Bruce, William (1), an elder of the Wood Street congregation, Dublin, in 1750 founded the “Widow’s Fund.” From Reid’s History of the Presbyterian Church in Ireland we learn that he received a collegiate education, after which he engaged in business. Nine or ten years after his death, his family published something in pursuit of intellectual improvement, he settled permanently in Dublin, “and distinguished himself as a most useful and public spirited citizen.” In 1755 he died, in the fifty-fourth year of his age. [B. P.]

Bruce, William (2), D.D., an Irish Presbyterian minister, grandson of Rev. Michael Bruce, was born in 1768. Originally he was connected with the synod of Ulster, and was afterwards pastor of the Strand Street congregation, Dublin. In 1790 he settled in Belfast, as minister of the First Congregation. For more than thirty years he presided over the Belfast Academy. He died in 1841. See Reid, Hist. of the Presbyterian Church in Ireland. [B. P.]

Bruch, Johann Friedrich, a Protestant theologian of Germany, was born in 1791 at Zweibrücken. He studied at Strasbourg, where he also occupied the theological chair for more than forty years, and died July 21, 1874. He was one of the founders, and president, of the Evangelical Society, also president of the board of directors of the Lutheran Church of Alsace. His theological position was that of a rationalist. He wrote: Lehrbuch der christlichen Sittenlehre (Strassburg, 1829):—Christliche Vorträge (ibid. 1888):—Etudes Philosophiques sur le Christianisme (Paris and Strasburg, 1839; Germ. transl. by Franz, Mannheim, 1847, new ed. 1850):—Die Lehre von den geistlichen Eigenschaften (Hamburg, 1842):—Betrachtungen über Christentum und christliche Glauben (Strassburg, 1846):—Weisheitslehre der Hebräer (ibid. 1851):—Das Leben und der Herrn (ibid. 1852):—Die protestantische Freiheit (ibid. 1857):—Die Lehre von der Priesterzelt der menschlichen Seele (ibid. 1859). See Zuchold, Bibl. Theol. i, 193 sq.; Lichtenberger, Encyclopädie des Sciences Religieuses, s. v.; Gerold, Joh. Friedrich Bruch (Strassburg, 1874). [B. P.]

Bruck, Mrs., a Reformation matron, was a native of Germany, and for reading the Scriptures was buried alive, May 9, 1545. See Fox, Acts and Monuments, iv, 384. [B. P.]

Brück, Gregorius Heinze, a German jurist, was born at Brück, near Wittenberg, in 1848. He studied at Wittenberg and Frankfurt. In 1852 he was called chancellor by the elector Frederick. In this position he rendered great service to the Reformation and the development of the Evangelical Church, especially at Wittenberg and in Alsbach. He died at Jena, Feb. 15, 1557. See Kolde, in the Zeitschrift für die historische Theologie, 1874, p. 483–488; Muther, in Allgemeine deutsche Biographie, iii, 388 sqq.; Plitt, in Herzog’s Real-Encyclop. (24 ed.) s. v. [B. P.]

Brück, Moses, a Jewish rabbi, who died at Sze- gedin, Hungary, in 1849, is the author of, Rubbiniische Cercemmen in der Freiheit, in ihrer Entstehung und mitter- lichen Entwicklung dargestellt (Breslaus, 1837):—Das mosaische Judenthum oder die Rückkehr zu demseilnen (Frankfort-on-the-Main, edd.):—Pharisaische Völk- tsken und Ritualiten in ihrer Entstehung und Entwicklung (ibid. 1840). See Fürst, Bibl. Jud. i, 383; Zuchold, Bibl. Theol. i, 194. [B. P.]

Brucker, Philip William, a Swiss Protestant theologian, was born at Kitchberg, near Basel, June 30, 1667, and died in March, 1751. His principal works are, De Quarto Imperio a Daniele Descripto (Basel, 1692, 4to):—Pensées sur le Réunion des Églises Protestantes (Heidelberg, 1723, 4to). See Hoefner, Nouv. Biog. Générale, s. v. [B. P.]

Brucken, John, a Lutheran divine, who settled in England, was born on the island of Cadsand, near the Belgian frontier, Dec. 31, 1726, and was educated in theology chiefly at the university of Franeker, whence he passed to Leyden, and then obtained a pastورship. His literary acquirements were eminent; he read Hebrew and Greek; composed correctly; and preached with applause in four languages—Latin, Dutch, French, and English. In 1753 he accepted the position of French preacher to the Wallon Church of Norwich, England, where he continued fifty-one years. In 1766 he also became minister to the Dutch Church, but the duties soon became merely nominal. He died May 12, 1809. Bruckner published, Théorie du Système Aimal (1767):—Créations sur le Diverson de Parly (1790):—Thoughts on Public Worship (1792), and other works. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v. [B. P.]

Brudo, Abraham, a Jewish commentator and rabbi at Constantinople, who died at Jerusalem in 1710, wrote a commentary on Genesis entitled, Birkath Abrahams (Jerusalem, 1709), in which he comments on the blessing of Abraham (Genesix, 1696). See Hoefner, Nouv. Biog. Générale, s. v. [B. P.]

Bruecker, Persyn, a German Reformed minister, was born at Düsseldorf in Germany, and came to America in 1849 or 1850. He took a theological course at Merceburg, Pa., and left soon after for the West. He was licensed to preach and ordained by the Tiffin Presbytery of Ohio, in 1852. About the same time he took charge of a German congregation in Sandusky, where he labored about two years, when, Jan. 15, 1854, he died. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 498. [B. P.]

Bruehl (Lat. Brüllus), Joachim, a Flemish theologian of the Augustinian order, was born at Vorst, in Brabant. Having taught philosophy and theology he was twice elected provincial of his order in Flanders. He died June 29, 1658. Bruehl wrote, breves Resolutiones Casuism apud Regularium, als Theologorum (Cologne, 1640):—Les Confession aux Bretons et Provençaux (de France) A. P. du 1630, traduits de l’Espagnol en Français (ibid. 1610):—L’Etoile, Jovina Chistis (Antwerp, 1645):—Historia Permanens Ordinis Eremitalium S. P. Augustini. Libri Octo, etc. (ibid. 1651):—De Seguataffione Religiosorum (1633). See Hoefner, Nouv. Biog. Générale, s. v. [B. P.]

Bruen, Barnabas, a Presbyterian minister, was born at Philadelphia, Mass., in 1735. He graduated with the highest honors from Union College, Schenectady, N. Y., in 1816; proceeded to Newburgh, [B. P.]
where he engaged in the work of teaching, devoting his leisure hours to theological study, with a view to the ministry, and in the year following was recalled to his alma mater as a tutor. On June 30, 1819, he was ordained to the Presbyterian Church at Newburg, to which he had been unanimously called. He died Nov. 18, 1820. Mr. Bruen was a man of deep piety, brilliant gifts, and of unriveting devotion to duty.


Bruen, James McWhorter, a Presbyterian minister, was born in Newark, N.J., July 30, 1818. He graduated from the University of Pennsylvania in 1839, and from the Union Theological Seminary in 1842. He was ordained July 1, 1845, and became pastor of the Presbyterian Church of New Windsor, N.Y. His pastorate of three years in that Church (1845-48), and another of equal length in the Reformed Dutch Church at Clintonville, N.J. (1849-52), were his only terms of office as an ordinand. For the last twenty-nine or thirty years of his life he resided in Irvington, N.J., where he led a quiet and scholarly life. He died at Clayton, in February, 1881. See Presbyterian, Feb. 12, 1881. (W. P. S.)

Brueys, David Augustin de, a French theologian, was born of Protestant parents at Aix in 1640. He was brought up for the bar, but after the death of his wife he turned to the law. He died Nov. 4, 1663, and first wrote against Bossuet's Exposition de la Doctrine de l'Eglise, but was afterwards converted by that prelate. He wrote, Examen des Raisons qui ont donne lieu a la Separation des Protestants (1683);—Defence du Collè de l'Eglise Catholique (Paris, 1685, 12mo);—Traité de l'Eglise d'Utopie (ibid, 1686), where he endeavored to prove the Roman doctrine by truths admitted by both parties:—Traité de l'Eglise, où l'on Montre que les Principes des Calvinistes se Contrelient (1687);—L'Histoire du Fomentisme de Notre Temps (1692);—Traité de la Sainte Messe (1700), etc. He also wrote many dramas. See Hoefer, Nouv. Biog. Générale, s. v.

Bruggana, Gaetano, an Italian theologian and scholar, was born at Mantua in 1732. He taught rhetoric and classics in several colleges, and philosophy at Perugia. Being a Jesuit, he retired to his native place during the time of the suppression of his order, and devoted himself to the performance of literary labor and of his priestly functions. He died about 1800. He wrote, Discorsi e Meditazioni (Mantua, 1779):—La Poesia in Aiuto alla Prosa (ibid. 1781). See Hoefer, Nouv. Biog. Générale, s. v.

Bruges (satur), often spelled Bridges, the English mediaeval form of the town of Bruges, is rich material of tissue from Flanders, used for vestments.

Brugbach, an early Irish prelate, was bishop of Rath-migh-Aengh, a church situated in Tir-enns, in Tyrconnel, probably the church of Rath, near Manor Cunningham, County Donegal. But Dr. Reeves says (S. Adamnan, 192, n) it is what is now called Raymohy, in the barony of Raphoe. He is said to have been of the race of Colla-da-Chrioch; and, perhaps, was the son of Sedna and disciple of St. Gedaigh. His dedication is given on Nov. 1. He was consecrated by St. Patrick for Rath-Mageasouan, and afterwards himself consecrated St. Cairpre (Nov. 11). But Lanigan (Eccles. Hist. Hibern., ii, 77, 79) points out that Brugachh must have been bishop there after St. Bolcan, and the latter could scarcely have been a bishop till after St. Patrick's death.

Bruggi, Giovanni Battista, an Italian painter, was a pupil of Gaulli, and painted in several fine pictures for the churches of Rome. He died about 1730. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Brugière, Pierre, a French theologian, was born at Thiers, Oct. 3, 1740. He became collegiate of that city, preacher successively at Clermont, Riom, Brioude, and (in 1768) at Paris, where he remained for ten years in the convent of St. Roch. He died in 1803, leaving several discourses and practical treatises, for which see Hoefer, Nouv. Biog. Générale, s. v.

Brugieri, Giovanni Domenico, a Florentine painter, was born at Lucca in 1678, and first studied under Bahl, and afterwards Carlo Maratti. His works are to be seen in the Chapel of the Sacrament at the Servi, and in other edifices at Lucca. He died in 1744.

Brugman (or Brugmans), John, a Flemish preacher, was a member of the Franciscan order of the diocese of Cologne, and obtained a great reputation for his eloquence. He taught theology in the convent of St. Omer, was medical officer at the hospital, and died at Nimegen in 1473. He wrote, Vita S. Lievenis Virginis (Schiedam, 1498). See Hoefer, Nouv. Biog. Générale, s. v.

Bruguère de Gard, J. T., a French ecclesiastic, was born at Sommières, near Nîmes, in 1765. He was educated at Aix, and was vicar at St. Julien-du-Sault, near Sens, until 1792, when he went to Paris, married, and turned his attention to civil affairs. He died in 1834, leaving several works of a public character, for which see Hoefer, Nouv. Biog. Générale, s. v.

Brühl, Moritz J. A., a Roman Catholic writer of Germany, was born of Jewish parentage, in 1812, at Düsseldorf. He studied at Heidelberg and Bonn, and, for a time, at London, and was a reporter on a London paper. After his return in 1844, he joined the Church at Schwäbisch-Gmünd, and published his Selbstkenntniss eines Katholiken (Regensburg, 1844):—Kurtz Denkschrift an alle akatholischen Christen, von einem katholischen Neukristen (Augsburg, 1844). Brühl died at Vienna, Jan. 13, 1872. Besides the two works above, he published, Geschichte der Gesellschaft Jesu (Würzburg, 1846);—Neuere Geschichte der Geschellschaft Jesu (Gleiwitz, 1847-48, 2 vols.);—Gehrne Geschichte der Wiener Papat Clemens XIV und der Aufhebung des Jesuitenorden (Aachen, 1849);—Die Versammlung der deutschen Katholiken zu Breslau (Breslau, 1849);—Uebet den Charakter und wesentlichen Eigenschaften der Concordia (Schaffhausen, 1850);—Geschichte der kathol. Literatur Deutschlands, vom XVII Jahrhundert bis zur Gegenwart (Wien, 1854; 24 ed. 1861)—Johann Michael Sieuler (Aachen, 1850). (B.P.)

Brünn, David, a Lutheran theologian of Germany, was born at Memel, Sept. 30, 1750. He studied at Königsberg, and Halle, in 1760, con-rector at the Cölnische Gymnasium in Berlin, in 1752 preacher at the military school, in 1754 dean at St. Mary's, and in 1756 arch-dean. He died April 27, 1782. He is the author of some hymns, one of which has been translated into English—Der du uns als Vater liebest, "Thou who lovest us as a father," in Storck's Hymen from the German, p. 30. See Koch, Gesch. d. deutschen Kirchenleides, vii, 231. (B. P.)

Brun. See BRUN.

Brunsech, Carl (the slender), daughter of Crimthan, and virgin of Magh-trea, is commemorated an Irish saint May 29. Colgan (Acta Sanctorum, 459, c. 10; 789, c. 1) suggests that this may be Brinsecha, a favorite disciple of St. Kevin's mother, but in dubium. But instead of being the daughter of Crimthan, some account her as one of the three sisters of St. Cronan, or Mochus of Balla (March 30), and thus belonging to a different race, while others identify her with St. Buri.
BRULCA

ena, who went to Cornwall. See Smith, Dict. of Christ, Biog. s. v.

BRULCA, in Thibetan mythology. The religion of the Lamasites teaches that before the existence of the earth, in the place which the latter now occupies, there was an ocean which was inhabited by heavenly spirits. One of these places is called Brulca, and that because of the joy which the world had over the miracles there performed by the spirits.

Brulefer (or Brulifer), ÉTIENNE, a French ecclesiastic, was a native of Bretagne, a doctor of Paris, and a Minorite, who taught theology at Metz and Montaigut, and died in 1485. He wrote, Reportata in D. Boemi-ventura Sententias (Bâle, 1501; Venice, 1544; Paris, 1567: — De Sancissima Trinitate: — De Paulpavtatae Jesu Christi et Apostolorum (Paris, 1500); and a few minor works, for which see Landon, Ecoles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bruley, PETRUS, a Reformation martyr, was a preacher in the French Church at Strasbourg, who came to France to visit the lower countries about Artois and Dornick in Flanders, where he preached the word of God to the people. Here he was taken and committed to prison, while there wrote many beautiful letters to his friends. He remained in prison four months, and was then burned at Dornick in 1645. See Fox, Acts and Monuments, iv. 1656.

Brulliard, PHILIBERT, a French prelate, was born at Dijon, Sept. 11, 1765. After having been curate of St. Étienne-du-Mont at Paris, he was nominated bishop of Grenoble Dec. 28, 1825, and was consecrated Aug. 6, 1826. He became involved in a dispute concerning the genuineness of certain alleged miracles among the hermits of the Alps, and in consequence retired, Dec. 7, 1829, to become canon of the Imperial Chapel of St. Denis for the remainder of his days. See Hoefer, Nouv. Biog. Générale, s. v.

Brunamia were heathen festivals among the ancient Romans, said to have been instituted by Romulus in honor of Bacchus. They were celebrated twice a year, on the twelfth day before the Kalends of March, and the eighteenth before the Kalends of November. Among the early Christians Brunamia were sometimes observed, according to Tertullian, who records it to their shame; but these are by some considered the celebration of the winter solstice, from brunam, winter. By the council of Trullo (A.D. 692) Christians were prohibited from attending the Brunamia on pain of excommunication.

Brunaud de Beauregard, JEAN, a French prelate, was born at Poitiers, Dec. 1, 1749. He was at first canon and grand-vicar of the diocese of Laon. At the time of the revolution he went to England and interested himself in the success of the war of La Vendée. Having been arrested at various times, he at length returned to France and became rector of the cathedral of Poitiers in 1805, then bishop of Montauban at the second restoration. In 1839 he was appointed canon of St. Denis. He died Nov. 28, 1841. He wrote, Dissertation sur le Lieu où s'est donné la Bataille de Vincennes, etc., où Clovis défit Alairic II, extracts of which are inserted in the Mémoires de la Société des Antiquaires de l'Ouest: — Notes sur les Événements du Lupon, from Prée de Vodrie down to Borellon. See Hoefer, Nouv. Biog. Générale, s. v.

Brunwell, THOMAS, an English Wesleyan minister, was born at Newcastle-upon-Tyne in 1813. He was converted in early life, accepted by the Conference in 1838, sent to Hoxton Institution, received his last appointment (Morley) in 1873, and died March 28, 1875. He was affable, gentle, catholic, faithful to Methodist rules, and unerringly in his attention to all the obligations of his office. See Minutes of the British Conference, 1875, p. 23.

Brundage, ABRAHAM, a Methodist Episcopal minister, was born in Cornwall, Orange Co., N. Y., Jan. 19, 1820. He was converted at the age of thirteen; licensed to preach in 1850; and in 1852 entered the New York Conference, where he remained till 1873, when his health failed and his voice became impaired, making it necessary to send him to the Utica Insane Asylum, where in a few months he was restored. In 1866 he resumed his place in the effective ranks, but the labors of the pastorate were too severe for his nervous temperament, and he was obliged to retire from full active work Nov. 22, 1866. Mr. Brundage was remarkable for his physical and mental ability, his cheerfulness, and his warm, frank spirit. See Minutes of Annual Conferences, 1869, p. 91.

Brune, ÉTIENNE, a Reformation martyr, was a husbandman at Rutiers, in France. He was persecuted by Gasper Augerius and by Domicellus, a Franciscan. He was burned at Flannoy in 1546. It is said that the wind raised the flames by some device, as he stood exhorting the people, that he continued speaking for an hour unharmed, and they were obliged to build a new fire. But this did not burn him, so they seized a staff and thrust it through his entrails, and took his body and threw it down upon the coals, where it burned to ashes. See Acts and Monuments, iv. 1656.

Brune, John H., a Methodist Episcopal minister, was born in Prussia, Oct. 19, 1884. He emigrated to America in early life; settled in Missouri, where he was converted; joined the South-West German Conference in 1888, and labored faithfully until his death, Oct. 9, 1887. Mr. Brune was known and beloved as a faithful Christian minister. He was meek and gentle in deportment, very patient, and devoted to his brethren in the faith and in piety. See Minutes of Annual Conferences, 1868, p. 255.

Brunelleschi, FILIPPO, an eminent Italian architect, was born at Florence in 1377. He was one of the first who revived the Greek practice of making the principles of geometry subservient to art, and was the first Florentine who discovered the method of bringing this to perfection, which, as Vasari says, "consisted in drawing in two lines by means of squares or squares." He conceived the idea of raising a cupola over the Church of Santa Maria del Fiore at Florence. He was employed by the duke Filippo Maria, and also made a number of important improvements in the cathedral. He executed a number of works for pope Eugenius IV in Rome, which gained him the same success as his Florentine works. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 469.

Brunet, a French theologian and scholar, lived in the latter half of the 18th century. He was doctor of theology and curate of Bernières, and wrote, Homelie pour tous les Dimanches, en Forme de Prêches (Paris, 1778); — Ode sur la Paix (ibid. 1788). See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Brunner, Anthony C., a minister in the Methodist Episcopal Church South, was for thirteen years a faithful preacher in the Georgia Conference, and died in 1852 or 1853. Mr. Brunner's ministry was characterized by zeal, fidelity, and success. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 469.

Brunet, François Florentine, a French theologian, was born at Vitél, in Lorraine, and died at Paris, Sept. 15, 1806. He was a monk of the Mission congregation, and taught philosophy at Toul and Chalons-sur-Marne. He is best known by his learned Parallèle des Religions (Paris, 1792, 5 vols. 4to). He also wrote De Ieale de la Foi dans les Francois, et des heureux Effets qu'il peut produire dans l'Egypte, and other minor works. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Ecoles. Dict. s. v.

Brunet, JEAN, a French theologian of the Dominican order, of the latter half of the 18th century, wrote, a translation of the Lettres de Mîlyard Worthy Mon-
Brunet, Jean Louis, a French writer, who was born at Arles in 1688, and died in 1747, was an advocate at Avignon, and left several works on canon law, for which see Hoefer, Nouv. Biog. Générale, s. v.

Brunetti, Sebastiano, an Italian painter, was born at Bologna about 1618, and studied under Lucio Massari and Guido. In Santa Maria Maggiore at Bologna is a picture by him of the Guardian Angel; in Santa Marguerite, Mary Magdalen Preying in the Desert; and in Santo Giuseppe, Bishop of Trapani. He died in 1665. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Brunhild, in ancient German mythology, was a heroic maiden of demimotic power and courage, queen of Iceland. Brunhild-bed is the name of a mountain of stone in Hesse, similar to a grave, under which Brunhild is said to rest.

Bruno, Domenico, a reputable Italian painter of architecture and perspective, was born at Brescia in 1591, and studied under Sandrini. He painted several works for the churches and public edifices of Brescia, and died in 1666. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bruni, Francesco, an Italian engraver, was born at Genoa about 1600. Among other plates there is one by him representing the Assumption of the Virgin, after Guido. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Bruni, Lucio, a painter of the Venetian school, lived at Vicenza in 1584. There is a small altar-piece by him in the Church of San Jacopo at Vicenza, representing the Marriage of St. Catherine. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Bruni, Orazio, an Italian engraver, was born at Siena about 1630. The following are some of his principal plates: The Prodigal Son; The Golden Age; and a set of the Four Seasons. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Brunings, Christian, a Reformed theologian of Germany, was born at Bremen, Jan. 16, 1702. He studied at Bremen and Heidelberg, in 1725 rector of the gymnasium at Kretzscham, in 1734 pastor at Mannheim, and in 1740 professor of theology at Heidelberg, where he died, March 6, 1763. He wrote, Disputatio de Propitiatorio (Bremen, 1723); — De Ancora Sacra Mediationi ad Hebr. vi, 19 (ibid.); — De Liberis Ab Abrahame Israheli ad Matt. xxvi; — Miscellanea Gröningen, vol. ii. — Diss. de Coro in Gaius Sulpicius ad Luc. i, 69 (Heidelberg, 1741); — Diss. I, II de Christo Triumphante ad Col. ii, 2; Cor. ii, 14 (ibid. 1742); — Oriental, de Palliiis Prophetici super Exilium Injeccto, diecit (ibid. 1741); — Prima Locien Studii Homileticis (Frankfort, 1744); — Diss. de Agno Lucernae Hierosolyma Celestis ad Apost. xx, 29 (Heidelberg, 1747); — Tā τῆς βασιλείας τοῦ Θεοῦ, i. e. Doctrina de Deo (Frankfort, 1755); — Theses Miscell. de EcocommunicatisJudaeis (1757); — Compendium Antiquitatum Hebraicarum (1763). See Neubauer, Jentleben in Theologen; Strodtmann, Neuere gelehrte Europa; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Brunings, Gottfried Christian, a German preacher, was born at Kreatzscham in 1727, and died in 1788. He wrote, Sermones (Frankfort, 1770); — Principia Homiletica, in German (Mannheim, 1778). See Hoefer, Nouv. Biog. Générale, s. v.

Brunn, Augustinus, a Lutheran theologian of Germany, was born at Annaberg, Aug. 4, 1598. He studied at Leipsic, and was in 1595 appointed pastor at Lustna, in Wurttemberg, and died in 1618. He wrote, Questions fidei Christianae: — Libellus Synopticus Compendiosus, in quo Recensentur Præcipue Thel. Doctorum et Eccles. Ministeri, qui ab Anno 1500 usque 1615 in Germania Vivunt: — Trostüchlein wider alle leibliche und geistliche Not. See Fisschin, Memoria theologorum württembergensium; Dietricus, De Ambergare et Claris Viris India Sacra; — Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brunn, Christopher, a son of Augustinus, studied at Tubingen, and accompanied prince Louis Frederic to France and England. After his return, he was made deacon of the cathedral-church at Stuttgart, was called in 1614 as superintendent to Leonberg, and died Dec. 20, 1637. See Fisschin, Memoria theologorum württembergensium; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brunn, Lat. Brunardus, Conrad, was a canon of Augsburg, who died in 1563, leaving a Treatise on Ceremonies, in six books; another against the Centurions of Magdeburg; and a collection of treaties, De Hereticiis, De Sedisvacuis, De Legatius, De Imaginibus, etc. (Menz, 1651).

Brunn, Wilhelm Ludwiger, a Reformed theologian of Germany, was born March 15, 1678, at Zerbst, and died Jan. 2, 1807, as third pastor of the German Reformed Church at Magdeburg. He wrote, Disquisitio Historico-Critica de Indole, Etate et usu Libri Apocalypsis, Vulgo Inscripti; Evangelium Nicodemi (Berlin, 1784). See Winer, Handbuch der theolog. Lit., i, 278. (B. P.)

Brunne, Robert de (or Robert Mannyn), a canon of the Gilbertine order, was born in the latter part of the 13th century, and received into the order of black canons at Brunne about 1288. He resided in the priory of Sempringham ten years, in the time of prior John of Camelot, and five years with John of Clynton. In 1303 he began a metrical paraphrase of a French book, written by Robert Grosstede, bishop of Lincoln, called Manuel Pécé (Manuel des Pécès), a treatise on the decalogue and the seven deadly sins, illustrated with many legendary stories. It was never printed, but is preserved in the Bodleian library. His second and more important work was a metrical chronicle of England—the first part being a translation of Wace's Brut d'Angleterre, and the second from a French chronicle written by Peter de Langtoft. See Chalmers, Biogr. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Brunnemann, Johannes, a Protestant theologian of Germany, was born in 1563 at Cöln-on-the-Spree. He studied at Heidelberg and Strasbourg, was in 1593 rector at Ruppin, in 1603 deacon of St. Peter's there, in 1631 provost, and died April 3, 1681. (B. P.)

Brunner, Christoph Andreas, a Lutheran theologian of Germany, was born Feb. 5, 1657, at Schrapnau, in Saxony. He studied at Leipsic, was in 1683 pastor at Koldn in 1685 at Braudis, and died April 16, 1741. He wrote De Fato Theolog. Histor. (1704), to which he added in 1706 Addenda. See Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brunner, Johannes, a Swiss Protestant theologian, was born in 1755 at Zurich, and died there April 2, 1820, as pastor of the hospital-church and professor of the school of art. He published Unterrichtungen in Predigten für Kranke, Ärme, Schwerhörige und Blinden (Zurich, 1801, 1810, 2 vols.). See Winer, Handbuch der theolog. Lit., i, 296. (B. P.)

Brunner, Johannes Casper, a Protestant theologian of Switzerland, was born at Zurich, Dec. 12, 1649. He studied under the famous Hottinger, at whose death he delivered an address. After having travelled the countrysides of Germany, Holland, and France, he was in 1676 appointed pastor at Rorbach, in 1687 deacon of the large minister church of his native place, and died there as archdeacon in 1705. He wrote a commentary on Genesis and Exodus, which, however,
has not been printed. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brunner, Martin (1), a German Reformed minister, was born in Philadelphia in 1797. He studied theology under the Rev. Samuel Helfenstein, D.D.; and was licensed by the Synod of the German Reformed Church which convened in Willland, Pa., in 1816. He immediately entered upon his duties as minister of the Sunbury congregation. Here he labored twelve years, and then went to Lancaster city in 1822, and became pastor of the Reformed Church in that place. In this field he labored seven years and then resigned. He lived this time forward without any pastoral charge. He died in 1852. See Harbaugh, Funders of the Germ. Ref. Church, iv, 472.

Brunner, Martin (2), a Swedish theologian, was at first professor of Greek at Upsala, and died as doctor and professor of theology in 1679. He wrote De Sensu Locorum Scripturae. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Brunner, Philip Joseph, a Roman Catholic theologian of Germany, was born May 7, 1758, at Philippsburg, and died Nov. 2, 1829, as doctor of theology at Carlsruhe. He published, Predigten und kürzere Reden (Carlsruhe, 1816, 2 parts)—Gebete und Betrachtungen über die vorn, Wahrheiten und Pflichten (14th ed. Heilbronn, 1822) — Gebetbuch für aufgeklärte katholische Christen (14th ed. ibid. 1823). See Winer, Handbuch der ger. Theol. i, 217.

Brunnholts, Peter, a Lutheran minister, was born at Nabil, in the principality of Glucksburg, in the duchy of Schleswig. He was ordained April 12, 1744, by the consistorium at Wernigerode, and immediately started to America in answer to a call from Dr. Francke of Halle. He arrived Jan. 26, 1745. He was appointed second minister in the Lutheran church in which Christian VI of Holstein had hitherto labored alone—namely, Philadelpia, Philadelphia, German town, Providence, and New Hanover. In 1751 he resigned his charge of the Germantown Church, and gave his whole time to the congregation in Philadelphia, where he continued until he died, July 7, 1758. See Sprague, Annals of the Amer. Pulpit, ix, 1; 16; Evangelical Review, iv, 152.

Bruno (or Bruson), Saint (1), an Italian theologian, was born at Soleria, in the diocese of Asis, in Piedmont. He became canon of the cathedral, and was engaged in a lively controversy against Berenger at Rome, in 1077, before Gregory VII, who called him to the bishopric of Segni, in Campania. In 1104 he emigrated to Ml. Carlo at Asis, and became a priest in 1107. In the meantime he resumed his episcopal see at the solicitation of pope Pascal II and of the people of Segni. He died in 1128. His works were published at Venice in 1632, by D. Marchesi, dean of Mt. Cassin, and with the notes of P. Brunni at Rome, 1789-91. These works contained one hundred and forty-five sermons and homilies. He also wrote a commentary on the Song of Songs—treatises upon Zechariah:—letters to pope Pascal II and to the bishop of Porto:—Expositio de Consecratione Ecclesie, deque Vestimentis Episcopaliis, in vol. xii of the Speculum of D’Achery. See Hoefer, Nouv. Biog. Générale, s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Bruno (or Bruson), Saint (2), bishop of Rodez, was of Italian origin, and was monk of St. Benedict. A zealous adherent of the Catholic faith, he went as a missionary to Prussia, where he suffered martyrdom in 1060. He wrote several remarkable treatises, among which are two books upon Genesis. See Hoefer, Nouv. Biog. Générale, s. v.

Bruno (or Brusel), Saint (3), bishop of Wurtzburg (Bruno Herbipolensis), was first cousin of the emperor Conrad II. His exemplary life entitled him to be numbered among the saints, and he became the spiritual patron of eastern France. He died May 17, 1045. He wrote, Commentaria in Psalterium, et in Canticis tom Noe quam Veteris Testamenti; Item, in Oratiorum Do- minicam, in Symbolum Apostolorum et Athanasii: which, being revised by J. Cochlaeus, are found in the Bibliotheca Scribentum (1677), vol. xvi. See Hoefer, Nouv. Biog. Générale, s. v.; Cave, Historia Literaria Scriptorum Ecclesiasticorum; Possevius, Apparatus Rerum; Trithemius, De Scriptoribus Ecclesiasticis; Hendrich, Pandecte Brunsvigenses; Dietzel, Geschichte des Alten Testamentes in der christlichen Kirche (Jena, 1819), p. 460. (B. P.)


Bruno Herbipolensis. See Bruno of Wurtzburg.

Brunow, J. J. F., a Methodist Episcopal minister, was born in Elberfeld, Germany, March 15, 1833. He attained marked eminence as a student in his early days; fled his country’s military discipline in his nineteenth year and emigrated to America; landed in New York; immediately set out for California, where he was converted, and began with fiery eloquence to proclaim the new found Saviour. In 1856 he was transferred to the Texas Conference, where he labored until 1862, when he went to New York city, and served some time in the German mission of Newark, N. J. In 1866 he accepted a call to the pastorate of the Second German Presbyterian Church of that city; served it three years, and then returned to the Methodist Episcopal Church; became charge of the First Methodist Church in Philadelphia. About three years later he received a retransfer to the Texas Conference, wherein he taxed his strength too severely, and closed his life and labors Aug. 1, 1872. See Minutes of Annual Conferences, 1873, p. 8.

Brunquell, Peter Pius, a Roman Catholic theologian of Germany, was born May 29, 1732, at Bamberg; and died there, as prior of the monastery and died of the Dominicans, Aug. 9, 1829. He wrote Historische, domus- tische und praktische Abhandlung über den Ablaus (Bamberg, 1816). See Winer, Handbuch der theol. Lit. i, 458. (B. P.)

Brunsmann, Johannes, a Lutheran theologian, was born Oct. 30, 1657, at Nidrosia, in Norway. He studied theology and studied and traveled in Copenhagen; and died in the latter place, July 25, 1707. He wrote, Physica Apocryptica:—De usu Accutationibus Ebr. in Cod. sacr. contra Wasmuthio atque.—Ignor Philaletheia Schadensatnam Apocrypticorum lib. iii. See Stein- schneider, Bibliographisches Handbuch, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)


Brunus, Vincentius, an Italian Jesuit of Rimini, studied philosophy and medicine at Padua, and prac- ticed the latter for some time. Being of feeble constit- ution, he joined the Jesuits and died at Rome, as rector of a Jesuitical college, Aug. 13, 1594. He wrote, Vita, Passio et Resurrectio Domini:—De Sacramento Penitentia:—Medicationes in Evangelia, etc. See Alemagio, Bibliotheca Scribentium Societatis Jesu; Freidert, Theatrum Eruditorum; Jöcher, Allge- meines Gelehrten-Lexikon, s. v. (B. P.)

Brusch (or Brusel), Caspar, a German writer, was born at Schlaekenwald, in Bremen, in Aug. 1518. Wolfgang, bishop of Salms, gave him a resi- dence at Passau, where he devoted himself entirely to the ecclesiastical history of Germany. The first volume
of his projected work, De Germania Episcopatibus Epitome, which was never finished, was published at Nuremberg, 1549, 8vo; also, at Ingolstadt (1651 fol.), as Monastiorum Germaniae Praeparatorium Chronologia. He was murdered in 1559. See Landon, Eccles. Dict. s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Bruse, Giles de, an English prelate of the early part of the 13th century, son of William de Bruse, baron of Brecknock, was born at Brecknock, Wales. He became bishop of Hereford. In the civil wars he aided with the nobility against John, on which account he was banished, but returned and recovered the king's favor. The paternal inheritance devolved upon him, so he was at once bishop and baron. He died in 1216, and was buried in his cathedral, the belfry of which he probably erected. See Fuller, Worthies of England (ed. Nuttall), iii, 515.

Brush, Abner, a Presbyterian minister, was a graduate of Princeton. He studied theology, and in 1758 was ordained by the Presbyterian Church of New York, and installed as pastor of the Presbyterian Church at Goshen, N. Y. Mr. Brush remained in this charge until 1766, in which year he died. See Alexander, Princeton College in the 18th Century.

Brash, George W., a Methodist Episcopcal minister, was converted while a student at Ohio Wesleyan University, and in 1849 entered the Ohio Conference, wherein he served faithfully to the close of his life, some time in 1867 or 1868. Mr. Brush was an admirable preacher, strong in the hour of men's depression, sought relief in death. See Minutes of Annual Conferences, 1868, p. 254.

Brash, Jacob, a Methodist Episcopcal minister, was born on Long Island, Fed. 4, 1769. From 1785 to his death, his name is among the workers of the Methodist itinerancy. He exerted himself greatly in his preaching, and died Sept. 25, 1793. See Minutes of Annual Conferences, 1796, p. 66.

Brash, John C., a minister of the Reformed (Dutch) Church, studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1793. He then became pastor of the Church at North and South Hampton, Bucks Co., Pa., 1794 to 1796. After leaving this church he accepted the churches at Dutch Creek Cross-roads, and Dover, Del., Presbyterian, where he remained from 1796. The time of his death is unknown. See Corwin, Manual of the Ref. Church (3d ed.), p. 203.

Brash, William W., a minister of the Reformed (Dutch) Church, and a son of William Brush, was born at Guilford, N. Y., Sept. 25, 1843. He graduated at Rutgers College in 1862, New Brunswick Seminary in 1865, and was licensed by the Classis of Barren in 1866. He was pastor at Farmer Village, 1866 to 1868; Marlborough, 1868 to 1872; Geneva, 1872 to 1878, when he died, March 31. He was deeply spiritual, and a friend of every good cause. See Corwin, Manual of the Ref. Church (3d ed.), p. 204.

Brual de Monplaischamp, Jan, a Flemish biographer, lived in the early half of the 18th century. He was a native of Namur, and was canon of Brusela. He wrote a large number of works, among which we notice a history of Philippe Emmanuel de Lorraine:—of Jean d'Auriche:——of Emmanuel Philipp, duc de Savoie:——of Alexander Farnese, duc de Parma:——of the Archduke Albert. See Hoefler, Nouv. Biog. Générale, s. v.

Brusel, Peter van, a theologian of the Jesuit order, was born at Bois-le-Duc in 1612. After having taught classics, rhetoric, and philosophy, he became missionary to the Duchy of Berg, and died at Hildesheim, May 7, 1664. He published a work in German on Spiritual Resurrection, in opposition to the consistory of Dusseldorf (Cologne, 1664). See Hoefler, Nouv. Biog. Générale, s. v.

Brusseri, Filippo, an Italian chronologist, a native of Savoy, lived in the early part of the 14th century. He wrote a history of the order of St. Francis, of which he was a member, entitled Sepulchrum Terra Sancta. See Hoefler, Nouv. Biog. Générale, s. v.

Bruté, Simon William Gabrieli, an eminent dignitary of the Roman Catholic Church in America, was born at Rennes, France, March 20, 1779, his father being superintendent of the royal domains in Brittany. He studied theology at the College of St. Sulpice, and was broken up by the Revolution. He graduated at the famous school of Paris with the highest honors, and immediately received an appointment to one of the government dispensatories; but he had resolved to enter the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America, he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmitsburg to help father Dubois in the management of the College of Mount St. Mary. This struggling institution owed much to Bruté. His scholarship extended its studies, his organizing ability established the system upon which the college was conducted, while his gentle and devout life was an example to the young men under his charge. No one has exerted a more beneficial influence upon the Catholic religion than Bruté. His humility, piety, and learning made him a model of the Christian priest. At the same time he carried on missionary labors in the country around, sometimes walking fifty miles per day, and giving away in charity his last penny. In 1834 he was appointed first bishop of the new see of Vincennes, Ind., and consecrated at St. Louis, Mo., Oct. 28, 1834. The condition of his Church throughout that region was low indeed. There were only three priests in his diocese, and the episcopal residence consisted of one room and a closet. Bruté visited all the stations, wrote twice a month to all the priests, sought out Roman Catholic settlers, preached to the Indians, went to Europe and obtained twenty priests and seminarians for his diocese, contributed constantly to the Catholic periodicals, established a college, seminary, orphan asylum, and free school, and built churches. He wore himself out by such labors, and died June 26, 1889. A new edition of Memoirs of Bishop Bruté, edited by archbishop Bayley, and illustrated with engravings, was published in 1847 by the Catholic Publication Society (N. Y. 1876). See (N. Y.) Catholic Almanac, 1876, p. 72; De Courcy and Shea, Hist. of the Catholic Church in the United States, p. 105, 561; Clarke, Lives of Deceased Bishops of the Catholic Church in the United States, s. v.

Brutel de la Rivière, Jean Baptiste, a Dutch Protestant theologian of French origin, was born at Montpellier in 1629, and died in August, 1742. He wrote an anonymous translation of L'Histoire des Juifs et des Peuples Votains, of H. Prieur (Amsterdam, 1728):——Sermons sur divers Textes de l'Écriture Sainte (ibid. 1746). See Hoefler, Nouv. Biog. Générale, s. v.

Brutius, Pietro, an Italian prelate and theologian, a native of Venice, lived in the latter half of the 15th century. The efforts which he put forth for the conversion of the Guelphs and for the appointment of bishop of Cattaro in Dalmatia. Among his numerous works we notice Victoria contra Judeos (1498). See Hoefler, Nouv. Biog. Générale, s. v.

Bruyas, Jacques, a French Jesuit missionary, was born in 1637. He arrived in Canada in August, 1666, and began to labor in the interests of the Iroquois missions, which he greatly strengthened by his labors. He died at Sault St. Louis, Canada, June 15, 1712. He made a thorough study of the Mohawk language, and wrote several works on it. His Radical Words of the Mohawk Language was published in New York in 1682.

Brutyn (or Bruin), Abraham Van, a Flemish
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engraver, was born at Antwerp about 1540. The following are some of his best works: Moses and the Burning Bush; The Four Evangelists; Philip Louis, Elector Palatine; Albert Frederick, Duke of Prussia. He died in 1598. See Spoorer, Biog. Hist. of the Fine Arts, s. v.; Biog. Universelle, s. v.

Brury (or Bruyn), Nicholas de, a French engraver, was born at Antwerp in 1570, and studied under his father, Abraham Bruyn. The following are some of his principal plates: Adam and Eve in Paradise; Adam and Eve Standing under the Tree of the Forbidden Fruit; David and Goliath; The Crucifixion; The Resurrection; St. Paul Preaching.

Bruy, Walther van, a Dutch Protestant theologian, was born May 6, 1618, at Amersfoort. He studied at Utrecht, in 1641 at Hagestein, and in 1644 at Utrecht. In 1652 he was appointed professor of theology, in 1658 made doctor of theology, and died July 7, 1653. He wrote, De Malo et eo quod Inium, quodque Spontaneum est:—De Scriptura Novi Testamenti Adversus Epicurum:—Disseratio Inauguralia de Doebis Fideles Divinitis:—Diss. ii ad Hist. Trium Caelestium Christianorum:—Tractatus Eruditiissimi Jöcher, Allgemeines Gelobtes-Lexikon, s. v. (B.P.)

Brus, François, a French writer, was born at Sèrrières, in the Maconnois district, Feb. 7, 1708. He received his education among the monks of Cluny and the fathers of the Oratory of Notre-Dame-de-Gresigne-Forez. In 1726 he went to Geneva, and in the following year to the Hague, where he became a Protestant. In 1736 he returned to Paris, and having, in its turn, embraced Calvinism, he returned to his paternal faith, and died at Dijon, May 20, 1788. He wrote a Histoire des Papes (Hague, 1732—34, 5 vols. 4to). This work was written after he had become a Protestant, and is now read by the writers of both of the two communions. See Biog. Universelle, s. v.; Landon, Eccl. Dict. s. v.

Bry (or Brie), Jean Théodore de, a Flemish engraver, the son and scholar of Théodore de Bry, was born at Liége in 1561, and assisted his father in many of his works. The following prints are by him: Portrait de Daniel Specklin; The Marriage of Rebecca; The Little Village Fair; The Fountain of Youth; The Tower of Babel. He died in 1620 or 1623. See Spoorer, Biog. Hist. of the Fine Arts, s. v.; Biog. Universelle, s. v.

Bry (or Brie), Théodore de, an eminent Flemish engraver, was born at Liége in 1598. The following are some of his principal works: St. John in the Wilderness; A Dance of Men and Women Peasants; Thrice Nine Muses. He died at Frankfort-on-the-Main in 1656. See Spoorer, Biog. Hist. of the Fine Arts, s. v.; Hoeft, Nov. Biog. Générale, s. v.

Bryan, Alfred M'Greedy, D.D., a Cumberland Presbyterian minister, was born in Logan County, Ky., Aug. 19, 1805. He professed religion at the age of seventeen, and studied under Dr. William Price. The Logan Presbytery received him as a candidate for the ministry on April 2, 1828; he was licensed April 7, 1825, and ordained at Glasgow, Oct. 8, 1829. To the latter date he labored in various parts of Kentucky, and then was appointed to what was called the Mercer District, in the northern part of the same state. About 1830 he took charge of a congregation in Nashville, Tenn., where he remained about two years. Then, by the invitation of Dr. John Brown, he removed to the Allegheny Mountains and labored as missionary to Western Pennsylvania, and after serving eighteen months as such took charge of a church in Pittsburgh, with which he was identified until the time of his death. In December, 1833, the congregation completed and occupied a house of worship on Smithfield Street. When this house became too small, a larger church was built, and was dedicated in June, 1842. The great fire which visited Pittsburgh in 1841 partially disabled the congregation, and he visited Tennessee and Kentucky to raise money for its relief. He accepted a call to Memphis, Tenn., in 1856; but in 1859 returned to Pittsburgh as pastor of his former church. While conducting a meeting, by appointment of the presbytery, in Van Buren, Washington Co., Pa., he fell back unconscious, and died the following day, Jan. 22, 1861. See Beadle, Biographical Sketches, 1st series, p. 292; Wilson, Presb. Hist. Almanac, 1862, p. 283.

Bryan, Andrew, a colored Baptist minister, was a slave belonging to the Hon. Jonathan Bryan, a distinguished patriot of the Revolution. Andrew founded the first colored Church in Savannah, Ga., and remained its pastor through the contest with the South, Oct. 6, 1812. He was very highly esteemed for his piety. See Spreague, Annals of the Ameer. Pilgrims, vi, 259.

Bryan, James Madison, a colored Methodist Episcopalian minister, was born in slavery in Newbern, N. C., June 1, 1817. He was sold in his twenty-second year to a wealthy planter on bayou Lafourche, La., in whose family he became a great favorite, and received careful religious instruction. In due time he joined the Church, and became a useful preacher. He remained with his owners until 1855, when he entered the Mississippi Mission Conference, wherein he served faithfully until his death, Jan. 2, 1876. Mr. Bryan was an excellent man, a close student, a sound Methodist, and aurgent preacher. See Minutes of Annual Conferences, 1876, p. 12; Simpson, Cyclopaedia of Methodist, s. v.

Bryan, Joseph Firth, an English Congregational minister, was born in Liverpool in 1812. As a child he was a Sunday-school scholar; as a young man, first a school-teacher, and then a pastor for several years at Rarewash, near Colchester, where his labors were abundant. In 1846 he undertook a "A Ragged and Industrial School," which greatly flourished under his care. During his twenty-five years in the industrial school he did not relinquish the pulpit, but was a favorite supply. He died Dec. 11, 1871. See (Lond.) Cong. Year-book, 1878, p. 219.

Bryan, Samuel Clothier, an English minister of the Society of Friends, was born at Alston-Mellet, Somersetshire, in 1713. Here he lived sixty years, and resided in Glastonbury, in the same county, for the remainder of his life. In his youthful days he was somewhat wayward in his conduct, but the grace of God subdued his evil temper, and he became not only a worthy member of the society with which he connected himself, but an approved minister. He died Jan. 23, 1805. Mr. Bryan's preaching was plain, edifying, and scriptural, and confined chiefly within the limits of his own quarterly meeting. See Fiery Promoted, iii, 346, 348. (J. C. S.)

Bryan, O', William. See O'Bryan.

Bryanites. See Bible Christians.

Bryant, Alfred, a Presbyterian minister, was born at Springfield, Essex Co., N. J., March 12, 1807. He commenced his preparatory studies in the Academy at Princeton, continued them at the Marquis Institute at Germantown, Pa., and then for two years at Elizabeth, N. J.; entered Princeton Seminary in the fall of 1831, and spent three years: was licensed by the Presbytery of Elizabethtown, Oct. 9, 1834, and ordained by the Presbytery of St. Joseph at South Bend, Ind., April 14, 1836. Soon after completing his seminary course he went to Boston, Mr. Bryant went to the West, and labored at South Bend nearly eight years (1835—43), preached also extensively through all the northern counties of Indiana and of south-western Michigan, and aided in securing the erection of at least three Presbyterian churches. His next field was Edwardsburg, Mich., where, dealing with a small church, he was pastor from 1843 to 1844. He was pastor at Niles from 1848 to 1853, having accomplished the erection of the present large church in
that place. He was then missionary and stated supply at North Lansing from 1863 to 1870, preaching also in many neighboring places. He was pastor of the Second Church of North Lansing from 1870 to 1874. From 1874 to 1877 he was in very infirm health, but so far recovered that he served the church in Genoa, after that in Delhi, and then at Holts, until 1880. He died at Lansing, June 2, 1881. With one exception he never labored for any length of time in a place without building a church edifice. He was instrumental in gathering and organizing a large number of congregations. See ”Vernacular Report of Princeton Theol. Seminary,” p. 36.

Bryant, Andrew, a Methodist Episcopal minister, was born in Mercer County, Ky., Sept. 23, 1818. He joined the Church in 1833, was licensed to exhort in 1835, to preach in 1837, and in 1866 entered the Kentucky Conference. In 1869, on the formation of the Lexington Conference, he became a member of it, and in its active ranks labored with great success. He died Sept. 14, 1870. Mr. Bryant was a man of considerable ability, an impressive speaker, and a genial, generous Christian. See Minutes of Annual Conferences, 1871, p. 16.

Bryant, George S., an English Methodist minister, was born in Cornwall. He was educated at the Wesleyans Training College, Westminster. He entered the ministry in Newfoundland in 1783, was stationed three years at Green Harbor, and then sent to Old Porlier, where he died, Sept. 16, 1787, while yet young in the work. His fidelity and zeal were not without fruit. See The Wesleyan, Oct. 5, 1787.

Bryant, Hilliard, a Protestant Episcopal clergyman of the diocese of Connecticut, for many years rector of St. Peter's Church, Cheshire, but removed from that place in 1866, to become pastor of St. Peter's Church, Hebron, and died there Sept. 11, 1880, aged seventy-two years. See Prot. Episc. Almanac, 1881, p. 172.

Bryant, H. D., a Methodist Episcopal minister, was born in Pennsylvania. In 1863 he entered the California Conference, and in 1873 was appointed pastor. He died Sept. 14, 1870. Mr. Bryant was a man of considerable ability, an impressive speaker, and a genial, generous Christian. See Minutes of Annual Conferences, 1877, p. 101.

Bryant, John, an English Wesleyan minister, was born at St. Agnes, Cornwall. He joined the Methodist Church in 1799, and the Conference in 1809. He died at Exeter, July 3, 1825. For a eulogy of his character and work, see Minutes of British Conference, 1823-1825.

Bryant, Lemuel, a Unitarian minister, was born at Scituate, Mass., in 1722, and was a graduate of Harvard in 1739. He was ordained at Quincy Dec. 4, 1745, and was dismissed Oct. 22, 1753. He died at Scituate, Oct. 17, 1754. Mr. Bryant published several single sermons. See Sprague, Annals of the Amer. Pulpit, vii, 6.

Bryant, O. W., a Free-will Baptist minister, was born at New Vineyard, Me., March 3, 1815. He was converted at the age of nineteen, moved to Illinois in 1836, and united with the Baptist Church at Lamotte, Bureau Co., and subsequently with the Free-will Baptist Church near his residence. Shortly after this he took up his residence at Four Mile Grove, which was his home till death. Of the Church, which was established largely through his efforts, in this place, he was ordained pastor in August, 1839. Besides performing his ministerial work, he filled many offices of trust in the county, and was once a member of the state legislature. He died Aug. 2, 1882. See Morning Star, Sept. 29, 1882. (J. C. S.)

Bryant, Robert, an English Wesleyan minister, was born at Dia, Norfolk, in 1788. His ministry commenced in 1814; he retired from its activities in 1835 and died Dec. 1, 1837. Although he was subjected to painful mental depression throughout life, many were turned to the Lord under his ministry. See Minutes of the British Conference, 1858.

Bryant, Samuel S., a minister of the Methodist Episcopal Church South, was born Aug. 4, 1809. He was converted in 1828, and joined the North Carolina Conference in 1832. In 1834 he was ordained deacon, and in 1856 elder. From 1837 to 1839 he was agent for Greensboro Female Collegiate Institute, and from 1840 to 1844 he was presiding elder of the Richmond district. In 1867 he became a member of the South-West Missouri Conference. He was presiding elder of Kansas City district from 1869 to 1873, and in 1877 was appointed pastor in Kansas City. At the end of two years his health failed, and in 1879 he was granted a supernumerary relation. He was for many years of an officer of Central College, and in 1878 was a delegate to the General Conference. His death occurred Dec. 29, 1880. He was an able preacher, and always acceptable to the people he served. See Minutes of Annual Conferences of the M. E. Church South, 1880, p. 223.

Bryant, William Cullen, an eminent journalist and poet, was born at Cummington, Mass., Nov. 3, 1794. When he was but ten years of age he translated from several of the poets with so much skill that their beauty that their translations were deemed worthy of publication. The Embargo, a political satire, written when he was thirteen years old, was printed in Boston in 1808. Pursuing his studies at Williams College for two years, he was especially distinguished for his attainments in philosophy and belles-lettres. When but eighteen years of age (1815) he was admitted to the bar, and began the practice of his profession in Plainfield, Mass., from which he shortly removed to Great Barrington. It was at this period of his life that he wrote his Thamatopias, and published it in the North American Review in 1816—one of the most remarkable poems in the English language, glowing with the spirit of natural religion, and pervaded with the most devout reverence for the invisible Creator of the universe. Four years afterwards (1821) he delivered before the Phi Beta Kappa Society, at the Commencement of Harvard University, his celebrated poem, The Ages, which, with some other of his poems made up a volume, which was published the same year. Having devoted ten years to the practice of his profession, he decided to retire from the bar and enter upon a kind of work more congenial to his tastes. Accordingly he removed to New York in 1825, and became the editor of the New York Review, which was afterwards merged into the United States Review. His connection with The Evening Post (N. Y.) commenced in 1826, and continued until his death. A full edition of his works was brought out in 1832. This edition, with a flattering preface written by Washington Irving, was published in England not long after its appearance in this country. Carey & Hart, in 1846, published his complete poetical works, and subsequently Messrs. D. Appleton & Co. became his publishers. Mr. Bryant travelled extensively, both in the United States and in foreign countries. The results of his observations, both at home and abroad, have come to the public through his columns of The Evening Post. The letters thus written were collected into book form, and are among the most interesting and instructive volumes of travel in the language. His love for the classics, which, amid the pressure of his professional duties, was never lost, showed itself in his elegant translation of The Iliad, which was published in 1870, and of the Odyssey, published in 1871. These translations are among the best that have been made into our language, of the epics of Homer. Mr. Bryant has written some religious poetry which is worthy of mention in a work like this. As we have seen, at the very outset of his career, a devout, serious spirit inspired his mind. He was at 18 in 1811; by 1850 during which period he laid the foundation of his justly earned fame. We find choice gems scattered through his works, which
makes us feel that he was conscious of the purest thoughts and the most elevated emotions. Among these we may include the hymns bearing the titles, 
Blessed are they that Mourn; No Man Knoweth his Sepulchre; Hymn of the Waldenses; Song of the Stars; A Forest Hymn; Hymn of the City; The Love of God; A Hymn of the Sea; The Mother's Hymn; He hath set all Things in Order and keepeth roast and meat. One of his reviewers uses this language: "His poetry overflows with natural religion, with what Wordsworth calls the 'religion of the woods.'"

Mr. Bryant died at his beautiful country residence, near the village of Roslyn, Long Island (N. Y.), June 19, 1878, Poets and Poems of America, Osgood, Address before the Goethe Society; Duysckinc, Cyclop. of Amer. Literature, i, 899 sq. For list of references to articles reviewing Bryant's works, see Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. C. S.)

Bryant, William F., a minister of the Protestant Episcopal Church, was rector at different times at Locke's Mills, at Mullica Hill, and was assistant in the parish of the Church of the Atonement, Philadelphia; and finally assumed charge of Trinity Church, Covington, Ky. He died Aug. 21, 1856, in Jackson, Mich., aged thirty-three years. See Amer. Quar. Church Rev. 1856, p. 464.

Bryce, John, a Baptist minister, was born in Goohland County, Va., May 31, 1784, being descended from a Scotch ancestor. He was reared in the Episcopal Church, joined the parents were members. His conversion took place at the age of twenty-one, and he joined a Baptist Church. By profession he was a lawyer. Having been ordained about the year 1806, he preached, as he had opportunity, in Richmond and Lynchburg. He was, for a time, master in chancery under George Washington. In 1819 he was called to be colleague-minister with the First Baptist Church in Richmond, and for nearly twelve years he occupied this position. He afterwards was pastor in Fredericksburg and Alexandria. For a few years he resided in Georgetown, Ky., afterwards for ten years (1833-43) in Crawfordsville, Ind., and for a number of years in Shreveport, La. In all these places he accomplished much for the promotion of the prosperity of his denomination. His last residence was in Henderson, Ky., where he died, July 26, 1864. See Cathcart, Baptist Encyclop. p. 155. (J. C. S.)

Brychan, king of Brecknock, in the 5th century, is said to have been the father of twenty-four sons and twenty-five, or twenty-six, daughters, who are called "the children of Brychan." The fact is that Brecknock was at one time a great missionary centre, and numerous inscribed gravestones are still found there; and an incised cross at Llanappydiddy is still called Brychan's stone. The connecting various members of a tribe under the form of a genealogy is not uncommon, and the lists are valuable as showing the connection of the churches in South Wales and the opposite coast of Cornwall. The practice of making such lists prevailed in the latter section, where "Brychan's children" only means the devoees who came from Wales.

Brydane. See Bridaine.

Brynach, Saint. See BERNACHUS.

Brynildur, in Norse mythology, was a captive maiden, the daughter of Budis. She was liberated by the Siegurd, when asleep. Siegurd found the maiden extraordinarily beautiful, and fell in love with her. But in Gjuki's house, at which he stayed, he became inclined to forget her on drinking a magic drink, and married Gudrun, the daughter of Grimhild. Gun- nar, the brother of Gudrun, desired to possess Brynildur, but did not dare to fulfill a certain condition which she asked of him. He therefore persuaded the mighty Siegurd to fulfill the condition, disguised as Gunnar, Brynildur did not discover the deceit until, when bathing with Gunnar, she discovered that the latter had the ring which she supposed she had given to Gunnar, but which she gave to Siegurd, who gave it to his wife Gudrun. Her love now turned into hate, and she sought revenge for the deceit. She instigated Gunnar and Hogni to murder Siegurd, and after killing herself and Siegurd were burned on one funeral pile.

Bryson, Robert C., a Presbyterian minister, was born at Spring Hill, Pa., Dec. 3, 1828. He pursued his academic studies at Danville, McEnawville, and Lewisburg, and his theological at Princeton Seminary, where he graduated in 1856. He was licensed to preach in 1858, and was ordained and installed pastor of the Church in Altoona, Pa., by the Presbytery of Pennsylvania. In 1868 he was called to take charge of the Pine Grove Church, Pa., where he soon won the confidence and esteem of all who knew him. On every question of reform he took no equivocal position. He died at Pine Grove Mills, April 13, 1873. See Presby- terian, April 29, 1873. (W. P. S.)

Brytannus, Gualg, a Welsh poet of the 12th century, was fostered in infancy devoted to the Muses. That he might serve them the better he retired from the world and became an anchorite—not for devotion, but for his fancy. He attacked the monks, whose covetousness, wantonness, and impostures were great temptations to the satirist. He did this with such cautiousness that he incurred no danger, in fact, was commended by John of Salisbury and others. He flourished in 1170, under Henry II. See Fuller, Worthers of England (ed. Nuttal), iii, 499.

Brzelecki, Bernhard de, a Polish Dominican of Premislav, was at first regular canone of the holy sepul- chre at Jerusalem, but joined his order when already advanced in years, and died about the year 1639. He wrote De Responsio Spiritus S. a filio:—De Milicia Christiana:—De Alienatione Animorum a Christianismo. Of these works only the first was published, of which also an edition in Polish was edited. See Echand, De Scriptoribus Ordinis Dominicorum: Staravolaci Scriptorum Poloniam Centurias: Jobcher, Allgemeine Geschicht-Lezikon, s. v. (H. P.)

Buabin, in the mythology of the Tonkin-Chinese, is a deity who protects the dwellings of men. He is worshipped especially by those engaged in building houses.

Buatmaelus, an Irish saint, is given as one of the disciples of St. Patrick. When the latter was passing through Connaught, it is said that one called Baudmael died and was buried in the place where a church was built, and took the name of Kill-Bandmael, which was a Patrician Church. Among the disciples of St. Benignus are included Buedanus and Buadmaelus.

Buaidhbeo, an Irish saint, is given by Mart. Doney, on November 17, as being the same with Aenghus of Cillmor, of Aithor Fine, of the race of Oriel. Colgan (Life of Olicum, February 20) says that Colladius, who gave St. Patrick a site for his church, had five of his children noted for sanctity, e. g., St. Buabo, etc. In Dr. Reyre's Ecc. Antiqu. Dublin and Connor, mention is made of Buidhbeo, son of Lughaib.

Buan, a Welsh saint, the founder of Boduan, Car- narvonshire, in the 6th century. His festival was held Aug. 4. See Rees, Welsh Saints, p. 280.

Buatan, an Irish saint of Ethias-cruinn, is commemorated January 24. Thus he is designated in the Mart. Doney., but that of Tallaght has "Batan Meithas Truith, Nendrick, Bishop of Tallaght;" and Colgan (Life of Olicum, February 20) identifies as Mostrin. Colgan (Tr. Thomas, p.
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BUCHANAN

377, note) calls him "Baitanus de Esthini Crum, 25 Januarii."

Butaté, in Persian mythology, is one of the evil devas who were formed by Ahriman to oppose the creations of light, produced by Ormuzd. He causes contagious diseases.

Bubast, in Egyptian mythology, is synonymous with the Grecian Artemis and the Roman Diana, being the daughter of Osiris and Isis, who are the same with Bacchus and Ceres among the Greeks and Romans. She is also the sister of Horus, who corresponds to the Greek Apollo. Isis gave her with Horus to Buto (Greek Latona) for protection from the evil god Typhon, the persecutor of Osiris and his generation. As to the significance of her name little is known. She appears to have been a goddess of the moon or birth. But she was a highly honored goddess. In the city Bubastis she had a temple whose walls contained six immense statues, and furnished a place of worship for the innumerable throngs of people who yearly came up or down the Nile to join in the celebration of her joyous festival. The cat, the hieroglyphic symbol of the moon, was sacred to the goddess. In the city Bubastis was the place for collecting mummies of cats. These animals, after death, were brought to the temple in great solemnity, and there embalmed and buried.

Bubier, George Burden, an English Congregational minister, was born at Reading, Feb. 2, 1823. He lost both his parents while still a boy, joined the Church in 1841, and soon after entered Homerton College. In 1844 he was ordained pastor at Orsett, Essex. Between 1846 and 1864 he labored successively at Brixton, Cambridge, and at Hope Chapel, Salford. He then accepted an invitation to the chair of theology and philosophy in Spring Hill College, in conjunction with the pastorate of Acee's Green Congregational Church. Here he died, March 19, 1869. Mr. Bubier's literary powers were of an unusual order, thus ranking him high as an instructor; yet he gloried, above all things, in his office as an ambassador for Christ. For about fifteen years he had the management of the literary department of the Nonconformist, and in his hands that journal maintained a high reputation as an organ of free and appreciative criticism. See (Lond.) Cong. Year-book, 1870, p. 279.


Bubón, in Roman mythology, was a goddess who was said to protect the herd, especially oxen.

Bucellin, Gabriel, a German Benedictine and historian, was born at Dissenhoen, near Torgau, and died in the abbey of Weingarten, Wurttemberg, in 1561. He was prior of the convents at Feldkirch and Rheintal, and wrote a large number of works, among which we find Nucleus Historiae Universalis (1554-58):—Annales Benedictini (Augsburg, 1656, fol.):—Aguila Imperii Benedictini (Venice, 1651):—Menolog, Benedictinum (Feldkirch, 1655, fol.). See Bicher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. 1, 7, 19, 711; Hoefer, Nouv. Bioi. Générale, s. v. (B. P.)

Bucellin, Jean, a French historian and Jesuit, was born at Cambray in 1571, and died in 1629. He wrote Gallo-Flamandae Sacrae et Profanae (Douay, 1625). See Hoefer, Nouv. Bioi. Générale, s. v.

Bucer, Geissone, a Dutch theologian, was born in the latter part of the 17th century at Veere, where he studied and taught Latin and Greek. Bucer himself was well versed in Hebrew, and also in Church government, upon which he wrote a volume, De Gubernatione Ecclesiae, in opposition to Doréman, a famous English divine. This book drew upon him the hatred of James I, but found so much favor at home that it went very soon to a fourth edition. He died in 1631. He was one of the company appointed by the Synod of Dort for the translation of the Old Test. for the famous Sterkensprofit, States Edition (B. P.)

Buchanan, David, a Baptist editor, was born in Glasgow, Scotland, March 3, 1807. He was educated for the legal profession, but gave it up; came to Canada in 1834, and settled near the town of Paris, where, through his efforts, a Baptist Church was formed. In 1849 he removed to Toronto, and started a weekly Baptist newspaper, The Pioneer. Subsequently he was appointed government inspector of the College of Toronto for the United States, and held this position till his death. He was active in all denominational matters, and, at the time of his death, was president for the third time of the Home Mission Convention of Ontario. He died Oct. 17, 1877. See Cathcart, Baptist Encyclo., p. 1293. (J. C. S.)

Buchanan, George, an associate Reformed minister, was born about 1762 at "The Barrens of York." He graduated at Dickinson College in 1805, and shortly after entered the Theological Seminary of the Associate Reformed Church in the city of New York. Having completed this course, he was licensed by the Presbytery of Philadelphia, December, 1809. In 1810 he was ordained as a pastor in the First church in New York, and labored in the vacancies of the Monongahela Presbytery till April, 1811. Soon after he accepted a call to Steubenville, Ohio, in which charge he labored for about forty-four years, until his death, Oct. 14, 1855. See Sprague, Annals of the Amer. Pulpit, IX, iv, 138.

Buchanan, John, D.D., a minister of the Protessant Episcopal Church, was born near Dumfries, Scotland, in 1748. Buchanan graduated at the University of Edinburgh, studied law with a view to practicing in his native country; but, having gone to Richmond, Va., with his eldest brother, James, a merchant, he conceived an aversion to that profession. After studying theology he returned to Great Britain, and in 1775 received orders in the Church of England. Then he went back to Virginia, preaching occasionally, and for a time was employed as a family teacher. In 1780 he took charge of Lexington parish; and in 1785 became assistant minister to the Rev. Miles Selden, rector of St. John's Church, Henries Parish, Va. When Mr. Selden died, 1787, Buchanan succeeded to the rectorship. About the year 1790 he began to preach at the capitol in Richmond. After the burning of the Richmond theatre, in 1812, the Monumental Church was built, to the rectorship of which bishop Richard C. Moore was invited, and upon the duties of which he entered in 1816. Buchanan became pastor of Monumental to the bishop, and served the new church during bishop Moore's diocesan visits; but he still retained his office as rector of St. John's, assisted by Rev. William H. Hart of New York. He died in Richmond, Dec. 13, 1822. As a preacher his manner was dignified, but lacked animation; but the chief attribute of his character was his benevolence. Possessed of large means, he ministered most liberally to the wants of the poor. See Sprague, Annals of the Amer. Pulpit, v, 324.

Buchanan, John Junkin, an Associate Reformed minister, was born at Steubenville, O., Jan. 24, 1817. He graduated at Franklin College, New Athens, in 1838, and studied theology. He became associated with the Society of Allegheny City, and was licensed by the Presbytery of Steubenville in 1841. The next year he served two congregations in Beaver County, Pa., and was ordained by the Presbytery of Monongahela. After a few years he was obliged, from failing health, to give up his charge. In June, 1852, he left the congregation then under his care, and returned home. But he died on July 27 of the following year. See Sprague, Annals of the Amer. Pulpit, IX, iv, 139.

Buchanan, Joseph H., a Presbyterian minister, was born in Washington County, Pa., Sept. 22, 1833.
Buchanan, Robert, D.D., a Presbyterian minister, was born at Stirling, Scotland, Aug. 15, 1802. He graduated at the Edinburgh University, and was ordained to the ministry in 1827. After the brief settlements in country parishes, he was called to Glasgow, where his ministry was eminent and successful, and where he was largely interested and successful in promoting measures for the amelioration of the condition of the poor, which Chalmers had inaugurated and personally carried forward with success. By the advice of that eminent man, he declined the offer of the chair of Old Testament in 1827. Buchanan was moderator of the Free Church General Assembly in 1860. He was one of the foremost leaders of the movement in the disruption of the Church of Scotland, being engaged, not only in counsel at home, but in watching and shaping events in the British Parliament, and in ministerial circles in London. More than once, when the British government was appealed to by the Church of Scotland—over which it claimed to exercise authority—for protection in the exercise of her spiritual rights and independence, and when great anxiety was felt lest heavier bonds should be placed upon her instead of those she had already bound herself to bear, Dr. Buchanan was selected by his brethren as one of a deputation to visit London to enlighten cabinet ministers and leading members of the Lords and Commons in the great principles which had already been worked out in regard to the freedom of the Church. He was chosen historian of the movement for disruption, and he prepared a faithful record of the times, which was printed under the title of Ten Years' Conflict (Edinburgh, 1849, 2 vols. 8vo), and which is the standard history of the measures which led to the disruption. His health giving way under his many arduous labors, he went to Rome, in hope that the milder climate of Italy would be beneficial, but his constitution was too far undermined to recover. Sleeping peacefully in his bed one morning, without any premonition, he was called away to his rest, in 1878. (W.P.S.)

Buchel, Jan van, a Belgian bishop, was born at Tournai. He was first instructor in a school, then canon of St. Quentin and dean of Notre Dame, and finally bishop in 1582. He was exceedingly jealous of his episcopal prerogatives, yet nevertheless bore the reputation of being virtuous and a great lover of the arts. He died at Tournai in 1626. See Hoefn, Nouv. Biog. Générales, s.v.

Buchenröder, Michael, a Protestant theologian of Germany, who died at Heidelberg; July 13, 1683, wrote, De Dubia et Gog et Magna, and Von der leeuwen. To the works of Gog et Magna in Monte Israele, Horumque Foemini Excidia. See Witte, Diarium Biographicum; Jöcher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Bucher, Zsigmond, a Hungarian bishop, was born in 1576, joined the order in 1598, became its rector, and died at Dornach, March 8, 1665. He wrote, Disput. Hymnicae, and in 1682, published, Disputatio de levi Testamento, and De Tribus Jurisdictionibus Temporibus. See Alemagbe, Bibliotheca Scriptorum Societatis Jesu; Acta Eruditurae Latinia; Papadophili, Historia Gymnasiae Palatinae; Jöcher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Bucher, George B., an English Congregational minister, was born in London in 1812. He made a profession of religion at an early age, went to Canada when eighteen, and in 1836 entered the ministry as a missionary of the Methodist body in Upper Canada. In 1854 he transferred his relations to the Congregationalists, and in 1863 was ordained at Granby, where he died, Aug. 31, 1865. Mr. Bucher was mentally and physically endowed, but his health was broken. He was an able and faithful to the full extent of his physical ability. See (Lond.) Cong. Year-book, 1867, p. 273.

Buchler, Johann Conrad, a minister of the Reformed (Dutch) and German Reformed Churches, was born in Switzerland, June 10, 1730. He came to America in 1755 as a military officer—the British, from policy, choosing German officers for German troops—and was one of nine to arrive in 1757. He was pastor in 1754 to Carlisle, Pa., in 1763-68; also at Middletown, 1755-68; Falling Springs, 1765-68; and at Lebanon, etc., 1768-80, where he suddenly died, Aug. 15, 1780. He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy. The breadth rendered the attention of all who heard him. See Corwin, Manual of the Ref. Church (3d ed.), p. 204; Harbaugh, Fathers of the Germ. Ref. Church, ii, 109.


Bucher, Samuel Friedrich, a Lutheran theologian of Germany, was born Sept. 16, 1692, at Regensburg, baptized at Würzburg, and studied at Wittenberg. He was appointed professor of antiquities there. In 1726 he was made rector of the public school, but in 1728 he accepted an appointment at Zittau, where he died, May 12, 1755. He wrote, Dis. de Velato Hebraorum Synaxe (Wittenberg, 1715);—Dis. de Concluso Hebraorum Synaxe (ibid. 1716);—De Occulta Hebraorum Sponsa (ibid. ed.);—Antiquitates de Velato Hebraorum et Graecorum Faminis (1717);—Tractatus de Conclusa Hebraorum Faminis (ed.);—Antiquitates Passionales (1721);—Grammatica Hebraea (1722);—Antiquitates Selectae in Universum Scripturam (vol. i. 1738):—Philosophia prima s. Metaphysica Dogmatica (ed.);—Theaurus Orientalis (Frankfort, 1735);—Antiquitates Bibliorum exNovoTestamento Selectae, Constatudines, Ritus, FormulasVestrum Examinatos (Wittenberg, 1729). See Steinschneider, Bibliographisches Handbuch, p. 27, s.v.; Jöcher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Buchfelder, Ernst Wilhelm, a Reformed theologian of Germany, was born June 5, 1845, at Bentheim, and first studied theology. In 1866 he was in the service of the court of Theing of Under-Eyck, court-preacher to the landgravine Hedwig Sophia of Hesse-Cassel, who impressed him so deeply that, although twenty-four years of age, he betook himself to the study of theology. For this purpose he went to Utrecht. Having finished his studies there, he was, in 1869, appointed professor of church history for four years, regularly attending the sermons and devotional exercises of Under-Eyck, who, since 1670, was pastor of St. Martin's. In 1876 he received his first appointment as preacher in Gieklstein, in Holstein, and in the following year he was elected president of the Latin school at Eden, in East Friesland. In 1878 he was called to Fliingen, and in 1888 to Eden, where he died, March 8, 1711. He is the author of only one hymn, which may be regarded as a jewel of the Reformed hymnology: Erleucht mich, Herr, mein Licht (Engl. transal. in Mill's Hora Germ. p. 39, "Impart, O Lord, my light "). See Koch, Gesch. des deutschen Kirchenlebens, i, 14. (B.P.)

Büchner, Gottfried, a Protestant theologian of Germany, was born in 1701 at Riedersdorf. He studied at Jens, and died as rector at Quefert in 1780. He is best known as the author of Die Bibelische Real- und Verbal-Hand-Condordanz (15th ed. Brunswick, 1867). He also published a number of homiletical works. See Jöcher, Allgemeine Gelehrten-Lexikon, s.v. (B.P.)

Buchholtz, Andreas Henricus, a Lutheran theologian of Germany, was born Nov. 25, 1697, at Schnei- lingen. He studied at Wittenberg, was in 1632 co-rec-
tor in his native city, in 1834 at Rostock, in 1836 at Helmstedt, and in 1837 rector of the gymnasion at Lengov. In 1839 he went to Rinteln, where he lectured on philosophy. In 1845 he was made professor of theology, and in 1847 he accepted a call to Brunswick. In 1849 he was appointed to the chair of Moral Philosophy in the University of Romford, butupon the superintendency of Wolfenbüttel, and he died May 20, 1871. He wrote, Philosophia Practica:— Tractatus Theologiae de Ecclesia Romana Pontifici Subiecta Indulgentiis:— Hauss-Andachten, etc. See Witte, Memoir Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bucholtz, Heinrich, a Lutheran theologian of Hamburg, where he also was appointed deacon of St. Nicholas in 1633, and died Jan. 16, 1660, is the author of a Commentary on the Book of Ecclesiastes, which he published in rhyme. See Moller, Cimbria Literata; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Bucholtz, Abraham, a Lutheran theologian of Germany, was born at Schonau, in Saxony, Sept. 28, 1599. He studied at Frankfort and Wittenberg, was in 1556 rector at Grunberg, in Silesia, and then pastor at Sprottau, Crossen, and Freystadt. He died June 14, 1584. He wrote, Isagoge Chronologica ab Inicio Mundi ad Exilium Israelitarum in Babylonem:— De Amorum serie in Sacris Biblia:—De Ieici bini Pastoris. See Adam, Vita Eruditorum; Freimuth, Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Buck, Benjamin, a Baptist minister, was born in Maine in 1768. His early associations were with the Congregationalists, but he united with the Baptists in 1800. He was ordained in 1817, at which time he became pastor of the churches at Orland and Bucksport. The following year he removed to Eastport, where he remained about one year, and then became pastor of the Church at Machias, where he resided from 1819 to 1825. He was called to Sullivan in 1826, where he remained about three years. After brief settlements in two or three places, he took charge of the Church at Harrington in 1833, remaining there till 1849. He retired in 1849 from the active duties of the ministry, and died Dec. 10, 1844. Mr. Buck was a good representative of a class of Baptist ministers in Maine who, without much scholarly education, did much in laying the foundations of what have since become strong and efficient churches. See Millett, Hist. of the Baptists of Maine, p. 437. (J. C. S.)

Buck, Johann Christian, a Lutheran theologian of Germany, was born on April 6, 1673, at Gotha, in the Duchy of Saxe-Lauenburg. He studied at Wittenberg and Leipzig, was in 1700 preacher, and in 1712 superintendent at Torgau; in 1715 he was made doctor of theology, and in 1723 first court-preacher at Dresden, where he died, Oct. 19. He wrote De apologeticis Circa Sacra, de nonolaeriquam Romanist Pontificia; de anno Hebraorum Jubilo. See Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Ranft, Leben der chursachsisehen Gottgelehrten; Gleich, Annals Ecclesiastic. (B. F.)

Buck, John de, a Reforma tion martyr, was burned for reading the Scriptures, May 10, 1545, at Gaunt, in Surrey. See Fox, Acts and Monuments, iv. 384.

Buck, Minerson Erastus, a Protestant Episcopal clergyman of the diocese of Missouri, graduated at Nashotah Theological Seminary (Wis.), and was ordained in 1876. From 1874 to 1877 he was pastor of Trinity Church, Three Rivers, Mich.; and from 1876 until the close of his life had charge of St. Luke's Church, Kansas City, Mo. He died Jan. 20, 1879. See Prot. Episc. Almanac, 1880, p. 170.

Buck, William Calmes, a Baptist minister, was born in what is now Warren County, Va., Aug. 28, 1790. He was ordained in 1812, served as a lieutenant in the United States Army, and from his charge of a church in a neighboring county, lived in Union County, Ky., a number of years, having the pastoral charge of several churches, and moved to Louis-

vill in 1836, where he became pastor of the First Church. While living there he was, for most of the time, editor of the Baptist Banner and Western Pioneer. For three years (1851-54) he was secretary of the Bible Board of the Southern Baptist Convention, and pastor of Trinity Church in Columbus, Georgia, for three years. After preaching for a short time in one or two other places, he removed to Marion, Ala., and after being engaged for a year or two in editorial work, he labored as a missionary in the Confederate army. In 1866 he removed to Texas, and died at Waco, May 18, 1872. Among his published writings are the Baptist Hymn-Book, The Philosophy of Religion, and The Science of Life. See Cathcart, Baptist Encyclopedia, p. 156, 157. (J. C. S.)

Buck, William Foster, an English Congregational minister, was born at Chatham in 1802. He was converted in youth, and received his ministerial preparation at Hoxton College. He went, in 1827, to Burton-on-Trent, where he preached sixteen months, and then became co-pastor at Canterbury. In 1830 Mr. Buck removed to Harleston, Norfolk, and after laboring here for eight years, he preached at Burton-on-Trent nine years, and then removed to Ross, where he remained until his death, Sept. 1, 1867. Mr. Buck was an affectionate and sympathizing pastor, as well as a faithful and respected minister. See (Lond.) Cong. Yearbook, 1858, p. 336.

Buckbridge (Buckridge or Buckridge), John, an English prelate of the first part of the seventeenth century, was born at Draycott, near Marlborough, Wilts. He was educated under Multcaster, in Merchant Taylors' School, and at St. John's College, Oxford, where, from a fellow, he became doctor of divinity and president (1655). He afterwards succeeded Lancelot Andrews in the vicarage of St. Giles, Cripplegate. On June 6, 1611, Buckbridge was consecrated bishop of Rochester, and afterwards set forth a learned book in opposition to John Fisher, De Potestate Papam in Temporibus Domini (1614). He was transferred to the bishopric of Ely in 1626, died May 29, 1631, and was buried in the parish church of Bromley, Kent. Bishop Buckbridge also published Sermons (1618), etc. See Fuller, Worthies of England (ed. Nuttall), iii, 327.

Bucker, George, an English martyr, was apprehended by the inquisitors appointed under the Six Articles Act, and taken to London, where he was sent to prison, and remained two years, in which time hardly large enough for him to stand in. He was declared a heretic, and for this cause was burned in 1544. See Fox, Acts and Monuments, v, 520.

Buckingham, Daniel, a Congregational minister, graduated at Yale College in 1735; was ordained pastor of the Church at Green Farms, Conn., March 19, 1742, and died in May, 1746. See Sprague, Annals of the Amer. Pulpit, i, 648.

Buckingham, John, of, an early English prelate, was born in the town so named in Bucks County. He was educated in the university of Oxford, and although plundered for want of learning, was a great disputant and well-versed scholar, as his works declare. He was made bishop of Lincoln, where he remained two years, in which time he married and pope Boniface IX took place, and the latter in revenge removed him from Lincoln to Lichfield, "that is, from the hall into the kitchen," says Fuller. He resigned the episcopacy in 1397, and lived and died in private at Canterbury. He indulged with the prior and convent of Canterbury to build him a chantry-chapel near his sepulchre, which Fuller found not performed. See Fuller, Worthies of England (ed. Nuttall), i, 196.

Buckingham, Stephen, a Congregational minister, son of the following, graduated at Harvard College in 1698; began preaching in Norwalk, Conn., in 1695; was ordained pastor there Nov. 17, 1697; resigned his charge of a church in 1721, and died in 1746. See Sprague, Annals of the Amer. Pulpit, i, 261.
Buckingham, Thomas (1), a Congregational minister, was a native of Wales. He emigrated to America and settled in Milton, Conn.; was ordained pastor of the Church in Saybrook in 1669 or 1670; was a member and treasurer of the Synod of 1678 that afterwards became Yale College; was moderator of the Synod of 1708 that produced the Saybrook Platform, and died in 1709. See Sprague, Annals of the Amer. Pulpit, i, 260.

Buckingham, Thomas (2), a Congregational minister, son of the foregoing, was born in 1679. He graduated at Harvard College in 1699, was ordained pastor of the Second Church, Hartford, Conn., and died Nov. 19, 1731. He published an election sermon. See Sprague, Annals of the Amer. Pulpit, i, 260.

Buckland, Rabbi Joseph Wales, D.D., a Baptist minister, was born at Deerfield, Oneida Co., N.Y., Dec. 16, 1829. His father was a Baptist minister. The son was a graduate, with valedictory honors, at Madison University in the class of 1849. His taste for historical studies was developed and matured in the excellent private library of Rev. W. R. Williams, D.D., of New York. His theological studies were pursued at the Union Theological Seminary, N.Y., where he graduated in 1855. On June 21 of the same year he was ordained pastor of the Olive Branch Baptist Church, in Maplewood, N.J., where he reigned but a short time. After serving the Church in Sing Sing for a time (1857–64), he returned, in 1865, to New York, and for five years was pastor of the Calvary Baptist Church in Twenty-third Street. In 1867 he became professor of ecclesiastical history in the Rochester Theological Seminary, and labored with the most unifying industry until his physical energies broke down, and he died Jan. 30, 1877. See (N. Y.) Exumbler and Chronicle. (J. C. S.)

Buckland, Ralph, an English divine, was born at West Hartperry in Somersetshire, about 1564, and was educated at Magdalen College, Oxford. In 1579 he apostatized to the Romish Church, and, after acting as a missionary in various parts, died in 1611. He published, among other works, a translation of some Lives of the Saints from Surius, and a Discourse from Attending Protestant Places of Worship, etc.

Buckler, Benjamin, D.D., a learned English clergyman and antiquary, was born in 1716, and educated at Oriel College, Oxford, where he graduated as master of arts in 1739. He afterwards became a fellow of All-Saints College, and there took his degree in divinity. In 1755 he was presented to the vicarage of Cumnor in Berkshire, and was also rector of Frilsham, in the same county. He died in December, 1780. For an account of his publications, see Allibone, Dict. of Brit. and Amer. Authors, s. v.; Chalmers, Biog. Dict. s. v.

Buckley, James (1), an English Wesleyan minister, was born at Crampton, near Oldham, Lancashire, Dec. 20, 1770. His parents were members of the Established Church. He united with the Methodist Church in 1785, commenced his ministry in 1791, took an active part in forming the first Wesleyan Missionary Auxiliary Society, was elected Secretary of Home Missions in 1814, became a superintendat of Lincolny, Wales, in 1829, and died while attending the Centenary Conference at Liverpool, Aug. 24, 1839. Buckley was much esteemed by his brethren. See Minutes of the British Conference, 1842; Welh. Metl. Mag. 1842, p. 265.

Buckley, James (2), an English Congregational minister, was born at Mossley, Lancashire, Jan. 27, 1796. He was brought up in the Church of England. In 1819 he was converted at the Independent Chapel in Cricklewood, London, under Lyne. He became a Sunday school teacher, and began preaching at mission stations in the neighboring villages. In 1821 he entered Idle Academy, Yorkshire, and in 1825 was ordained pastor at Thrake, in the North Riding. He accepted a call to Penniston, in the West Riding, in 1837, and in 1851 removed to Horbury, near Wakefield. Mr. Buckley's last charge was at Stockport, which he accepted in 1854. Here he died, March 18, 1873. His character was marked by conscientiousness and intensity. See (Lond.) Cong. Year-book, 1874, p. 315.

Buckley, John, a Methodist Episcopalian minister, was born in England in 1805. He emigrated to America in 1827; settled in Bloomfield, Essex Co., N. J.; joined the Church in 1828; studied during 1830 for the Wesleyan Academy, Wilbraham; received license to preach in 1831; and in the same year entered the Hopkinsville, Ky., Philanthropic College. He was ordained and was engaged in business in Bridgeport, N. J., where he died, June 28, 1842. Mr. Buckley possessed more than ordinary ability as a preacher, a well-disciplined mind, and a remarkable aptness in putting the truth. See Minutes of Annual Conferences, 1843, p. 355, 414.

Buckminster, Joseph, a Congregational minister, was born in 1720, settled as minister of Rutland, Mass., and died in 1792. He published several Sermons.

Buckner, John, L.L.D., an English prelate, became prebendary of Chichester in 1768, archdeacon in 1792, and was consecrated bishop of that see March 4, 1798. He died May 2, 1824, aged ninety. He published Sermons (1798–1812); and a Charge (1797). See La Neve, Biog. Brit.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Buckpitt, James, an English Congregational minister, was born at Trowbridge, March 9, 1800. He embraced religion in early manhood; joined the Independent Church; and in 1825 entered Hackney College for a ministerial preparation. His first charge was at Burwell, Cambridgeshire. In 1829 he removed to Castle Donington, Leicestershire, and three years later took his last charge at Torrington, North Devon, where he died, March 19, 1866. Mr. Buckpitt's perception of evangelical truth was clear; his grasp of it was strong; and his exegesis of it from the pulpit was vigorous and earnest. He was indifferent to nothing with which human interests were bound up. In private life he was genial, hospitable, and hearty. See (Lond.) Cong. Year-book, 1867, p. 274.

Bucolus, bishop of Smyrna, consecrated by St. John, is commemorated as "Holy Father," Feb. 6, in the Byzantine calendar.

Buda, Council of (Concilium Budense). Buda, or Ofen, is the capital of Lower Hungary, on the west bank of the Danube. I. A council was held here Sept. 14, 1279, by Philip, bishop of Ferrico, legate of the holy see. Sixty-nine canons were published, containing much the same regulations as others drawn up about that time, and showing that the churches of Hungary and Poland were in great disorder.

Eight of these canons relate to the dress and conduct of the clergy.

The ninth forbids the clergy to sentence any one to corporal punishment, or to be present at the trial of capital cases.

The thirteenth relates to the proper reverence to be observed during divine service; orders all clerks, whenever they pass the altar, the image of the Virgin, or the crucifix; and whenever they enter the choir for the holy office, to bow with respect; and also forbids priests to sing the office without their surplices.

The sixteenth orders that all beneficed clergy, having the care of souls, shall reside and discharge their duties in person, and not by a cure. The thirteenth relates to the attendance of all persons who have been cited by synods, and the proper vestments of the prelates present there.

The council decrees that it is not to be suffered that any one should serve at the altar or read the epistle without a surplice and cassock.

The sixteenth declares that those persons only are to be admitted to preach who have either the pope's or the bishop's license. Also treats of questions.

The eighth exhorts and enunciates three secular powers which forbode appenns to the holy see.
It is also ordered that all the faithful should hear divine service, and especially mass, every Sunday and holy-day in their own parish, and should not wander to any other Church. See Labbe, Concil. xi, 1071.

II. In 1303 cardinal Gentili held a council at Buda.

Budd, Peter, an English Wesleyan minister, was born Dec. 19, 1802, and died July 17, 1864. He was educated at the University of Oxford, to God in youth through the instrumentality of his sister, entered the ministry in 1835, and died on his last circuit (Kingswood) Feb. 9, 1874. Of transparent honor and fidelity, he was full of Christian kindness and courtesy. His mind was carefully disciplined and stored with knowledge, and his knowledge was with the Portrait divine. His sermons were vigorous, apt, evangelical. See Minutes of the British Conference, 1878, p. 32.

Budd, Thomas, a Methodist Episcopal minister, was born at New Mills, Burlington County, N. J., Feb. 19, 1783. He experienced religion about 1800, and in 1803 entered the Philadelphia Conference, in which he did zealous and faithful work until his death, July 10, 1811. He was a young man of good natural abilities, which he had carefully cultivated, and deservedly highly esteemed wherever known. He was a stranger to dissimulation, and open-hearted and devout. See Minutes of Annual Conferences, 1811, p. 192.

Buddha, Living, a term applied to certain saints among the Mongol Tartars in Thibet, who are believed to have passed through various stages of being, and supposed to be fitted to preside over a Lamaery (q. v.). He is also called a Chaberen, and such superiors are in large numbers, and placed at the head of the most important religious establishments. He may commence his career with only a few disciples, but, as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pious and devout persons. See Huc, Travels in Tartary, Thibet, and China. See Lamaism.

Buddha-Vishnu, the ninth Avatar (q. v.) or incarnation of Vishnu (q. v.). He is to be carefully distinguished from Gotama Buddha, the originator of Budhism (q. v.).

Budé, Guillaume, a French scholar, was born in Paris, in 1616. Being librarian of Francis I., he exercised a great influence in the reformation of the college curriculum of the French Universities. He was a secret adherent of the Reformation, and even before Luther he had written against the corruption of the clergy and popacy, and of the necessity of a reformation. In his work De transitu Hellesi et Catholicae Hierarchiae (libri tres ad Franciscum regem Paris, 1543), he pointed out that the Papal System is not found in the knowledge of ancient classics, but in the practice of the teachings of Christ. He died Aug. 23, 1540, having expressly declined in his testament all honors of the Catholic Church at his funeral, since he regarded them as an imitation of heathen customs. Some years after his death, his widow, together with his sons, joined the Reformed Church, and, in order to avoid persecution, they went to Geneva. One of his sons, Louis, was appointed professor of Oriental languages, and published a French translation of the Psalms (Geneva, 1551), Proverbs, and some other parts of the Old Test. (Lyons, 1556). Another of his sons, Jean, rendered very important services to the Protestant cantons of Switzerland, in his capacity as ambassador of the Geneva council. In connection with Ch. de Jouvilliers, he collected a portion of Calvin's lectures on the prophets, and published them in French. Guillaume Bude's works were published at Basle in 1557, 4 vols. See Rebié, G. Bude (Paris, 1846); Schmidt in Herzog's Real-Encyclop. s. v.; Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. F.)

Budge is fur of kids, employed in trimming ecclesiastical robes.

Budgell, John, a minister of the Society of Friends, XI.—22

was born in 1787, near London. In his early life he was a member of the Wesleyan Society. He joined the Society of Friends about 1810, and was for many years a useful minister. In 1845 he visited the Scilly Islands, and two years later accompanied E. O. Tregelles to Norway and Sweden. He took great interest in the education of the poor. He died July 17, 1864. See (London) Annual Monitor, 1865, p. 36.

Büdinger, Moses, a German Jewish teacher, who died at Cassel, Jan. 31, 1841, is the author of Lehrbuch der hebr. Sprache (Metz, 1816), or Auszug aus dem Lehrbuch der hebr. Sprache (ibid. eod.). He also edited the Jewish ritual for the festivals, with a grammatical commentary in Hebrew (ibid. 1817), and the penitential prayers, with a commentary (ibid. 1822). See Frits, Bibl. Jud. i, 185; Steinmechsner, Bibl. Handbuch, p. 27, No. 298, 299; Benjaeb, Ozer Ha-Sapharim, or Thoraus Lekhibrim Hebreorim, i, 39, No. 790; 195, No. 718; ii, 319, No. 966; 420, No. 356. (B. F.)

Büdinger, Moses Mardochai, Ph.D., a German Jewish writer, was born Jan. 20, 1784, at Mardorf, near Marburg. For twelve years he acted as teacher at different places of his native country, and, after having enlarged his knowledge, he went in 1815 to Marburg, where he attended theological and philosophical lectures. From Marburg he went to Cassel, and from thence to Stuttgart, to return again to Cassel in 1825, where he was appointed inspector and instructor of the newly opened Hebrew College. He died Jan. 31, 1841. Büdinger is the author of religious discourses, which he delivered on Sabbath days; besides he published a number of school-books, very valuable in his day. See Frits, Bibl. Jud. i, 136; Kayserling, Bibliothek jüdischer Kanzleirechber, i, 406 sq.; Steinhelm, M. Büdinger, Lebensbeschreibung (Altona, 1844). (B. F.)

Buddington, William Ives, D.D., a Congregational minister, was born in New Haven, Conn., April 21, 1805. After graduating at Yale College in 1828, he taught in the academy in New Canaan for nearly a year, and then began a three years' course in the Yale Divinity School. The year 1838-39 he spent as a resident licentiate in the Andover Theological Seminary. He was ordained pastor of the First Church (Congregational) in Charlestown, Mass., April 22, 1840. He resigned this charge in 1854, and assumed the pastoral care of the Western Presbyterian Church in Philadelphia, Pa. In 1855 he was installed over the Clinton Avenue Congregational Church in Brooklyn, N. Y. He resigned his pastoral office, December 29, 1875, and died in Brooklyn, Nov. 29, 1879. He was a beloved and efficient pastor, and a noble Christian. He published, in 1845, an admirably written history of the First Church in Charlestown; also several sermons and review articles. See Obituary Record of Yale College, 1880.

Budiyah (Adecritus Gleebe) is the name of the fifth great caste of the Moors. It was composed of serfs, and was the Budis of the Greek historians.

Budjintaja, in Slavonic mythology, was a goddess of the Poles and Kassubes, who protected sleeping persons from danger.

Budmanns, a sect of Socinians (q. v.) which arose in the 16th century, headed by Simon Budmanns (q. v.).

Budocus, Saint, an abbott and confessor of the 6th century, is said to have succeeded Magliorius in the see of Dol, Brittany. The parish of St. Baudock is just west of Plymouth, and the last day of the Close Rolls, i, 498, 529, mention a church of St. Baudock, in Oxford.

Buddeo is the name given in Japan to Gotama Buddha (q. v.), who is worshipped in that empire also.

Budistoi are the Japanese worshippers of Budha. See BUDDHISM.

Buée, Pierre Louis, a French theologian, brother
BUGNOT

Ossere gave lands on the river Tillath to found a monastery. She appears to have been married, and hadn't daughter of her own, who succeeded to the monastery by her grandmother's gift, under her mother's guardianship. Bugga refused to surrender the monastery when Hrotwari became of age, and was only dislodged by decree of a council in 736 (or 737). See Haddad and Stubbs, iii, 307.

2. Called also Eadburga (or Headburga), the third abbess of Minster, in Thanet, who appears to have been a daughter of an abbess, Eangyth. She is recorded to have rebuilt the monastery of St. Mildred, but she is best known from the letters of Boniface. Between 719 and 722 her mother writes to Boniface stating she had been prevented from attending his pilgrimage to Rome by the infirmity of her daughter. A little later Bugga herself writes to him; and in another letter, of much later date, Boniface addresses her as an abbess, and congratulates her on having found a resting-place in Rome, whither she seems to have gone after she entered upon her abbacy. Finally, archbishop Bregwin, writing to Lullus (between 759 and 765), mentions that Bugga died Dec. 27. Elmham (ed. Hardwic, p. 220) dates her death in 755, but this seems too early.

Bughelcundee Version. See Hinduwke Dia-
lects; Versions.

Bugia is an Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant of the priest on the occasion of his reception of a gift. After death the animal is flayed and divided into two parts. One half is distributed among the inhabitants of the mukim, or parish, which consists of thirty-four houses; the other half is divided among the officials of the mosque. On religious occasions buffaloes are always sacrificed on Friday, Monday, or Thursday. They are sacred to the deities of the Hindu caste, and the ceremonies of the offering are performed by wealthy persons; at the Chakur-anuk, or the ceremony of shaving the heads of children; and when going to war.

Buffard, Gabriel Charles, a French canonist, was born at Caen in 1688, in the university of which place he afterwards taught theology. Being obliged to vacate his chair because of his devotion to the doctrine of Jansenius, he retired to Paris, where he was detained for a time in the Bastile. He died at Paris, Dec. 3, 1763. He wrote, Défense de la Déclaration de l'Assemblée du Clergé de 1682, translated from the Latin of Bossuet (Paris, 1783) — Essai de Dissertation pour Faire Faire les Vétus les Nouveaux Formulaires (ibid. 1789). See Hoefer, Nouve. Biog. Générale, s. v.

Bug (or Bog) is a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

Bugenhagen, Andreas Heinrich, a Lutheran theologian of Germany, was born April 25, 1665, at Zittau. He studied at different universities, was in 1710 preacher at Leipa, in the principality of Zerbst, in 1719 deacon, in 1724 pastor at his native place, and died Dec. 18, 1742. He wrote Diss. de Hermeneutica Sacra. See Neubauer, Nachricht von jetztlebenden Gottesgelehrten; Jörcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bugenhagen, Johann, son of the famous theologian of the same name, was professor of Oriental languages at Wittenberg during the lifetime of his father. In 1570 he became the doctor of the church, and soon afterwards professor of theology and preacher at the castle-church. In 1575 he was appointed superintendent there, and provost at Kamberg, where he died in 1592. He wrote Concilia Theologica. See Jörcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Bugga (or Buga) is the name of two English saints.

1. A nun, daughter of the abbess Duanne, to whom

2. A nun, daughter of the abbess Duanne, to whom
Bugri, See Cathari.


Buhon, Louis, a French preacher of the Dominican order, was born about 1600 at Quimzay, in Burgundy. He was noted for his talents as a preacher, and was the last Inquisitor of the Faith in the county of Burgundy. He died about 1700. See Hœfer, Nouv. Biog. Générale, s.v.

Buhrman, Alfred, a Lutheran minister, was born in Frederick County, Md., in 1826. In 1846 he entered the Baltimore Methodist Episcopal Conference, and preached three years. On account of impaired health he ceased active ministerial labor for a time, and was employed in teaching school about eighteen months. Then he preached at various places in Maryland and Virginia, but again taught school in 1862. The following year he entered the Melanethon Synod, and became pastor of the Lutheran congregations at Sharsburg and Pleasant Valley. In 1864 he began preaching at Winchester, Va., and was at the Berlin Michigan College in that charge seven years. For two and a half years, from 1871, he was pastor at Milton, and for two years, from September, 1873, he labored at Lovettaville, Va. His health failing in 1875, he removed to a farm near Newtown, where, however, he continued to preach until his death, March 3, 1880. The subsequent memorial was a man of fine intellectual powers and marked oratorical ability. See Lutheran Observer, April 6, 1877.

Buby, Felix, a French theologian of the order of Carmelites, was born at Lyons in 1634. He was the first who dared to sustain the ten articles of doctrine published in 1682 by the clergy of France upon the nature and extent of the ecclesiastical power. He died in 1687. His works include: Histoire des Carmélites de France (Paris, 1659), which was very highly esteem. See Hœfer, Nouv. Biog. Générale, s.v.

Bull, Bernardo, a Spanish Benedictine, the first missionary to America, was a native of Catalonia. He was appointed by the pope vicar-apostolic to the New World in 1495, and accompanied Columbus on his second voyage, taking with him several priests. On account of differences of opinion between him and Columbus as to the treatment of the natives, he returned to Spain in 1495, and took an active part in the persecutions waged against the great discoverer. He afterwards became abbot of the convent of Cuxa, where he died in 1520. See Hœfer, Nouv. Biog. Générale, s.v.

Busseret (or Bussaret), François, a Flemish theologian and historian, was born in 1549 at Mons, in Hainaut. He was successively official, archdeacon, and grand-vicar of Cambray, bishop of Namur in 1602, and archbishop of Cambray in 1614. He died in 1615. He wrote, Histoire d'une Religieuse de Mons POSSIBILE (1585) — Histoire du Conseil Provincial de Mons (1586) — La Vie de Sainte-Marie d'Oigno (1608). See Hœfer, Nouv. Biog. Générale, s.v.

Buisson, Eugène, a French Protestant theologian, who died at St. Etienne, Oct. 22, 1881, as honorary president of the consistory of Lyons, is the author of several works, which have also been translated into German. His best-known work in German is Der Moralwissenschaftlichen und Theologischen Grundlagen der Verhältnisse zur sittlichen Entwicklung der Menschheit (Bale, 1859, 3 pts.). See Zuchold, Bibl. Theol., i, 200. (B. P.)

Buissou (lat. Buibus), Jean du, a Flemish theologian, was born about 1586. He became successively professor in the University of Louvain and chancellor of the University of Douay. He died April 15, 1598, having bequeathed all his property to poor students. He wrote a Harmonia Evangelica (Rome, 1576; Liège, 1695). See Hœfer, Nouv. Biog. Générale, s.v.

Buis, Edward Tongé, D.D., a Presbyterian minister, was born in Charleston, S.C., March 1, 1809. He was prepared for college at the Charleston College, and entered the College of South Carolina, but did not graduate there. He entered Princeton Seminary in the fall of 1828, and remained over three years. He was licensed by the Presbytery of New Brunswick, Feb. 8, 1832, and was ordained by the Charleston Union Presbytery, Jan. 10, 1833. In 1838 he began to supply the Nazareth Church, S.C. From 1841 to 1857 he seems to have served for different terms the Nazareth, Mount Tabor, and Fairview churches in that vicinity. In 1857 he became president of the Female College at Laurens, S.C. He remained there until June 1, 1861. In that year he accepted a call to become pastor of the Washington Street Church, in Greenville, and was installed May 4, 1862. He died Nov. 10, 1877. See Necrological Report of Princeton Theol. Seminary, 1878, p. 20.

Bulst, George, D.D., a Presbyterian minister, was born in Fife Sheriff, Scotland, in 1770. He was distinguished for his scholarship while connected with the Edinburgh College, especially in the department of Grecian literature. On the recommendation of Dr. Robertson and Dr. Blair he was called to take charge of the Presbyterian Church in Charleston, S.C. He entered upon the duties of his office in June, 1798, and remained many years, subsequent to his death as principal of the Charleston College. He died in the midst of his usefulness, Aug. 31, 1808. As a preacher he enjoyed a fine reputation. Among the productions of his pen were various articles prepared by him for the British Encyclopaedia, an abridgment of Hume's History of England for schools, a version of the Psalms, etc. Two volumes of his sermons were published in 1809. See Sketch prefixed to his Sermons; Allen, Amer. Biog. s.v. (J. C. S.)

Buite, Saint. See Bokthus.

Bukenton, Henri de, a Jesuit, writer and professor at Louvain, died there in 1716. His most remarkable publication is his Luz de Luce (4to). In the first book he treats of the antiquity of the Vulgate, and of the various readings; in the third, he compares the Sixtine and Clementine editions. See Rose, Gen. Biog. Dict. s. v.

Bukto is the name applied to a Lamas [see Lamaism], who professes to work miracles, particularly to cut himself open, take out his entrails, place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is common in the Lamas of the Tartary. The regular Lamas disdain all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren. Other pretended miracles of lesser fame are frequently performed. See Huc, Travels in Tartary, Thibet, and China; Gardner, Faiths of the World, s. v.

Buleus, Christopher, a Lutheran theologian of Germany, was born at Ketschberg, near Dresden, Nov. 4, 1602. He studied at Leipzig and Wittenberg, was in 1635 preacher at Mitteichen, and afterwards superintendent and assessor of the consistory at Wurtzen. In 1657 he was called to Dresden as superior counselor of the consistory, and afterward prebendary of the church of Sept. 8, 1677. He wrote, Schiedsmutation in Valerium...
BULFINGER


Bulfinger, Georg Bernard, a German theologian and naturalist, was born in 1698. He was professor of theology at Tubingen, and died in 1750. He wrote, Specimen Doctrinae Veterum Sininarum et Folii, (Frankfort, 1724): De Trachis Plantarum ex Melone Observationi, in the memoirs of the Academy of Sciences of St. Petersburg. See Hoefer, Nouv. Biox. Generale, s. v.

Bulgarian Version of the Scriptures. This is in the vernacular of the Bulgarians, "a race, next to the Huns, the most terrible and most hateful to the invaded Europeans, and known in the West as early as the reign of Theodoric the Ostrogoth. Either mingling with, or bordering upon, the Slavonians, they spread over a large tract of territory, from the shores of the Palus Maeotis and the Euxine, along the course of the Lower Danube" (Milman, Latin Christianity, ii, 418). Towards the close of the 7th century they attacked and conquered the division of the Slavs settled in Mesia, and, in the first instance, gave their own name to the tribes thus subdued. In the latter part of the 2nd century, however, having adopted the language and manners of the Slavonians, the conquerors became identified with their subjects (Krasinski, Lectures on Slavonia, 1851, p. 29, note). Referring to the article Bulgaria in this Cyclopedia, we will state that the Bulgarian, together with the Russian and the Byllrian, belongs to the eastern branch of the Slavonic languages, properly so called. "The most ancient document of this eastern branch is the so-called ecclesiastical Slavonic, i.e. the ancient Bulgarian, into which Cyril and Methodius translated the Bible in the middle of the 9th century. The most exact version of the Bible was made for the whole Slavonic race, and to the student of the Slavonic languages it is what Gothic is to the student of German. The modern Bulgarian, on the contrary, as far as grammatical forms are concerned, is the most reduced among the Slavonic languages" (Müller, Science of Language, i, 395), yet it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. See Bible of Every Land, p. 307.

A translation was commenced in 1820, at the suggestion of Dr. Pinkerton. An archimandrite, named Theodosius, who had been recommended by the Greek patriarch of Constantinople as the person best qualified for such a work, was appointed to prepare this version, which he completed in 1821. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the year 1822. This translation proved, however, to have been very inaccurately executed, and, as the Bulgarian Bible Society was shortly afterwards suspended, the continuation of the work was given up.

In 1827 another translation of the New Testament was completed by Saposnoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. In consequence, and in consequence only the four Gospels were published, but they were received with much favor by the people. This induced the British and Foreign Bible Society to make arrangements, through their agent, Mr. Barker, to print an edition of the entire version, but owing to some difficulties, the translation was commenced in 1836 by Mr. Barker, which was completed at the p. 229 in Smyrna in 1840. The success which accompanied this publication induced the British and Foreign Bible Society to proceed with the translation of the Old Testament, which was commenced as completed in 1858, some parts of which had been printed in the meantime. Although the best of the Russian and his successors in the Scriptures was very great, one of the newspapers having made the statement that "it is the study of the Bible which makes a nation great," and recommended the study of the Scriptures throughout the country, yet it was not till 1864 that an entire Bible was given to that people, the printing having been done at Constantinople. In the annual report for the year 1866, the Rev. S. B. Bergene communicates the following, with date:

"It appears that there is some difference between the Macedonian, or Western, and the Eastern dialects of the Bulgarian. Formerly the Western dialect was in the ascendant, but with the latter it is becoming the Eastern. There is a review and several newspapers published in Bulgaria; these adopt the Eastern dialect; and there is a movement that, in a similar manner that in Russia, shall push out the Western dialect so far as the literary character of the language is concerned. Our New Testament, in the Western dialect, is the translation of the Bible Society's version five years since at Smyrna, by a monk of the name of Neophyton, and was carefully examined by a bishop. It was printed for the first time in 1860. Poor Photinoff, of whose character every one speaks in the highest terms was engaged with Dr. Riggs in the translation of the Old Testament, and in the early part of the work favored the Western dialect; but in correcting the work, as well as in the latter portion of the translation, he adopted the Eastern dialect; and Dr. Riggs feels assured that if his life had been spared he would have followed this course throughout the entire work. Either dialect is used in all parts of the country, but the Macedonian is going into disuse, so far as literature is concerned, it would be extremely desirable that it should be extended to the Scriptures. Photinoff was very anxious to complete the work, and persevered in it, in spite of every remonstrance, almost to the day of death. The present translation, which was completed by a monk, who succeeded Photinoff, and is a good scholar, follows the Eastern Church in most of the arrangement of the first part of the Bible, i.e., the New Testament, and is very much extolled as far as the Pentateuch; and Dr. Riggs is now desirous of going to press with as little delay as possible. Separate copies of the New Testament have already been printed; but instead of fixing on detached books, it is recommended that the whole of the Old Testament should be printed consecutively, say, in three series, the first containing the Pentateuch, the second closing with the historical books or Job, and the third including the rest. There is no doubt that the former is the best in the world. Small copies of the whole, as well as the separate parts, have been presented. These copies will be placed in the hands of competent judges for remarks and criticisms, and by the time the last edition is published the necessary fixes will have been possessed for commencing the edition of the Bible in one volume. There is something about the simplicity of these clauses will be desirable in the New Testament, to bring the dialect into strict conformity with that adopted in the Old Testament."

When the Old Testament was finally published, in September, 1863, the Rev. Dr. Riggs of the American Board, and the Rev. Albert L. Long of the Methodist Episcopal Church, were the two native literati, Costovitch and Slaveikoff, under whose revision of the Old Testament a new version of the New Testament was undertaken by a number of the clergy, throughout the Bulgarian empire. This revision they accomplished about the close of 1864, and two editions, one of ten thousand copies (32mo), at the joint expense of the British and Foreign Bible Society, and another, with references, of five thousand copies (12mo), at the joint expense of the British and Foreign Bible Society, were published in 1865.

In 1874 a new and slightly revised edition of the Bulgarian Bible, in one volume, edited by the Rev. Dr. A. L. Long, was published at Constantinople. Up to March 81, 1883, the British and Foreign Bible Society gave out 1,255 copies of the Scriptures, either as a whole or in parts.

Bulgarn, Samuel, an English Baptist minister, was born at Atworth, near Melksham, Wiltshire, March 23, 1730. After his conversion he removed to Bath and united with a Church of the countess of Huntington's connection, and became a zealous preacher. In 1804, having joined a Baptist Church, he engaged in ministerial service for several years, and was ordained pastor of the church in 1813. He continued in the same ministry until his death, which occurred at Swantou, whether he got to, or was taken there, March 18, 1884. See (Lond.), Baptist Hand-book, 1856, p. 45. (J. C. S.)
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Bulkeley, John, a Congregational minister, grandson of Peter Bulkeley, was first minister of Colchester, Conn., and died in 1731. He published an Election Sermon (1713) — An Inquiry into the Right of the Aboriginal Natives to the Lands of America (1724) — and a Tract on Infant Baptism (1729). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bulkeley, Lancelot, D.D., an Irish prelate, was a native of Beaumaris, and acquired an education at Brazenose College, Oxford, into which he was admitted a commoner in 1587. He took the degree of A.M. at St. Edmund's Hall in November, 1593, and immediately afterwards was ordained deacon by the bishop of Bangor. He was promoted to the see of Dublin, and consecrated at Drogheda, in St. Peter's Church, Oct. 3, 1619, by Christopher, archbishop of Armagh. In 1625 he revived the controversy concerning the primacy with Dr. Hampton. In 1635 Bulkeley had a confirmation from the king to him and his successors of all former grants, liberties, and privileges belonging to the see. In June, 1646, this prelate was one of the council who signed and issued the proclamation confirmatory of the peace concluded in that month between the king and the Commissioners of Parliament. In 1647, on the surrender of Dublin to the commissioners of the Parliament, one of their first acts was to prohibit the use of the book of Common Prayer, and require the Directory for Worship to be adopted in all the churches of the city. The clergy of the Established Church protested, and was admitted to the remonstrance, but without success. The Directory was adopted throughout the city, and the book of Common Prayer only continued to be used in the chapel of Trinity College. In 1649 archbishop Bulkeley preached his farewell sermon to his congregation, and the Common Prayer was read by William Pilsworth, minister; but for doing so the usurping powers visited them with severe punishment, committing the archbishop and all the others present to prison. At the close of the year 1649 an act was passed by the English Parliament for the encouragement and increase of learning, and the true knowledge and worship of God, and the advancement of the Protestant religion in Ireland. Spent with grief for the calamities of his church, Dr. Bulkeley died at Tallagh, Sept. 8, 1650. See D'Alton, Memoirs of the Archbishops of Dublin, p. 258.

Bulkeley, Peter, a Congregational minister, was born at Odell, Bedfordshire, England, Jan. 31, 1582. He was the son of the Rev. Dr. Edward Bulkeley, author of a supplement to Fox's Book of Martyrs. Peter, when about twenty years old, was admitted to St. John's College, Cambridge, and was subsequently, after acquiring his education there, chosen a fellow. He succeeded to the large estate of his father, and also succeeded him in the ministry at Odell, as a clergyman of the Established Church. But he did not long continue to conform to the ceremonies of the Church, although, through the favor of the bishop of Lincoln, he remained unmolested for twenty-one years; when the matter was brought to the notice of archbishop Laud, he silenced him immediately. In 1635, having sold his estate, he crossed the ocean; and after remaining several months at Cambridge, Mass., he entered the Seminary in 1636, and began the settlement of a place which he called Concord (now in Massachusetts). On July 15, 1636, he organized a church there; the next year John Jones was his pastor, and he was his teacher. In bestowing farms upon his servants he expended a large fortune; and dying a short time before his death, which occurred at Concord, March 9, 1659. A library was established at Harvard College, in part, at least, by contributions from Mr. Bulkeley's. In 1646 he published a work in London entitled The Gospel Covenant; or, The Covenant of Grace Opened. It passed through several editions. It is composed of sermons preached at Concord from Zech. ix. 11. The book was held in high estimation. Mr. Bulkeley was distinguished as a scholar, and wrote Latin with great ease and elegance. See Sprague, Annals of the Amer. Pulpit, i. 51.

Bulkey, Arthur, an English prelate of the 16th century, was born either in Cheshire or (more probably) in Anglesea. He was educated doctor of laws, but had wholly forgotten the chapter "De Sacrisiae," for he spoiled the bishopric of Bangor, to which he was preferred, and sold the five bulls. He occupied the see fourteen years, was suddenly deprived of his sight, and died in 1555. See Fuller, Worthies of England (ed. Nuttall), iii. 509.

Bull, the Golden (also called Bulla Carolina), was an ordinance made by the emperor Charles IV at the Diet of Nuremberg, in January, 1356. It is so named because it was sealed with a bull and attached to cords of yellow and red silk. It contains thirty chapters on the form and ceremonies of electing the emperor; the number, functions, and rights of the electors; and all that belongs to the government of the empire.

Bull, Single (or Semi). Between the time of the pope's election and confirmation, the bull or seal attached to a document issued by him has an impression on one side only — viz., the effigies of St. Peter and Paul, the reverse being without any stamp. This is called a single or semi bull. After consecration the name of the pope and the date of his reign was stamped on the reverse; this makes the double bull.

Bull Unam Sanctam. See Unam Sanctam.

Bull, Edward, a Congregational minister, was born at Saybrook, Conn., Nov. 26, 1791. After graduation he was teacher of the grammar-school at New London for two years, and tutor in Yale College for five years. He studied theology with private instructors. He was ordained Sept. 29, 1825, pastor of the Congregational Church at New London, and dismissed in 1837. The rest of his life was spent in Cheshire, where he taught a few pupils. He died April 25, 1869. See Obituary Record of Yale College, 1869.

Bull, John Wesley, a Methodist Episcopal minister, was born in Baltimore County, Md., Sept. 6, 1819. He was early in life the subject of religious impressions, at the age of nineteen gave himself to God, and in 1838 entered into the Wesleyan Conference. He held a supernumerary relation between 1834 and 1866, when he joined the Church South; labored three years in that body, and became a supernumerary, which relation he held to the close of his life, in Alexandria, Va., Dec. 25, 1873. See Minutes of Annual Conferences of the M. E. Church South, 1869.

Bull, Levi, D.D., a minister of the Protestant Episcopal Church, who died at Marsh, Chester Co., Pa., Aug. 2, 1850, aged seventy-eight years, was for many years a prominent minister in his diocese; but, unhappily, his vigorous intellect became diseased, and for a long time before his death he was unable to fulfill his duties as a pastor. He was at one time rector of St. Mary's, S. St. Mark's, in Chester, and of St. James's, in Chester County; then of St. Thomas's, in Berks County; then of Bangor Church, in Lancaster County. See Amer. Quart. Church Rev., 1859, p. 534.

Bull, Mitchell B., a Methodist Episcopal minister, was a native of Ireland. Some time after his arrival in America he experienced conversion, and in 1868 entered the Ohio Conference. He entered the Ohio Conference and continued in effective and useful relation for eight years ill-health compelled him to retire from active service. He died in 1857 or 1858. Mr. Bull was a man of sterling integrity and an able and earnest preacher. His love for the Church was made manifest in his bequeathing nine thousand dollars to her various institutions. See Minutes of Annual Conferences, 1859, p. 99.
Bull, Nehemiah, a Congregational minister, was born on Long Island, N. Y. He graduated at Yale College in 1734, was ordained at Westfield, in 1736, and died in 1740. See Sprague, Annals of the Amer. Pulpit, i, 207.

Bull, Norris, D.D., a Presbyterian minister, was born at Harwinton, Litchfield Co., Conn., Oct. 24, 1790. He entered Yale College when he was in his ninth year. During his college course he was noted for sobriety and diligence. He became a student in Princeton Theological Seminary in 1816, and was licensed to preach by the Columbia Presbytery in 1818. Soon afterwards he went to the western part of New York state, and labored as a missionary until 1821. In 1822 he accepted a call from the Presbyterian Church at Geneva, where he continued to labor earnestly and effectively until 1833, when he became pastor at Wyoming, and in 1836 at Clarkson. He died at Lewiston, Dec. 7, 1847. See Sprague, Annals of the Amer. Pulpit, iv, 617.

Bull, Ralph, a Presbyterian minister, was born near Scotchtown, N. Y., Dec. 10, 1812. His early studies were pursued at Scotchtown, and afterwards at Goschen and Newburgh. He spent two years (1829-30) in Yale College, one in the College of New Jersey, and one (1829-30) in Princeton Theological Seminary. He was licensed by the Second Presbytery of Long Island, after which he accepted supply of various pulpits of the Presbytery in connection with his name as a teacher. In the fall of 1836 he became pastor of the Church at Milford, Pa. In the fall of 1839 he removed to Darien, Ga., where he took charge of an academy and also preached. His last field of labor was Westtown. He died June 2, 1877. See Necrological Report of Princeton Theol. Seminary, 1876, p. 27.

Bull, Thomas Palmer, an English Congregational minister, was born July 15, 1772, at Newport, Pagnel, where he also labored until his death, March 17, 1859. He was carefully trained and educated by his father, Rev. William Bull, joined the Church, and eventually became joint-tutor in the Academy and co-pastor in the ministry with his father, and finally, sole pastor. As a preacher Mr. Bull's characteristics were simplicity, affection, earnestness, and pathos; as a teacher he was very learned and devoted. See (Lond.) Cong. Year-book, 1860, p. 179.

Bull, William H., a Methodist Episcopal minister, was born in Chester County, Pa., Nov. 24, 1807. He received an early religious training, but did not embrace the gospel until twenty-three years of age, and in 1827 entered the Philadelphia Conference. Early in 1836 severe illness compelled him to become a superannuate. He died on July 19 of the same year. Mr. Bull was a superior preacher, systematic, clear, warm, energetic. See Minutes of Annual Conferences, 1837, p. 491.

Bulla (bouly, a bullet) is a seal made of two circular pieces of lead, and attached to papal documents, which at length took the same name. Ecclesiastical seals were usually oval until the 14th and 15th centuries, when they became circular; and up to the 18th century the seal was suspended by silk threads or a slip of parchment, but was then attached to the document.

Bullard, Edwin Buxton, a Baptist missionary, was born at Shrewsbury, Vt., Sept. 12, 1818. He pursued his collegiate studies at the Hamilton Literary Institution, N. Y., and his theological studies one year (1840-41) at Newton, Mass. He was ordained at Middlebury, Vt., July 9, 1840. After leaving Newton he was a short time pastor of the Church at Foxborough, Mass. He received his appointment as a missionary from the Missionary Union, March 27, 1843, sailed from Charleston Nov. 18 of the same year, and arrived at Maumauk April 6, 1844. He was appointed to labor among the Karans at Domingo and its vicinity. He devoted four years to the faithful discharge of his duties, until his death, April 3, 1848. See The Missionary Jubilee, p. 241. (J. C. S.)

Bullard, Mulford, a Methodist Episcopal minister, was born at Stonebridge, Vt., June 6, 1808. He embraced religion at the age of fifteen, and after serving the Church some time as a local preacher entered the Vermont Conference about 1846, in which he served twenty-three years. He died at Lancaster, N. H., May 30, 1872. Mr. Bullard was a man of sanguine temperament, well calculated to win souls. He was a good preacher, excelled in social meetings, and was a powerful man in prayer. See Minutes of Annual Conferences, 1873, p. 65.

Bullard, Ward, a Methodist Episcopal minister, was born at Massena, N. Y., Feb. 8, 1810. He removed with his parents in 1813 to a farm in New Haven, Vt., where much of his youth was spent in severe manual labor. He joined the Church at the age of sixteen, only attended school winters previous to his seventeenth year, graduated at Middlebury College in 1833, and taught school some years in the state of Georgia, where he entered the itinerancy. He was for one year connected with the National Bible Society. Owing to sickness and repugnance to slavery he returned south in the spring of 1838 and united with the Troy Conference, took appointments the next four years, then taught school a few years, and again received appointments until 1854, when he inherited his father's farm at New Haven, and thereafter made it his home. He entered active relations with the Church and preached occasionally. He died May 21, 1879. Mr. Bullard was a man of untarnished Christian character, an able instructor, and an acceptable preacher. See Minutes of Annual Conferences, 1860, p. 33.

Buller, William D.D., an English prelate, was educated at Queen's College, Oxford, where he became A.M. in 1759. There he removed in 1761, where he took his theological degrees in 1781. He was appointed dean of Exeter, and dean of Canterbury, in which latter office he was installed June 22, 1790. On Dec. 2, 1793, he was consecrated to the bishopric of Exeter, which he held until his death, Dec. 12, 1796. See (Lond.) Annual Register, 1796, p. 67.

Bulet, Jean Baptiste, a French scholar who was born in 1699, and died at Besançon in 1775, was (from 1729) professor and afterwards dean of the university in that city. He left several works, among them Histoire de l'Establissement du Christianisme (1764, 4to), taken entirely from pagan and Jewish writers: L'Examen de la Démonstration par la Nature (2 vols., 8vo); Réflexes Critiques; De l'Apocalypse de l'Ecriture Sacre. Origine (1759, 8vo). See Landou, Eccles. Dict. s. v.; Rose, Gen. Biog. Dict. s. v. Buller, Pierre, a reputable French architect, was born about 1645. He studied under François Blondel, and erected a number of structures in Paris, among others the Porte St. Denis. He also designed and executed in 1674 the triumphal arch called the Port St. Martin. He erected the Church of the Jacobins in Paris, and published several good works on architecture in 1688 and 1696. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Rose, Gen. Biog. Dict. s. v.; Hoefler, New Biog. Oelekraule, s. v.

Bullen, Alexander, an Associate minister, was born at Athercgaden, Scotland, in February, 1779. He resolved, when quite young, to be a preacher. He entered the University of Edinburgh in 1798. Here he remained four years, then studied theology for five years under the Rev. Archibald Bruce of Whiburn, and was licensed by the Associate Presbytery of Perth. In 1806 he came to America, and landed at New York, where he remained some time, and then removed to Albany; from here he went to Cambridge, N. Y., and took charge of a congregation, with which he continued until the close of his life, June 26, 1857. See Sprague, Annals of the Amer. Pulpit, IX, iii, 44.
Bullions, Alexander Blyth, a Presbyterian minister, was born at Argyle, N.Y., May 13, 1822. He graduated at Union College in 1842, and spent over two years in the study of theology at Princeton Seminary. He was ordained by the presbytery of Long Island, L. I., from 1846 to 1848, at Waterford from 1848 to 1853, and tutor in Europe from 1853 to 1856. He was professor of languages at Carroll College, Wis., from 1858 to 1859; editor of the Presbyterian, Philadelphia, Pa., from 1860 to 1861; stated supply of the Congregational Church at St. Paul, Minn., from 1865 to 1872. He afterwards resided at Lansingburg, N. Y., and died there, May 16, 1882. See N. Y. Observer, May 23, 1882; Presbyterian, May 27, 1882; Gen. Cat. of Princeton Theol. Seminary, 1881, p. 155.

Bullions, David G., a Presbyterian minister, was born at Cambridge, N. Y., June 24, 1817. He was educated at Union College, N. Y., and studied theology in the seminary of the Presbyterian Church, Canonsburg, Pa. In 1842 he was ordained by the Cambridge Presbytery, and stationed at West Milton, N. Y., where he labored till his death in 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 96.

Bulliard, Pierre, a French magistrate and writer, father of Symphorien, was procureur-général of the parish of Paris, and was successively judge in a presidial court of Lyons. He died at Paris in 1596, and left La Fleur des Explication Anciennes et Nouvelles sur les 4 Eclogues (Lyons, 1596, 1688, 4to). See Landon, Excles. Dict. s. v.; Hoefer, Noue. Biog. Générale, s. v.

Bulliard, Symphorien, a French prelate, was born at Lyons in 1680. He was successively bishop of Glandeve, of Bazas, and of Soissons. In 1699 Louis XII made him governor of Milan, and afterwards sent him as ambassador to Rome. He assisted at the councils of Pisa and of Lateran, and took part in other important affairs. He was a skilful negotiator, a lover of the sciences, and a patron of the learned. He died Jan. 5, 1553. He wrote Statuta Synodalitiae (Paris, 1532). See Hoefer, Noue. Biog. Générale, s. v.

Bullivant, William J., an English Wesleyan minister, was born in London. He entered the ministry in 1832, became a supernumerary in 1867, resided at Sheffied, Wellington, and Salop, and died very suddenly, Aug. 2, 1869, while the Conference was in session at Manchester. He was an earnest laborer in the presbyterian cause, and a successful pastor. See Minutes of the British Conference, 1869, p. 29.

Bullock, George, a Roman Catholic professor of theology at Antwerp, where he died about the year 1580, in the monastery of St. Michael, is the author of Economiae Metodicae Concordantiarum Scripturae Sinonum (Antwerp, 1572 fol.). See Pluseus, in Relat. Historiae de Rebis Anglicis, i, 714; Jücher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Bullock, Adam D., a Free-will Baptist minister, was born in 1807. He became a Christian in 1822. For the purpose of fitting himself for the ministry, he went to the Baptist Institution at Hamilton, N. Y. After completing his studies he was engaged in teaching for a few years. He was ordained by the presbytery of Yonkers, N. Y., in 1834, and in 1841 was admitted to the ministry of the Church in Ames, interesting himself not only in his pastoral work, but also in the religious and benevolent enterprises of the day. His death occurred April 14, 1848. See Morning Star, 1848. (J. C. S.)

Bullock, Christopher, a Free-will Baptist minister, was born in Sciota, R. I., in 1761. He joined the Six-principle Baptist Church when a youth. Subsequently he removed to Roylton, Mass., and connected himself with a Calvinist Baptist Church. Having removed to Fitchburg, he connected himself with a Free-will Baptist Church, and after a time was ordained to the work of the ministry. In 1814 he removed to Limington, Me., where his labors were greatly blessed. His last residence was in Parsonfield, in which place, and the surrounding towns, he preached with great success. He died in the spring of 1825. See Morning Star, xix, 16. (J. C. S.)

Bullock, Daniel, a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1806. He was converted at the age of twenty-one; and in 1834 entered the New York Conference, wherein his appointments were as follows: in 1834, Windham and Pratts- ville; in 1838, Lee, Lenox, and Hopbrook; in 1839, Lenox; in 1837, Middletown; in 1838, Charlottetown; in 1839-40, Deposit; in 1841-42, Jefferson; in 1843, Middletown; in 1844-45, Charlotte. In 1846 he removed within the bounds of the Wyoming Conference, then held a supernumerary relation, engaged in business for some time, and was afterwards employed by the presiding elder two years at Triangle, three at Coventry, two at King's Settlement, and two at North Norwich, N. Y., where he died, Aug. 31, 1879. Mr. Bullock was a great revivalist, a man of much prayer, and a powerful exhorter. See Minutes of Annual Conferences, 1860, p. 43.

Bullock, George, an English Congregational minister, was born in Northamptonshire, March 31, 1810. He was piously trained in a presbytery, and died at the age of twenty-three, and in 1852 entered the London city mission, in the service of which he labored three years. He next preached ten or eleven years at Weldon, Northamptonshire, and nine months at Caergwile, Flintshire. Then, for the sake of his health, he removed to Wingham, where he died, May 31, 1867. Mr. Bullock was not regularly educated for the ministry, though trained at the Lewisham School. He possessed considerable natural qualifications for the work, in soundness and clearness of judgment, the energy of his character, the kindliness of his disposition, the simplicity and ardor of his personal piety, as well as his familiarity with the Scriptures. See (Loud) Cong. Year-book, 1868, p. 257.

Bullock, Henry, D.D., an English divine and scholar, a friend of Erasmus, was a native of Berkshire. He was educated at Queen's College, Cambridge, where he took his master's degree, and became a fellow in 1607. He was vice-chancellor of the university in 1624-25. He was a man of acknowledged abilities, and was chosen by cardinal Wolsey to answer Luther. Wolsey also made him his chaplain. In 1513 he read mathematical lectures at Cambridge; and was one of the twelve preachers sent out by the university in 1515. Tanner places his death in 1526, but Dodd says he was living in 1530. He wrote De Constantia Abrahamica contra Lutherum ; Epistolae et Observationes ; De Serpentibus Stuculosis (1521) ; Oratio Coram Archipirchico Eboracensi (ed.). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Bulum Version of the Scriptures. The Bulum is a dialect of the Mandingo language, and is spoken around Sierra Leone, on the western coast of Africa. A version of the Gospels according to St. Matthew was made into their language by the Rev. G. R. Nylander, of the Church Missionary Society, and an edition was printed by that society in 1815. No further attempts have since been made to furnish the Buloms with the Scriptures in their native tongue. See Bible of Every Land, p. 409; for the study of the language, see Nylander, Grammar, Vocabulary, and Spelling-book of the Bulom Language (Lond. 1814). (H. P.)

Bull's Eye is the circular window in the west front of early Italian churches, which became the rose of the Gothic period.

Bulmer, Agnes, a Christian poetess, the daughter of Mr. Edward Collins, was born in London, Aug. 31, 1775. In 1789 Wesley admitted her into the Method-
ist Society, and she became a member of Hester Ann Rogers's class; in 1738 she was married to Joseph Bulmer of London; she became the intimate friend of Drs. Adam Clarke and Jabez Bunting; and on Aug. 30, 1836, she died, in the Isle of Wight, and was buried in the cemetery at Alverstoke, near City-road Chapel. He was an orator of deep piety and intellectual powers of a high order. See Minutes of the British Conference, 1841; Smith, Hist. of Wesley. Meth. iii, 385, 447; also Life of Bumsy, by Rev. Alfred Barrett (Lond. 1858, 12mo).

Bumpass, Sidney D., a minister in the Methodist Episcopal Church South, was born in Person County, N. C., Dec. 29, 1826. He was carefully trained by a pious mother; received a good education; experienced religion in 1834; was licensed to exhort in 1835, to preach in 1836; and in 1837 was admitted into the Virginia Conference. He afterwards became a member of the North Carolina Conference, in the active ranks of which he died, Dec. 12, 1851.

Bunyard, Daniel, an English Wesleyan preacher, was born in Colchester, Essex, in 1742. He was called out by Wesley in 1762, and travelled the Sussex Round, Birstall, Leeds, Sheffield, and London circuits. In 1775 he was with Nicholas Manners, desisted from the work, his health being broken down by excessive toil. Thereafter he kept a wine-store in Bishopsgate Street, and was a member of City-road Chapel. He died in 1797. He was a man of piety, zealous in his ministry, and successful. See Atmore, Meth. Memorial, s. v.; Stevenson, City Road Chapel, p. 426.

Bumsted, James, an English Wesleyan minister, brother of Rev. John Bumsted, was born in 1786. He commenced his itineracy in 1807, travelled twenty-three circuits, became a superannuated at Louth in 1844, and died there after two days' illness, June 26, 1851. His life was one of devotion and piety. See Minutes of the British Conference, 1851.

Bumsted, John, an English Wesleyan minister, was born in Suffolk, Jan. 7, 1778. He was converted after he was twenty, under the preaching of William Timperley. He commenced his ministry in 1804, labored in various circuits, was laid aside on account of age, for seven years, and died July 9, 1855. See Minutes of the British Conference, 1855.

Bunch, John, a Methodist Episcopal minister, was born in Charleston district, S. C. He was converted in his seventeenth year, and two years later entered the South Carolina Conference. After laboring with much zeal and success for eight years, he was continued to preach, as health permitted, until 1829, when he again entered the active ranks. The last year of his life was spent as a missionary on Cooper River. He died Sept. 7, 1838. Mr. Bunch was studious, humble, energetic, and exemplary. See Minutes of Annual Conferences, 1839, p. 664.

Bunch, Reddick, a minister in the Methodist Episcopal Church South, belonged to the South Carolina Conference, in which he had labored two years, and had just entered upon the mission-field, when he died in great peace, Feb. 14, 1851. He was devout and useful. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 351.

Bundehash is the name of a Pehlevi translation of a work of a learned and orthodox Persian, one of the sacred books of the Parsees.

Bunderen (Lat. Bunderius), Jan., a Flemish theologian of the Dominican order, was born at Ghent in 1418. He was preacher and inquisitor of the faith in
the diocese of Tournay, and died at Ghent, June 8, 1557. He wrote, Compendium Dissiilities Quorum...
to 1848. On resigning at Webster, he removed to 
Worcester, but did not take another pastorate. While 
in Worcester he filled several municipal offices, and for a 
time was president of the common-council. He died 
there, Nov. 23, 1853. (J. C. S.)

Burbank, Moses, a Baptist minister, was born at 
Campton, N. H., Oct. 2, 1811. He pursued his prepara-
atory studies at the New Hampton Institution, and was 
a student of Watervliet College, in 1836. For several 
years he devoted himself to teaching—in Hamp-
ton Falls, N. Y., 1836 to 1838; in Kentucky, 1838 to 
1845. He had charge of a private school in Newton, 
Mass., from 1854 to 1862; he was principal of an acad-
emy in Lodlow, Vt., where, at the close of his term of 
service, he published a political paper, in partnership 
with a partner, called the Black River Gazette, of which he 
was the editor. Mr. Burbank was a licensed preacher, but 
was never ordained. His death occurred March 11, 
1867. (J. C. S.)

Burbank, Samuel, a Baptist minister, was born at 
Brentwood, N. H., June 17, 1792. When Samuel was 
a child his father removed to Newfield, and became a 
person of some prominence in town affairs. Samuel early 
developed a great thirst for knowledge. While 
attending the Newfield church he became a Christian, and 
was baptized Sept. 18, 1814; just two years afterwards 
he was ordained as pastor of the church in Newfield, and 
held this position for several years. He traveled a part of 
the time as a minister of the Free-will Baptists, in 
different sections of New England and Canada. For a 
number of years he published the Free-will Baptist 
Register, before the establishment of the Morning Star.

When the latter paper was started, he removed to Lim-
nerick, Me., having been appointed agent and junior 
editor of that periodical. While thus occupied he 
preached constantly. Upon the removal of the paper 
to Dover, N. H., after it had been under his charge for 
seven years, Mr. Burbank devoted a portion of his time 
to secular pursuits, filling for eight consecutive years 
the office of county treasurer for York County, Me. 
In all matters pertaining to the prosperity of his denom-
nation he was interested, and labored abundantly to 
elevate it in all worthy ways. After a life of great 
usefulness he died, Sept. 24, 1845. See Barrett, Memoirs 
of Eminent Preachers, p. 118-124. (J. C. S.)

Burbage, Edward, a Wesleyan preacher, was ad-
mitted to the English Wesleyan Connexion in 1768. 
His last circuit was Inverness, Scotland, where he died 
in the dawn of his usefulness, in 1788. Dr. George 
Smith (Hist. of Wesleyan Methodism, i. 540, 541) men-
tions a curious circumstance connected with one of his 
Journeys. See Attmore, Meth. Memorial, s. v.

Burch, Chancy, a Free-will Baptist minister, was 
born at Warren, N. Y., in 1803. He was converted in 
early life at Westfield, and commenced preaching in 
North East, Pa., being ordained about 1856. His long-
est pastorate was with the Church at North East. His 
other pastorates were, Waterford one year, French 
Creek one year, and Greencfield, four miles from North 
East, a number of years. He died at Greenfield, March 21, 1871. He is said to have been a man of more than 
ordinary ability, of most worthy Christian integrity and 
character, possessing a very kind and feeling heart, 
coupled with deep piety. See Morning Star, Dec. 11, 
1878. (J. C. S.)

Burch (or Burchi), Francois van der, a cele-
brated French prelate, was born at Gand, July 26, 1657. 
He was of a brilliant family, and one who had added much 
to the literature of the 16th century. From the bish-
opric of Gand he was called, June 14, 1615, to the see of 
Cambrai. He was a prelate of great activity, rare 
piety, and large benevolence, and was the founder of 
several institutions for the instruction of poor children, 
and, of the most importance of which are some in Cam-
brai under the name of St. Agnes, where the children of 
Catholic parents are taken care of. He also founded 
the Dominical, a similar institution, and to him was 
given the title of "Pope des pauvres." He died at 
Mons, May 23, 1644. Some of the pastoral letters of 
Van der Burch have been published. See Hoefer, Nouv. 
Biog. Générale, s. v.

Burch, James K., a Presbyterian minister, was 
born in Robeson County, N. C., Aug. 7, 1793. He 
received his classical education at Philadelphia, N. C., and 
his theological at Union Seminary, Va. In 1818 he was 
licensed by Fayetteville Presbytery, and stationed at 
Laurel Hill, N. C. In 1838 he accepted a call to Hope-
well Church, S. C., where he labored for twenty years. 
He died in 1859. See Wilson, Presb. Hist. Almanac, 
1860, p. 67.

Burchan is the name of the idols of the 
Celmuck Tartars, who are said to number one hundred 
and eight. Most of their gods are supposed to 
have been spiritual, but created, beings, who, after 
passing through all the different degrees of trans-
migration, have at last raised themselves to the 
dignity of divine beings by great deeds and extreme suf-
ferras.

Burchard (1), a German prelate, was a monk of 
Lobe, who became, in 996, bishop of Worms. He at-
tended the Council of Seligenstadt in 1022. For many 
years he dwelt in a cell about two miles from Worms, 
where, with the assistance of Albertus of Gemblours, 
he compiled his great work, the Decretorum Volumen, 
a collection of canon, decretals, etc. (Cologne, 1454, fol.; 
Paris, 1549, 8vo).

Burchard (or Boucharde, Lat. Barcarus or Bro-
carida) (2), a German prelate and canonist, was born 
in Hesse. He attached himself to the archbishop of 
Mayence, and became preceptor of Conrad, called le 
Salpique. In 1006 Ortho III appointed him bishop of 
Worms. The prelate was not less noted for his 
found knowledge of science than for his charity and 
exemplary life. He died in 1026. His principal work 
is Magnum Volumen Canonum (Cologne, 1548). See 

Burchard (3), a German prelate, lived about the 
middle of the 11th century. Henry IV, emperor of 
Germany, made him bishop of Halberstadt in 1050, and 
in the following year sent him to reconcile certain 
differences which existed between Alexander II and 
Honorus II. Burchard, without regard to the wishes 
of his sovereign, decided in favor of Alexander, and on 
his return to Germany took sides with the enemies of 
Henry IV, and waged a hard battle against him. But 
his efforts to seduce and to divide the clergy were 
duly the work of the church, and he died into captivity 

Burchard (4) was a French ascetic theologian. 
Under the direction of St. Bernard he went to Clair-
vaux. In 1136 he was made abbot of Balerno, in 
Burgundy, and was finally transferred to the abbey of 
Bellevaux, where he died, April 19, 1162. He wrote 
a letter to Nicolas, monk of Clairvaux, which was pub-
lished in the Bibliotheca Maxima Potam (xxi. 523), 
also an appendix to the Life of St. Bernard, in the 
Biog. Générale, s. v.

Burchard (5), abbot of Urspurg, in the 13th cen-
tury, who died in 1226, is the author of that part of 
the famous Chronicle of Urspurg which contains the 
history of the emperor Frederick Barbarossa, and the 
princes of his house.

Burchard, Elia, a Presbyterian minister, was born 
at West Springfield, Mass., April 24, 1788. He 
graduated at Yale College, New Haven, Conn., in 1811. 
In 1827 he was a member of the Oneida Presbytery. 
Much of his life was without a ministerial charge. 
He died Feb. 4, 1866. See Wilson, Presb. Hist. Almanac, 
1867, p. 284.

Burchard, Jedediah, a Presbyterian minister, 
was born at Norwich, Conn., in 1790. His parents
moverd to Utica, N.Y., where he entered the store of Mr. Lynot Bloodgood, and was taken with him to Al- bany, where he became converted, and soon after began preparing for the ministry. He then went to live at Sackett's Harbor, continued his studies there, and be- gan in small neighborhoods the work of an evangelist, to which his subsequent ministry was largely devoted. Lieutenant-Governor De Witt, who received him into the Black River Association, then he joined the Presbytery of Watertown in 1825, and was actively engaged in revivals of religion in Jefferson and St. Lawrence counties, and occasionally elsewhere. In 1828 he organized Fayette Street Church, Utica, and servd it for a time. Though afterwards a pastor or stated in the Townsends of the Chatham Street Chapel, New York city, and Adams, N.Y., his profes- sional life was mainly spent in special meetings in cen- tral and western New York, in Canada, and New Eng- land. He was constitutionally eccentric. See Presbyterianism in Central New York, p. 279.

Buchard, Johann (1), a German prelate, was born at Strasburg in the 16th century. He became dean of the cathedral chapter and bishop of Città di Castello, and died May 6, 1506. He is the author of Diarium, or journal of pope Alexander VI, which is curious, but has never yet been published entirely; excerpts from it were published by Leibniz under the title, Specimen Historiarum Aurea S. Anecdota de Vita Alexandri VI; it was published in a more complete form by Eckhard, in his Corpus Historiarium. Buchard also wrote Ordin Pro Informatione Sacroedum (Rome, 1509), and aided in the correction of the Liber Pontificiorum (ibid. 1497, fol.). See Biog. Universelle, vi, 287; Ugelli, Italia Sacra; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Buchard, Johann (2), a Danish theologian, who died June 4, 1663, was a bishop of Ripen and doctor of theo- logy, the author of Oratio de Inuasnuel Jeu Chriato Sceveoppoy, and Disputatio de Horeus. See Moller, Cimbria Litterata; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Buchard, Matthias, a Lutheran theologian of Germany, was born at Kiel, Aug. 22, 1619. He studied at Rostock and Kiel, was in the latter place appointed preacher in 1639. Buchard was pensionary, 1483, and died sud- denly, Aug. 29, 1679. See Moller, Cimbria Litterata; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Buchard, Mauritius, a German theologian, who died as doctor and professor of theology, and arch- deacon of St. Thomas at Leipzig, July 16, 1637, is the author of Propagationis Christianae; — De Ododemae pro Augustanae Confessione; — De Incerto Originis. See Wite, Dicarium Biographiae; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Buchardt, Francis, a Lutheran theologian of Lowenberg, in Silesia, was pastor at Riesenburg, which place he had to leave on account of the Osandarian controver- sies in 1534. In 1555 he went to Danzig, where he became pastor of St. Mary's, and in 1560 he went to the University of Wittenberg as professor of theo- logy at the gymnasium there. Differences between his colleagues obliged him to return to Danzig, where he died in 1590. He wrote, De Sacramentum Corporis et Sanguinis; De Libertate Variarum Religionum, etc. He was very bitter against non-Lutherans. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

Burchell, Thomas, an English Baptist missionary, was born in Oxford, and died in 1325, and soon after sailed for Jamaica. It was decided to establish a station at Montego Bay. On Feb. 29, 1824, he formed a Church, which grew to a membership of sixteen hundred persons. His constant and severe labors were not in vain. He died in England, in the early part of 1832, he found his part of the country in a state of
BURGER

1867. Mr. Burger was an excellent scholar, well-read in general literature and biblical criticism, and was familiar with the Hebrew and Greek text of the Scriptures. His ministry was distinctly evangelical. Conscious sincerity gave him an almost indomitable energy, and he seemed to breathe the same spirit into others. See (London) Cong. Year-book, 1868, p. 337.

Burder, Samuel, D.D., a minister of the Church of England, who died as pastor of Christ Church at London, Nov. 21, 1836, is the author of The Scripture Exposition: a New Commentary, Crit. and Prac., on the Holy Bible (London, 1809)—Oriental Literature applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, Manners, etc. (1810—2 vols.)—Orival Customs; or, An Illustration of the Holy Scriptures by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially of the Jews, etc. (ibid. 1839, and later). See Winer, Handbuch der theol. Lit. i, 135, 188; Allibone, Dict. of Brit. and Amer. Authors, s. v. (B. P.)

Burdett, Cheney, an English Baptist minister, was born at Nasely, Northamptonshire, in 1785. He was converted at an early age, and united with the Church at Guilford. His ministerial preparation was made under the tuition of Rev. Mr. Sutcliffe of Olney. After serving for a year the Church of Sutton-in-the-Elms, Leiceshtire, he was invited to become the pastor. Accordingly he was ordained, and served the Church until within a few weeks of his death, which took place at Thorpe, Essex, Sept. 2, 1852. See (London) Baptist Hand-book, 1853, p. 42. (J. C. S.)

Burdick, David M., a Baptist minister, was born at Newport, R. I., Sept. 5, 1805. In early manhood he left his calling as a mechanic, and having pursued a course of study in the Theological Seminary at Hamilton, N.Y., he graduated in August, 1839. He was ordained, Jan. 9, 1840, pastor of the Baptist Church at Arkwright and Fiskeville, R. I. Here he remained a year and a half. He was subsequently pastor at Rehoboth, Marshpee, and Catuit Port, all in Massachusetts. For three years (1850-53) he had charge of the Baptist Church at Tiverton, R. I., and for about a year and a half he preached to the churches at Lime Rock, Smithfield, and Albion. He died at Lime Rock, April 28, 1855. See Rev. Dr. H. Jackson's Funeral Discourse. (J. C. S.)

Burdick, James Ross, a Baptist minister, was born at Leyden, Mass., June 29, 1796. He graduated at Brown University in 1822, and for a time afterwards was a student in the medical department. Mr. Burdick, while the latter was getting ready for the press his History of all Religions. Mr. Burdick was ordained as an evangelist in 1826. In 1832 he was settled as pastor of the Baptist Church at Ithaca, N.Y., and subsequently pastor at Owego, Lisle, and Tioga; and at Canton, Pa. Ill-health obliged him to retire from the active duties of his ministry for some ten years. He was able to preach more or less during the latter part of his life. He died at Syracuse, N. Y., Feb. 8, 1867. (J. C. S.)

Burdigalense Concilium. See Bordeaux, Council of.

Burditt, Thomas, A.M., an English Baptist minister, was born at Leicester, March 8, 1811. He was converted at the age of eighteen, and in 1836 entered Stepney College. He left college in 1840 for his first pastoral charge at Long Sutton. While here he edited for a time the Baptist Record, a monthly periodical of much ability. In 1845 he removed to Zion Chapel, Cambridge, and a few years afterwards succeeded the late Dr. Bennett as pastor. While in Cambridge, the useful period of his ministry was at Haverfordwest, with whom he removed in 1853 to assume the double function of classical tutor in the college and copastor of the Baptist Church at Bethesda. Here he spent thirteen years of earnest and useful labor, when he removed to South Parade Chapel, Tenby, where the chapel soon became too small for the rapidly increasing congregation, and had to be enlarged at two or three different times. In 1871 Mr. Burditt went on a visit to his sons, who had settled in America, and spent over ten years in Tenby, at the same time accepting a charge at Pine Grove, Nova Scotia. He soon returned to England, however, and again took up his residence at Tenby, ministering occasionally to the Church at Manorbier. In 1875 he accepted the pastorate of Craig Chapel, Rawdon, where he labored about five years. He announced his resignation early in February, 1881, but before the time of its taking effect had arrived he died, Feb. 20, 1882. See (London) Baptist Hand-book, 1882, p. 296.

Burdass, John, an English Wesleyan minister, was born at York. He was converted in early life, was received into the ministry about 1760, when twenty-one years of age, became a supernumerary in 1837 in his native city, established there a theological class for local preachers, and died in York, Feb. 7, 1861, in his eighty-sixth year. Burdass possessed a mind of fine quality, of acuteness and balance. He was a self-taught scholar, a great reader, especially in theology. His sermons were sound expositions enforced by pointed application, fluently delivered. He was inclined to mathematics and metaphysics. He wrote, Memoirs of R. Burdass, of York, his father (3d ed. Thetford, 1823, 12mo)—The Sinner's Tears, and Devout Breakings after God (revised and adapted from Bunyan's Fitts, 1829, 12mo)—Memoirs and Remains of Rev. J. Stpace (1842, 12mo)—Sermon on Rom. viii, 2, in Sermons on Important Subjects (London, 1832). In 1841 Burdass published in London, in three vols. 12mo, the complete works of "the poetic divine," Rev. Daniel Isaac. See Smith, Hist. of the C. and Meth. iii, 505; Rev. Minutes of the British Conference, 1861, p. 14; Osborne, Meth. Bib.; Everett, Wesleyan Centenary Takings, i, 299, sketch 22. Burdass was implicated in the writing of the celebrated Fly-sheets, and was repaired by the Conference, his age saving him from expulsion.

Buré, was in Scandinavian mythology, the first man, whose three grandchildren, Culin, Willie, and We, killed Ymir, the frost-giant, from whose body they made the earth. See Ymir.

Buren, James Pascal, a Methodist Episcopal minister, was a member of the Arkansas Conference, and filled acceptably five different appointments. He died April 30, 1861, in Arkansas. Mr. Buren was a man of energetic, practical, prudent, affable, and true. See Minutes of Annual Conferences, 1862, p. 5.

Burford, Council of (Concilium Berghfordense), provincial, held at Burford in Oxfordshire, A.D. 698, witnesses a grant by king Berhtwald, an under king of Ethelred of Mercia, to Alcised and the abbey of Malmesbury (the genuineness of the MS. charter is disputed).—Smith, Dict. of Christ. Antiqu. s. v.

Burg, Franz Joseph von, a German theologian, leader of the Ultramontanists in Baden, was born March 23, 1803, at Zell-on-the-Harrembach. He studied at Freiburg, Heidelberg, and Göttingen, and commenced his lectures at Freiburg in 1829, where he was also made professor extraordinarius in 1833, and in 1836 professor extraordinarius of law and jurisprudence. In 1834 he was elected member of the House of Representatives. The liberalism which he at first espoused he soon exchanged for ultramontanism, and in a short time he became the leader of the clerical party. In 1874 he was elected member of the German Parliament, and died Feb. 1, 1878, at Munich. He published various works, but is best known for his Druck der Christenmensa auf Recht und Staat (Freiburg, 1841):—Die Methodologie des Kirchenrechts (ibid. 1842):—Der Unterschied der protestantischen und katholischen Universitäten Deutschlands (ibid. 1846):—Die Gemeinsameanerk. der Rechte und der Interessen des Katholischen (Schumacher, 1847-1850, 2 vols.):—Der Orden der barmherzigen Schwestern (ibid. 1847):—Die Kato-
lische Politik von Donoso Cortez (Paderborn, 1850); - Gesicht der Bedrückung der kathol. Kirche in England (Schaffhausen, 1851); - Urbanlische Geschichte des National- und Territorialkirchenhums in der kath. Kirche Deutschlands (ibid. 1851); - Die Freie kathol. Universität Deutschlands (ibid. 1851); - Die Gesellschaft Jesu, ihr Zweck, ihre Satzungen, Geschichte, Aufgabe und Stellung in der Gegenwart (Mayence, 1853, 1854, 2 vols.; new ed. 1865); - Die Gesellschaft der Seligen Thomas der Dämmerschaf von Canterbury (ibid. 1855); - Winfried-Bomfichus, published after his death (Gratz, 1880). (B. P.)

Burg, Johann Friedrich, a Protestant theologian of Germany, was born May 13, 1869, at Breisau. He studied at Leipsic, and in 1711 took the degree of bachelor of theology in his native city. In 1713 he was appointed pastor of Trinity Church, and he died June 1, 1786, as professor of theology and superintendent of the Evangelical churches and schools. He published, Diss. Sistens analysin Logicam Epistola Philo ad Ephesios, etc. (Leipsic, 1708); - Diss. de Adoration et Gratificationis Spiritus S. contra G. Whitonam (ibid. 1711); - Summarische Wiederholung und Erläuterung des Grundes der Theologischen Ordnung des Hochstifts Leipsig (ibid., 1739); - Summation gesetzlicher Reden (ibid. 1750-56, 6 parts). See Winer, Handbuch der theol. Lit., 1, 166, 784; Döring, Die gelehrten Theologen Deutschlands, i, 206 sq. (B. P.)

Burgar, John, an English Wesleyan minister, was born in London, May 11, 1787. He was converted in 1806, and was ordained in 1816 as a foreign missionary. He held the charge of Rebecca, W. I., until his death, Aug. 1, 1816. His acquirements were considerable, and his labors crowned with success. See Minutes of the British Conference, 1817; - West. Meth. Mag. 1820, p. 641, 721.

Burgate, William, a Reformation martyr, was a native of Spain, and a true believer in the Scriptures. He was apprehended, and condemned to be burned Nov. 2, 1538. See Fox, Acts and Monuments, viii, 516.

Burge, Hartwell T., a Methodist Episcopal minister, was born in Virginia, Dec. 23, 1800. He removed to Kentucky in 1819; experienced religion in 1888; soon after received license to preach, and in 1845 entered the Louisville Conference of the Church South. On the opening of the rebellion he entered the Union army as chaplain of one of the Kentucky regiments. Two years he served as a commissioned officer, and with his regiment spent much time in suppressing guerillas in Kentucky. His active part in overcoming the rebellion made it impossible for him to obtain support in the ministry in that state, after the war, and he removed to Indiana and united with the Indiana Conference of the Methodist Episcopal Church. In 1870 he became superintended and retired to Patoka, Ind., where in the following year his robust constitution gave way under the burden of years and cares; in August he became insane, and on the 20th of that month died. See Minutes of Annual Conferences, 1877, p. 55.

Burge, Lemyel, a minister of the Protestant Episcopal Church, was born at Litchfield, Conn., in 1797. He was educated at the Episcopal Academy at Cheshire, and subsequently studied under bishop Griswold of Rhode Island; was ordained deacon in 1820, and afterward priest. His only cure was that of the "Old Narragansett Church" at Wickford, R. I. In 1855 he removed to Brooklyn, N. Y., with impaired health, officiating occasionally as his strength permitted. He died in that city, Sept. 10, 1864. See Amer. Quart. Church Rev. Oct. 1864, p. 485.

Burgessia, Paulus. See Paulus Burgessia

Burgess, Jean, a French martyr, was a merchant in Paris; was condemned for declaring against the mass and other popish ceremonies, and had his tongue bored through, and a hot iron rod tied or bored through one of his cheeks. He was burned at Paris in 1583. See Fox, Acts and Monuments, iv, 396.

Burgess, Mark, an English martyr, was master of an English ship, called the Minion, and was burned at Lisbon, Portugal, in 1600, because of his faith in Christ and his adherence to the mass of the see. See Fox, Acts and Monuments, viii, 516.

Burgess, Alvin, a Methodist Episcopal minister, was born at Booneville, N. Y., May 10, 1820. He removed to Bainbridge, O., with his parents, in 1833; received an early religious training; experienced religion in 1839; was licensed to preach in 1840, and admitted into the Erie Conference, in which he labored with much acceptability to the close of his life, Oct. 22, 1872. Mr. Burgess was a man of energy and great faith. See Minutes of Annual Conferences, 1873, p. 85.

Burgess, Benedict, a Methodist minister, was born in Maryland, May 18, 1784. After his conversion he united with the Methodist Episcopal Church. On March 6, 1807, he was received into the Baltimore Conference. In 1809 he was ordained deacon, and in 1810 he located. He labored as a local preacher until 1828. He became associated with the Methodist Protestant Church, and was one of the founders of the Virginia Conference. Three times he was elected president of that body. As a preacher of the Gospel he was very successful, and brought souls to Christ. He died in Virginia, Oct. 25, 1848. See Colhoun, Founders of the M. F. Church, p. 560.

Burgess, Cornelius D.D., an English Nonconformist divine, was invited at Oxford in 1611. On receiving orders he was presented to the rectory of St. Magnus, London -bridge, and received the living of Watford, in Hertfordshire, in 1618. He was one of the chaplains on an embassy to Charles I, in the beginning of his reign, but afterwards became an adherent to the principles which resulted in the overthrow of that monarch. He became lecturer in St. Paul's, with a salary of four hundred pounds and the dean's house for a residence; but at the restoration he lost all his property, and died in extreme poverty, June 9, 1679. His writings were few and of no present importance. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burgess, Ebenezer, D.D., a Congregational minister, was born at Wareham, Mass., April 1, 1790. He sprang from a Puritan stock, his ancestors being among the early settlers of Sandwich, Mass. He graduated from Brown University in 1809, and on leaving college had charge, for two years, of the Latin School connected with the university, and for some time was a tutor in the college. He commenced the study of theology in 1812, with Rev. Dr. Emmons of Franklin, Mass., and completed his course of study at Andover Theological seminary, in 1815, he became professor of mathematics and natural philosophy in the University of Vermont, which office he held for two years, and then resigned to accept an appointment from the American Colonization Society, by whom he was sent to the west coast of Africa, on a mission of inquiry, being accompanied by Samuel J. Mills. The result of this mission was the commencement of what has since become the republic of Liberia. Upon his return he devoted another year to theological study under the Rev. Dr. E. D. Griffin, then a pastor in Newark, N. J. His ordination took place Aug. 14, 1821, and he became pastor of the First Congregational Church in Dedham, Mass., where he remained until his death, Dec. 5, 1870. He published a few occasional discourses, a volume entitled The Dedham Pulpit, and another on The Burgess Genealogy. (J. C. S.)

Burgess, Harrison, a Methodist Episcopal minister, was born in Maryland, Feb. 22, 1828. He emigrated with his parents to Ohio in his childhood; was converted in his twentieth year, and at the same time removed to Indiana; was soon after licensed to preach; and in 1850 entered the North Indiana Conference. After filling three appointments ill-health necessitated his taking a local relation, which he held three years;
then, in 1859, he united with the North-western Indiana Conference, and was appointed to Covington circuit, where he labored but a week or two when he was attacked with consumption, which terminated his life, Dec. 7, 1859. Mr. Burgess was devout and energetic. See Minutes of Annual Conferences, 1860, p. 356.

Burgess, James, an English Congregational minister, was born March 25, 1798, at Upper East Smithfield. He early knew what it was to enjoy communion with God. While still young he preached in London and adjacent villages in connection with the Itinerant Society of London. In June, 1814, he became pastor at Great Shelford, a village near Cambridge, where he preached with great success for nine years. On July 6, 1823, he was united in marriage to Miss Lydia, daughter of Mr. John Hare, of Little Shelford, Cambridgeshire. A church was formed here Oct. 13, 1823, over which he was ordained Dec. 16 of the same year. He died Feb. 21, 1833. As a preacher he was faithful and eloquent; he gave exceedingly lucid views of the doctrines of Scripture. See (Lond.) Cong. Year-book, 1854, p. 219, 220.

Burgess, John (1), an English Wesleyan minister, was born at Grantham, near Louth, Lincolnshire, in 1801. He was piously trained by Methodist parents, and was converted when fifteen years of age. In 1824 he received his first appointment (Ipswich), and he continued to labor until he was cut off in the midst of his usefulness and usefulness, Sept. 14, 1846. He was a diligent student, a sound theologian, an instructive preacher. See Minutes of the British Conference, 1846.

Burgess, John (2), an English Congregational minister, was born at Peckforton, Cheshire, in 1825. He was converted at the age of sixteen; was educated at Chesham College, and settled as pastor at Long Melford, Suffolk, in 1848, where he labored until his death, which occurred at Hammersmith, Feb. 21, 1868. His gentle manner, amiable disposition, his meekness, his unmistakable piety and devotion to God, endeared him to all, and brought many to Christ. See (Lond.) Cong. Year-book, 1869, p. 225.

Burgess, Joseph (1), an English Wesleyan minister, was born at Thurlow, County Tipperary, Ireland, Aug. 4, 1757. He received a careful training by his father, who belonged to a regiment of horse. Joseph himself joined the regiment at an early age, and was successively trumpeter, paymaster's clerk, quartermaster (1780), and paymaster. His army associations led him to leave the army in 1795, when he was converted under the ministry of William Boothby. Wesley, Burgess's personal acquaintance, received him into the itineracy in 1790, and appointed him to Liverpool. He thenceforth labored with faithfulness and diligence, chiefly in the counties of Devon and Cornwall, until 1822, when he became a supernumerary at Plymouth. He died March 24, 1839. He was a man of exalted piety and unwearying generosity, tender, studious, and courteous. Besides contributions to the Wesleyan Methodist Magazine, and other periodicals, Burgess published Remarks on the Sacrifical Death of Christ (2 ed., London, 1846); Publications in the West Meth. Mag., 1840, p. 537 sq.; Minutes of the British Conference, 1839; Memoirs of Burgess, by his son, Rev. W. P. Burgess (London, 1840).

Burgess, Joseph (2), an English Wesleyan minister, was born at Northwich, Cheshire, in 1795. He was received into the ministry in 1812; preached thirty-nine years in the active work; resided at Warrington, and died June 2, 1859. "A contented, thoughtful, and cheerful spirit diffused its influence around his path. He pursued an undeviating course of well-doing." See Minutes of the British Conference, 1859, p. 200.

Burgess, Nathan B., a minister of the Protestant Episcopal Church, was born Sept. 14, 1771, at Woodbury, Conn. He received his education in the Episcopal Academy at Cheshire; was ordained deacon in 1801, and took priest's orders in the following year. Among his parishes were Guilford, Glastonbury, and Pomfret, Conn. In 1835 he removed to the diocese of Western New York, where he served several parishes. He died Feb. 20, 1854, at Utica, N. Y. See Amer. Quar. Church Rev. 1854, p. 458.

Burgess, Richard, B.D., a minister of the Church of England, who died in April, 1881, at Brighton, at the age of eighty-two, was for years a curate of St. Stephen's, Rome, and in 1836 was appointed to the rectory of Upper Chealse. Here he labored for a period of thirty-three years, and during that time he was appointed to a prebendal stall in St. Paul's Cathedral, and was also made rural dean of Chelsea. In 1869 he was presented to the living of St. Mary's, Lutterworth and Ekworth, near Bury St. Edmunds, which he resigned some time before his death. Mr. Burgess took great interest in antiquarian and archaeological studies, and also in the question of education. For many years the reports of the Foreign Aid Society were from his pen. He promoted the interests of commercial Protestantism, more especially in connection with members of the Church of England. Among many of the Evangelical churches he was long regarded as a spiritual father; and once, across the Channel, he had no hesitation in donning the robe of a pastor of the Reformed Church, and conducting divine service in a Presbyterian pulpit. He published The Topography and Antiquities of Rome (1881)—Great Britain and the Levant (1885). (B. F.)

Burgess, R. W., a minister in the Methodist Episcopal Church South, labored some time in the South Carolina Conference, and in 1859 entered the Florida Conference. In 1862 he enlisted as a private soldier in the Confederate army, and fought during the campaign of that year in the south. In 1863 he resumed his ministerial labors in the Florida Conference, and continued laborious until his death in 1864. See Minutes of Annual Conferences of the M. E. Church South, 1864, p. 522.

Burgess, William Pennington, A.M., an English Wesleyan minister, was born in Liverpool, Dec. 3, 1790, being the son of Rev. Joseph Burgess. He was educated at Kingwood School (1798-1803); was classical instructor in Pocock's Academy in Bristol (1803-11); became private tutor; was received into the ministry in 1842, and labored for forty-two years, chiefly in the west of England; became a supernumerary at Plymouth in 1856; and died July 25, 1880. Mr. Burgess was gifted with an enlarged and fruitful mind, and was always assiduous in knowledge, and uniriting industry. He was a solid scholar. Catholicity of principle, inflexible truthfulness, open-hearted benevolence, a warm heart, under a cold exterior, and a profound humility, were traits of this useful minister. He published Sermons on the Doctrine, Experience, and Practice of Primitive Christianity (Lond. 1824, 1830; 2d ed. 1836, 12mo)—Essays on the Principles and Doctrines of Christianity—Wesleyan Hymnology (2d ed. Lond. 1846, 18mo—valuable)—Memoirs of Joseph Burgess (1853)—Occasional Sermons. See Minutes of the British Conference, 1868, p. 57; Wes. Meth. Magazine, 1878, p. 491, 577; Everett, Wesleyan Contemporaries, 1879, p. 47, 48; Whitaker, Hist. West Meth. Mag., 1840, p. 537 sq.; Minutes of the British Conference, 1839; Memoirs of Burgess, by his son, Rev. W. P. Burgess (London, 1840).

Burghill (or Burbill), Robert, an English clergyman, was born at Dymock, Gloucestershire, in 1572, and educated at Corpus Christi College, Oxford, of which he became a fellow in 1584. He received the living of Northwold, in Norfolk, and became a prebendary of Hereford in 1604. He died in 1641. He published, Incolumitas Pauperis, or Regem Contemplationis Christi vates, Ruth 1. 3. Be thưba nuper Regione Posteriore ad Osmonum Audentia, etc. (1603)—De Potestate Regia et Usurpatione Papali, etc. (1613)—and other works. See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Burgkmair, Hans, a German painter and engraver, was born at Augsburg in 1472, and probably studied under Durer. He died in 1558. Several of his pictures are preserved at Augsburg. His principal
work is Joseph and Potiphar’s Wife; besides several saints.

Burmann, Johann Christian, a Lutheran doc-
tor and professor of theology of Germany, was born at
Rostock, where he also studied, as well as in Jena and
Wittenberg. In 1724 he was appointed pastor of the
Holy Ghost Church in his native place; in 1726 he was
made doctor of theology; in 1735, professor of theology;
in 1754, senior of the theological faculty; and, in 1760,
director of the ministerium and senior of the academy.
He died Feb. 15, 1775. He was a voluminous writer.
See Werner, Handbuch der theolog. Lit. i, 767; Jöcher, All-
gemeines Gelehrten-Lexikon, s. v. (B. P.)

Burgoj, Charles, a Methodist Episcopal minis-
ter, was a native of Maryland. In 1790 he entered the in-
stitute of the Methodist society, and in the latter part of
1800 died. Mr. Burgoj was a man subject to depression of
spirit, and affliction of mind as well as body. See Minutes of An-
nual Conferences, 1801, p. 97.

Burgos, Council or (Concilium Burgense). Burgos
is the capital of Old Castile, in Spain. Two cou-
stics were held here.
I. Held in 1090 (according to others in 1076) by card-
inal Richard, legate. In this council the Roman office
was substituted for the Gothic rite hitherto in use.
See Labbe, Concil. x, 1815.
II. Held in 1136, by Guy, cardinal and legate, who
was sent into Spain to facilitate the introduction of the
Roman office, and to effect a reconciliation be-
tween the kings of Navarre and Castile, who were at
war.

Burgos, Juan Bautista, a Spanish theologian,
was a native of Valencia, and a monk of the order of
St. Augustine. Being sent to the Council of Trent in
1553, he there delivered a remarkable discourse, On the
Four Means of Extirpating Heresy. He afterwards
taught theology in his native place. His sermons were
published at Louvain in 1567. He died in 1574. See
Hoefner, Nouv. Bldg. Générale, s. v.

Burgos, Pablo de, a Spanish prelate, was born in
Burgos in 1535. He was a Jew, and was afterwards
converted to Christianity, baptized, and then took the
name of Pablo de Santa Maria. At the death of his
wife he entered the order and became bishop of
Carthagena, then of Burgos. King Henry II chose him as
preceptor of his son John. He died Aug. 29, 1435. He
wrote some important additions to the Pontificis of
Nicolas de Lyra, and a treatise entitled, Scrutinium Scriptu-
rum, 1505. See Hoefner, Nouv. Bibliotheque, s. v.

Buruana, Daniel, D.D., a minister of the Protes-
tant Episcopal Church, was born at Sherman, Conn.,
July 7, 1763. His father served as an officer for seven
years in the old French war, at the close of which he
settled at Sherman. Daniel’s only opportunity for study
was about three months of the year, in a district-school,
but he prosecuted his studies vigorously and prepared
himself for college. About 1783 he began to teach in
the public-school at Lanseashire, Mass., and here he
was converted. His friends erected for him a large
brick school-house; he built a comfortable residence and
abandoned the ministry, towards which he had been
looking previous to this time. In the absence of the
rector of St. Luke’s, at Lanesborough, he sometimes
officiated as lay-reader until 1791, when he began the
study of theology. Two years thereafter he was or-
dained deacon, and, the rector of St. Luke’s having died, the
care of the two churches in that parish devolved upon
Mr. Buruana, who, nevertheless, still retained his
school. Reading enterprising upon his own organ-
ized two other churches—one at Lenox, Mass., and
the other at New Lebanon, N. Y. His health failing,
he dismissed his school and devoted himself entirely to
his clerical duties. In 1794 he received priest’s orders
at New Haven, and labored six years at Lanesborough
and adjacent places. In 1798 he became pastor at
Newtown, Conn., a pastorate which continued thirty-one
years. Resigning his charge in 1830, he officiated for
one year at Woodbury, Roxbury, and Bethlehem; and
in the fall of 1831 took charge of the parish of St. Pe-
ter’s, Plymouth, Mass., where he remained six years.
After this he officiated at Oxford and Zoar, but in 1841
he was compelled, by increasing bodily infirmities, to
close his ministry, after which he removed to Pough-
keepsie, N. Y., where he died Jan. 30, 1859. He was
then at the time the oldest minister of his communion in
the United States. Dr. Buruana had great knowledge of
human nature; and his mental energy, keen discern-
ment, and profound sagacity supplied, in some measure,
his want of scholastic culture. From 1804 to 1826 he
was elected continuously a delegate to the General
Convention. See Sprague, Annals of the Amer. Pulpit,
vo. 410; Amer. Quarr. Church Rev. 1854, p. 151.

Buri, in Norse mythology. The cow Audhumla,
who came from the Ginnungagap (chaos) immediately
after the great giant Ymer, licked the salted earth, and
on the first day there came up human hair, on the sec-
ond a head projected, and on the third a goat. Buri, came
forth, beautiful, large, strong, and vigorous. He begat
Bor. The latter produced Odin, Wili, and We.

Burlan, Saint. See BURIXA.

Burian, Saint. See BURIXA.

Buriat. See Russia, VERSIONS OP. For the study of
the language, see Castren, Versuch einer bairisch-deutschen
Sprachlehre (St. Petersburg, 1857).

Burdian, Jean, a famous French nominalist of the
14th century, was born at Béthune, in Artois. In 1310
he went to Paris, where he attached himself to the fa-
amous Occam (q. v.). In 1327 he was rector of the Paris
University, and was one of the delegates who went to
the pope at Avignon. After the ascendency of the real-
ists over the nominalists, he went to Vienna, where he
died after 1358. Burdian was one of the most vigor-
ous adherents to the principles of his teacher Occam,
which carried in all its conclusions. His main
works are Summa secundum Diereticum und Com-
pendium, 1490; 1500, 1516; 1521, 1523, 1526; 1532, 1534;
Fabricius, Bibl. Lat. Med. ; Erri; Hauréau, Philos. Soc-
ast., ii, 483; Lichtenberger, Encyclopédie des Sciences
Religieuses, s. v. (B. P.)

Burienna (or Burien), Saint, one of the Irish as-
cetics (said to have been the daughter of a king) who
settled in the wild Land’s End district, CornwalL In the
6th century. In honor of her relics, the church of
Burienna, a short distance north of Land’s End, was
built; a college within sight of the Scilly rocks, with a
church which enjoyed the privilege of sanctuary (see
Butler, June 5). The two churches which have al-
ways been connected with St. Burienna are those of
St. Senanus and St. Levan, also from Ireland. St.
Burienna’s day is May 29 or June 19 (register of
Burienna), or June 4 (Butler), or May 1. The parish
feast is on the nearest Sunday to old May-day. The
martrology of the Church of Exeter placed it on
May 1.

Burin, Giovanni Antonio, a reputable Italian
historical painter, was born at Bologna in 1560, and
died about 1750. He studied under Domenico Casti, and
painted a number of pictures for the churches of
Bologna, among which are The Crucifixion, in San
Tommaso del Mercato; the Martyrdom of St. Catherine, in
Santa Caterina de Saragozza; David with the Head of
Goliath, in the sacristy of San Salvatore. See Sporer,
Générale, s. v.

Burk, Johann Christian Friedrich, a Prot-
estant theologian of Germany, was born in 1800.
From 1849 until 1873 he was pastor at Eckerdingen, in Wurt-
temberg. In that year he retired from the ministry,
and lived with his son at Lichtenstein, where he died,
Nov. 28, 1880. He published, Dr. Johann Albrecht
Bengel’s Letters to the Church (5d Ed., Strasburg, 1815).
He was a member of the Herz- und Abendmahlbischöfe (5th ed. 1846). — Was
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Bilkik, John, a Baptist minister, was born in Virginia, Nov. 13, 1806, and removed to Salem, Tenn., where he united with the Church in May, 1833. He was licensed to preach in May, 1844, and ordained one year after. He was much occupied with labors as an itinerant evangelist in lower Tennessee, a successful revivalist, and wonderfully gifted in exhortation and prayer. As an evidence of the place he held in the regard of his brethren, it may be mentioned that for many years he was moderator of Oooue Association. During the late war he went to Texas after his daughter-in-law. On his return home, on board of a steamer, he took the cholera, and was put off on the bank of the Red River, where he died and was buried, Jan. 29, 1863. See Bur, Sketches of Tenn. Ministers, p. 46. (J. C. S.)

Burr, Philip David, a Protestant theologian of Germany, was born July 29, 1714, at Neuen. He studied at Tübingen, was in 1742 pastor at Bolheim, and in 1750 at Hedelingen, near Stuttgart. In 1758 he was appointed superintendent at Markt-Grippen, and in 1766 he was called for the same position to Kirchheim, where he died, March 22, 1770. He is the author of Gnomon in Duodenum Prophetarum Minores (Heilbronn, 1753), with a Preface by his father-in-law, the famous J. A. Bengel.—Gnomon Paulinorum (Stuttgart, 1760);—Evangelischer Fingerzeig auf den wahren Verstand und heiligen Gebrauch der geheimen Sinn-Fest- und Friedläufigen Evangelien, etc. (Leipsic and Tübingen, 1747, 7 vols.)—Die Lehre vom Gleichgewicht und der Gesundheit im Herzen und Gewissen des Sinners, etc. (Stuttgart, 1763-65, 7 pts.) See Winer, Handbuch der theolog. Lit. i, 99; Doring, Die gelehrten Theologen Deutschlands, i, 208 sq. (B. P.)

Burke, Abel Benjamin, a Presbyterian minister, was born at Woodstock, Conn., Feb. 13, 1816. He graduated from Dartmouth College in 1838, began his studies in theology at Union Theological Seminary in 1839, and graduated in 1842. He served as stated supply at Jacksonville, Fla., from 1842 to 1846; taught at Alexandria, Ga., from 1846 to 1847; and died there, May 11, 1847. See Gen. Cat. of the Union Theol. Seminary, p. 28.

Burke, John, a Protestant Episcopal clergyman of the Diocese of Long Island, was chaplain in the United States Army in Louisiana in 1853, and was removed to Fort Washita, Ind. Ter., the next year: in 1864 he was chaplain at Fort Hamilton, N. Y.; in 1870 he resided at Tarrytown, having retired from his chaplaincy in the army. He died Dec. 24, 1873. See Prot. Epic. Almanac, 1875, p. 144.

Burke, Richard, an English Wesleyan preacher, commenced his ministry in 1765, and died in 1774. He was "made perfect through sufferings. He united the wisdom of age with the simplicity of childhood." Sunday, Feb. 15, 1778: I buried the remains of Richard Barke, a faithful laborer in our Lord's vineyard. A more unblamable character I have hardly known. He never gave me occasion to find fault with him in anything. He was a man of unwearied diligence and patience, and his works do follow him" (Wesley, Journal). See Atmos, Meth. Memorial, s. v.

Burke, William, a minister in the Methodist Episcopal Church, born in Lebanon, Pa., Nov. 14, 1805. In early life he was converted to God. He was received on probation into the East Pennsylvania Conference in 1831, and two years afterwards, on account of bodily infirmities, was necessitated to take a location. In 1839 he applied again to Conference, and was accepted. His society in the East Pennsylvania Conference had been organized the previous year, and he was one of the first four missionaries sent out by this society. The field assigned him was among the Germans in New York city. He reached his mission May 3, 1839, and on the 12th preached his first sermon in the city, to seven attentive hearers. He labored in this mission for two years. In 1841 his field of labor was Reading, Pa. At the close of this year he was necessitated to locate because of ill-health. In 1844 he resumed his ministerial labors and was stationed at Buffalo, N. Y.; in 1846 had charge of Lake Circuit, in New York state; in 1848 joined the Ohio Conference, and was stationed at Dayton; in 1847-48 at Erie, Pa.; in 1849, Greenville Circuit; in 1850-51 he travelled Canton Circuit, and in 1852 Wayne; in 1856 labored on Liverpool Circuit; in 1864-66 at Canton Mission; Tuscarawas, 1856; Lake, 1857; Lancaster, 1858; Greensburg, 1859; Tuscarawas, again, 1860; Sewickley, 1860; Tarentum, 1862; and Marion Circuit, 1863. His health having failed, the Conference granted him a supernumerary relation, which he held until his death, which occurred near Greensburg, O., Jan. 11, 1881. He was a patient, enduring, zealous, and successful minister of our Lord Jesus Christ. See Methodological Messenger, Feb. 1, 1881.

Burkitt, M. H. B., a Methodist Episcopal minister, was born in Virginia, Jan. 11, 1812. He received a careful religious training, joined the Church in his youth, and in 1845, on the organization of the Church South, his residence being within its bounds, he was licensed to preach by it, and in its local ministry served until the beginning of the rebellion, when his strong Union sentiments caused him to depart his bearing his home. He went to Kentucky, and was appointed chaplain of the 23rd Regiment of Kentucky Volunteers. In 1864 he entered the Kentucky Conference, and on the organization of the Hoiston Conference in 1865 was transferred to it. He died Nov. 12, 1873. No man of his time did more for the cause of education in East Tennessee than Mr. Burkitt. He was kind, generous, and energetic. See Minutes of Annual Conferences, 1867, p. 140.

Burkholder, Jacob, a clergyman of the German Reformed Church, was born in Bedford County, Pa., Aug. 29, 1812. In his youth he learned the carpenter's trade, at which he worked, until he joined the Church and entered the ministry. In 1847 he joined the Reformed Church, and two years later began his studies for the ministry. In 1856 he removed to Illinois, where he continued to study, and in 1862 was licensed to preach. His health failing, he removed to Huntington, Ind., but in 1869 accepted a call to Union Charge, De Kalb Co., Ind., and
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was ordained. After one year he became pastor of West Jefferson Church, Williams Co., O., where he remained one year, and also took charge of some congregations in Miami and Kosciusko counties, Ind., and in their midst ended his labors, Aug. 17, 1875. He was a faithful, zealous laborer. See Harbaugh, Fathers of the Germ. Ref. Church, v. 187.

Burke, Napoleon W., a minister in the Methodist Episcopal Church South, was born in Greensboro, Ky., Oct. 8, 1809. He embraced religion in Texas in 1843, was licensed to preach in 1844, and in 1845 joined the East Texas Conference. He continued to fill the appointments assigned him as circuit and station preacher, presiding elder and president of Fowler Institute, until 1871, when he became superannuated, a relation which he held to the close of his life, Oct. 15, 1873. Mr. Burks was a man of fair literary attainments, an excellent and useful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 804.

Burlamaqui, Farihce, a Swiss pastor and scholar, was born in Geneva in 1826. He served successively the Church of Geneva and that of Grenoble. He was well versed in Oriental languages and literature. He died in 1898. In 1869, he published anonymously two theological works: Sermon fait au Jour du Jeune Célébre par les Églises Réformées du Dauphiné (Geneva, 1864) - Catechisme sur les Controverses avec l'Église Romaine (1668) - Synopsis Theologiae et Speculativ (Écono- nomiae Fidérum Dei (1671) - Considérations sur les Sermo's de Repose au Cardinal Spinola, in French and Latin (ibid. 1680). See Hoefer, Nouv. Bioi. Générale, s. v.

Burleson, Richard Byrd, LL.D., a Baptist minister, was born near Decatur, Ala., about 1820. He united with the Church in 1839: spent three years in Nashville University, Tenn.; was licensed by the first Baptist Church at Nashville in 1841, and ordained as pastor of the Church in Athens, Ala., in November, 1842; remained there till 1845, and then was transferred to the Church at Tuscumbara, where he continued till 1849, when he became president of Moulton Female Institute. In 1855 he removed to Austin, Tex., where he was pastor, and also had charge of a select female school. He was chosen professor of natural philosophy in Baylor University in 1857, and vice-president and professor of natural science in Waco University in 1861, with which institution he was connected eighteen years. He died at Waco, Dec. 21, 1879. He is said to have been a preacher of distinguished ability, and a teacher eminently qualified for his work. See Cathcart, Baptist Encyclopaedia, p. 163. (J. C. S.)

Burlet, Stephen, a German martyr, was burned at Arras in 1534 for reading the Scriptures. See Fox, Acts and Monuments, iv. 397.

Burley, James, an English Wesleyan minister, was born in Leeds, Yorkshire. He was converted in youth; admitted into the travelling connection in 1796; travelled in three circuits; became a superinten- dent at Wells in 1823; and died Nov. 12, 1846. He was much esteemed.

Burley, Walter, an early English secular priest, or probably a Franciscan monk, was born in 1275. He was educated at Merton College, Oxford, and afterwards studied at Paris. On his return to England he dis- sented from Duns Scotus. He was preacher to king Edward III about 1337. He wrote Commentaries on the Sentences, and a large number of philosophical treatises, only a part of which have been published. See Mo- sheim, Hist. of the Church, bk. iii, cent. xiv, pt. ii, ch. ii.

Burlingame, Arnold G., a Methodist Episcopal minister, was born in Norwich, N. Y., Aug. 27, 1808. He was converted in 1820: made a class-leader at the age of nineteen; licensed to exhort in 1833, to preach in 1839, and entered the Oriskany Conference. After serving the Church twenty-two years, failing health necessitated his superannuation, and he removed west and located within the bounds of the Rock River Conference, wherein, whenever able, he served as supply until 1868, when he was called to the charge of the Southern Tier Orphan Asylum, Elmira, N. Y., which position he held until his death, in 1871 or 1872. He was a most excellent man and a useful preacher. Over fifteen years ago he was brought to the west through his labors. He was characterized by amiability, prudence, and inflexible integrity. See Minutes of Annual Conferences, 1872, p. 58.

Burlingame, James, a minister of the so-called Christian denomination, was born at Sterling, Conn., May 13, 1794. His opportunities for acquiring an education were of a limited character. When he reached the age of twenty, he was called to the ministry, and was at twenty-one began to preach. About the time of his baptism, in 1812, a Church had been formed in the west section of the town of Coventry, R. I., where there had been no religious reformation for thirty years. To this Church, after it had passed through various fortunes, Mr. Burlingame was called to be pastor in 1824, having been ordained April 1, 1821. His ministry with this Church continued for half a century. He died at the residence of his son, in Boston, Aug. 29, 1881. During his long ministry he performed a large amount of itinerant labor, his parish including a hundred square miles. He preached in a large frame and great physical endurance. He also traveled and preached through all the New England States, more or less in the Middle States, and made two preaching tours through Ohio, the early days of the anti-slavery movement he went to Virginia and the Carolinas for the double purpose of visiting the churches and learning for himself the condition of the slaves. His record as an advocate of temperance is worthy of honorable mention. See Providence Journal, Oct. 4, 1881. (J. C. S.)

Burlingame, Maxey Whipple, a Free-will Baptist minister, was born in Gloucester, R. I., May 4, 1865. When very young he united with the Church in his native town. His education he acquired at Kil- lingtong, Conn., and Wilbraham, Mass. In May, 1829, he was licensed, and he was ordained in 1829. With his early labors as a preacher he combined teaching. Most of his life was spent in the neighborhood of Gloucester. In 1830 he became pastor of the Church in Blackstone (Waterford), Mass., where he remained sixteen years. He was subsequently pastor for brief periods in several churches in the western part of Rhode Island, all in the vicinity of his native place; also of churches in New Hampshire, Maine, Massachusetts, and Connecti- cut. From 1844 to 1859 he was a corporator of the Free-will Baptist Printing Establishment, the publish- ing-house of the denomination. His death occurred at Georigaviile, R. I., March 4, 1879. See R. I. Biograph- ical Cyclopaedia, p. 335. (J. C. S.)

Burlingame, Waterman, a Baptist minister, was born in Pitcher, N. Y., in 1805. He pursued his studies at the Hamilton Literary and Theological Insti- tution, and graduated at the Newton Theological Insti- tution in 1836. He was ordained pastor of the Bap- tist Church in Hingham, Mass., Sept. 29, 1826, where he remained three years; was pastor of the Church at Mendon, N. Y., four years; and was in Buffalo four years. He died in Baltimore, Md., Feb. 11, 1866. (J. C. S.)

Burlington, Charles D., a Methodist Episcopal minister, was born in Greenfield, N. Y., Feb. 8, 1810. He entered the western part of the state with his parents when quite young; had very limited educational advantages, yet prepared himself for school-teaching, and while employed in that profession at Portageville in 1831 he experienced religion. In 1840 he entered the Genesee (now Western New York) Conference, in which he continued with zeal and fidelity to the day of his death, Sept. 50, 1874. Mr. Burlingame was a
man of superior talents, culture and piety; an able writer and preacher, an excellent pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1875, p. 159.

Burlington, Richard, an English minister of the Society of Friends, was born in 1779. He labored as a minister for nearly thirty years, and was much beloved and highly esteemed by all who knew him. He died Oct. 11, 1840. See (Lond.) Annual Monitor, 1841, p. 10.

Burlingame, Charles, a Methodist Episcopal minister, was born in West Greenwich, R. I., in 1801. He removed with his parents to Willet, N. Y., in 1809; was converted in 1822; began exhorting in 1826; received license to preach in 1828; was ordained local deacon in 1834; and in 1836 entered the Oneida Conference. In 1842 he was obliged to relinquish active work because of hemorrhage of the lungs, and he died May 30, 1843. Mr. Burlingame was the means of bringing hundreds into the Church. His character was exemplary. See Minutes of Annual Conferences, 1845, p. 452.

Burls, Robert, an English Congregational minister, was born at Thorley, Herts, Oct. 8, 1792; and through the teaching and example of his wise and pious mother was early brought to Christ. He entered college and theological training at Wymondley College, and in 1820 was ordained pastor at Maldon, Essex, where he labored until his death, June 8, 1866. Mr. Burls was intellectually independent, religiously conservative, essentially evangelical, and thoroughly practical. See (Lond.) Cong. Year-book, 1867, p. 275.

Burligay, Jean, a French priest and doctor in theology, was born at Paris in 1624. He died in 1702, having edited the Breviary of Sena, published in 1702. He also assisted Tillemon in the composition of his Mémoires pour l'histoire Ecclesiastique.

Burnese Version of the Scriptures. The Burnese, it has been conjectured, was originally a dialect of the Chinese family of languages, and was moulded into its present form by admixture with the Pali. It numbers many dialects, some say, as many as eighteen. The first attempt to procure a complete version in this language was made by the Baptist missionaries at Serampore. About the year 1807 Felix Carey, the son of Dr. Carey, settled as a missionary in Burnah; and, in connection with Mr. Chatter, he produced a translation of two or three of the Gospels. In 1815 the Gospel of St. Matthew was printed by them in Serampore; but this version proved very imperfect. In 1816 Dr. Adoniarm Judson, in connection with Mr. Hough, commenced the version; and in 1817 the Gospel of St. Matthew was printed at Bangang, as introductory to the entire New Testament. The first complete version of the New Testament was issued from the press in December, 1832; and in 1834 Dr. Judson completed the translation of the Old Testament, (a second edition of which appeared in 1840.) In 1857 a second and much-improved edition of the New Testament was printed by the American Baptist missionaries established at Maulmein. The language has been treated by Judson, Burnese and English Dictionary (Maulmein, 1826, 1829), also Grammar of the Burnese Language (Rangoon, 1866); Later, Burnese Grammar (Caldicott, 1845). See Bible of Every Land, p. 7 sq. (B. P.)

Burnaby, Thomas, A.M., an English divine, was born in 1761. He graduated from the university of Cambridge in 1784, eventually became vicar of St. Margaret's, Leiceste, and rector of Misterton, and was also one of the magistrates of the county. He died, after a short illness, Feb. 1, 1830. Mr. Burnaby was highly esteemed and beloved by all who knew him. See (Lond.) Christian Remembrancer, March, 1830, p. 197.

Burnam, Jacob, a Congregational minister, was born in Reading, Mass., Nov. 2, 1748, and graduated from Harvard College in 1770. Having pursued his theological studies under the direction of Rev. Thomas Haven, of Reading, he was ordained pastor of the church in Merrimac, N. H., Oct. 14, 1772. His ministry extended over a period of nearly fifty years, and closed with his death, Dec. 20, 1821. He published a number of Discourses on various topics, especially the Election Sermon for 1819, the Thanksgiving Sermon delivered at the Celebration of the Landing of the Pilgrims, Dec. 20, 1820. See Farmer, Collet, ii, 76-77; Allen, Amer. Hist. (J. C. S.)

Burnell, Robert, an English prelate of the 13th century, son of Lord Robert Burnell, of Acton-Burnell Castle, Shropshire, was by Edward I preferred bishop of Bath and Wells, and treasurer, and then chancellor of England. He was well versed in Welsh affairs, and that he might the more effectually attend to them, caused the court of chancery to be kept at Bristol. He acquired great wealth, wherewith he rebuilt his paternal castle. He also built (for his successors in the bishopric) the Hall at Wells. He died in Scotland, where he was attending to some business of the king, and was buried in his own cathedral, in 1292. See Fuller, Worthies of England (ed. Nuttall), iii, 57.

Burnet, Alexander, a Scottish prelate, was a parochial minister, of the family of Barns, born in 1614, and became chaplain to the great earl of Traquair. He had a rectory in Kent; but was expelled from it, upon the score of popery, in 1652. About the middle of the century, England and served king Charles II., becoming chaplain to general Rutherford, earl of Teyton. He was made bishop of Aberdeen in 1662, and in 1663 was translated to the see of St. Andrews, where he died, Aug. 22, 1684. See Keith, Scottish Bishops, p. 42.

Burnet, Eleazar, a Presbyterian minister, graduated at Princeton College in 1759. He was licensed by the presbytery of New York in 1801, and died at New Brunswick, N. J., Nov. 22, 1806. Mr. Burnet was distinguished for a quiet, amiable, and devout spirit. See Sprague, Annals of the Amer. Pulpit, iv, 396; Alexander, Princeton College in the 18th Century.

Burnet, Gilbert (1), an English clergyman, son of bishop Burnet, was educated at Westminster School, and at the University of Oxford, and at Leyden. He became chaplain to George I., and died early in life, about 1720. His literary works embrace an abridgment of his father's History of the Reformation (3719);—The Generation of the Son of God (1720);—and some controversial pieces and contributions to religious periodicals. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burnet, Gilbert (2), an English clergyman, born about 1698; became vicar of Coggeshall, Essex, then minister of St. James's, Clerkenwell; and died in 1746. He abridged the Boyle Lectures (3 vols. 4to.) to 4 vols. 8vo (Lond. 1747), and published Practical Sermons (ibid. 1747, 2 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burnet, John (1), a Scotch Baptist minister, was born at Annan, on the borders of Scotland, Jan. 19, 1778. Early in life he became a member of the Independent Church in Blackburn, in which place he resided; not long after he joined the Baptist Church in Preston. He removed to Lytham in 1819. For several years before this he had preached, more or less, in Rivington, and now became pastor of the Church in his native home. This position he occupied thirty-one years. His death took place Jan. 11, 1850. See (Lond.) Baptist Hymn-book, 1856, p. 41. (J. C. S.)

Burnet, John (2), a young Methodist preacher of Ireland, joined the Conference in 1787, and died the next year. See Atmore, Meth. Memorial, s. v.

Burnet, John (3), an English Congregational minister, was born in Perth, Scotland, April 23, 1789, of
Highland ancestry. He received his early education in the city, and was remarkable for physical energy and vigor, great independence of character, and a thirst for knowledge on every subject within his reach. He was converted early in life. In 1815 he left Perth and went to Dublin; thence he proceeded to Cork, where he labored fifteen years in the interest of the Irish Evangelical Society. In 1830 he became pastor of the Church in Camberwell, where he continued till his death, June 10, 1862. Mr. Burnet was a thoroughly devoted minister, a very popular platform speaker, and a powerful advocate of the civil and religious liberties of the people. While in Ireland, he published the substance of some lectures on The Deity of Christ, On The Authorship of Pastors in the Church, with Remarks on the Orders of Deacons. See (Lond.) Cong. Year-book, 1803, p. 214.

Burnet, Mathias, D.D., a Presbyterian minister, studied theology with Dr. Witherspoon, and was ordained and installed pastor of the Presbyterian Church at Jamaica, L.I., by the presbytery of New York, in April, 1773. Here he exercised his ministry during the whole of the Revolutionary War. He left Jamaica in 1782, and was settled over a Congregational Church in Norwalk, Conn., where he remained until his death, June 30, 1806. He published an Election Sermon, 1804, and two Sermons, one in the second and the other in the third volume of the American Magazine (1791). See Plymouth, Conn., and Princeton, N.J., on the 19th Century.

Burnet, Thomas, D.D., an English clergyman, was educated at Oxford, and became rector of West Kingston, Wilts, and prebendary of Sarum. He died in 1750, leaving, among other works, an answer to Tindal's Christianity as Old as the Creation. See Landon, Eccl. Dict. s. v.; Rose, Gen. Bapg. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burnett, George, a Methodist Episcopal minister, was born in Pennsylvania County, Va., Dec. 8, 1788. He received an early religious training; experienced conversion in his youth; and in 1817 entered the Virginia Conference, wherein he labored faithfully until his death, Sept. 15, 1843. Mr. Burnett led an exemplary life, and died triumphantly. See Minutes of Annual Conferences, 1839, p. 342.

Burnett, Hiram, a Baptist minister, was born in Georgia, Feb. 19, 1799. His parents moved, when he was ten years of age, to Winchester, O., where he spent a few years. His conversion took place in early manhood, and he was ordained in 1825. For four years he was pastor of the Church in Bethel, O., from which place he removed to Winchester, where, finding a new church, he built up a strong religious society. He performed much missionary work in Scioto, Highland, and Pike counties, preaching the Gospel in schoolhouses, private houses, and out of doors, his labors being greatly blessed. In the fall of 1842 he removed to Mt. Pleasant, Ia., when its population was only about three hundred. In due time a Baptist Church was formed, of which he was the pastor for twelve years. A part of this time he preached at PIGHAD Church, in Des Moines Co. He also organized the Church at Jeffer- son. Subsequently he was aided in the establishment of several other churches. He continued to serve his Master down to the close of his long life, his death occurring at Mt. Pleasant, Jan. 8, 1881. He was everywhere known by the affectionate appellation of "Father Burnett," and was, in all the vicissitude in which he lived, regarded with the greatest love and respect. See Chicago Banner, Feb. 5, 1881. (J. C. S.)

Burney, Charles, Jr., D.D., LL.D., an English clergyman, was born at Lynn, Norfolk, in 1757, and educated at the Charterhouse and at Caius College, Cambridge. He was for some time engaged in an academy at Higgbate, and afterwards became assistant to Dr. Rose at Chiswick. From 1763 to 1800 he was a contributor of classical articles to the Monthly Review; and for two or three years was editor of the London Magazine. He died in 1817. His published works are of interest, chiefly to the literary critic. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burney, Richard, an English clergyman of the 17th century, and rector of St. Peter's, Canterbury, published a work on The Restoration of King Charles II. in eight sermons (Lond. 1660). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burnham, Abraham, a Congregational minister, was born at Dunbarton, N.H., April 9, 1829. He graduated from Dartmouth College in 1852; and taught in the academies at Haverhill, N. H., Danvers, Mass., Newmarket, and Durham, N. H. In 1857 he graduated from Andover Theological Seminary; was ordained pastor Sept. 9, 1857, at East Haverhill, Mass., remaining until May, 1866; from August, 1866, to April, 1872, was teaching pastor in Hooskett, N.H.; from 1872 to 1878, preached in East Concord; and from 1878 ministered in West Stewartstown until his death, March 18, 1879. See Cong. Year-book, 1880, p. 13.

Burnham, Amos Wood, D.D., a Congregational minister, was born at Dunbarton, N. H., Aug. 1, 1791. He graduated from Dartmouth College in 1814, from the Theological Seminary at Andover in 1818. He was the first principal of the Blanchard Academy at Pembroke, N. H. In 1821 he was ordained pastor of the First Congregational Church in Rindge, the first and the only place in which he preached as pastor, and the only one in which he labored as a minister. He was dissolved at his own urgent request at the close of the forty-sixth year of his ministry. He died at Keene, April 9, 1871. As a scholar he was accurate, and his style, whether in speech or in print, was a model of purity and precision. As a preacher, he was earnest, logical, and simple. His sermons were instructive and systematically arranged. See Cong. Quarterly, 1871, p. 448.

Burnham, Asa, a Free-will Baptist minister, was born Aug. 9, 1789. He was converted at fifteen, and commenced his labors as a preacher in New Hampshire in 1809. After preaching in various places until 1820, he settled in Sebec, Me., where he resided for twenty years, and saw several revivals of religion during his ministry in that place. His next settlement was in Montville, where he remained some four years, at the end of which period he removed to Garland. While residing here with a widowed daughter, he preached half the time in Exeter. His service continued some three years. His death occurred suddenly, took place at Garland, Aug. 9, 1852. It is said of him that, "among the defec- tions, delusions, and secessions around him, he was un- moved as a rock. His sermons were instructive and practical, and few men possessed a more unarnished character." See Free-will Baptist Register, 1854, p. 81, 82. (J. C. S.)

Burnham, Edwin Otway, a Congregational minister, was born at Ghetto, Ky., in 1824. He graduated at Hamilton College, N. Y., in 1828, and was a student at Union Theological Seminary for three years. From 1855 to 1866 he was a teacher at Pennington, N. J. In 1858 he was ordained, after having been stated sup- ply at Columbia, N.J., in 1856, and at Wilton, Mass., in 1857. At Tivoli he also served as stated supply. From 1871 to 1873 he was an invalid, in California. He died at Los Angeles, Calif., Aug. 1, 1873. See Gen. Cat. of Union Theol. Semi., 1876, p. 74.

Burnham, Jesse, a Free-will Baptist minister, was born at Lee, N. H., in 1777. He was converted in early life, and in 1806 moved into the forests of Maine, and, seeing the spiritual destitution which prevailed, he felt impressed that it was his duty to preach the Gospel to the people. For many years he labored as an evangelist, like John the Baptist, "crying in the wilderness." In 1841 he removed to the West, and continued to perform the kind of work for which he seems to have been raised up by Providence, on the
prairies of Illinois and Wisconsin. The first year of his labors there, with the assistance of a brother in the ministry, he organized the first quarterly meeting of his denomination in Wisconsin. After a long life of devotion to his work, he died in Janesville, Dec. 5, 1863. See Free-will Baptist Register, 1864, p. 91. (J. C. S.)

Burnham, Samuel, a Congregational layman and editor, was born at Ringde, N. H., Feb. 21, 1833. His father was James W. Burnham, minister at Ringde from youth to old age. Samuel was educated at New Ipswich and Francisctown, and entered Williams College in 1851. On account of impaired health, he was compelled to retire in his junior year, and it was not until 1868 that he recovered. On leaving college, he went South; returned to Ringde, where he taught for a time, and then assumed charge of the high-school in Amherst. Soon relinquishing this post, he went to Boston in 1857, and was engaged in literary occupations. He died in Cambridge, Mass., June 22, 1873. As a writer he developed some poetic power, but perhaps excelled in critical analysis. He assisted in the preparation for the press of Gen. Wm. H. Sumner's History of East Boston. Among other works of this nature, he prepared the sketches of Gov. Andrew and Charles Sumner for the work entitled Massachusetts in the War, and also various articles for Appleton's Cyclopaedia. His last labor, probably, was the supervision of the publication of Sumner's Speeches, under the direction of Sumner himself. His chief literary work was in connection with various periodicals. At the time of his death he was one of the editors of the Congregational Quarterly, and for a year and a half was connected editorially with the Congregationalist. After leaving this journal, he was engaged on the Watchman and Reflector as its literary editor. He was distinguished for his accurate literary taste, which he exhibited in his published criticisms. See Cong. Quarterly, 1874, p. 2.

Burnier, Louis, a Swiss Protestant theologian, was born at Lutry, Jan. 27, 1795. Having completed his theological course at Lausanne, he was ordained in 1807. He preached at several places in the canton of Vaud. During the first years of his ministry the separation in the national Church took place, and although he regretted this very much, yet he extended the hand of fellowship to his dissenting brethren, and labored with them in the translation of the New Test. and in other missionary works. He founded the Revue Britannique Religieuse et les Discours Publics. Libéralite et le Gouvernement de l'Eglise, in which he wrote in defense of liberty and equality of religious exercises. He also agitated the question of having the ecclesiastical ordinances revised on the basis of allowing the laity to participate in ecclesiastical affairs. In 1839 the Swiss Confession was abolished, and in 1841 Burnier resigned his pastorate. In 1845 he became one of the first founders of the Free Church, and he died Jan. 14, 1873. He wrote, Etudes Elementaires et Progressives de la Parole de Dieu (2d ed. Paris, 1862, 4 vols.); — Instructions et Exhortations Pastorales (Lausanne, 1843); — Eglise Evangélique (1858, 3 vols.); — Histoire Littéraire et Historique de l'Eglise (1864); — His greatest work, however, is La Version du N. T. dite de Lausanne, son Histoire et ses Critiques (1866) — Le Miss de la N. T. (1871). See Chris. Evangelique, 1873, p. 318-329, 563-565; Ruffet, in Lichtenberger, Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Burning or Whores is a strange and horrible custom among the inhabitants of India, which was only forbidden by the English law since 1827, but has never been entirely rooted out. It is contended that the custom was instituted upon the poisoning of a Brahmin by his wife, wherefore all wives must follow their husbands into the grave. It is not at all probable, however, that so small an affair should be the cause for so atrocious a custom. To sacrifice one's self is, in the religion of India, the highest attainable merit which a member, no longer of profit or advantage to men, can acquire. Now, the widow is such a disadvantageous person; inasmuch as for marriage, maidenhood of the bride is an essential condition; and as a widow is unable to marry again, she is unprofitable as far as the increase of the race goes, and she is, further, a burden to her family. Her sacrifice of herself, however, is not strictly required, provided any one is found willing to marry her. Time has made this custom sacred, so that a woman refusing to follow her husband to the grave is despised, cast out of society, and driven into the woods, where she may repent of her sin, by continually drinking out of the skull of her departed husband; and, further, by eating everything, even the most abominable food, which may be thrown to her. See Suttee.

Burnouf, Eugène, a French Orientalist, was born at Paris, April 8, 1801, and died May 28, 1852. Through his researches he greatly promoted the knowledge of ancient religions in the first half of our century. In his Essai sur le Pali ou Langue Sacrée de la Prêquille au Delà du Gange (1826), he showed, in a most complete and definite manner, that this language, which was regarded as sacred among the Buddhists of Ceylon, Burnham, Siam, etc., was nothing but an offshoot of the Sarskrit. His greatest work, however, was his deciphering of the Zend language (Commentaire sur le Yaqna, 1838). His other great work is his Introduction à L'Histoire du Bouddhisme Indien (1841). See Notice sur les Traites de M. Eugène Burnouf, in Barthélemy Saint-Hilaire's Introduction au Bouddhisme (Paris, 1870); Verner, in Lichtenberger's Encyclopédie des Sciences Religieuses, s. v. (B. P.)

Burns, David, a Methodist Episcopal minister, was born in Ferrisburgh, Vt., July 1, 1819. He was converted at the age of fifteen, and in 1833 entered the Ohio Conference. In 1836, on the formation of the Michigan Conference, he became a member of it. In 1842 he located for a better literary preparation, and in 1845 resumed his labors. He died July 28, 1877. Mr. Burns possessed a muscular, robust frame, which in his young manhood he had developed at his occupation as blacksmith. He also had usages of the Hebrews. The practice of burning alive, however, by throwing the criminal into a furnace of fire, is well known to have been common among Oriental nations; and a remarkable example is given in the case of the three companions of Daniel. Another instance is referred to in Jer. xxix, 22. The same barbarity appears to have been not uncommon as late as the 17th century. The Romans inflicted the punishment of burning upon the early Christians in various forms. See Nero. Sometimes they were fixed to a stake over a slow fire, until the flesh was consumed from the bones; at other times they were clothed in goats fitted close to the person, besmeared with pitch, sulphur, wax, or some other inflammable substance, and being fastened to a stake, with a cord tied round the chin to keep the head in an erect position, fire was applied, and the martyr expired amid the flames. Another form of this horrid punishment, especially in papal times, was to fix the Christian, in a sitting posture, on an iron chair red-hot from a furnace, and so constructed that its arms enclosed the body of the victim. On other occasions the chair was gradually heated by a slow fire kept burning beneath it. See PERSECUTIONS.
high intellectual endowments. He was naturally cheerful, thoroughly pious, and energetic. See Minutes of Annual Conferences, 1871, p. 105.

Burns, David E, a Baptist minister, was born near Evansville, Ind., in 1822, and spent the younger part of his life in a region about as wild as any portion of the West. His father died when he was young, and the religious life of the family divvied largely on him. Of course, his early education was greatly neglected. When he was twenty years of age he was converted, and thenceforward his life was completely changed. He began at once to preach, and his early efforts were wonderfully effective. Soon he was set apart to the work of the ministry, and became pastor of the Church in Henderson, Ky., then of the Church in Russellville, from which place he went to Paducah, where he remained three years, the most popular preacher in all that region. In 1850 he became pastor of the Beul Street Church in Memphis, Tenn., the same popularity following him, as also in his next pastorate in Jackson, Miss. For several years he had charge of the Church in Canton, and was also the owner of a valuable plantation near that place. The war swept away all his property. In 1866 he was called to the Coliseum Place Church in New Orleans, from which place he went back to his former church in Memphis, where he died in November, 1870. See Burn, Sketches of Tennessee Ministers, p. 81-40. (J. C. S.)

Burns, Isaiy, D.D., a Presbyterian minister, was a native of Scotland. He became the successor of McCheyne at St. Peter's, Dundee, and was, a few years afterwards, translated to the professorship of theology in Glasgow Free College. He died at Hillhead, Glasgow, May 29, 1872. See Prebysterian, June 15, 1872.

Burns, Jabez, a Baptist minister, was born in Oldham, Lancashire, England, Dec. 18, 1805. He was educated at Chester and Oldham; joined the Methodist New Connexion early in life, and in 1830 became minister of the United Christian Church at Perth. In 1833 he went to London and took charge of the General Baptist congregation in New Church Street. He was one of the earliest members of the Evangelical Alliance, taking his place in the first conferences held in Liverpool, London, Edinburgh, and Birmingham. In 1817 he was appointed by the Annual Association of General Baptists one of the deputation to London, and from 1823 to 1840 Conference of the Free-will Baptists in the United States. He died in London, Jan. 28, 1876. Mr. Burns was the author of Marriage Gift Book:—Life of Mrs. Fletcher: —Tracts and Small Treatises on Baptism:—The Pulpit Cyclopædia:—Hints to Church-members:—And A Few Words to Religious Inquirers. At the time of his death, he had been editor of the Temperance Journal and the Preacher's Magazine. See Appleton's Annual Cyclopædia, 1876, p. 630.

Burns, James D, a Scotch Presbyterian minister, was born at Edinburgh in 1823, and educated there. In 1845 he became pastor at Dunblane, but in 1847 went to the Maclreas for his health, and preached there until 1853, when he returned to Edinburgh and settled in Hampstead. He died in 1864, leaving several poems.

Burns, Jeremiah, a Baptist minister, was born in South Carolina, Oct. 19, 1779. He united with the Church in 1802, and was unained not long after. Much of his early life as a preacher was given to itinerant work. After laboring more than twenty-five years in South Carolina and Alabama, he moved in 1851 to Fayette County, Tenn. He interested himself in ministerial education, and took a prominent part in the establishment of an education society which was formed in Brownsville, Tenn., in 1835. He is represented as having been an able preacher, with a sweet, musical voice, and could not excel as an exhorter. He died near Germantown, Shelby Co., Tenn., January, 1861. See Borum, Sketches of Tenn. Ministers, p. 95-98. (J. C. S.)

Burns, Robert, a Methodist Episcopal minister, was born in South Carolina, April 10, 1794. He spent his youth in Warren County, O.; acquired a substantial education by diligent personal effort; experienced religion in his seventeenth year; immediately began exercising his gifts in singing, praying, and exhorting; received a license to preach in his twenty-first year and soon after was sent to labor on Paint Creek Circuit, where he began his active, useful itinerant life. In 1824 he went into the wilderness of Indiana, and proclaimed salvation in the log cabins to a people hungry for the Gospel. In 1826 he was admitted into the Illinois Conference, and in 1828 he continued for two years, during which time he labored in the work of the ministry. He had been obliged to become a itinerant preacher, and in 1833 he was appointed as a delegate to the Conference, where he continued until 1835, when he went back to his former circuit, and spent the next ten years in the work of the ministry. In 1843 he was appointed as a delegate to the Conference, where he continued until his death, Oct. 2, 1867. As a preacher, Mr. Burns was clear, pointed, and successful; as a Christian, thoroughly consecrated. See Minutes of Annual Conferences, 1873, p. 53.

Burns, Silas, a Methodist Episcopal minister, was born in Fairmont, Va., Jan. 8, 1828. He joined the Church in 1848, and in 1851 entered the West Virginia Conference, in which he served with zeal and fidelity to the close of his life, Dec. 25, 1854. Mr. Burns was exemplary in his piety alike at home and abroad; in the bosom of his family, church, practical, and merciful, he was zealous. See Minutes of Annual Conferences, 1855, p. 562.

Burns, William Chalmers, A.M., a missionary to China from the English Presbyterian Church, was born in Scotland in 1815. He was converted at the age of seventeen; studied at the Universities of Aberdeen and Glasgow; and in 1839 entered upon his ministry at Dundee, where he wielded an influence over the masses unparalleled since the days of Whitefield and Wesley. In 1841 and 1842 he served the Church in Edinburgh; afterwards spent two years travelling and preaching in British North America, and on returning offered himself to the Free Church Mission for India, but they not being able to send him he embarked for China under the auspices of the English Presbyterian Church, in 1847. Soon he became entirely familiar with the Chinese language. Mr. Burns labored six years in China before he had a single convert to Christianity. But in 1854 a new era dawned upon his career. Great interest was awakened in the neighborhood of Amoy, and after a time he went from there to Foo-Chow, where he removed to Fuh-Chow; four years later to Fook, and in 1857 to Nieu Chwang, on the confines of Manchuria, where at the close of the year he was seized with fever, which soon terminated his valuable life. Mr. Burns was an unmarried missionary, a man of one object, the salvation of his fellow-men. See Christian Observer, Aug. 1870, p. 601; and Memoir by Rev. Islay Burns (Lond. 1870).

Burns, William Hamilton, a Presbyterian minister, was born in Striritling, Scotland, July 15, 1733. He was educated in the University of Edinburgh. In 1799 he was licensed by the Strainr昌 Presbytery, and stationed at Dui, where he discharged his duties faithfully and zealously, for ten years. In 1757 he was called to the parish of Kilryth. He died May 8, 1839. See Wilson, Preb. Hist. A man, 1830, p. 263.

Burneayt, John, an eminent English minister of the Society of Friends, was born at Crabtreebeck, in the parish of Loweswater, Cumberland, about 1663. He was brought to embrace the views of the Friends in 1653, through the labors of George Fox, and at once began to be persecuted on account of his religious opinions. For fourteen years he lived in comparative seclusion, attending to his secular business and making himself useful in the meetings of Friends. He visited several villages, and, entering on the Sabbath, during divine service, what he called the "sly, sly, sly, sly, sly-house," etc., interrupted the service with his "testimony." He was finally arrested and thrown into the common jail in Carlisle, where he was a pris-
oner twenty-three weeks. Soon after being released, he
made a religious tour through some parts of Scotland,
and the next year, 1659, through Ireland, having for
his companion Robert Lodge, an English minister. At
Londonerry he was driven out of the city, by the
mayor's orders. During this trip, which lasted a year,
he was several times in prison. Early in 1662 he left
his companion, and returned to London, to convalesce
some of the elders as to whether it was his duty to go
to America. On his way back from London he was
arrested at Ripon for refusing to take the oath of alle-
giance and supremacy; as he could not conscientious-
ly take any oath. His imprisonment continued for
fourteen years. After his release, he remained there
for most of the time until July, 1664, when he
embarked at Galway for Barbadoes, where he remained
three or four months, and then took ship for Mary-
land, landing there in February, 1665. He remained
in America for about two years, travelling extensively,
and visiting the churches of his denomination in
different sections of the country. He spent the summer
of that year in Barbadoes, and returned home in the
fall. His ministry for the next few years was exer-
cised in various parts of Great Britain. In 1670, in
company with William Simpson, he again crossed the
ocean, and, having spent six months in Barbadoes, he
sailed for America, and arrived in New York Feb. 27,
1671. After spending some time in New England, he
visited the middle and southern sections of the country.
During a part of this tour he had for his companion
George Fox. He returned to Ireland in 1673. From
this date to the close of his life he was engaged in his
ministerial work, often amid severe hardships and trials.
His death took place July 11, 1790. A large number of
his epistles, etc., may be found in the Life of John Bun-
gay, in Friends' Library, xi, 119, 188, 343-450 875.
(J. S. C.)

Burr, Erastus Hamilton, a Baptist minister, was
born at Preble, N. Y., Feb. 9, 1820, and was a gradu-
ate from Madison University in 1849. He pursued his
theological studies at the Rochester Seminary, where he
graduated in 1851. His ordination took place at Mas-
sillon, O., Jan. 7, 1852, where he was pastor in 1851 and
1852. His next pastorate was at Durhamville, N. Y.,
until 1854. He died at Herkimer, March 11, 1857. See
Geo. Cat. of Rochester Theol. Sem. p. 7. (J. C. S.)

Burr, Isaac, a Congregational minister, was born
in 1698. He graduated at Yale College in 1717; was
ordained minister of the Church in Worcester, Mass.,
Oct. 13, 1725; was dismissed by an ecclesiastical cul-
novice in November, 1744; then removed to Windsor, Vt.;
died in 1761. See Sprague, Annals of the Amer.
Pulpit, i, 169.

Burr, Jonathan Kelsey, D.D., a Methodist Epis-
copal minister, was born in Middletown, Conn., Sept. 21,
1825. He was converted when but thirteen years old,
and in 1843 graduated from Wesleyan University at
Middleton. After his graduation, he taught for a
time in the Adelphian Academy, Mass., and in 1846
became a professor at the Throop University in New
York city. In 1847 he preached on Clinton Cir-
cuit, N. J., and in 1848 was received on trial in New
Jersey Conference, and appointed junior preacher on
the Rome and Vantage Circuit. His subsequent appoint-
ments were as follows: 1849-50, Milford, Pa.; 1851-52,
Orange, N. J.; 1853-54, Union and Burlington; 1855-56,
 Hoboken; 1857-58, Union Street, Trenton. In 1858 he
was transferred to Newark Conference, and stationed
at Clinton Street, Newark; 1860-61, Orange (second time);
1862-63, Market Street, Paterson; 1864-66, Hoboken
(second time); 1867-69, Central Church, Newark; 1870-
72, Morris Street, 1873, Hoboken (third time); 1874-76,
Madison; 1877-78, Mountclair. He was a member of
the General Conference of 1872; was for a short time
professor of Hebrew in Drew Theological Seminary,
though at the same time retaining his pastoral connec-
tion with Central Church, Newark; and was a member
of the American Committee on the Revised New Test,
attending its meetings faithfully, and doing his full
share of the work even after sickness had made its in-
roads upon him. In 1873 he became very ill, but still
resisted the steady encroachments of disease, retaining
an effective relation to Conference until 1879, when he
became supernumerary. For nine years he struggled
heroically against the approach of death, not that he
was willing to die, but because he wished to live to con-
tinue his life-work for the Church. So persistent was he in
his labor, that even after his health failed he supervised
the passage through the press of his Commentary on
the Book of Job. He died in Trenton, April 24, 1882. He
was an excellent preacher, an admirable pastor, and a
perfect gentleman. His reading was extensive and ac-
curate, and his Christian character lovely. See (N. Y.)
Christian Advocate, June 1, 1882; Alumni Record of
Wesl. Univ. s. a., 1845.

Burrell, John Igen, a Lutheran minister, was
born in Centre County, Pa. (near Bellefonte), Feb. 5,
1829. He graduated at the literary department of the
Vandalia College in 1849, and graduated in 1855. For
two years he was principal of an academy in Aaronsburg,
and then was appointed superintendent of schools for Centre County until 1860. For a time he taught in Bellefonte. Having studied law, he was admitted to the bar in 1858, and formed a partnership with Robert G. Durham. Turning to the ministry, he studied theology under Rev. D. Moser, of Pine Grove Mills, and was licensed to preach in 1860, and ordained in 1869. The following he was pastor of the Stone Church, Northampton County. After 1861 this church was known as St. Paul's.

Mr. Burrell founded two churches—one at Martin's Creek, the other at Ackermanville. Though still pastor of St. Paul's, he organized, in 1869, a select classical school until his death. In 1873, at the age of sixty-five, he became pastor of St. Matthew's English Lutheran Church, Brooklyn, N. Y.

From 1874 to 1877 he was a trustee of Pennsylvania College.

He died Jan. 21, 1877.


**Burrell, Samuel**, an English Wesleyan minister, was born at Edinburgh, Middlesex, Aug. 7, 1820. He was converted at the age of seventeen; spent three years at the Richmond and Philosophical Institution; was sent in 1846 to Jamaica; labored there for fourteen years; returned to England and proved himself, in several home circuits, a faithful minister. He died at Thetford, May 13, 1867. Mr. Burrell was of a kind and gentle spirit. See *Minutes of the British Conference*, 1867, p. 25.

**Burrill*, among the negroes of New Guinea, is the name given to God, the Creator.

**Burritt, Elihu** (often styled "The Learned Blacksmith"), a distinguished philologist and philanthropist, was born at New Britain, Conn., Dec. 8, 1811. His father was a shoemaker, and had in all ten children, of whom Elihu was the youngest. He was sent to the public school, and, although apprenticed to a blacksmith, had already acquired a taste for reading in his brother's school. After ending his apprenticeship, he studied carpentry and something of divine teaching, and mathematics; but at the end of six months returned to anvil and forge, learning the Greek grammar during the intervals of labor. He obtained some knowledge of Hebrew; and, to secure at once blacksmith's work and books, he removed to Worcester, Mass., xvi. He wrote a defense and interpretation of which he made from the German happening to fall under the eye of governor Everett, secured him public notice; and, though still working at his forge, he edited a monthly magazine (*The Literary Geminus*) for one year (1839). In 1840 he began to accept engagements as a lecturer. In the *Eclectic Review* he printed translations from the Italian, Dutch, Spanish, and Hebrew. While he went on adding to his stock of languages. Always interested in philanthropic and social reforms and progress, and particularly in the propagation of the principles of peace, Mr. Burritt began in 1844, at Worcester, the publication of a newspaper called *The Christian Citizen*. From the office of this journal he also issued a series of tracts, entitled *Oliver Leavies*. He became very earnest in his devotion to the cause of peace, and devised a mutual system of addresses in its behalf between England and America. He also circulated among travelers a periodical tract, entitled *The Bond of Brotherhood*. In 1846 he was both proprietor and editor of *The Peace Advocate*. In the same year he went to England, where he was hospitably received by men of opinions similar to his own. He lectured, wrote for *Douglas Jerrold's Weekly Newspaper*, printed and circulated tracts, and in 1802 began the distribution of tracts. He always maintained his hold on Englishmen from the癞 through different parts of France. In all the European Peace Congresses he took a prominent part. For several years he occupied the position of United States Consul at Birmingham. After a residence abroad of nearly twenty-five years, he returned to the United States, and removed to New York, where he devoted himself to the different matters to which he had devoted his life, and continued to write and lecture publicly upon them. He resided at New Britain until his death, March 6, 1873. Of his numerous writings and orations, many of them fugitively printed, we mention only, as published in book form, *Sparks from the Anvil* (1848) — *Miscellaneous Writings* (1850) — *Oliver Leavies* (1853) — *Thoughts and Things at Home and Abroad* (1864) — *A Walk from London to Lochs Gare* (1866) — *Lectures on Speeches* (1869). His is another added to the names of those men of nature, energy, and irrepressible aspirations who have pursued knowledge and attained it under early difficulties. See *N. Y. Tribune*, March 7, 1869; *Allibone, Dict. of Brit. and Amer. Authors*, s. v., 1873; *Dyer*, *Biog. Dict.*

**Burroughs, Andrew R.,** a Methodist Episcopal minister, was born at Stamford, N. Y., June 19, 1839, of pious parents, who gave him a careful religious training. He experienced conversion in 1857, and in 1863 joined the New York Conference. After serving seven different stations with acceptability he died, Nov. 28, 1877. Mr. Burroughs was a devoted Christian. His preaching ability was superior to his pen, and his daily life a living sermon to his people. See *Minutes of Annual Conferences*, 1878, p. 44.

**Burroughs, Charles, D.D.,** a Protestant Episcopal clergyman of the diocese of New Hampshire, was born in Boston, Dec. 27, 1787. He was ordained priest in 1812, and was rector in Portsmouth, N. H., until about 1825, when he resigned there upon the appointment of another charge, until 1826, when he removed to Massachusetts, but never resumed regular duty. He died March 5, 1868. He wrote *Memoirs H. B. Morse* (1829) — *Poetry of Religion*, etc. (1851). See *Prot. Episc. Almanac*, 1869, p. 109; *Drake, Dict. of Amer. Biog., s. v.*

**Burroughs, Eden, D.D.,** a Congregational minister, was born at Stratford, Conn., Jan. 19, 1738. He graduated at Yale College in 1757; was ordained at Killingly in 1760, where he was pastor for twelve years. From 1772 to 1800 he was in charge at East Hanover, N. H.; the following year he was pastor of the Dartmouth College Church; and at Hartford, Vt., from 1810 to the time of his death, May 22, 1813. See *Sparrow*, *Annals of the Amer. Pulpit*, 15, 30; *Cong. Quarterly*, 1840, p. 193.

**Burroughs, Joseph,** an English Baptist minister, was born in London, Jan. 1, 1685. His father was a respectable weaver in Spitalfields, who by his prudence and industry acquired considerable property, and was a layman of prominence in his denomination. Being in possession of ample means, he gave his son a liberal education, and enabled him to travel to Leyden. In May, 1713, he was invited to become assistant minister in the Baptist Church in Paul's Alley, London; and on the death of his colleague, Rev. Richard Allen, was chosen his successor, being ordained May 1, 1717. Before the general prevalence of open-communion sentiments, now so largely held in England, Mr. Burroughs took the ground that "as no particular terms of Church communion are prescribed in the New Test., every Church must be at liberty to fix those terms which it may judge conducive to the main end and design of the Gospel, provided no attempt be made to impose them upon others." When he had served his Church forty years, he expressed a wish to be freed from ministerial and pastoral care; but his congregation preferred to secure for him a colleague, and his relation continued until his death, which occurred Nov. 23, 1741. Mr. Burroughs gave to the Christian world many productions of his pen, in address, and defense of the English Free Church, through different parts of Europe. Among these were, *Thanksgiving for Victory* (1718) — *Against Popery* (1735) — *Two Discourses on private institutions* — *Concerning Baptism*, etc. (1742) — a volume of *Sermons*, fourteen in number, on various subjects: — *Duty Thoughts*, a poem in blank verse, written by way of animating the subject of duties, and suited for use in the children's rooms, by *Young's Night Thoughts*. Mr. Burroughs belonged to that division of the English Baptists known as *Geo*.
eral Baptists," because they hold to general in distinction from particular redemption. See Wilson, History of Dissenting Churches, iii, 249, 250. (J.C.S.)

Burroughs, William, a Congregational minister, was born in Boston, Mass., Feb. 1, 1823. After graduating he was for one year a member of the Yale Law School. He then pursued a course of theological study in the seminary of this college, and received license to preach in 1846 for one year, and in 1847 for four years. His efforts were then directed to prepare himself to discharge the duties of a clergyman, and he resumed the study of law in Philadelphia. In 1853 he was admitted to the bar; in 1855 he travelled extensively in Europe. He died in Germantown, Pa., March 24, 1861. In his last will he bequeathed to Yale College, for the benefit of the Theological Institution, the sum of $10,000, subject for a few years to a small annuity. See Obituary Record of Yale College, 1861.

Burroughs, William Mills, a Methodist Episcopalian, was born in Mercer County, N. J., June 21, 1814. He was converted at Pennington, in his nineteenth year; began preaching in 1837; and in 1839 entered the New Jersey Conference. He held the superintendency of, and was a member of the Newark Conference, and in it labored to the close of his life, April 17, 1864. Mr. Burroughs was a true friend, a devoted pastor, and a solid, rather than brilliant, preacher. Without bigotry he was firm, a lover of peace, and a promotor of harmony. See Minutes of Annual Conferences, 1861.

Burrow, Rubeus, D.D., a Cumberland Presbyterian minister, was born in Guilford County, N. C., in 1798. In 1806 his father removed to Tennessee. The Eik Presbytery received him as a candidate for the ministry at Mars Hill, Giles Co., in 1821. The following year he was sent as a missionary to Missouri, in which state, in 1833, he was licensed. That same year he formed a circuit along White River, Ark., where he remained for some time. Subsequently he went to St. Michael, Mo. Returning to Tennessee he labored for twelve months on a circuit which extended through Giles, Maury, Bedford, and Lincoln counties. He was ordained at Shiloh, Tenn., April 24, 1824. In 1826 he was appointed by the synod as an agent to the Carolinas for the collection of funds to establish a college. In 1827 he returned home and surrendered his agency. The following year he resided near Pulaski, Giles Co. In 1831 he was sent as a missionary, in company with Robert Donnell, through East Tennessee, North Carolina, and Pennsylvania; in 1834 he spent about five months preaching in Missouri. He was again in North Carolina in 1847; after that he labored mostly in Tennessee and Mississippi until 1852, when he was appointed professor of Systematic Theology in Bethel College, at McMinnville, Tenn., taking charge of the congregation in that place, and remaining there until 1864. He died in Shelby County, Tenn., May 13, 1868. His eldest son, Rev. Aaron Burrow, died during the civil war. In 1845 Dr. Burrow published a small volume on baptism. He was an extensive contributor to the Theological Medium; wrote largely on doctrinal subjects, especially on sanctification. So many times he was a member of the General Assembly—in 1836, 1840, and 1850. He was regarded as one of the strongest men in the pulpit that his Church ever produced. On the vexed question of baptism he had several public discussions with Baptist ministers in Tennessee and Mississippi. See Beard, Biographical Sketch, 2d series, p. 240. 1856 he became a member of the New Jersey Conference.

Burrowes, Robert, D.D., an Irish clergyman, and dean of Cork, of the early part of this century, published a Sermon (1795)—Sermons on the First Lessons of the Sixth Sunday, etc. (1817):—Twelve Discourses on the Liturgy of the Church of England (1834). See Allibone, Dict. of Brit. and Amer. Authors.

Burrows, George, an Irish Wesleyan minister, was born in Sligo. He was early converted; entered the ministry in 1802; retired after forty-one years of service; and died at Black Rock, near Dublin, Oct. 22, 1863, in his seventy-sixth year. He was a man of amiable disposition and of consistent piety. See Minutes of the British Conference, 1864, p. 27.

Burtons, George W., a minister in the Methodist Episcopal Church South. After several years' service in the Kentucky Conference, he removed to Texas, where, in 1855, he was ordained elder in the Texas Conference. He served three years in the Delaware Conference, and became pastor in the Plymouth, South Carolina, Conference, which relation he sustained to the time of his decease, Aug. 4, 1861. He was a preacher of more than ordinary ability, a man of great affliction, and large faith. See Minutes of Annual Conferences of the M.E. Church South, 1861, p. 349.

Burtons, James F., a Methodist Episcopal minister, born Feb. 10, 1826, was converted in 1843: professed conversion in 1845; spent one year at the Concord Biblical Institute; and in 1848 entered the Troy Conference. In 1851 he became a superannuate, which relation he sustained to the time of his death, April 2, 1852. Mr. Burrows was an esteemed Christian gentleman. See Minutes of Annual Conferences, 1852, p. 61.

Burtons, Joseph, an English Baptist minister, was born April 4, 1816, in Netherfield, Nottinghamshire. He joined an Independent Church in his youth, and was encouraged by his brethren to preach. Subsequently he united with the General Baptist Church in his native village, and for some years was its pastor. In 1831 he removed to Aberton, Derbyshire, in which, and the neighboring town of Ripley, he labored from 1831 to 1847. In 1849 he became pastor in Chester, Cheshire. In 1850 he removed to a village in Norfolk County, and continued his ministry until obliged to relinquish its duties on account of ill-health. He died at Wirksworth, April 20, 1857. See (Lond.) Baptist Hand-book, 1856, p. 48. (J.C.S.)

Burtons, Martin, an English Wesleyan minister, was born Jan. 8, 1795, in Holmlake, Cheshire, Feb. 24, 1818. He was converted when quite young; began to preach at eighteen; was accepted by the conference in 1838, and was twice appointed to Oldham. He died at his father's house in Rotherham, April 21, 1840. He was a pious and promising young man. See Minutes of the British Conference, 1840.

Burrows, Roswell, a Baptist minister, son of the former, was born at Fort Hill, in Grotton, Conn., Sept. 2, 1768. He was ordained associate pastor with his father in August, 1806. Soon after he went on a missionary tour, which gave an impulse to the cause of missions in the churches. He served as pastor at Groton, Stonington, and Preston, and at Greenport, L. I. His sermons were Biblical and full of thought. He died May 28, 1837. See Cathcart, Baptist Encyclop., p. 109.

Burwoods, Silas, a Baptist minister, was born at Fort Hill, in Grotton, Conn., in 1741. He was ordained in 1763 pastor of a Church in Grotton, and encountered much opposition from numerous sects in the vicinity. During the Revolution he served as a pastor in Connecticut, and during the Revolution he served as an officer of the New Jersey Conference, 1770, 1772, and 1776. He was associated with the adoption of constitutions in Connecticut securing equal religious privileges to all, for which he earnestly labored. His ministry was favored with several remarkable revivals. He died in 1818. See Sprague, Annals of the Amer. Pulpite, vi, 106; Cathcart, Baptist Encyclop., p. 168.

Burwoods, Thomas, an English Wesleyan minister, was born in Manchester, Aug. 29, 1807. He was converted in early life; entered the ministry in 1831; labored for fourteen years in Jamaica, and for three years' service on Kingston Circuit; he was ordered to a new station of labors, and arrived at St. John's, Antigua, Aug. 17, 1874. He died a minister at Trinitatis.
man, and labored earnestly for the salvation of souls. See Minutes of the British Conference, 1875, p. 10.

Burrows, Walter, a Methodist Episcopal minister, was born at Elizabeth, N. J., April 19, 1790. He was led to Christ in early manhood, through the labors of a pious sister; and in 1816 entered the Philadelphia Conference. He labored faithfully and zealously until 1835, when he was granted a supernumerary relation, which he held during life, though he continued to labor as health permitted in connection with the New Jersey and Newark Conferences. He died at Baskingridge, March 4, 1869. As a Christian, Mr. Burrows was joyful in his experience. As a minister, he was judicious, practical, and highly respected. See Minutes of the Conference, 1869, p. 193.

Burrows, William, an English Methodist preacher, was born at Nottingham, Jan. 2, 1799. While a boy, he was convinced of sin by reading John Nelson's Journal, and soon afterwards he found peace through believing. He was a local preacher in his youth, and entered the itinerant ministry of the New Connection in 1820. He was a burning and a shining light in the Church, and particularly in the frontier and western circuits. He labored till his strength was utterly exhausted. For three years his sufferings were great, but he died in triumph at Sheffield, Dec. 4, 1852. See Minutes of the Conference.

Burruss, Elijah Willis, a Methodist Episcopal minister, was born in Madison County, Ky., April 17, 1814, and was brought up with his parents in the War of the Rebellion. In 1828; was admitted to Church membership in 1838; experienced conversion two years later; received license to exhort and to preach in 1841; and in 1845 entered the Indiana Conference. He labored with unflagging zeal and fidelity until three months previous to his death, which occurred July 6, 1865. Mr. Burruss was remarkable for his faithfulness and cheerfulness. See Minutes of Annual Conferences, 1860, p. 193.

Burge, in Kalmuck mythology, is a deity said to possess the virtue of preserving beauty, and also of healing diseases. Usually its image is made of stone, and enclosed in a small case, which is hung about the neck. When a Kalmuck contracts a disease, he rubs some of this stone off, and mixes the dust with his food, which he then eats. The Lamas have sole right to sell these idols. They affirm that the stone came from the mountain on which Dalai Lama lives.

Burscher, Johann Friedrich, a Protestant theologian of Germany, was born at Camenz, Feb. 16, 1732. He studied at Leipzig, where he was also appointed professor of philosophy in 1761. In 1768 he was made professor of theology, and in 1771 senior of the theological faculty. He died Sept. 10, 1805. He published, Introductio in Exegetica Librum (Lips. 1755): Versuch einer kurzen Erklärung des Propheten Jeremia (ibid. 1757); Versuch einer Erklärung der Propheten Hosea und Joel (ibid. 1758; 2d ed. 1763); Des de Gaze Develletta Futuri, Jbr. 4 (ibid. 1776); Christus Marius et Pentateuchus Vindict (ibid. cod.); Ecclesia Doctrina de Deo Triuno, etc. (ibid. 1780). See Winer, Handbuch der theol. Liz. i, 594, 597; Döring, Die gelehrten Theologen Deutschlands, i, 211 sq. (B. P.)

Burscough, William, D.D., an Irish priest, was consecrated bishop of Limerick in 1726, and died in 1753. He published a number of single sermons. See Allibone, Dict. of Brit. and Amer. Journals, v. x.

Burse was ancienly a purse to hold that which was valuable; retained even now among the official insignia of the lord high chancellor of England. The Burse of a convent was its treasurer.

In ecclesiastical phraseology, a burse is the receptacle for the corporal and chalice-cover. It is a square and flat box, and is either of rich silk stuff, or made of cloth of gold, embroidered and lined with jewels, open on one side only, and placed over the chalice veil when the sacred vessels are carried to the altar by the celebrant.

Burt, David, a Congregational minister, was born at Monson, Mass., Aug. 2, 1822. After preliminary study in Wilbraham Academy, he entered Wesleyan University; but graduated at Oberlin College in 1848, and at Amherst Theological Seminary in 1851. On Nov. 8 of the same year he was ordained pastor of the Second Church, New Haven, N. H., which position he retained until February, 1855. From January, 1856, to February, 1858, he was pastor in Rutland, Mass.; and from May, 1858, to August, 1866, he was acting-pastor in Winona, Minn. The two years following he was employed as superintendent of schools in Texas. The Freedmen's Aid, in the next year he was acting-pastor in Minneapolis; and from January to March, 1870, in New Braintree, Mass. After this, about five years, he was superintendent of schools in Winona County, Minn.; and state superintendent of public instruction afterwards, residing at Northfield. He died at St. Paul, Minn., Sept. 25, 1881. See Cong. Year-book, 1882, p. 24.

Burt, Edmund, a Congregational minister, was born at Longmeadow, Mass., Nov. 11, 1808. He completed the course in the theological seminary at Gilman, N. H., in 1829, and two years after was ordained pastor of the churches of Franconia and Bethlehem. He subsequently labored at Deerin; Newfield, Boothbay, Gilead, Me.; and Stewartrtown, Vt. His work was mostly missionary. He died at Gorham, July 14, 1864. Mr. Burt was a careful student of the Bible, and a faithful, instructive, and logical preacher. See Cong. Quarterly, 1864, p. 382.

Burt, Federal, a Congregational minister, was born in Southampton, Mass., in 1789. He graduated at Williams College in 1812; was ordained pastor in Durham, N. H., June 18, 1817; and died Feb. 29, 1829. See Sprague, Annals of the Amer. Pulpit., ii, 468.

Burt, Nathaniel C., D.D., a Presbyterian minister, was born at Fairton, N. J., April 23, 1825. He was a graduate of the College of New Jersey in 1846, and of Princeton Seminary in 1860. His ministerial career began at Springfield, O. (1850-55). From 1855 to 1863 he was called to the pastorate of First Street Presbyterian Church, Baltimore, Md.; and in 1860 was called to the Seventh Presbyterian Church, Cincinnati, O. During his pastorate in the latter Church he traveled for some time in Europe and the East, seeking the restoration of his health. He was elected president of Oberlin College at Cincinnati, in 1865, and succeeded in 1866 to return resolved to Europe. In 1870 he crossed the ocean, in order to superintend the education of young ladies from this country. He died at Rome, Italy, March 4, 1874. He was a man of fine scholarship and cultivated taste; being a correspondent of several American journals, especially the Presbyterian and the New York Evangelist. He published several volumes, entitled, Redemption's Dawn: Hours Among the Gospels:—The Far East:—The Land and Its Story. See Presbyterian, April 4, 1874.

Burt, William, an English Wesleyan minister, was born at Torpoint, Cornwall, April 17, 1792. He was converted at nineteen; received by the British Conference in 1816, and sent to British North America: preached at Fredericton, N. B., from 1817 to 1819; Horton, N. S., from 1819 to 1822; Newport, 1816 and 1822; Charlotte-town, P. E. I., from 1823 to 1826; Odeley Town, Canada, from 1825 to 1826; returning to England in that year. For thirty years' efficient service in that field, his native land, he retired to Plymouth, where he died, Sept. 15, 1870. Mr. Burt had a singularly simple, practical mind. From the most vigorous toil he never shrank. His wonderful punctuality, method, sense of duty, quiet resolve to do his best in everything, gave him the mark of a man of great character, and left an exact and painstaking study in fund, of theology, had an immense fund of quiet humor, his face beamed with
faith and trust and love to God and man, and hundreds were converted under his ministry. See Minutes of the Baptist Church, 1871, p. 12; Pope, in West. Meth. Mag. 1872, p. 198.

Burris, Arthur D.D., a Presbyterian and (Dutch) Reformed minister, was born in the city of New York, Oct. 25, 1807. He graduated at Union College in 1827; studied theology at Princeton and Auburn Seminaries, graduating from the latter in 1833. He was licensed by the Presbytery of Geneva in 1833, and ordained in 1835. He was settled at Fort Plain Reformed Church in 1835, and subsequently at Little Falls Presbytery Church, Binghamton, one year; Oxford, seven years; Vernon (N. J.), one year; and Buffalo from 1847 to 1857. He taught in Buffalo, and was district secretary of the American and Foreign Christian Union from 1856 to 1864. In 1864 he accepted the professorship of Greek in Miami University, where he remained until his death, March 23, 1867. Dr. Burris was a thorough classical scholar, and, before entering upon his theological studies, had studied law with chancellor Kent. His learning was varied and profound, and in his professional chair, at a late period of life, he found his true place. His death was greatly lamented. See Corwin, Manual of the Ref. Church, s. v.; Appleton’s Annual Cyclop. 1867, p. 558. (W. J. K. T.)

Burton, Henry, a Methodist Episcopal minister, was born in 1787. In 1830 he entered the New York Conference, but in 1837 impaired health, induced by excessive labor, caused him to locate. He resumed his place, however, and continued zealously to serve, when he became superannuated, which relation he held to his death, at Middletown, Conn., Sept. 25, 1878. Mr. Burton possessed a clear mind, a courageous heart, and a sound faith. See Minutes of Annual Conferences, 1873, p. 32.

Burton James, D.D., an English divine, was born in 1745, and educated at St. Peter’s College, Oxford, of which he became a fellow. He was presented to the rectory of Over-Warton, Oxfordshire, with the annexed perpetual curacy of Nether Warton, in 1771; to the vicarage of Little Berkhamstead, Herts, in 1789; to the incumbency of the first portion of Waddesdon, Bucks, in the same year, and was appointed canon of Christchurch, Oxford, in 1792. He was a chaplain in the army, and was diocesan of Oxfordshire, for many years a magistrate of Oxfordshire. He died June 30, 1825. See (Lond.) Annual Register, 1825, p. 264.

Burton, James Daniel, an English Wesleyan minister, was born in Manchester, July 25, 1784, and commenced his itinerancy in Wakefield in 1803. He labored efficiently and zealously in his health failure. He died at Liverpool after a tedious illness, which he bore with fortitude and resignation, March 29, 1817. He was a minister of much promise. See West. Meth. Mag. 1817, p. 881.

Burton, John (1), an English minister of the Society of Friends, was born at Dent, Yorkshire, in 1682. Early in life he became a Christian, and in due time gave evidence that he was called of God to the work of a minister. He was called in 1705 to the ministry, and was licensed to preach in 1706. He was appointed to the ministry of the church at Truston in 1709; and was ordained as a preacher of his gospel. His labors extended over a wide field, embracing not only many sections of his native land, but reaching also to the American colonies. After a long life of unrewarded service, he died March 23, 1769. See Piety Promoted, ii, 453, 456. (J. G. S.)

Burton, John (2), a Baptist minister, was born in England in 1760. He emigrated to Halifax, N. S., in 1792; and subsequently came to the United States, where he connected himself with a Baptist Church. Some time after this he returned to Halifax, and, being now an ordained minister, he administered the first baptism by immersion ever witnessed in that city. In 1795 he assisted in the organization of a church, and was its pastor till his death, Feb. 6, 1848. "He was a Christian gentleman, useful in the community in which he labored, and enjoying the love and respect of those around him." See Cathcart, Baptist Encyclopedia. p. 170. (J. G. S.)

Burton, John Hill, historiographer royal for Scotland, was born April 22, 1809, at Aberdeen, where he was educated at the grammar-school, and afterwards at Marischal College. His father dying when he was a boy, he had his own way to make. He chose the legal profession, and was in 1831 admitted to the Scottish bar. He never practised law, but was an extensive writer, and of value in his day; and he acquired a knowledge of the history of Scotch law which was useful when he afterwards wrote his History. Unable to support himself by his profession, he succeeded in doing so by the scarcely less arduous profession of letters. He began to write as early as 1833 for the Westminster, and afterwards for the Edinburgh and North British Reviews. In 1846 he published The Life and Correspondence of David Hume, and in 1847, Lives of Simon Lord Loth, and Duncan Forbes of Culloden. His main work, however, was his History of Scotland (1853, 2 vols.), covering the period from the Revolution of 1688 to the extinction of the last Jacobite rebellion in 1748, and which he supplemented in 1867 to 1870 by seven volumes on the history of Scotland from Agricola’s invasion to the Revolution of 1688. A second edition of the whole work, in eight volumes, was issued in 1873. "This," says a writer in the Academy, is beyond doubt the best, indeed, the only, complete history of that country; for no other historian has embraced the whole of the political existence of the Scottish nation down to the time when it finally merged in that of Great Britain." His last publication was, History of the Reign of Queen Anne (1880). Mr. Burton died Aug. 10, 1881, at Burton House, near Edinburgh. (B. P.)

Burton, J. E., a Methodist Episcopal minister, was born in Nicholas County, Ky., in 1812. He removed to Monroe County, Ind., in 1821; joined the Church in his thirteenth year; was licensed to preach in his eighteenth year; removed to Missouri in 1850; and in 1851 was admitted into the Missouri Conference, where he labored faithfully, with one year’s exception as superannuate, to the time of his death, in 1866. Mr. Burton was a practical preacher of respectable talents, greatly beloved by those who knew him. See Minutes of Annual Conferences, 1866, p. 264.

Burton, Nicholas, a Spanish martyr, was a merchant dwelling in the parish of Little St. Bartolomew. He was put to death in 1602 for refusing to deny his religion, and lay there in iron fourteen days. All this time he instructed the poor prisoners in the Scriptures. When the officers found out his course, they carried him in irons to Seville, into a still more dismal prison called Triana, where the fathers and friars proceeded against him secretly, according to their custom. On Dec. 20, 1558, he was taken to a place called the Auto, where his tongue was forced out of his mouth with a cloven stick fastened upon it, so he could not utter his faith to the people. As soon as the sentence was given, he was tied to a stake and burned. See Fox, Acts and Monuments, vol. viii.

Burton, Thomas Blount, an English Congregational minister, was born at Nottingham, March, 1767. He was left an orphan at the age of nine, and received his early education at Roggin, under the care of an aunt. While at school he was very reckless, but afterwards became a Christian, and joined the Methodist New Connexion. In 1818 Mr. Burton joined the Independents at Castle Gate, where he preached till his death, Dec. 22, 1860. His preaching was marked by great simplicity and directness, and in character he was as much known and esteemed for his transparent uprightness as for his unfeigned humility. See (Lond.) Comp. Year-book, 1862, p. 229.

Burton, William (1), an English clergyman of the latter part of the 16th century, was minister of the
cathedral church in Norwich. He published Catechismae (1591):—Seven Sermons (1592); and other sermons, See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Burton, William (2), a Baptist minister, was born at Margaree, Cape Breton. He united with the Church in 1826, and was ordained July 20, 1828. From 1830 to 1833 he was the colleague of Rev. Harris Hardinge, pastor of the Church in Yarmouth, and subsequently was pastor of churches in St. John, N. B., and Hannsport, N. S., where he died in 1867. See Cathbhs. Baptists Encyclop. p. 170. (J. C. S.)

Burton, William H., a Protestant Episcopal clergyman of the Diocese of Mississippi, was rector of the Church at New Iberia, La., in 1853; the following year he was rector in Franklin; in 1857, missionary at Bayou Sara, and remained in this work until the close of 1859. Subsequently, he acted as a general missionary in the neighborhood, having his residence at Centerville; and in 1865 he became officiating minister at Corinth, Miss. The following year he was rector of St. Jude's Church, in that place; and in 1867 rector of the Church of the Epiphany, near Port Gibson, Claiborne Co., Miss. He died Sept. 8, 1870. See Prot. Episc. Almanac, 1871, p. 118.

Burton, William Miller, A. M., a minister of the Protestant Episcopal Church, was born at Winsted, Conn., in 1808. At an early age he evinced an extraordinary desire for knowledge. He entered the academy at Erie, Pa., whither his father had removed in 1812. At sixteen he was a teacher, in which profession he continued for several years. Graduating at the Wesleyan University, Middletown, Conn., in 1834, he at once became a tutor, afterwards professor, in Allegheny College, Meadville, Pa.—a position which he occupied for several years. He was ordained deacon in 1840, and priest in 1841; and was settled one year as minister at Huntingburg, Ind., a frontier and half years as rector of St. John's Church at Ohio City (now Indianapolis), and seven years as rector of St. Peter's, Tecumseh, and St. John's, Clinton—a double parish in Michigan. He died at Tecumseh, Nov. 20, 1854. His preaching was distinc- guished for purity and elegance of diction. See Amer. Qur. Church Rev. 1855, p. 159; West. Univ. Alumni Record, 1882, p. 5.

Burtons were soothsayers of the ancient Frus- sians. They told fortunes from lots drawn.

Burt, John, a Presbyterian minister, was born at Kilmarrock, Ayrshire, Scotland, May 23, 1728. When a youth he was decoyed into a boat by a press-gang, and made to serve five years in the British navy. He was afterwards liberated through the interference of a British officer, when he returned to Scotland and devot- ed himself to literary studies. He taught school sixteen months in Kilmarrock, and went to Glasgow to attend lectures in the university. In 1817 he came to America, and joined the Sixth Street Presbyterian Church, Philadelphia. Determined to elevate himself to the ministry, he entered Princeton Theological Seminary in 1822; and after remaining about a year, he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed pastor of the Pres- byterian Church in Salem, N. J., in 1824. He remained pastor of this Church six years, when he became editor of the Presbyterian, Philadelphia. In 1833 he took charge of The Standard, a religious paper published in Cincinnati, O., which he continued to edit till 1842. He was a member of the Fifth Presbyterian Church of that city. He was a professor of Washington College, but declined to accept, and in 1842 took charge of the Church at Blackwood- town, N. J., which he retained until 1859. He was for many years the translator of the French contributions to the Presbyterian. He died at Salem, March 24, 1866. See Wilson, Presb. Hist. Alumni, 1867, p. 124; Gen. Cat. of Princeton Sem. 1881, p. 38.

Burward, Anthony, an English martyr, was one of five who were burned at Canterbury in September, 1555, for the true testimony of Christ and his Gospel. See Fox, Acta et Monumenta, vii, 389.

Burwash, Henry, an Englishman, a relative of the 18th century, was named from Burwash, Sussex. "He was of noble alliance, but, when this is said, all is said to his commendation, being otherwise neither good for Church nor state, sovereign nor subjects: covetous, ambitious, rebellious, injurious." He was recommended by his kinsman, Bartholomew de Badilisser, baron of Leoval, in Kent, to Edward II, who preferred him bishop of Lin- coln. It was not long before he fell under the kirk's displeasure, his temporalities were seized, though after- wards, on his submission, restored. He retained his old grudge, and assisted the queen in the deposition of her husband. He was twice lord-treasurer, once chancellor, and once sent ambassador for five years of Bava- ria. He died in 1340. The story goes that, after his death he was condemned as viridia viridarius (a green forester), because in his lifetime he had enclosed other men's grounds into his park. See Fuller, Worthies of England (ed. Nattali), iii, 248.

Burrwell, W. F., a Baptist minister, was born in Pennsylvania, in 1841. He was baptized at the age of fifteen, and united with the Monongaehala Church, Pennsylvania. He was licensed to preach June 1, 1866. After preaching temporarily in several churches, he was ordained Aug. 5, 1867, as pastor of the Greensburgh and Beulah churches. His connection with these continued for some years, and then he devoted himself to the Greens- borough Church, Where he has since resided. After his resignation, he was pastor or supply of the Gosho, Zoar, Forks of Cheat, and Monongaehala Union church- es—the latter as pastor, for four years. For one year he served as financial agent for Monongaehala College. He died in Dunkard township, Greene Co., Pa., March 12, 1881. See Baptist, March 24, 1881. (J. C. S.)

Bury, Richard, a Protestant Episcopal clergyman of the Diocese of Ohio, resided, in 1855, in Frem- ton, Ohio. Thence, the next year, he removed to Grove Isle, where he remained until 1864, and from thence to Cleve- land, O., as rector of St. James's Church, remaining there until he died, July 21, 1875, aged eighty-three years. See Prot. Episc. Almanac, 1874, p. 149.

Bus, Balthaas de, a French ascetic theologian of the Jesuits, nephew of César de Bus, was born in 1587, and died Dec. 21, 1657. He wrote, Præparation à la Mort (Lyons, 1648; Grenoble, 1690):—Motifs de Dévotion envers la Sainte-Vierge (Lyons, 1649):—Occupation Intérieure pour les deux Sœurs de la Passion (1680):—Motifs de Contrition (1665):—Exercice de la Foi (Chambery, 1669). See Hoefer, Nouv. Biog. Générale, s. v.

Bus, César de, a French monk, was born at Cava- illon, Feb. 3, 1544, and died at Avignon, April 15, 1607. After having lived a life of dissipation, he joined the clergy and was made canon of Caivalion. He founded, in 1592, the Congregation of the Priests of the Christian Doctrine, and of a similar one of the Ursulines, called "Filles de la Cloture" by his brother, who, like the former, had to teach. César de Bus is the author of Instructions Uniformes (Paris, 1665). See Beau- vais, Histoire de la Vie de César de Bus (Paris, 1645); Lichtenberger, Encyclopédie des Sciences Religieuses, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Bus (or Bos, or Van der Bosch), Cornelius, a Dutch painter, was born at Bois-le-Duc about 1610, and visited Italy while young. The following is a list of some of his works: The Last Judgment; Lot and his Daughters; David and Uriah; Jesus Preaching to the Jews; Death Seizing a Monk; The Entombment of Christ, See Spoor, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Busca, Antonio, a Milanese painter, was born in 1620. He studied under Procaccini, and painted, in
competition with that master, a picture of the Virgin, Mary Magdalene, and St. John, in the church of Santi
Mariani. He died in 1578, and was buried in the church of Santa
Marta, at Velletri, in 1578.

**Busca, Ignazio**, an Italian painter, was born at Milan in 1713. He was nuncio in the Netherlands be-
fore the insurrection of these provinces against Joseph II.
On his return to Italy he was appointed governor of Rome; became cardinal in 1789; and obtained the con-
fidence of the emperor. He died in 1803.

**Busch (Lat. Buscium), Hans (or Arnold), a German theologian, was born in 1539 (or 1400) at Zvole, in
Overyssel. He studied theology at the monastery of
Windsedorf, and was appointed canon in 1419 (or 1420).
According to some authorities, he also became prior of
Sulten, in the diocese of Hildesheim, in Saxony. He
gained a great renown through his indefatigable zeal,
firmness, and tact, with which he reformed the monas-
terious discipline, and taught the doctrine of the resistance of the monks and nuns. He died in 1477 or
1479. He is the author of a chronicle of the monas-
terious Windesdorfi, entitled De Viris Illustris Ordinis sui et Monasterii Windesdorfi (2nd ed. by H. Roswey-
dus, Antwerp, 1628).—De Reformazione Monasteriorum
Quarundam in Ducatu Westfalia, Libri te Compendiose
Legitimi Script. Brunsvici, ii. 476 sq., 896 sq.
Both these were originally published at Antwerp in 1621. Triethmesis mentions other works of this writer in MS. See Jocher,
Altpreußisches Gelehrten-Lexikon, s. v.; Schlegel, Kirchen-
und Reformationsgeschichte von Norddeutschland (Han-
over, 1828); Kinkel, in Herzog’s Real-Encyklop. s. v.;
Lichtenberger, Encyclopédie des Sciences Religieuses,
s. v.; Hoefrer, Novus. Biog. Générale, s. v. (B. F.)

**Busch, Peter**, a Lutheran theologian of Germany,
was born Nov. 13, 1682, at Lübeck. He studied at Leip-
sic, and, after having acted as tutor in the families of
several noblemen, he was, in 1717, appointed pastor at
Othlen, near Helmstedt. In 1721 he was called to
Hanover, where he died, May 3, 1744. He wrote trea-
tises on several hymns, and composed more than sixty
hymns, some of which are still in use. See Koch, Gesch.
des deutschen Kirchenlebens, v. 502 (B. F.)

**Busbecch, Édouard Carl**, a Reformed theolo-
gian of Germany, was born at Kühlen, in Anhalt, in
1748. In 1774 he became preacher at the Reformed Church in Trieste, and in 1785 also superintendent of the
Vienna Reformed church. He died Dec. 29, 1882.
He wrote, Biblische Geschichten für Schule und Haus
(Frankfort, 1855).—Prehistoire de l’Usu Domestico de
Foresti Eclesiastical Reformata (Trieste, 1854).
In connection with Steinerk, he published Verfassungsent-
wort für die evangelische Kirche Oesterreich, etc. (ibid.

**Büsching, Anton Friedrich**, a German Protes-
tant theologian and geographer of Germany, was
born Sept. 27, 1722, at Stadehagen. He studied theology at
Halle; in 1748 he was called to Petersburgh, as preceptor of pupils; in 1754 became professor of philosophy at
Göttingen, but was afterwards silenced for alleged
heresy; in 1759 became ordinary professor there; in
1761 went to Petersburgh, as director of the Protestant churches, but resigned in 1763, and went to Altona,
and finally to Berlin, where he died, May 28, 1773, being denounced as the author of a composition on the
Königsmannsium. He wrote, among other works,
Introductio Hist. theol. in Epistolam Pauli ad Philippenses (Halle, 1746);—Gedanken von der Beschaff-
fenheit und dem Vorzuge der bibl. dogmat. Theologie vor
der scholastischen (Berlin, 1758);—Der Procrastinat
Bachspupel Veters ejusque Causa (Halle, 1747);—
Geschichte der evangel. Gemeinden in Russland (Altona,
1764, 1767, 2 vol.);—Geschichte der jüdischen Religion
(3 vol., Berlin, 1773);—Von der Wissenschaft der
Jüdenschaft (Halle, 1749-51). See Winer, Handbuch der
Theol. Lit. i, 67, 89, 147, 217, 234, 292, 631, 774, 855, 859;
Fürst, Bibl. Jud. i. 198; Hoefrer, Novus. Biog. Générale,
s. v. (B. F.)

**Busee (Lat. Buseus, i. e. de Buses), Gerard, a
Dutch theologian, was born about 1586. He was canon
at Xanten, and distinguished himself as a preacher. He
wrote, Reply to Fruetus Utrigiae; also a catechism in Flemish. See Hoefrer, Novus. Biog. Générale, s. v.

**Busee, Johannes (Hans Buse), a Dutch theolo-
gian of the Jesuit order, was born at Nimwegen in 1547,
and for a long time taught theology in Mayence,
where he died, May 30, 1611. His principal works are,
Disputatio Theologica de Jesu.—De Decemni Chori et
Iuferi.—Modus recte Meditandi de Deo Divino. He
also translated several religious works from the Ital-
ian and Spanish, and wrote some in Latin. See Hoefrer,

**Busee, Peter**, a Dutch theologian of the Jesuit
order, brother of Johannes, was born about 1540. He
was professor of Hebrew at Venice, where he died in
1587. He wrote, Christianiae Pontificum Christi tra-
tia Christianam Petri Comastii (Cologne, 1577). See

**Bush, Thomas II., a Methodist Episcopal minister,
was born in the city of Washington in 1814. He re-
cieved a religious training; experienced conversion in
his eighteenth year; and entered the Baltimore Cor-
fregation in 1837. He died April 19, 1866. Mr. Busch
was modest in manner, but strong in moral. See Min-

**Bushfield, John Atkinson, D.D., an English cleric-
gyan, was born in 1755, and educated at Clare Hall,
Cambridge. He was rector of St. Michael’s, Wood
Street, London, and lecturer of St. Marylebone; and
—Pastoral Memoirs:—Sermons on the Duties of the
Christian Religion, the Lord’s Prayer, and the Great
Mystery (1826, 3 vols.). See Allibone, Dict. of Brit. and
Amer. Authors, s. v.

**Bush, Alexander**, a Baptist minister, was born at
Lowville, Lewis Co., N. Y., Feb. 1, 1810. He united
with the Church in 1827, and, after reaching for a time,
pursued a course of study at Hamilton. He was or-
dained pastor of the Presbyterian Church at Gouvernour, Oct. 17, 1838. He preached his last sermon July 30,
1842, and, after lingering a year or two in great phys-
ical suffering, he died June 17, 1844. See Cattchart,
Baptist Encyclopædia, p. 170, 171. (J. C. S.)

**Bush, Alva, L.L.D., a Baptist minister, was born at
Busti, Chautauqua Co., N. Y., Jan. 29, 1830. He was
fitted for college in Jamestown Academy, and was a
graduate of Burlington University, 1859. In Novem-
ber, 1859, he was ordained pastor of the Church at Straw-
berry Point, afterwards in Fayette, and was for a short
time an instructor in Upper Iowa University. In
Jan., 1863, he came to Osage, and established the Ceder
Valley Seminary, of which he was president for eighteen
years. During eight of these years he was pastor of the Church in Osage, and subsequently his
Sabbaths were largely devoted to work in the country
districts, where he was much beloved. Decided although
he was in his denominational views, we are told that
“the bounds of no church or creed could ever confine
his sympathetic and genial spirit.” He belonged to all
churches, and Christianity and humanity lost in his
death a most efficient and unselfish worker.” In the
cause of higher education he took great interest, and
was honored on account of that interest. He died
July 1, 1881. See The Chicago Standard, July 14, 1881.
(J. C. S.)

**Busti, Charles, Jr., a Methodist Episcopal minis-
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ter, son of Rev. Charles Bush, Sr., a worthy local preacher in the M. E. Church, was born at Naples, Ontario Co., N. Y.; Jan. 23, 1819. He experienced conversion about 1844; entered the Western New York Conference, and in it served the Church zealously until his death, July 22, 1874. Mr. Bush was a plain, faithful, energetic, efficient Methodist preacher. See Minutes of Annual Conference, 1874, p. 152.

Bush, Charles Peck, D.D., a Congregationalist and a minister, was a Presbyterian minister, was born at Brighton, N. Y.; Nov. 11, 1813. From 1837 to 1839 he was connected with the Yale Theological Seminary, but in the following year graduated at Union Theological Seminary. From Nov. 15, 1841, to Oct. 1, 1845, he was the ordained pastor of the Tenth Presbyterian Church, New York city. Sept. 1, 1846, he was installed pastor in Greenville, Norwich, Conn., from which he was dismissed Feb. 1, 1856. To his duties as acting pastor of the New England Church in Chicago, 1856, he added those of an editor. In January, 1857, he became pastor of the Presbyterian Church in Beloit, Wis., where he remained until Oct. 1, 1859. For three years he was district secretary, in New York, of the American Tract Society; from 1863 to 1871 he was district secretary of the A.B.C.F.M. at Rochester, N. Y.; subsequently held the same position in New York city, where he was also general agent until the time of his death, which occurred Feb. 22, 1889. Among his published works are, Work for All:—Five Years in China, etc.; Memoir of Samuel Huggins; etc. See Cong. Yearbook, 1881, p. 18; N. Y. Observer, Feb. 26, 1880.

Bush, Leverett, D.D., a minister of the Protestant Episcopal Church, was for twenty-three years rector of St. Paul's Church, Oxford, N. Y., during which time he was distinguished for his zeal and urbanity. He was subsequently charge some time before his death, which occurred at Philippipe, Allegheny Co., N. Y., 1856. See Amer. Church Rev. 1857, p. 143.

Bush (or Bush), Paul, an English preacher, was born in 1490, and educated at Oxford, where he graduated B.A. in 1518. He afterwards became a brother of the order called Boni Homines, and, after studying some time among the friars of St. Austin (now Washam College), he was elected provincial of his order at Edington, in Wiltshire, and canon residuary of Sarum. On account of his great acquisitions in learning, Henry VIII made him his chaplain, and advanced him to the newly erected see of Bristol, to which he was consecrated June 25, 1543. On the occasion of queen Mary he was deprived of his bishopric, and spent the remainder of his life in a private station at Bristol, where he died, Oct. 11, 1559. He wrote, Notes on the Psalms (Lond. 1523):—

Treatise in Praise of the Cross:—Anser to Certain Queries concerning the Abuses of the Mass:—Dialogues between Christ and the Virgin Mary:—Curiosity Di- versed: and other works. See Chalmers, Biog. Dict. &c.; Allibone, Dict. of Brtit. and Amer. Authors, &c.

Bush, Samuel, a Free-will Baptist minister, was born at Edgecomb, Me., April 15, 1797. From 1823 to 1827 he followed the sea, and in the latter year moved to Montville, Me. In 1835 he was converted, and in 1839 was licensed to preach by the Edgecomb Quarterly Meeting, and subsequently ordained in the Whitefield Church. He performed a large amount of evangelical labor in Clinton, Smithfield, Stark, Mercer, Bel- grave, and other places in Maine, and was honored by his Master in his work. He died in Edgecomb, May 30, 1875. See Morning Star, Feb. 23, 1876. (G. C. S.)

Bush, Samuel Webster, a Presbyterian minis-
ter, was born at Augusta, Me., July 10, 1819, was brought up in Albany, as a member of the First Church, and with the advantages of the academy there. He read law at Lenox, Mass., and edited a newspaper; but some time after his admission to the bar he returned to the ministry, and he pursued theological study at Auburn Seminary, passing through the full course, 1833-39. He exercised his ministry at Binghamton five years, Schenectady seven years, Norwich four years, Cooperstown seven years, and filled the chaplaincy of the Binghamton Inebriate Asylum for ten years, until his death, March 21, 1877. His appearance and manners as a gentleman, his good understanding and intelligence, his sincerity, his unfailing devotion to his calling, introduced him into cultured congregations, and made him beloved and useful. See Presbyterian, in Central N. Y. p. 467; Gen. Cat. of Auburn Sem., 1888, p. 264.

Bushby, Christopher C., a Methodist Episcopal minister, was born in Yorkshire, England, Jan. 1, 1839. He emigrated with his parents to Lafayette County, Wis., at the age of three; experienced religion in 1861; and in 1866 entered the West Wisconsin Conference. Subsequently he was transferred to the Iowa, and joined the Methodist Church. He died Nov. 18, 1876. Mr. Bushby manifested in his life geniality without rudeness, self-assurance without vanity, positiveness without dogmatism, and piety without shts. See Minutes of Annual Conference, 1877, p. 138.

Bushell, Robert, an English Methodist minister, was born at Chipping Norton, April 30, 1827. His parents were prosperous, and he received a good education. As a Methodist Sunday-school scholar, he was noted for punctuality, regularity, and diligence—habits which never left him. At the age of thirteen a severe illness brought him near to death, and the effects of it made breathing difficult ever after. He gave his hearers an exhortation, written after his recovery, which he joined the Methodist Society. In 1848 he came to London, and became a local preacher under the Rev. Dr. Beaumont. In 1849, when three ministers were unjustly expelled from the Methodist Conference, Mr. Bushell joined himself to the Reformers, who adhered to the expellees. In 1861 he became one of the presidents of the Society of Methodist Reformers at Wisbeach, and remained there for seven years. In 1871 he was appointed local preacher of the Methodist Church, and became one of the presidents of the London Conference, in 1875. In 1899 he was appointed connectional secretary of the United Meth- odists (the union having taken place in 1875), and, filling that office for two years, the conference in 1861 unanimously elected him general missionary secretary, which position he filled with marked ability till 1881. He was the first man from whom, on behalf of missions, his health gave way, and he was compelled to resign his office. He died in peace at Sheffield, Nov. 22, 1881. He was in labors most abundant.

Bushnell Albert, D.D., a Presbyterian minister, was born at Rome, N. Y., Feb. 9, 1818. Having received a preparatory education, he entered, in 1840, Lane Theolog- ical Seminary, from which he regularly graduated. His enthusiasm for missions, especially to Africa, showed itself in the seminary, and he constructed a map of the "Dark Continent," with which he visited the churches in Southern Ohio, thrilling his hearers with his mission- ary appeals. On Nov. 5, 1843, he was licensed to preach, and ordained by the Presbytery of Cincinnati as a mission- ary to Africa. He and a fellow-graduate, John Mill- ton Campbell, sailed for Africa, on Jan. 1, 1844. When near the end of their voyage they were both prostrated by the coast fever. On March 18 Campbell died, and Bushnell was spared to be for thirty-six years the apostle of the Gaboon region. He was in some sense the father, and in every sense the heart, of African Presbyterian missions in Africa. In 1861 he visited this country, and his appeals to the General As- sembly in 1879 for a reinforcement of the mission, called forth expressions from that body of the high apprecia- tion in which he and his work were held. On his return, he tarried three weeks at Madeira. But his heart was fixed on his beloved Africa, and he proceeded on
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his voyage, and in less than two weeks died, in sight of land, and buried, by the crew, on Scurlock-Neck, Dec. 19, 1873, S. N. Y. Presbyterian, Jan. 14, 1880. (W. P. S.)

BUSHNELL, Calvin, a Presbyterian minister, was born at Saybrook, Conn., in 1781. He graduated at Williams College, Mass., in 1809; studied theology under Dr. David Porter; was licensed by the Oneida Presbytery in 1812; labored as a domestic missionary in Western New York for nearly twenty years, and after 1832 at Saybrook, Conn., and Lyme, Conn. See Wilson, Presb. Hist. Almanac, 1865, p. 159.

BUSHNELL, Harvey, a Congregational minister, was born at Saybrook, Conn., March 25, 1794. He studied theology with Rev. Dr. N. W. Taylor of New Haven, and was ordained pastor of the Second Church in Plymouth (South), Mass., Nov. 21, 1821, from which charge he was dismissed June 30, 1825; April 24 to 1831 he was pastor in West Avon, Conn.; from January, 1835, to April, 1838, he was acting pastor in Hamburgh Church, now Lyme First; then, until 1834, held the same position in the Union Congregational Church in Sullivan, N. Y. Subsequently he resided, without charge, in Old Saybrook, Fairhaven, and Winsted, Conn. He died at Saybrook, March 14, 1875. See Cong. Year-Book, 1880, p. 13.

BUSHNELL Horace, D.D., LL.D., a distinguished Congregational minister, was born at Litchfield, Conn., April 14, 1802, and graduated from Yale College in 1827. After spending one year in the office of the New York Journal of Commerce, he studied law, and was at the same time tutor in Yale College, from May 15, 1824, to November, 1825. He passed two years in the Yale Divinity School, and was ordained pastor of the North Church, Hartford, May 22, 1833. This was his only settlement, and continued until 1859, when he was dismissed. He died at Hartford, Feb. 17, 1876. During his ministry he became eminent not only for his sermons as a preacher, but as a theologian, and also as a writer. Among the numerous productions of his pen were the following: Christian Nature (1847; enlarged, 1860):—God in Christ (1849):—Christ in Theology (1851):—Sermons for the New Life (1852):—Nature and the Supernatural (1855):—Work and Play (1864):—Christ and his Salvation (1869):—The Vicarious Sacrifice (1866):—Moral Use of Dark Things (1868):—Women Suffrage (1869):—Sermons on Living Subjects (1872):—Forgiveness and Law (1874). Dr. Bushnell occupies a position quite unique among American divines. By some of the leaders of his denomination he was regarded, at times, as the champion of heterodoxy in his views, and they refused to affiliate with him. As, however, his life passed away, he became more and more the object of sincere interest and Christian sympathy among all who came within the range of his influence. On account of the rare purity of his style, the elevation of his sentiments, and his remarkable knowledge of the windings and intricacies of human nature, he has made for himself a place of the highest rank among American writers. Whatever difference of opinion there may be about his peculiar theological views, there can be none about his intellectual ability, the charm of his conversational power, or the grace of his pen. See Memoirs of H. Bushnell (N. Y. 1880); Cong. Quarterly, xix, 411; Allibone, Dict. of Brit. and Amer. Authors, a. v. (J. C. S.)

BUSHNELL, Jackson Jones, a Congregational minister, was born in Old Saybrook, Conn., Feb. 19, 1815. He graduated from Yale College in 1841, and entered Andrews Theological Seminary in December, 1841; but, after a few months there, became a teacher in Western Reserve College, Ohio. After a tutelage of two years, during the latter of which he was licensed to preach, he was appointed financial agent of the college, and served in that relation, and as an agent of the Western College Society, until April, 1848. He was then appointed professor of mathematics and natural

philosophy in Beloit College, Wis., and entered on his office as the pioneer instructor of the new institution. In 1858 he resigned, and devoted himself to business in Beloit; but in 1863 he was reappointed, and continued in office until his death, March 8, 1873. See Obituary Record of Yale College, 1873.

BUSHNELL, Jedediah, a Congregational minister, was born in Saybrook, Conn., Nov. 26, 1769. At the age of sixteen he was apprenticed to a shoemaker, and at twenty-one established himself in the business. Two years after, he was converted. After a preliminary course of study, he entered Williams College, from which he graduated in 1797. During his collegiate career he taught school. He studied theology under the Rev. Mr. Judson of Sheffield, Mass.; and, after receiving a license to preach, he labored successfully in various places. He next entered the service of the Connecticut Missionary Society, laboring especially in Western New York and in Western Vermont during the first five years. On May 25, 1803, he was installed pastor in Cornwall, Vt. During his ministry in this place, which covered the period of thirty-three years, his church enjoyed fourteen revivals of religion. On May 25, 1836, he resigned his pastorate. For seven years he was employed in ministering to the neighboring churches. In 1843 he was disabled by an affection of the throat. He died May 25, 1836. He was one of the founders of the Vermont Missionary Society, and one of its Committee of Missions. For a considerable time he was a member of the faculty of Middlebury College. He was one of the editors of a monthly magazine published in Middlebury, Vt., for several years, by the General Convention. This periodical was called The Advertiser. See Sprague, Annals of the Amer. Polite, ii, 422.

BUSHNELL, Samuel, a Methodist Episcopal minister, was born in Massachusetts, Nov. 28, 1792. He was converted when about sixteen, and in 1810 entered the New York Conference, wherein he labored to the close of his life, Aug. 24, 1824. Mr. Bushnell was sound in mind, calm in temperament, prudent in business, deep in piety, and strong in faith. See Minutes of Annual Conference, 1825, p. 476; Methodist Magazine, vii, 408.

BUSHNELL, Wells, a Presbyterian minister, was born in Hartford, Conn., April, 1779. He graduated from Jefferson College in 1823, and was two years a student in Princeton Theological Seminary. He was licensed by the Presbytery of New Brunswick in 1825. In 1830 he became a member of the Presbytery of Erie. He was pastor at Meadville, Pa., from 1826 to 1833, and, upon the resignation, in 1833, of the pastor of the First Church at Sharon, it was proposed that he might go as a missionary to the Indians in the West. After spending one year there, ill-health compelled him to return East. For a time he supplied the First Presbyterian Church in Louisville, Ky. He then accepted a call to the congregation at Greensburg, Ind., in connection with one at Shelbyville, in the same state. After laboring there a year and a half, his health failed, and he returned to New Albany. Soon after this he went to Pittsburgh, Pa., for the purpose of rest and reuniting his health. While there he accepted an invitation to supply the churches of Gravel Run and Cambria, 1838, and removed there. In 1836 he went from the Presbytery of Erie to that of Indiana, and in 1838 was received again into the Presbytery of Erie. In April, 1839, he was dismissed to the Presbytery of Beaver, having accepted a call to the Church of New Castle, Pa. Here he labored fifteen and a half years with success. At this time he became interested in the question of slavery; he accordingly severed his connection with the Beaver Presbytery, and united with the "Free Presbyterian Church." He then ministered to the congregations of Mount Jackson and New Bedford. He died at the former place, July 16, 1863. He was a successful minister; as a Christian, was esteemed sincere and pure. See Hist. of the Presbyterian Church.
BUSINK

was born at Saybrook (now Westbrook), Conn., April 14, 1801. After obtaining preliminary education at Kimball Union Academy, Meriden, N. H., he graduated from Yale College in 1828, and from the Theological Seminary in 1832. From Aug. 8, 1832, until April 8, 1835, he served the Church in North Killingly, now East Killingly. From October 1835, until June 1836, he was pastor in Whippaway, N. J. From January 1836, to May, 1843, he preached in Beverly, Mass.; and from May, 1843, until December, 1846, he labored in Newton. During the succeeding eight years he was secretary of the American Seamen's Friend Society. In 1854 he received the degree of D.M. from Pennsylvania University, and practiced medicine until death, which occurred in East Boston, April 28, 1879. See Cong. Year-book, 1880, p. 14; Obituary Record of Yale College, 1879.

BUSINCK, Louis, a German wood engraver, lived at Minden about 1630. The following are some of his best prints: St. Peter Holding the Keys; St. John and St. Matthew; Judith with the Head of Holofernes; A Holy Family. See Spooner, Biog. Hist. of the Fine Arts, s. v.

BUSIAGRUS, Johannes Peter, a Swedish scholar, was in 1661 professor of Oriental languages at Upsala, where he died in 1692. He wrote Dispositio de Naturae Moraen (Upsala, 1651):—De Dispositio de Usui et Necessitate Orientalium Literarum (Upsala, 1656);—De Origine et Cultu (1655). See Steinschneider, Bibliograph. Handbuch, p. 28; Jörcher, Allgemeine Gelehrten-Lezikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Buskis (catholic; anciently called campgoer), are stockings of precious stuff—satin, cloth of gold, or silk embroidered—worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronations. The solemn occasion, as anciently the use was confined to the bishop of Rome, but by the 9th century they were generally worn by all bishops. The buskins used at the coronation of King James II were made of cloth of tussore. Those belonging to bishop Waynflete, the founder of St. Mary Magdalene College, Oxford, are preserved in the library of that society.

BUSMANN, Johann Emanuel, a Lutheran theologian of Germany, was born Feb. 26, 1644, at verdin. He studied at Wittenberg and Helmstedt; was in 1678 licentiate, and in 1684 doctor and professor of theology; and in 1685 general superintendent at Helmstedt, where he died, May 18, 1692. He wrote, Disquisitationes de Fide Salve, a seu Justificatione:—De Schoel Herbraeorum:—De Antiquis Hebraeorum Libri in Aserlethet, Malachit, De Apostasia Luciferii cum Angelio Sibis. See Fippinii Memoriae Theologorum; Jörcher, Allgemeine Gelehrten-Lezikon, s. v.; Steinheisner, Bibliograph. Handbuch, p. 28; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Bussell, Joseph, an English Baptist minister, was born in Ross, Herefordshire, in 1818. He united with the Church in 1818, and began, while young, the work of itinerancy. Having pursued a course of study in Bristol College, he became pastor of a Church in Modbury, in the south of Devon, and remained there about eleven years. His health failing, he returned to his native place, where he engaged in business with his brother, preaching as opportunity presented. He died Dec. 28, 1855. See (Late) Baptist Hand-book; 1867, p. 131. (J. C. S. P.)

Bussero, Giuseppe Luigi, an Italian theologian of the Carmelite order, was born at Milan in 1659, and died at Cremona in 1724, leaving Discors Sacri (Modena, 1683) :—Lector Bibliorum (Cremona, 1725; vol. i only was published posthumously). See Hoefer, Nouv. Biog. Générale, s. v.

Bussey, Amos, a Methodist Episcopal minister, was born in Trapboull County, O., Nov. 20, 1806. He experienced religion; in 1833 was licensed to preach, and admitted into the Erie Conference. In 1837 he was transferred to the Indiana Conference; by its division, in 1852, he became a member of the South-eastern Indiana Conference; and in 1856 joined the Iowa Conference. In 1860 he became superannuated, and retired to Oskaloosa, where he remained to the close of his life, Jan. 18, 1865. Mr. Bussey was a faithful, laborious, able preacher; a tried friend, prudent counselor, earnest Christian, and a staunch Methodist. See Minutes of Annual Conferences, 1865, p. 218.

Bussolari, Giacomo d'Elia, an Italian preacher, was born in Pavia about the beginning of the 16th century. He early joined the Augustine order, and was sent to preach in Pavia in 1536, where he so severely inveighed against the prevailing vices of the city as to arouse the hostility of the bishopric and the duchy of Beccaria. He defended himself by force of arms for a while, but was finally overcome, and died in 1539 of injury by reason of imprisonment. See Hoefer, Nouv. Biog. Générale, s. v.

Bussus, Matteo. See Bosso.

Bustamante, Bartoloméo di, a Spanish theologian, was born at Lima, in Peru, in the 16th century. He was a Franciscan, and the author of a work entitled, Tratado de Prunis Primicia de Dios en Santidad y Leytras. See Biog. Universalis, vi, 578.

Bustamante (de la Camara), Juan, a Spanish theologian and naturalist, a native of Alcalá de Henares, lived in the first half of the 16th century. He studied in his native village, and then taught medicine and philosophy. He is known by a work entitled De Repulchris et Jusmentibus Sacrum Scripturae (Alcalá, 1594, 2 vols. 4to; Lyons, 1620, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Bussami was a Mohammedan mystic in the 9th century of our era, who taught that the recognition of our personal existence was idolatry. He was a pantheist, and held that man is absorbed in God; and when a man is with God he worships himself. See Gardner, Faiths of the World, s. v.

Bustard, John, an English Wesleyan minister, was born at Sheffield, May 15, 1783. He was converted at the age of eighteen: was received into the travelling connection of preachers in 1807; retired to Sherborne in 1842; and died at Yeovil, Jan. 14, 1868. Bustard wrote biographies of Joseph (in verse), of Mary Anna Bustard, the Thaneet Bustard, the Teather Bustard, the Garnerer, of Lean, a young miner, of Miss H. M. Bingham and Mr. J. Bingham (1822, 12mo); revised and abridged Pierce's Sinner Impeached in His Own Court, with a memoir of the author (1832, 16mo), and a volume of original poems—Scripture Themes in Rilla and Strauss (Bristol, 1840). See Minutes of the Minutes of the General Conference, 1868, p. 19; Osborne, Meth. Bibliog. p. 78, 215.

Busto (Lat. Bustia), Bernardino, an Italian preacher and theologian, belonged to the Franciscan order. He was a speaker of talent, and assisted in establishing the festival of the Holy Name of Jesus. He also wrote on this subject to pope Innocent VIII. He died, 1505. He is said to have composed several sermons, all of which are his, published under the title, Morale, etc. (Milan, 1494; Strasbourg, 1498, 1502; Brescia, 1588; Cologne, 1607). See Hoefer, Nouv. Biog. Générale, s. v.

Buston (or Busten), Thomas Stephen, an English missionary, was born in the county of Salisbury in 1549. After having studied at Rome, he became a Jesuit, and was sent into the East Indies; there he became rector of a college in the island of Salset, where he remained forty years. He died at Goa in 1619, leaving in Portuguese some linguistic works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Bustos (y Viana), Luis F., a Spanish writer, was born at Granada in 1569. He was made, in 1576, by king Ferdinand VI., historiographer of the new discoveries in Granada. He has been called, by some Span-
BUSTUM

ish writer, "the Cypriote of Spanish literature, and the prince of ecclesiastical historians." Among his works are, A Dissertation on the Arrival of St. James the Great in Spain.—A Catalogue of all the Bishops, Religious Orders, Great Colleges, Inquisitors General, and Grandees of Spain.—Dissertations on the Authenticity of St. Veronica of Jaen.—A Dissertation on the Spanish Liturgy.—A Critique on almost every Ecclesiastical Author; etc.

Bustum was a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighborhood of the place of sepulture, that when the body was consumed the ashes might be interred. See CREMATION.

Buzum (or Suman) (sacredness) is the native name used by the Ashantees and Fantees for the deities worshipped by the negroes, commonly called fetiches (q. v.).

Butcher, Henry William, an English Congregational minister, was born in London, Aug. 22, 1833, of Wesleyan parents. He received a careful religious training, and early gave himself to the worship and service of God. In 1855 he entered Cheshunt College, and in 1859 was admitted to Magdalen College, Oxford. He was licensed by the University, whence, in 1863, he removed to Margate, where the chief work of his life was done. Here he died, June 5, 1878. Mr. Butcher had great public spirit, and manifested his zeal in the discussion of political, ecclesiastical, educational, and moral questions. See (Lond.) Cong. Year-book, 1879, p. 365.

Butcher, John, an English minister of the Society of Friends, was born in the city of London in July, 1666. Early in life, under the careful instruction of his pious parents, he was brought to the knowledge of the truth; and, when he was but fifteen years of age, began to testify in public of the grace of God. Gradually he grew to be an able minister, "not of the letter, but of the power of the Spirit." After being approved as a servant of the Master to whom he devoted the remainder of his life, he itinerated much as a preacher in many parts of England. He was everywhere a promoter of peace and concord, and it was his special delight to heal breaches and reconcile differences among brethren. He died near Edmonton, Middlesex, Sept. 16, 1721. See Piety Promoted, ii, 352, 353. (J. C. S.)

Butcher, Thomas Benjamin, an English Congregational minister, was born at Wandsworth, Surrey, in 1790. He was converted at the age of fifteen. In 1840 he was chosen deacon. His first and only charge was Northfleet, where he labored fifty years. He died July 6, 1858. Mr. Butcher was distinguished for great benevolence, disinterestedness, and zeal. See (Lond.) Cong. Year-book, 1859, p. 192.

Butcher, William Colman, a Methodist Episco- pal minister, was born at Mechanicsville, N. Y., Oct. 30, 1841. He received a careful religious training; was a thoughtful, studious young man; graduated at the law university in Albany in 1864; soon afterwards was converted and in 1869 entered the Troy Conference. In its active ranks he labored to the time of his death, Dec. 14, 1874. Mr. Butcher was the possessor of an excellent spirit, a clear judgment, a well-disciplined mind, ready utterance, and was habitually studious. See Minutes of Annual Conference, 1876, p. 65.

Butch is the title of an individual who runs furious- ly on certain days of the year through the city of Lassa, in Thibet, killing recklessly all whom he meets, in honor of the goddess Manipa, who is said to take special delight in the shedding of blood.

Buthos or Bythos (Bυθος, the abyss) was the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system all existence has its ground in the self-limitation of the Buthos, which has in it a fulness of divine life that flows out in the complete series of anna (q. v.).—Gardner, Faiths of the World, s. v. See Gnostics.

Butlin, Dominique, a Swiss preacher, was born at Geneva in 1777, and died in 1798. He was librarian in 1799, and published Thesees et Universa Philosophia (Geneva, 1790). See Hoefer, Nouv. Biog. Générale, s. v.

Butlin, Gabriel, a Swiss ascetic theologian and poet, lived in the middle of the 17th century. Having been a village pastor in 1629, he obtained the office of curate of Geneva in 1688. He wrote, Carmina in Miraculis et Felicis Librutionem de Deo Optimo Marti- no Urbis Geneva Missam anno 1602.—In Odissam Jacobii Godfreyi Carmen Epicudum (1652). See Hoefer, Nouv. Biog. Générale, s. v.

Butlin, Pierre, a Swiss theologian and preacher, was born Feb. 8, 1678. Having been admitted to the priestly office in 1698, he was called to preach at Leip- zig, where he remained thirty years. He was likewise called to the Church in London, and contented himself with the office of preacher in Geneva, where he died in 1706. He wrote, Histoire de la Vie de Jesus-Christ (Geneva, 1710).—Sermons sur divers textes de l’Ecriture Sainte (1708, 1786). See Hoefer, Nouv. Biog. Générale, s. v.

ButinONE, Bernardo, an Italian painter, a native of Travillo, was the companion and friend of Bernar- dino. In the Church of San Pietro, in Gessato, there are several pictures by Butinone, executed about 1484. He died in 1520.

Butland, Benjamin Charles, an English Congregational minister, was born in 1838. He learned the printer's trade in London in the rooms of the Religious Tract Society. Having become interested in the work of foreign missions, he studied in the missionary institution at Bedford, and afterwards at New College, Lon- don. He was then ordained in connection with the Colonial Missionary Society, and set out immediately afterwards for New Zealand. He spent three years at Thames Settlement, after which he returned to England. He was then invited to the pastorale of the Church at Leyland, in Lancashire. His zeal for missionary labors, however, led him to remove to Jamaica in September, 1875. For three years he gave himself to the laborious duties of the pastorale of Four Paths and Brixton Hill. In February, 1875, he accepted the pastorale at King-ston, Jamaica, and died at St. Ann’s Bay, June 3, 1889. See (Lond.) Cong. Year-book, 1881, p. 360.

Butler, Augustus Matthew, an English Congregational minister, was born at Leicester, March 5, 1837. He was converted in early life, and joined the Church in 1856. In 1861 he became evangelist to the Leicestershire Congregational Union, and five years later removed to Stowupland as an evangelist to the Suffolk Union. He accepted an invitation to the pas- torale at Reddings, Derbyshire, in 1869, and there died, Jan. 18, 1875. See (Lond.) Cong. Year-book, 1876, p. 319.

Butler, Calvin, a Presbyterian minister, was born at Jericho, Vt., May 23, 1877. He graduated at Mid- dlebury College in 1892, and at Andover Theological Seminary in 1892; was ordained by Longfellow Bene- dictory in 1897; labored first at Princeton, Ind., then at Evansville; went next to Washington, Ind., where he preached till the fall of 1898. He then removed to Booneville, and preached to two churches until 1849, when he came to Marine, Madison Co., Ill., and joined Alton Presbytery. He died Nov. 9, 1894. See Nor- ton, Hist. of the Presb. Church in Illinois; Gen. Cut. of Andover Semi, 1870, p. 74.

Butler, Charles F., a Presbyterian minister, was born at New Hartford, Conn., Jan. 21, 1790. He graduated from Yale College in 1816. After leaving college he taught for two years at Bedford Academy, Bedford, N. Y. In 1818 he was licensed by the Congregational Association of Fairfield County, Conn. He labored at
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South Salem, Westchester Co., N. Y., until 1828, after which he was pastor in Greenwich, Conn., for ten years. After he had been in the ministry three years he severed his connection with the Congregational Association, and joined the Rock River Presbytery. He died in 1866. See Wilson, *Fred. Hist. Almanac*, 1867, p. 296.

Butler, Clark Spencer, a Baptist minister, was born in Montgomery County, N. C., April 4, 1825. When about five years old he moved with his parents to Carroll County, Tenn., where he spent the most of his life. He was a soldier in the Mexican war. In 1847 he united with the Church, was ordained in April, 1854, and served as pastor twenty years at the laborsome church. Being a farmer and poor, he had to labor hard for a support, the churches which he served rendering him but little pecuniary aid. He died Oct. 5, 1872. See Borum, *Sketches of Tenn. Ministers*, p. 56, 58. (J. C. S.)

Butler, George W., a Baptist minister, was born in Hillsboro, Va., April 11, 1817, and united when quite young with the Church. Later in life and has pursued a course of study, completing it at the New Hampton Institution. He was ordained at Stratford, N. H., in October, 1846, and spent seven years in laboring among the feeble churches in Coos County, N. H. Subsequently he was pastor three years in Fyngsboro, Mass., and one year in Statenville, N. Y., followed by twenty years in a laborsome church in Hartford, N. Y. In May, 1857, he moved to Berlin Heights, O., where, after laboring very earnestly for a little more than a year, he died, Sept. 15, 1858. (J. C. S.)

Butler, Elijah, a native Cherokee minister in the Methodist Episcopal Church South, was converted in early life, and excelled only Cherokee; but in it was well educated. As far back as 1855 his name appeared in the Indian Mission Conference minutes, from which date to his death in 1870, he labored faithfully among his people, highly esteemed by all and doing much good. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 881.

Butler, Franklin, a Congregational minister, was born at Essex, Vt., Oct. 15, 1814. He graduated from the University of Vermont in 1836, and from Andover Theological Seminary in 1842. The following year, Jan. 18, he was ordained pastor in Windsor, Vt., and remained there until Nov. 11, 1858. For ten years he was agent for the American Colonization Society; from 1867 to 1871 he was editor of the *Vermont Chronicle*, and during the same time, he edited the *Vermont Journal*. For some time he was chaplain of the state prison. In addition to his other duties he served as acting pastor of the Church in Ascutneyville from 1869 to 1876. He died May 23, 1880. See *Cong. Year-book*, 1891, p. 18.

Butler, Frederick B., a Methodist Episcopal minister, was born in Prince George County, Va., July 22, 1803, of pious parents. He was converted in his twenty-second year, and in 1827 entered the Ohio Conference. In 1829 his health failed, and he retired from active service until 1834, when he again resumed his place in the active ranks. He died March 5, 1839. The conspicous elements of Mr. Butler's character were dignity and humility, fervor and gentleness, plainness and brotherly kindness. See *Minutes of Annual Conferences*, 1840, p. 51.

Butler, Henry, a Methodist Episcopal minister, was born at New Vineyard, Me., July 15, 1806. He studied for the law, and experienced religion when about twenty-six years of age, and soon after began preaching. In 1832 he entered the Maine Conference. For twelve years he held an efficient charge, and then became a superannuate, which relation he sustained to the close of his life, April 5, 1850. Mr. Butler excelled in energy, faith, labors, deep piety, power with God, in preaching talents, and in the number brought into the Church, any man of his time and conference. He was an exemplary Christian. See Minutes of Annual Conferences, 1860, p. 482.

Butler, Jeremiah, a Congregational minister, was born at Onondaga, N. Y., May 29, 1812. After studying at the academy, and at the Union Institute, in Auburn, O., he entered Oberlin College, from which he graduated in 1842, and from the Theological Seminary in 1845. In the latter year he was ordained at Oberlin, and soon after became acting pastor in Bellevue, O., serving in that position until April, 1849. From October, 1858, to January, 1859, he served in Riga, N. Y.; from 1858 to 1864 in Bergen; from 1864 to 1878 in Fairport, where he died, July 27, 1880. See *Cong. Year-book*, 1881, p. 18.

Butler, Joel, a Baptist minister, joined the Baptists in 1780, and was ordained at Woodstock, Vt., in 1785. He moved from field to field westwardly through the state of New York, and died in Genes, Ind., Sept. 13, 1822, in his seventy-first year. See Sprague, *Annals of the Amer. Pilgrims*, vi. 411.

Butler, John (1), D.D., an English prelate, was born in Hamburg, Germany, probably of English parents, in December, 1717. In early life he was a tutor in the family of Mr. Child, a banker. He became, first, chaplain to the bishop of London, and obtained the living of Easington, in Durham. In 1767, by the recommendation of Lord Onslow he was appointed one of the king's chaplains, and obtained a prebend in Winchester cathedral. He supported the administration of Lord North, and wrote several pamphlets in which he endeavored to justify the American war. As a reward for these services he was made archdeacon of Surrey, and in 1788 bishop of Oxford. He held at the same time the living of Cuddesdon. In 1788 he was translated to the see of Hereford, over which he presided until his death, Dec. 10, 1802. He published several political tracts and a number of sermons. He collected and published a number of his discourses under the title of *Select Sermons*, etc. (1801). See Chalmers, *Biog. Dict. a. v.; Allibone, *Dict. of Brit. and Amer. Authors*, a. v.

Butler, John (2), a Baptist minister, was born in Nottingham, N. H., April 13, 1789. He was converted in his fourteenth year by the preaching of Rev. Thomas Paul, a distinguished minister of African descent, and afterward his baptism, Oct. 6, 1806, became a member of the Church in Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 was ordained pastor of the Church in Hanover, Mass. In 1824 he removed to Waterville, Me., where he established a school for young ladies, still continuing to preach. In May, 1826, he removed to Winthrop, where, besides carrying on his school, he acted as pastor of the Church for six years. He became pastor of the Church in North Yarmouth, May 8, 1831, in which office he continued until Oct. 15, 1855. On resigning, he accepted an appointment from the Maine Baptist Convention, and was in their service nearly two years. The ten subsequent years were spent in doing the work of an evangelist. During this period he took an active part in eighteen revivals, in which it is estimated that about twelve hundred persons were converted. He died at Franklin, O., July 1, 1856. See *Origin of the Church in Yarmouth*, Me., p. 15, 16. (J. C. S.)

Butler, John George, a Lutheran minister, was born in Philadelphia in 1754. He served some time in the Revolutionary war, and afterwards commenced a course of theology under the direction of his pastor. In 1779 he was licensed by the Synod of Pennsylvania, and soon after took charge of the Lutheran Church in Carlisle and vicinity. He made missionary tours through Virginia, and in 1797 was made president of the Cumberland, Md., and took charge of the congregation there, organized in 1794. Here he continued to labor with much zeal until the close of his life, Dec.
Butler, Joseph, a Presbyterian minister, was born on the shores of Lake Champlain in 1799. He was educated at Middlebury College, licensed by the Congregational Association at Montpelier in 1825, and ordained by Champlain Presbytery in 1827. In 1836 he went west, spent some time in Indiana, and then went to Illinois. He was called at once to the Church of Shiloh, in Edwards Co., and there labored, with but short interruptions, for twenty-three years. He removed from Illinois to Pawselin, Minn., where he died, Oct. 27, 1872. See Norton, Hist. of the Presb. Church in Illinois; (N.Y.) Presbyterian, Oct. 19, 1872.


Butler, P. E., an English Baptist minister, was born in Kilkenny, Ireland, in 1803, and was educated for the Church of England at Trinity College, Dublin. He was for several years curate of St. Margaret's, Ipswich, where he was held in high esteem, and preached with much effect, being subsequently harangued by the Bishop of Basketball. He was admitted to the Baptist ministry, and was baptized at Stepney College Chapel in October, 1837, and in the April following he became pastor of the Church in Keppel street, where he remained for a short time, and then resigned on account of the state of his health. His death took place April 6, 1842. He was the author of a volume of poems on religious subjects, a volume of sermons, and several minor pieces. See Report of English Baptist Union, 1842, p. 23. (J. C. S.)

Butler, Stephen, an English Wesleyan minister, was born at Peasmarsh, Sussex, June 29, 1781. In 1802 he received his first appointment, Lynn, and subsequently labored on the Thetford, Norwich, Grimstead, Winterton, Lincoln, and Ipswich circuits. He died at Peasmarsh, March 30, 1818. He was of an unblemished character and naturally reserved. See Weal. Meth. Magazine, 1820, p. 161; Minutes of the British Conference, 1818.

Butler, Thornton, a German Reformed minister, was born in Catawba County, N.C., Oct. 4, 1830. After completing the theological course at Trinity College, at New Market, Pa., he returned to his native state, and was licensed and ordained by the Classis of North Carolina, March 12, 1848. In the same year he became pastor of five congregations in Davidson County, N.C. In 1858 he accepted a call from the East Rowan charge, where he labored for ten years, and then, in 1868, removed to Anna, III., where he died, Nov. 2, 1870. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 390.

Butler, Weeden, an English clergyman, was born at Margate in 1742. He was curate to the celebrated Dr. Dodd, and his successor, at Charlotte Chapel, Pimlico. He kept a classical school at Chelsea for forty years, and died in 1825. He published Sermons (1798-1800), and other works, for which see Allibone, Dict. of Brit. and Amer. Authors, a.v.; Rose, Gen. Ric. Dict. a.v.

Butler, W., an English Baptist minister, was born at Ashby-de-la-Zouch, Leicestershire, in August, 1801, united with the General Baptist Church in Caudwell in the autumn of 1817, and soon after began to preach. He was ordained in July, 1825, at Kegworth, where he remained till 1829, and then removed to Longford, Warwickshire, and in 1834 to Heptonstall Slack, where he continued as pastor till 1848. He died April 19, 1850. See (Lond.) Baptist Hand-book, 1851, p. 41. (J. C. S.)

Butler, William, was an Englishman, who died in 1410, and wrote on the subject of indulgences and against the English version of the Bible, which was made about that time.

Butler, Zebulon, D.D., a Presbyterian minister, was born in Wilkesbarre, Pa., Sept. 27, 1803. He was educated at the Academy of Wilkesbarre, and at Nassau Hall (College of New Jersey). He graduated from Princeton Theological Seminary in 1829, was licensed the same year, and settled in 1828 at Port Gibson, Miss., where his earnest, laborious, and useful life was spent. He died Dec. 23, 1860. See Wilson, Presb. Hist. Almanac, 1862, p. 84.

Buto, in Egyptian mythology, was a goddess especially worshipped in the city of the same name in the delta of the Nile, where she had the most magnificent temple. When Isis was persecuted by Typhon, she gave both her children, Bubastis and Horus, to this goddess. As the latter correspond to the Greek Diana and Apollo, so Buto appears as their mother Latona. She had an oracle in Buto, and the Egyptians relate that the city could move from place to place, in order to hide Horus and Bubastis. Every Egyptian deity has its sacred animal; that of Buto was the mouse. See MAUT.

Butson, Constantine, a prelate of the Church of England, was born in 1750. He was educated at Winchester; and originally matriculated at Oxford as a commoner of Trinity College, in 1768. In 1798 he succeeded to a scholarship at New College; in 1771, obtained the chancellor's prize for English Verse, on The Love of Our Country; April 3, 1772, he graduated A.B.; and in 1774 vacated his fellowship at New College by marriage; and shortly after was preferred to the deanery of Waterford; whence, in 1804, he was promoted to a see in the Irish church, being appointed to the bishoprics of Clonfert and Kilmacduagh, which had been merged in the sees of Killaloe and Kilfenora. Bishop Butson died in 1836. See (Lond.) Christian Remembrancer, April, 1836, p. 249.

Butta. See BHUTA.

Butta (Butto, or Butturo). In some MSS. of the Liber Pontificalis we read that Leo III (795-816) caused to be made for the venerable monastery of St. Sabas, "butronem [al. buttonem] argenteum cum canistro suo pensantem librum xii." Leo IV (847-855) is also reported, by the same authority, to have placed in the Church of St. Peter, "butronem ex argento purissimo, qui pendet in-presbyterio ante altare, pensamentum libri exilii"; and...
another, also of pure silver, "cum gabatis argentinis pendentibus in catenam septem." The buttas seem to have been suspended cups used for lamps. See Canistrum; Gabatha. The illustrations are from the Hieroelixon; the first is a single suspended butta, from an ancient representation; the second, a corona with three hanging buttas, from an old painting once existing in St. Peter's at Rome.

Martens (De Ant. Eccl. Rit. iii, 96) describes a butta as used for fetching and preserving the chrisom, according to an ancient custom, in the church of St. Martin at Tours.

BUTTERNEER (or Virat). See Hindustan, Dia-

Lects of.

Bentley, Thomas, an English Congregational min-
ister, was born in London, Dec. 26, 1785, of pious par-
ents. He became an orphan early in life; received his education at Hackney College; and first settled in the ministry at Cannock, Staffordshire. He afterwards preached eighteen years at Sutton, Norfolk; fourteen years at Wyciffe; a short time at the church in Oxford; and at Cambridge road; and in 1800 retired from public life. He died at Mile End, Feb. 2, 1865. See (Lond.) Cong. Year-book, 1866, p. 239.

BUTTERFIELD, George, a Congregational minister, was born Sept. 5, 1810. He studied theology at the Bangor, Me., Seminary, and graduated from the Connecti-

cut Theological Institute in 1838. He was or-
dained at Wilmington, Vt., in June, 1838; and installed at Quechee in 1843, remaining there till 1845; was acting pastor at Randolph from 1845 to 1853; pastor at Eagle Point, Ill., from 1855 to 1860. He removed to Monticello, Ia.; and during the civil war he served three years in the Thirty-seventh Iowa Infantry. For two years he was engaged in mission work in York County, Neb.; and spent the last seven years of his life in Monti-
cello, where he died, July 15, 1872. See Alumni Rec-


BUTTERWELL, William, an English Wesleyan preacher, was born at Halifax, Yorkshire. He was converted in early life; became a local preacher; en-
tered the ministry in 1784; and, after a faithful service of forty years, died at Driffield, Yorkshire, in 1794 (or 1795). See Atmore, Meth. Memorial, s. v.

BUTTERWORTH, Edward, a preacher of the United Methodist Free Church, was born at Manchester, Eng., in January, 1841. He was converted at the age of twenty, and began to call sinners to repentance soon afterwards. In the Sabbath-school and reached school he was an earnest worker. He devoted himself to mis-
sion work in East Africa, arriving at Bala in February, 1864, full of energy and faith. Fever closed his labors within three months of his arrival. His life was brief, but bright.—Minutes of Eighth Annual Assembly.

BUTTERWORTH, Laurence, an English Baptist minister, was born in 1741, and in 1765 was ordained as pastor of the Church at Evesham, in Worcestershire. This was his only pastorate, and was continued for more than sixty-three years. Such was the vigor of his physical constitution, that he was able to preach till within a very few weeks of his death, which occurred July 1, 1828. He maintained a high Christian charac-
ter, being distinguished for his integrity, Christian affec-
tion, benevolence, and fidelity to the duties of the sa-
cred office. See New Baptist Magazine, 1828, p. 310. (J. C. S.)

Butthingham, Carl, a German theologian, was born at Frankenthal in 1731. He taught theology at Heidelberg, and constantly applied himself to historical researches upon the various states of Germany. He died June 13, 1786. He wrote a Supplement to the Chronicle of Aventicum (Frankfort, 1758)—History of the

Palatinate and Switzerland (Zurich, 1766). See Hoe-

ner, Nieh. Gesch. der Glauben, s. v.

BUTTLAR, Eva von, the foundress of the German so-
called Butlar sect, was born at Eschwege, Hesse, in 1670. At the age of seventeen she married a French refugee, De Vesias, who was a dancing-master at Eisen-

nach. She led a very dissipated life; and, being awak-

ened under the influence of Pietism, in 1697, she left her husband, and held religious meetings, in which, under a vow of silence, the sincere, the most honest things were committed. She founded at Allendorf, in 1702, the so-called Christian and Philadelphian Society; but within six weeks she was expelled with her ad-
herents. The sect carried on its criminal proceedings at many other places, whither it emigrated. Eva was honored with the title of "Paradis," as well as the mother of us all, as the Sophia came down from heaven, the new Eve, and the incarnation of the Holy Spirit. God the Father was incarnate in the candidate Winter, and God the Son in her youthful paramour Ap-

penfeller. Marriage was declared to be sinful; sensual lust must be put to death in spiritual communion, then carnal communion is also holy. Eva lived in the most shameful harlotry with all the men of the sect; likewise the other women belonging to it. At Saamanns-

hausen, in Wittgenstein, where their secret worship had been watched, they were threatened with punishment, and sought escape. In Bohemia they connected themselves with the Reformed Catholic Church. At Lüde, near Pyrmont, their criminal madness reached its highest point. Winter was condemned to death, but had his punish-
ment commuted to scourging (1706). Eva escaped the same punishment by flight, and carried on her scan-
dalous conduct for some years longer, but with more prudence. At Altona she belonged outwardly to the Lutheran Church, leading a decent life. She died there after 1717. See Keller, Die Buttlarische Rotte, in Nieder-
ner's Zeitschrift für historische Theologie (1845); Göbel, Geschichte des christlichen Lebens in der rheinisch-öst-

fellischen-evangelischen Kirche (Coblentz, 1892), ii, 728-806; Dibelius, in Herzog's Real-Encyclopedia, 2d ed. s. v.; Lichtenberger, Encyclopädie des Sciences Relig-

ieuses, s. v. (B. F.)

BÜTTNER, Christoph Andreas, a Lutheran theo-

logian of Germany, was born Oct. 31, 1706, at Nurem-

berg. He studied at Altorf, and for a time was pro-

fessor of philosophy at Halle. In 1757 he was called to Strasburg, where he was appointed as rector to the new university. He died, Oct. 24, 1774. He wrote, Disput. qua sicut Quandam Abrahamicam Secundum jus Naturae Consideratur (Altorf, 1727);—Disput. qua Judicium de non Existentia Diabolu Dijudicatur (ibid. 1784);—Disput. de Inufficicien Ratio-

nis ad Solutum (ibid. 1735);—Cursus Theologiae Reservi-

atae (Stettin, 1746);—Accentuandos Hebraeum Introducto-

dum (Halle, 1748);—Rerum Chaldaicarum Bibliorum Formandia (Stettin, 1753). See Meusel, Gehrkeuts Deutschland; Steinschneider, Bibli-

ographisches Handbuch, p. 28; Jöcher, Allgemeine Ge-

lehrten-Lexikon, s. v. (B. F.)

BÜTTNER, David Sigmond, a German theo-

logian of the 18th century, was deacon at Querfurt, and wrote a series of books at Leipzig, (1710). See Hoe-

ner, Now. Biog., Général, s. v.

BÜTTNER, Gottlieb, a Moravian minister, was born in Germany in 1717, and came to America in October, 1741. In 1740 a mission had been established at Sha-

comaco, a village thirty miles from Poughkeepsie, near the borders of the Connecticut. Count Zinzendorf or-

dained Bütten a deacon in February, 1742, and he was appointed a Moravian missionary to the Indians. Dur-

ing the first year of his labors among the Mohican Indians thirty-one persons were baptized. In 1745 Bütten was subjected to considerable persecution, be-

ning charged with preaching without authority, and of refusing, on conscientious grounds, to take the oath of allegiance to the constituted authorities. In conse-

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quence of this persecution, ten families of the Mohog
@gan to removed to Pennsylvania, where a tract of land
had been purchased for them. Buttner died shortly be
fore the breaking-up of the mission, Feb. 23, 1745. See
Lokiell, Hist. of Morav. Miss. ii, 58, 63; Allen, Amer.
Biog. s. v. (J. C. S.)

Buttner, Johann Ernst, a Lutheran minister of
Germany, was born April 11, 1648, at Friedersdorf, in
Upper Lusitania. He studied at Jenia; was in 1676 con
rector at Lengao, in 1678 at Staede, in 1685 deacon there;
in 1699 he was made pastor primarius of St. Nicolai;
and died March 13, 1725. He wrote, Disp. de Exsami
(Jena) — De Nomine Messiae Glorioso Jehovah Justitia
notro ex Jer. xiiii, 6: — Inquisitio Theol. in Historiam
Johannis Flippi Zacchariae (ibid. 1670) — De Histor.
de Christi, Romanae Virgini Oeni Exenta (ibid. 1672).
See Seelen in Stada litter. p. 15; Jucher, Algemeines Gelehrt-
Lexikon, s. v. (B. P.)

Butto. See Buttza.

Button, Alfred, a Methodist Episcopal minister,
was born at Fort Plain, N. Y., July 30, 1824. He was
converted in 1844; licensed to preach in 1851, and in
1853 entered the Oneida Conference, wherein he labored
faithfully till his death, Sept. 27, 1860. Mr. Button was
cheerful, eminently pious, and an able, growing minister.
See Minutes of Annual Conferences, 1861, p. 85.

Button, George, an English Wesleyan minister,
was born at Rotherham, Yorkshire, in 1754. He united
with the Church in youth; was called into the minis-
try in 1779, and continued in its labors until his death,
at Shaftesbury, in 1822. "He was remarkable for self-
denial, plainness, abstraction from the world, and devo-
tion to God." See Minutes of the British Conference,
1822.

Button, John Wesley, an English Wesleyan
minister, was born at Gainsborough, March 28, 1798.
In 1820 he was sent to Shaftesbury as supply for his fa-
ther, Rev. George Button. The following year he went
to Witten — his first appointment by Conference. In
1846 he was sent to Oxford, and in 1847 was made
chairman of the district. In 1850 he became supernu-
merary; and on May 26, 1873, he died at Wimborne.
He stood high in the estimation of his brethren. See
Minutes of the British Conference, 1873, p. 39.

Buttress, a projection from a wall to create addi-
tional strength and support. Buttresses, properly so
called, are not used in Classical architecture, as the pro-
jections are formed into pilasters, antae, or some oth-
er feature in the general arrange-
ment, so as to disguise or destroy
the appearance of strength and
support. Norman buttresses, es-
specially in the earlier part of
the style, are generally of con-
siderable breadth and very small
projection, and add so little to the
substance of the wall that it may
be supposed they were used at
least as much for ornament as
for support. They are commonly
not divided into stages, but con-
continue of the same breadth and
thickness from the ground to the
top, and either die into the
wall with a slope immedi-
ately below the parapet, or are
continued up to the parapet,
which frequently overhangs the
perpendicular face of the wall as
much as the buttresses project in
order to receive them, as at
the nave of Southwell Minster.
Occasionally small shafts are

Glastonbury Abbey
(Norman), cir. 1170.

Irthlinggham (Early Eng-
lish), cir. 1200.

worked on the angles of Norman buttresses, but these
generally indicate that the work is late.

Early English buttresses have usually considerably
less breadth and much greater projection than the Nor-
man, and often stand out very boldly. They are some-
times continued throughout their whole height without
any diminu-
tion, but are often broken into stages with
a successive reduction in
their projection, and not
usually in their width also, in each; the
sets-off dividing the
stages are generally
sloped at a very acute
angle; the buttresses termi-
nate at the top either
with a plain slope dying
into the wall, or with a
triangular head (or pedi-
ment) which sometimes
stands against the para-
pet, sometimes below it,
and sometimes rises
above it, producing some-
thing of the effect of a
pinnacle, as at Salisbury.
The buttresses at the an-
gles of buildings in the
Early English style usu-
ally consist either of a
pair, one standing on each
side of the angle, or of one large square buttress en-
tirely covering the angle, and this is sometimes sur-
mounted by a pinnacle. Pinnacles on buttresses of
other kinds in this
style are very rare,
and are indications
that the work is late.
The angles of Early
English buttresses are
very commonly cham-
ered off, and are oc-
casionally moulded:
with this style flying
or arch buttresses seem
first to have been
used, but they did not
become common till a
subsequent pe-
riod.

In the Decorated
style the buttresses are
almost invariably
worked in stages, and
are very often orna-
mented, frequently
with niches, with
crocketed canopies,
and other carved
decorations; and they
are very commonly, in
large buildings, ter-
minate in pinnacles,
which are sometimes
of open work, forming niches or canopies for statues.
With the introduction of this style the angle buttresses
began to be set diagonally.

In the Perpendicular style, the buttresses differ
but little in general form and arrangement from the
Decorated; but the ornaments of the buttresses in
each of the styles partook of the prevailing charac-
ter of the architecture, and varied with it. Thus
in the latter specimens of the 15th century they

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BUTTS, 710

BUZACOTT

St. Mary Magdalene, Oxford (Decorated), cir. 1350.

St. Lawrence, Evesham (Perpendicular), cir. 1460.

are more frequently paneld than at any previous period.

Butts, Joshua, a Presbyterian minister, was born at Stowe, Vt., April 26, 1804. His early education was received in the common schools of his native place. He never entered or graduated from any college. He placed himself as a candidate for the ministry under the care of the Baltimore Presbytery. In 1832 he entered Princeton Seminary, from which he graduated in 1835. For the next five years he was engaged as a supply to churches in the neighborhood of Baltimore. He was ordained and installed pastor of the Carmel Church, N.Y., by the Presbytery of Bedford, June 8, 1841. After serving this Church one year, he engaged to supply the Church at Yorkville, near New York city, and was installed its pastor in 1848 by the Presbytery of N.Y.; labored here diligently and successfully until 1852, when he resigned and went to California. While he supplied the Church of Brooklyn, and afterwards resided at Placerville, Cal., until 1858, when he returned to Yorkville. After the breaking-out of the civil war he accepted the chaplaincy of the 47th Regiment N.Y. volunteers, serving from 1861 to 1865. He died at Chapaqua, N.Y., Feb. 27, 1881. He was under fire in about thirty battles, but never wounded. He was much loved by the soldiers, and faithful in the discharge of his duties. See Necrological Report of Princeton Theol. Sem., 1881, p. 48. (W. P. S.)

Butts, Robert, D.D., an English prelate, became dean of Norwich in February, 1731, and was consecrated bishop of that see Feb. 25, 1733. He was translated to the see of Ely, May 25, 1738; and died at Ely House, Holborn, Jan. 26, 1748. He published a Sermon on the Accession (1732) — Sermon before the House of Lords (1737) — Charge to his Clergy (1740). See Le Neve, Fasti: Allibone, Dict. of Brit. and Amer. Authors, s. v.

Butstedt, Johann Andreas, a German Lutheran doctor and professor of theology, was born Sept. 19, 1701, at Kirchheim. He studied at Jena; in 1741 appointed director of the gymnasium at Hildesheim, in 1745 director at Gieta, and in 1751 at Coburg. In 1752 he took his degree as doctor of divinity, and in 1763 was appointed professor of theology at Erlangen, where he died, March 14, 1765. He wrote Die Notwendigkeit der Geheimnisse in der wahren Religion aus der Vernunft bewiesen (Leipsic, 1780) — Vernünftige Gedanken über die Natur Gottes (ibid. 1736) — über die Schöpfung der Welt (Wittenbittel, 1787) — über die Schöpfung der Menschen (Leipsic, 1738) — Specimen Philosophiae s. a. Observationes S. Thirian, De N. T. Libri (Wittenbittel, 1740) — Vernünftige Gedanken über die Versuchung Gottes (ibid. 1742) — über den Ursaupfung des Bösen (ibid. 1747) — über die Versuchung Gottes in Aushaubung der Regierung der Welt (ibid. 1745) — Vom Glauben der ungetauften Kinder (ibid. 1748) — Von der Gnade des Menschen (ibid. 1753-57). See Strodtmann, Neues Gelehrtes Europa, part 3: Winter's Handbuch der theol. Lit. i, 441, 445, 451; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Novum Biog. Generale, s. v. (B. P.)

Butzer. See Buckr.

Buy (or Bhus), Félix, a French Carmelite, was born at Lyons about 1657. He began his studies at Chalons and Valence, and finished them at Paris, where he gained some notoriety by a thesis on the Gallic Church. He wrote a small work entitled Histoire des Quatre Ordres de Prémontrés (Paris, 2 vols. 12mo). See Hoefer, Novum Biog. Generale, s. v.

Buya. See Buckr.

Buza ("Natives") was the third great caste of the Medes; the Buzi of the Greek historians.

Buzacott, Aaron (1), an English Congregational minister, was born at South Molton, Devon, March 4, 1800, where he was converted in early life and joined the Independent Church. In 1823 he entered Hoxton Academy, and in 1825 offered his services to the London Missionary Society, and was sent to finish his curriculum at the missionary college, Gosport. He left England in 1827, and arrived safely at Avarua, Raratonga, where he began his labors as teacher, preacher, translator, and printer. Mr. Buzacott found the natives of Raratonga, in 1827, without a written language; and in 1846 he had translated the whole Bible, and written several useful works in the native tongue. Between 1846 and 1852 he travelled in England to recruit his health; meanwhile publishing his Raratonga Bible, and advocating the cause of missions. He then returned to his adopted home with five thousand copies of the Bible, a gift of the Bible Society to the natives. He now resumed his work, both as minister of a large congregation, and as tutor of the Institution for Training Native Christian teachers and evangelists. The climate and his incessant labors compelled him to retire to Sidney in 1858, where he continued to reside till his death, Sept. 19, 1864. See (London) Cong. Year-book, 1865, p. 229.

Buzacott, Aaron (2), an English Congregational minister, was born at Tahiti, South Sea Islands, Oct. 19, 1857, where his parents tarried for a short time on their voyage to the mission field of Raratonga. He remained with his parents until his twelfth year, when he was sent for instruction to Sydney, New South Wales. Thence he came to England, and was placed in the mission-school at Walthamstow, where he was converted, and began to labor for the salvation of others. Having chosen the missionary work, he studied with the Rev. W. Legge, of Fakenham, Norfolk; then at Chestunt College; afterwards at New College. Being impressed that his duty was not in the mission field, he accepted the charge of the Church at Debenham, Norfolk, and then at Fetter-lane, London, each for one year. He was ordained at Long Sutton, Lincolnshire, June 19, 1856, and six years afterwards he removed to Romford, in Essex. In May, 1864, he became pastor of the Prestonville-road chapel; and, in 1868, at Asylum-road, Peckham. He was secretary of the Congregational Union of Surrey for three years, and of the Anti-slavery Society for four years. He died Oct. 9, 1881. See (London) Cong. Year-book, 1884, p. 287.
BUZANVAL, NICOLAS (surmised Chorati or Chickenari de), a French prelate, was born at Paris, Dec. 21, 1614. After passing through several civil dignities, he entered orders, and was promoted to the bishopric of Beauvais, in which office he distinguished himself by establishing hospitals and a clerical school. He died July 21, 1679. See Hoefer, Nouv. Biog. Générale, s. v.

BUZETTI, VINCENZO BENEDETTO, an Italian theologian, was born at Piacenza, April 29, 1777. He studied at the college Alberoni, and taught philosophy and theology in his native city. He died there Dec. 14, 1824. He wrote a number of religious works, for which see Hoefer, Nouv. Biog. Générale, s. v.

BUZZELL, AARON, a Free-will Baptist minister, was born at Barrington, N. H., November, 1764. He was converted at the age of twenty-five, and soon after he began to speak in public, and, with his brother John, travelled and labored for seven years. His first effort at preaching was at Alton. His ordinance occurred at the October term of the New Durham Quarterly Meeting, 1794. Subsequently he travelled very extensively in Maine, New Hampshire, and Vermont, where his labors were greatly blessed. He resided and assisted in organizing many churches, and baptized more than one thousand persons. He was held in high esteem in Strafford, Vt., his residence of more than half a century, where he died, in October, 1854. See Free-will Baptist Register, 1856, p. 90. (J. C. S.)

BUZSELL, HEZEKIAH, a Free-will Baptist minister, was born at Alton, N. H., Dec. 16, 1777. Shortly after he was ordained in 1793, he became pastor of a very prosperous church, and was ordained Jan. 25, 1803. For fifty years he served his Master in the ministry of the Gospel. A large part of his life was spent in itinerant labor, in which he was very useful. He resided for a time in Weare and then in Gilmanton, and other places in his neighborhood, and finally closed his labors in the church of Alton. For several years he was a member of the state legislature, either of the House of Representatives or the Senate. He died Sept. 6, 1858. See Free-will Baptist Register, 1860, p. 90. (J. C. S.)

BUZZELL, JOHN, a Baptist minister, was born in Barrington, N. H., Sept. 16, 1766. His early youth was devoted to teaching. He was converted in the winter of 1785-86, and was ordained at Middleton, Oct. 25, 1792. Having identified himself with the Free-will Baptist denomination, he entered zealously into the work of establishing new churches, and strengthening those already formed in different sections of New England. He became pastor at Parsonsfield, Me., in the spring of 1797. He was married Feb. 29, 1809, and made a very advanced age. His services were in constant demand to promote the interests of his denomination. For several years he was president of their Foreign Missionary Society. He also, by correspondence, brought his denomination into fraternal relations with the General Baptists of England. He was a prime mover in the establishment of the Parsonsfield Seminary. He was noted as an author and a vigorous writer. In 1811 he commenced the publication of a religious magazine, and for several years it made most serviceable in promoting the interests of his denomination. In 1823 he published the first denominational hymn-book, and was one of the association which established the Morning Star, of which paper he was for several years one of the editors. See Barrett, Memoirs of Eminent Preachers. (J. C. S.)

BUZSELL, WILLIAM, a Free-will Baptist minister, was born in Middleton, N. H., in 1775. He made a public profession of his faith Oct. 17, 1798, and very soon began to speak as a teacher of religion, but was not regularly set apart to the work of the ministry until the autumn of 1804. He exercised his ministry in his native town, laboring especially in revivals there in 1807, 1808, 1812, and 1815. The Church was unable to do much for his temporal support, and he was therefore obliged to resort to secular pursuits. The section of Newbury in which he lived was very populous, and the community called on him for ministerial services, and the constant calls he received took him so much from his daily work that he was often brought into great straits. Besides preaching in his native town, he also supplied pulpits in Woburn, New Durham, Acton, Me., and some other places. He labored on amid many discouragements until the fall of 1841, when his appointment was terminated by his death on June 14, 1844. See Morning Star, xix, 42. (J. C. S.)

BYAM, HENRY, D.D., a learned English divine, was born at East Luckham, near Dunster, in Somersetshire, Aug. 31, 1808. He was educated at Exeter College and Christ Church, Oxford. In 1812 he obtained the rectorcy of Luckham and that of Salworthy adjoining. In 1818 he became a prebendary of Exeter, and the meeting of parliament was unanimously chosen by the clergy of his diocese to be their clerk in convocation. He was a firm adherent of the royal family in the Rebellion, and suffered the loss of all his property on that account. During the exile of the prince Dr. Byam officiated as his chaplain, first in the island of Scilly, and afterwards in that of Jersey, until the garrison was captured by Cromwell's forces. At the Restoration he was made canonic of Exeter, and prebendary of Wells. He died June 16, 1669. His works consisted of Thirteen Sermons (Lond. 1675), most of them preached before his majesty. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

BYARS, WESLEY S., a Baptist minister, was born in Greenville County, N.C., Feb. 18, 1825. He removed in 1829 to Henry County, Tenn., and in 1831 to Haywood County. He united with the Church in October, 1842. After residing in one or two places during the next few years, he returned to Haywood County, and was ordained Dec. 19, 1854. He was pastor of united number of churches in Tennessee during his ministry, among which were Friendship, Miller's Chapel, and Providence. He died in Friendship, Crockett Co., April 29, 1875. See Borum, Sketches of Tennessee Ministers, p. 79. (J. C. S.)

BYE ALTAR (or Tables), as called by bishop Ridley, probably designate minor or secondary altars, in distinction from the high-altar; but in the primitive Church there were two tables, one for holding the vestments, on the right side, and the other on the left, for the vessels; and so the term may indicate a crenence.

BYER, WILLIAM C., a Free-will Baptist minister, was born in Eaton, N. Y., in April, 1814. His father was a blacksmith, and his son, spending most of his time at the anvil in the early part of his life, was enabled but limited advantages for acquiring an education. His conversion took place under the labors of the Methodists, and he was licensed as a preacher in that denomination in 1839. He united with the Free-will Baptists, and was ordained as a minister in 1842. He was very successful as a laborer in revivals, and during his ministry baptized not far from five hundred converts. In the spring of 1866 he had a stroke of paralysis, and afterwards another, of which he died, at Fabius, N. Y., Oct. 30, 1869. Although compelled to spend much of his time in manual labor for the support of his family, Mr. Byer was an earnest and successful preacher. See Free-will Baptist Register, 1870, p. 75. (J. C. S.)

BYERS, JAMES, a Presbyterian minister, was born in Annan, Scotland, Sept. 25, 1816. In 1837 he graduated from Pictou College, after which four years were spent in teaching in the province of New Brunswick. He studied theology at Pictou, under Rev. Thomas McCulloch, D.D., but in 1844 he graduated from the class of Princeton Seminary, and spent one year. He was licensed by the Presbytery of Truro, in Nova Scotia, Oct. 5, 1842; was ordained by the same Presbytery in 1845, and installed pastor of Shelburne Church, where he served seven years, and next became pastor at Talamagouche. His third and last charge was at Clifton,
N. S., where he was installed in 1860, and labored eighteen years. He died May 21, 1879. He was a man of unswerving fidelity to the cause of his Redeemer, and a very successful minister. See Necrological Report of Princeton Theol. Sem. 1880.

Byfield, ADONIRAM, a zealous "commonwealth man," satirized by Hudibras, was the son of Rev. Nichol. Byfield. He was educated at Cambridge, became an army chaplain in 1642, and was one of the scribes of the Westminster Assembly. After some years as rector in Middlesex and Wiltshire, he died in 1660. He is chiefly known from his controversial tracts, entitled The Grand Debate between Presbytery and Independency (London, 1650).

Byington, CYRUS, a Congregational minister, was born in Massachusetts, and graduated from Andover Theological Seminary in 1819. He was agent for the American Board of Commissioners for Foreign Missions, 1819-20, and went as a missionary to the Chocow Indians in 1820. He was ordained Oct. 4, 1827, and died at Belpre, O., Dec. 31, 1866, aged seventy-six years. See Gen. Cal. of Andover Theol. Sem. 1870, p. 37.

Byington, M. N., a Universalist minister, appears to have entered the ministry in 1843, in the vicinity of Cincinnati, O. About 1848 he removed to Miller's settlement, near Oxford, O.; and afterwards labored widely in other Western States. He died at Batom Rouge, La., Feb. 1873. Mr. Byington was widely known as an earnest and zealous preacher. See Universalis Register, 1874, p. 116.

Byles, MATHEW, D.D., a minister of the Protestant Episcopal Church, son of Mather Byles, D.D., of the Hollis-street Church, Boston, was born in that city in 1754. He graduated from Harvard College in 1761; was settled as a Congregational clergyman, Nov. 18, 1757, in North London, Conn.; was dismissed in 1768, having become an Episcopalian. The same year he became rector of Christ Church, Boston, where he served until April, 1775, when he accepted an invitation to become rector in Portsmouth, N. H. In 1776, owing, doubtless, to his strong loyalty to the king, he left the country and went to Halifax, N. S., and in 1778 he was banished from the American colonies. After the war he became rector and chaplain at St. John's, N. B. He died March 12, 1814. See Sprague, Annals of the Amer. Pulpit, i, 379.

Bylgius (storm of the sea), in Norse mythology, is one of the nine maidens of the waves, the daughters of the marine god Angir and Ran.

Byrka. See BRONNA.

Bynum, GEORGE C., a minister in the Methodist Episcopal Church South, was born in Chatham County, N. C., Nov. 15, 1847. He was eminently pious in youth, received license to preach in 1866, and in 1867 entered the North Carolina Conference. In its active ranks he toiled until his death, July 11, 1871. Mr. Bynum was a successful and promising preacher, full of faith and good deeds. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 541.

Byram, ELIAB, a Presbyterian minister, was born at Bridgewater, Mass., and graduated at Harvard University in 1740. He became pastor at Rosticanus (now Mendham), N. J., in October, 1743. Brainerd had him for his companion in his first journey to the Susquehanna, and spoke of him with much affection. Byram spent some time in 1746 in Augusta County, and his labors were greatly blessed, the revival lasting till 1751. Falling Spring and Providence called him in 1747, having had experience of his faithfulness and ability, but he declined to settle in Virginia. He joined the New Brunswick Presbytery, May 22, 1751, and accepted a call to Amwell. He died before May, 1751. (A. W. P. S.).

Byrche, WILLIAM, D.D., LL.D., an English clergyman, was chaplain to the archbishop of Canterbury; became prebendary of Worcester, Oct. 31, 1727, and died in February, 1742. He published a sermon on the consecration of Bishop Chandler (1737). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Le Neve, Fasti, iii, 88.

Byrchington, STEPHEN, an English Benedictine, was born in the parish of Byrchington, Isle of Thanet, and flourished about 1380. He was a monk of Christ's Church, Canterbury. He wrote Historia de Vitis Archi- episcoporum Cantuariensium, from St. Augustine, A.D. 297, to A.D. 1236, A.D. 1238; and a Life of Simon Sudbury, given by Wharton, Anglia Sacra, i, 49. See Cave, Hist. Lit., vol. ii.

Byrd, JOHN IRA ELLIS, a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., May 15, 1791. He was left fatherless when ten years old, and was apprenticed to a shoemaker. He was converted in 1810, and in 1811 entered the South Carolina Conference, in which he labored two years, and then was transferred to the Mississippi Conference. In its ranks he served for fifty-nine years. He died April 6, 1871. By his own exertions he became well-read and a powerful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 578.

Byrd, REBECCA, an English minister of the Society of Friends, was wife of William Byrd, and made her first appearance in the ministry in 1784, in the twenty-sixth year of her age, having been converted two years previously. Soon after, she was engaged to travel abroad, and accompanied Deborah Darby in a visit to Wales. From that time until the death of Deborah, in 1810, they were employed, with little intermission, in the same service in various parts of Great Britain. In 1788 they were engaged for North America, and continued to labor in this country for three years. In 1800 she was married, and, after the decease of Deborah Darby, her husband accompanied her throughout England, Scotland, and Ireland. While attending the Yearly Meeting of 1829 she suffered from an attack of apoplexy, which restored that portion of the body only afterwards ministered in her own meeting at Marnhull. She died May 24, 1834. See The Friend, viii, 357.

Byrd, WILLIAM (1), an English minister of the Society of Friends, was born at Uffculme, Devonshire, in 1735. He was converted when about twenty-two years of age, and entered the ministry in 1734. He was "sound in doctrine, and his ministry was exercised in simplicity, and with an earnestness of the Spirit and grace." For conscientious reasons he abstained from the use of the produce of West India slavery. His ministry for several years was confined within the limits of Devonshire and parts adjacent, but afterwards he travelled in England, Ireland, and to the Orkney Islands. Catholic in his aims, he was a "lover of good order, and a supporter of the denomination, and of enlarged charity and liberal views." He died Dec. 16, 1835. See Testimonies of Deceased Ministers, 1836, p. 3-16. (J. C. S.).

Byrd (or Bird), WILLIAM (2), an eminent English composer of sacred music, was born about 1588. He studied under Tallis, and was chosen organist of Lincoln cathedral, in 1599. He was made a gentleman of the chapel royal in 1609, and organist of the chapel of the household five years later. He died July 21, 1623. His compositions were very numerous. See Lowndes, Bibliographer's Manual; Burney, History of Music; Grove, Dict. of Music, s. v.

Byrde (or Berde), JOHN D.D., an English prelate, was a native of Coventry, and was consecrated bishop of Peterborough June 28, 1537. He was elected to the see of Bangor, July 24, 1539. He became the first bishop of Chester by the charter of erection, and made his profession of obedience to the archbishop of York. April 13, 1542. He obtained, at the same time, the archdeaconries of Chester and Richmond. He was deprived of his dignities in the first year of the reign of queen Mary (1554), on account of his being married.

Byrde was born 1556. He published Lectures on the Epis-
BYRGIR 713

BYTHWAY

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**Byrgir,** a Norse mythology, was a well to which Bly and Hike went to get water, when they were stolen by the moon and placed among the stars.

**Byrisk, William A.,** a Methodist Episcopal minister, was born in Marion County, Ind., Nov. 4, 1838. He went to Iowa in his youth; joined the Church in 1855; studied for the ministry at the Iowa Wesleyan University; and in 1860 received license to preach and entered the Iowa Conference. He died July 2, 1882.

**Byrisk** was a young man of promise. See Minutes of Annual Conferences, 1863, p. 155.

**Byrne, Alexander Sturgeon,** a precocious Methodist minister in Canada, grandson of Rev. Alexander Sturgeon (Irish Conference), and son of Rev. Claudius Byrne (Irish and Canada Conferences), was born at Dungannon, Ireland, June 20, 1832. He was converted at thirteen, and was led by a train of providences, almost immediately after his conversion, to exercise his gifts in public, which were of such an extraordinary character as to open his way, when not more than fifteen years of age, into many of the first pulpits of the Irish connection. In the winter of 1849-50 he came to the United States, accompanied by his father to Canada. He was at once received into the ministry in that country; preached in Toronto and London; made an extraordinary impression; but was cut down at Brantford, Ont., Feb. 11, 1851. Young Byrne's character was a rare combination of dignity and modesty, fidelity, forbearance, prudence, zeal, gravity, and meekness; a most faultless religious character, an eloquent and searching preacher. Few have enjoyed so much popularity, and few have been so little affected by it. See Carroll, Life and Remains of Rev. A. S. Byrne (Toronto, 1852, 12mo); Case and His Contemporaries, v, 48, 94.

**Byrne, Claudius,** a Wesleyan Methodist minister in Ireland, was born in Dublin, Ireland, May 12, 1783. He was converted in his thirteenth year; entered the Wesleyan ministry in Ireland in 1824; was transferred from the Irish to the Canadian branch of the Wesleyan Church in 1848; and in the latter he labored effectually six years, and twenty-two as a superintendent. He died Oct. 5, 1876, at Fairfield, Ont., where he had lived since 1854. He was a vigorous, pithy preacher, and most diligent in that service of love—visiting the sick. See Minutes of the London (Ont.) Conference (Toronto, 1877, p. 12.

**Byrne, Edmund, D.D.,** an Irish primate, having received orders at Seville, was appointed archbishop of Dublin in 1783, to which in 1793 he was translated. Soon after his promotion to the see of Dublin, it was proposed that a public convention of Protestant and Catholic prelates and doctors should be held for two months to propound and debate on the disputed articles of faith; on which occasion this primate alone of all the Catholics attended the conferences; and with much zeal and wisdom propounded the principles of his religion in the public college of Dublin. In 1792, some nuns obtained permission from Dr. Byrne to be received into his diocese, but they had scarcely arrived when they were apprehended by the lords justices; and a proclamation was issued Sept. 20 of the same year, to apprehend Dr. Byrne and others as piously priests attempting to exercise ecclesiastical jurisdiction contrary to the laws of the kingdom. In March, 1797, when the Dominican nuns were driven from Galway, Hugh O'Callan, then provincial of the Order of the Dominicans, obtained a similar permission from archbishop Byrne for their admission into his diocese, where, in September of the same year, they founded the Convent of Jesus, Mary, and Joseph, of Dublin. Just at this time Dr. Byrne was involved in a controversy with his brother-prelate of Armagh, Dr. M'Mahon, on the ancient primatial rights. The matter was referred to the College of the Propaganda, whose decision, after a litigation of some years, restored the sees. This subject was, however, again more fully discussed and solemnly laid before the pope in council, when the claim of archbishop Byrne was supported in argument by the Rev. John Clynoch, one of the clergymen of his grace's diocese. The final decision of the Roman college has not been ascertained. Dr. Byrne died a few years afterwards. See D'Alton, Memoirs of the Archbishops of Dublin, p. 499.

**Byrne, James T.,** an English Congregational minister, was born in London, Jan. 29, 1810. He was converted and joined the Church in early life; was ordained in 1838 at Great Yarmouth; settled at Gorleston, Norfolk; and later, in the same year, sailed for Canada, under the auspices of the Colonial Missionary Society. He first settled at L'Original, on the Ottawa river, then at Bytown, now Ottawa City; and subsequently at Brockville, whence he removed to Whitby, commencing his stated ministry in that place in October, 1851. On terminating his pastorate at Whitby, he accepted an invitation from the French Canadian Missionary Society to become their agent, to preach and lecture wherever he could find a house, and in that capacity continued his great zeal until his death, Nov. 21, 1874. In this excellent man society lost a sweet example, and religion a bright ornament. See (Lond.) Cong. Year-book, 1876, p. 320.

**Byrne, Martin,** a Baptist minister, was born at Robinstown, Me., in February, 1811. He was converted at twenty-two; pursued his theological studies at Bangor and at Newton, where he graduated in 1840. He was ordained at Packerville, Conn., June 29, 1842. Subsequently he was pastor of churches in Pembroke, Ellsworth, Conway, and Gardiner, in Maine. For a time he was agent for the American and Foreign Bible Society, and the Young Ladies' College, Westfield, Mass. He removed to Pekin, Ill., in 1857, and was settled pastor of the church in Pekin; and had charge, at the same time, of the church at La Marsh. He died at Pekin Sept. 19, 1858. See Minutes of Ill. Annual Conferences, 1858, p. 9. (J. G. S.)

**Byrne, William,** an English engraver, was born in London in 1748, and was instructed by his uncle, an obscure artist. In 1770 he went to Paris, and became a scholar of Ailami. The following are some of his principal plates: The Flight into Egypt; Abraham and Lot Quitting Egypt; A Sea-piece; The Death of Captain Cook. He died in London in 1805. See Spooner, Bibl. Hist. of the Fine Arts, s. v.; Rose, Gen. Bibl. Dict. s. v.

**Byron, James M'Kee,** an English Wesleyan minister, was born at Downton, Ireland, July 25, 1776. In 1785 he was licensed to preach by Mr. West, in the same year entered the ministry, and appointed to Norwich. His circuits afterwards were Kent, Northampton, Penzance, Bradford, Salisbury (1797), Truro, Lancasten, and many others. In 1823 he went to France as a superintendent, where he died, Sept. 24, 1827. Byron possessed powers of a high order for public oratory; his mind was well stored with learning; and his ministry was eminently useful. He was faithful, forgiving, generous, and benevolent. See Weal. Meth. Mfr., 1829, p. 577; Minutes of the British Conference, 1826.

**Byrillus.** See Birus.

**Bytemeister, Heinrich Johann,** a Lutheran minister of Germany, was born at Zell in 1698. He was appointed in 1749 professor of theology at Helmstadt, where he died in 1746. He composed a number of works in Latin, the most important of which are two on arithmetic and numeristics (Strasburg: 1744).

**Bythway, William,** an English Wesleyan minister, was born at Dudley in 1736. He was converted in his sixteenth year; called into the ministry in 1824; retired in 1864 to Manchester; in 1863 to Didsbury, where he died, in September, 1874. Bythway was es-

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*Note: The text contains fragmented sentences and historical references. The full context is not fully transcribed here.*
teemed for his sound judgment, integrity, and piety. His character was transparent and well balanced. His preaching was racy, sensible, and practical. See Minutes of the British Conference, 1875, p. 12.

Bywater, Alfred, a young English Methodist preacher, was born at Sheffield in 1809, and was converted in early life. He became a local preacher; but in 1836 began to itinerate in the New Connection. Two years sufficed to break down his health; he returned to Sheffield, hoping to recover, that he might again preach the Gospel, but his work was done. He died March 4, 1839, a probationer. See Minutes of the British Conference.

Byzance, Louis de, a native of Constantinople, originally a Jew named Raphael Levi, embraced Christianity, and became a priest of the Oratory. He settled in Paris, and became famous for his interest in Oriental manuscripts of the New Testament. He was also an able mathematician. He died in 1722, after twenty years' insanity.

Byzantine Architecture is a name for the style of architecture introduced at Byzantium in the 6th century, derived from the Roman, but distinguished from it by the plans of the buildings, and by the general use of the dome or cupola. The plan of the Greek or Byzantine churches was usually that of the Greek cross, with a large cupola rising from the centre. The smaller cupolas crown the four arms. The arches were generally semicircular, sometimes segmental, or of the shoe-form. The capitals of columns were little more than square blocks, tapering downwards, and adorned with foliage or basket-work. The doorways were commonly square-headed, with a semicircular, and occasionally, in later specimens, a pointed arch over the flat lintel. The Byzantine style had great influence on subsequent styles, both in England and on the Continent. The Gothic styles are derived quite as much from this as from the Roman.

This style prevailed through Christian Asia and Africa, and extended to Sicily. It was the modification of Roman architecture by an Eastern element. There were four periods of the art: (1) 330–557—rock churches, and round or octagonal churches; (ii) 537–1000—marked by the multiplication of domes and polygonal apses; (iii) 1009–1453—when the narthex became less prominent, and choirs were made more important; frescoes were replaced by mosaics; the women's galleries, hitherto erected over the aisles and narthex, disappeared; and the entire form of the basilica, with apsidal ends to the transept, and the cross of four equal arms, with a dome over the cross.

The style penetrated to Provence, through commercial relations between Marseilles (Greece, and Constantinople, and thence to the north and centre of France; and also to the banks of the Rhine, under the patronage of Charlemagne. The dome took the place of the Western vault, as most suited to a circular building; and, to Procopius, poetically seemed to be suspended from the vault of heaven. The whole style combined the basilica with the round church of the Holy Sepulchre of Jerusalem. Like the basilica, the Eastern church had its colonnaded atrium, or forecourt (peribolos), the narthex (propyla, pronaos), or advanced portico; galleries for women over the aisles of the nave or transept; the chora campanist, known as the solea—the presbytery was in it; the holy bema, a raised stage, so called from its steps, or hieraetion, or hagion; and the sacristies (pastophoria) here called the parapetron, or prothesis, on the north, and the skeupophylakion, or diaconicon minus, on the south. Over the bema of the readers, which assembled the basilica ambon, rose the royal door. There was only a single altar, but in some cases parecclesiae, or side churches for daily services, with altars were added; the chancel screen was called, from its pictures, the iconostasis, with its central door curtained, and two lateral doors: the kiklos occupied the place of the podium; over the altarrose the dove, or pelicanus; and above the holy, which were veiled, between the bema and solea: the royal, between the sola and nave; the angelic, between the nave and narthex; and the beautiful, great, or silver, between the narthex and anterior porch (prothyrum). The influence of the style is seen in the cupolas of Russia; those of France, introduced by Venetian colonists and commerce; the ornamentation of capitals, the polygonal apses, and round churches of Western Christendom. A stream of Italian art came to the south and south-west of France, and there moved northward in course of gradual development, and also spread down the Rhine, and from the Rhine spread to the north, influencing the borders of France—the two developments meeting in the Île de France, as they had previously been combined at Torcello. The Byzantine modification of the basilica in Italy received a new form in Rhineland and again in France: and the turreted-like treatment of steeples, the high triforium, and low central lantern, became common features.

Byzantine Historians, The. I. General Classification.—This is the name habitually, but inaccurately, applied to the long succession of authors, of diverse merit, but of equal claim, who record the history of the course of the Roman empire in the East, from the accession of Constantine till after the conquest of Constantine by the Ottomans. By some authorities, the term is restricted to the writers subsequent to the accession of Justinian. It is a loose name, and there is least hazard of misapprehension in its widest employment. The designation has been bestowed upon those writers by modern editors, who have associated their works in grand collections, under the title of Corpus Scriptorum Historiarum Byzantinorum, in consonance with the convenient appellation given to the biographers of the emperors from Hadrian to Diocletian, and who are known as the Scriptores Historiae Augusta. The association of the titles, and the distinction of the collections, are principally due to the general similarity of design and the difference of the languages employed by the respective authors. The Byzantine and the Augustan historians alike record the reigns of the Roman emperors; but the latter are a separate work, in Latin, both almost exclusively in Greek, and the empire of the West is not distinctly contemplated by them. Yet even this ground of discrimination is, in some degree, deceptive. Claudian and Ammianus Marcellinus are excluded from the Byzantines. Both write in Latin. The former is occupied with the Western emperor, Honorius: but his diatribes on Rhusus and Eutropius throw much light
BYZANTINE HISTORIANS

upon contemporaneous affairs in the East. The latter treats mainly upon Eastern transactions, but the earlier part takes in the previous series of emperors. But Merobaudes and Corippus, who are Latin poets, like Claudian, are admitted into the Catena Byzantina, though Merobaudes devotes himself to a Western hero. Eusebius is scarcely included in the fraternity, though he writes in Greek, and has left a Life of Constantine. Zonimus embraced the entire history of the imperial rule down to his own day. The exclusion of Claudian and Ammianus Marcellinus is to be explained, not by the Occidental character of the one, nor by the Latin phrase of both, but by the existence of critical and annotated editions of each author, which dispensed with the necessity of a repetition of the collection in such an extensive work so as to make it may never be fully completed. The same reason may be assigned for the omission of Eusebius.

Thus the term Byzantine Historians is unavoidably indistinct and wavering. It has been determined by the compass of the collections, not by any definite principle beyond the requirement that the subject-matter of the accepted treaties should be connected with the story, the institutions, or the characteristics of the empire of the East. Many of these writers, like the monastic chroniclers of the West, begin with the creation of the world, and either write brief annals of the generations, or tell the story of one or more successive or recent history. Many of the writers are of the priestly caste, or are inclined to theological disputation. Thus, they often notice, with peculiar diligence, the succession and years of the patriarchs, and plunge with zest into religious controversies; but professedly ecclesiastical history does not fall within the scope of these collections, though we find in the Bonn edition the Historia Patriarchica Constantinopolitana. Several treaties, too, not formally historical, are admitted. Provision is made for such comprehension by the title attached—"The Body of Byzantine Writers." All render important service to the historical appreciation of the times and countries.

Notwithstanding the heavy expenditure by Louis XIV on the first edition of this great Corpus Scriptorum— notwithstanding the vast and various labor of Du Cange, Labbé, Possinus, Bandurri, Niebuhr, and others— the compositions of Paris, Venice, and Bonn—this long series of writers has been little regarded, until very recent times, except by professed historians of the empire, like Cousin, Münztor, Gibbon, Le Beau, and Finlay. Yet they merit wider and closer consideration. They have an interest and a value of their own, quite unappreciated from one period to another. Nowhere else do the records, of the world present twelve centuries of continuous history, written, in great measure, by contemporaries, with fulness and discernment. Nowhere else do we find such various illustrations of the political, social, military, and ecclesiastical life of one organic system. Nowhere else is it possible to study the processes of natural decline and deceptitude, and the change from bad to worse, from worse to worse still, in so many and in such minute particulars. Nowhere else are the phenomena of the internal and of the external dissolution of a civilization presented in so many aspects, and in such diversified detail. Nowhere else are the authorities of high or lower rank, or more intimately associated with the events described. Nowhere else are incidents more startling, more strange, or of more romantic character accumulated, than in the obscure pages of these unlettered writers. These circumstances may have enhanced the recently resuscitated interest in these little-read authors, which has so marked of late years, especially in Germany. These attractions have been the rewards of increased study, not incitements to it. The true cause of renewed regard may be assigned to the growing gravity of the perilous and perplexed Eastern question, which has drawn the eyes of all to the beautiful city on the Golden Horn, and to the remnants of the vast empire of which it is the capital. The expiring agonies of a mighty system, which only two centuries ago was the terror of Christendom, and which, at the time of the discovery of America, threatened to obtain universal dominion, possess a portentous fascination for the student of human affairs. Exactly the same mortal change pursued its languid course a thousand years ago, in the fall of the Roman Empire, and the similar influences. The best commentary upon the morbid conditions now prevailing, and the clearest insight into their progress and tendency, may be derived from the phenomena of the earlier age. Hence, partly by conscious determination, mainly by that curious instinct which the vicissitudes of the ages, an earnest and rapidly growing attention has been attracted to the Byzantine historians.

Under this name are included several distinct classes of writers, and some who cannot be reduced to any class. About one half are systematic historians; others are meager annalists; some are simple chroniclers. There are biographers, and memoir writers, and panegyrists. Some describe edifices, ceremonies, or institutions. There is a reporter of scandals and tattle. A few note only a single transaction. Many dischge more than one of these functions. Among the authors are emperors, as Constantine Porphyrogenitus and Justinian; confessors, as John of Damascus; monks, as Germanus of Constantinople; members of imperial houses, as Anna Comnena and Ducas; patriarchs and bishops, as Photius and Eustathius; statesmen and diplomats, as Georgius Pachymeres and Nicephorus Gregorius; high officials and legists, as Georgius Codinus and Joannes Lydus; and secretaries, as Procopius and Joannes Cinnamus. Logical classification of such a promiscuous assemblage of ranks, vocations, and topics is impossible. The members are accidentally brought together, and are connected by community of country and purpose—not by similarity of subject or treatment. Relation to the life of the Byzantine empire is the only intrinsic connection. In style they differ widely from each other, passing from the semi-Attic propriety of Procopius and Agathias to the Latinism of Theophanes, the extravagant rhetoric of Anna Comnena, the dense obscurity of Nicephorus Gregorius, the neologisms of Ducas and Phrantzes, and the utter corruption of the Historia Varia of the Patriarch Photius. According to the prevailing tongues and fashions of more than thirty generations. In despite, however, of multitudinous discrepancies, a serviceable arrangement of these works may be proposed.

The Byzantine writers are over seventy in number. Several of them have not been published, or have been published only in part. Critobulus' work is given over to the public by Müller, in his Fragmenta Historiorum Graecorum, as late as 1869. They may be divided into two great classes, the miscellaneous writers and the historical writers. The subjects treated by the former are various and distinct. We have treatises by Constantine Porphyrogenitus on the conduct of the empire, on ceremonials, and on the provinces; by Nicephorus Gregorius on the statues, pictures, etc., destroyed by the Franks of the fourth crusade; by Lydus, on magistrates; by Codinus Curopolata, on officials; by Procopius, on public buildings; by Paulus Silentiarius, Descriptio Sanctae Sophiae. It is much to be regretted that the biograph of the emperor Alexius I, on the finances of the empire, has not yet been edited.

The most important and instructive of these writings are Joannes Lydus on magistrates, and Constantine Porphyrogenitus on the conduct of the empire. The one gives a graphic and truthful view of the judicial machinery; the latter, a curious and suggestive account of the relations of the empire, in the 10th century, with surrounding races and contemporaneous states. The trickery, the deception, the meanness, the unblushing fraud which are recommended, reveal conscious imbecility without diminution of arrogance, vanity, and preten-
sion. Strange glimpses, too, are afforded of the condi-
tion of rude tribes and incipient kingdoms. The tinsel
splendor and empty statelessness of the formal court are
illustrated by the same emperor's formulæ of ceremonial,
and, at a later date, by the roll of dignities prepared by
the grand master of the household, Georgius Codinus.

II. The Historical Writers.—Of these, the earliest in
date is Praxagoras; the latest, Critoibus, and the au-
thor of the History of the Goths, Ctesias. The work of
Praxagoras was composed, as he tells us, in his twenty-second year, and his date is assigned to the reign of
Constantine or of his successor. There is
only one fragment extant, and that is brief and unim-
portant. It has not been inserted in the editions of
the Byzantine History, but is given in the Fragmen-
ta Historiorum Graecorum. Many of the earlier historians,
as Dexippus, Priscus Panita, Malchus, exist only in frag-
mentary form, and gratitude is due to the patriarch
Photius and to the emperor Constantine VII for preserv-
ing what remains of them. The latest writers of this
class extend beyond the duration of the empire, and
connect the Roman world with the modern age.

These historians may be conveniently but loosely dis-
tributed into three classes: (1) panegyrista; (2) chroni-
cler, chronicographers, and annalists, more or less dry
and jejune; (3) historians, general, particular, or inci-
dental, represented respectively by Zonaras, Cinnamus,
and Procopius De Bello Gotico.

1. The panegyrista are Merobaudes, who leaves a
broken and unintelligible eulogy on Aëtius, and belongs
to the Western empire; Procopius and Priscian, on Anaxa-
tasius; and the encomium of Corippus on Justin II,
which is a metrical history of that monarch, like the
"Robert Guiscard" of William of Apulia.

2. No sharp line of discrimination can be drawn be-
 tween the chroniclers or chronicographers and the histo-
rians proper, for their characteristics are often blended.
The absence of reflection or independent judgment may
be made the ground of distinction. The chronicographers
are best twenty-five in number, and vary in extent and
character. The most important are Georgius Syn-
cellus [see Synceyllus], with the continuation of the
Theophanes and his successors, and the Paschal chronicle.

3. Of the historians, properly so named, there are five
who conduct the history of the Roman empire from Au-
gustus to the fall of Constantinople. The Turk Agency
Zosimus begins with Augustus, and comes down to the
taking of Rome by Attila. Zonaras opens with a uni-
versal chronicle, but gives a fuller account of events
from Constantine to the death of Alexius Comnenus.
Nicetas Choniates continues the story to the Latin con-
querr. Nicephorus Gregoras records the transactions
during the Chalcocephalic war. Theodorus Gaza
includes the tale of a thousand years with the history of the
Ottoman Turks, and with their overthrow of the Eastern
empire. These are writers of considerable but unequal
merit. Zonaras is of especial interest, for the long pe-
riod which he embraces, for his continuous narrative,
for his preservation of details otherwise unknown, for
his perspicacity and general intelligence. Zosimus has
a distinct philosophical aim—the exposition of the causes
inducing the decay of the empire. He is accused of
prejudice and malevolence—charges easily brought
against a pagan of his day—but he writes clearly, forc-
bly, and well, and reveals the signs and symptoms of the
waning majesty of Rome. Nicetas Choniates, or
Acominatus, and Nicephorus Gregoras are clumsy and
tedious writers, but they transmit the account of a dis-
mal period of vice, crime, national distress, and revo-
lution. Laonicus Chalcocephalius records in wretched
phrase and cursory notices of the Crusades, the rise and
the last century and a half of the expiring empire.

A livelier interest attaches to those writers who re-
late the eventful periods in which they were themselves
actors, or with which they were intimately and person-
ally acquainted. Procopius, Constantine Porphyrogen-
itus, Nicephorus Bryennius, and his imperial spouse,
Anna Comnena, Joannes Cinnamus, Georgius Pech-
nymeres, Joannes Cantacuzenus, and Georgius Phrantzes,
are the most prominent of these, the scene of action; they were all at the centre of events.
As a historical writer, for style, for vigor, for reach of thought, and for delineation of character, Procopius far
surpasses any other Byzantine author. See PROCOPIUS.
There is no exaggeration in designating him the Thuc-
ydides of empire, the Fructuosus of history, the Aquinas of
Agathias, and further extended by Menander, the Pro-
tector. The emperor Constantine Porphyrogenitus, who
has contributed in so many ways to our knowledge of
Byzantine affairs, is entitled to special regard for his
biography of his father, Basil, the founder of the Maced-
onian dynasty. John and Iliarion, and the manuscript of
fragments of the Historia Excerpta of Fabricius and
Anna Comnena were connected, not merely by the bonds of
matrimony, but also by community of subject. The hus-
band wrote the history of the Commeni till the acquisi-
tion of the throne by Alexius I; the wife took up the
pious task at her husband's death, and narrates the
reign of her father. Both are among the most enter-
taining writers of the whole series, but a peculiar inter-
est attaches to Anna's Alexiad, from the rank, abilities,
and accomplishments of the princess, and from the at-
tractive topics of that notable period. During that
reign occurred the invasion of the empire by Robert
Guiscard and the Normans; the exciting incidents of the
first Crusades; the manifold and perplexing perplexities of the failing empire. See COMNENA, ANNA.
Joannes Cinnamus, a confidential officer of high
rank, reports with brevity the career of the right-mind-
ed Kalo-Joannes, and with fulness and discretion the
chivalrous reign of the heroic, but wayward and dis-
olute, Manuel Comnenus. George Pechnymeres, one of
the weightiest and driest of these historians, records the
fortunes of the Hellenic empire during the Frank domi-
nation, and under the rule of the first Paleologus.
Joannes Cantacuzenus, who himself usurped the imperial
 sceptre, relates, with partial view, and in intricate
and inflated phraseology, but with ingenuity and minute-
ness, the vicissitudes of those troublous years of family
and civil discord which compelled him to seize and to
abdicate the empire. There is a melancholy fascina-
tion in the sorrowful narrative of Georgius Phrantzes—
a loyal dignitary and a member of the reigning house,
who records the history of the Paleologi, and the haz-
dards, the dismay, the massacre, our outrage, and ravage
which attended the last struggle, and marked the ex-
tinction of Roman suzerainty.

In looking over the course of this long and slow dis-
solution, there are distinct stages in the descent, which
arrest regard and repay careful meditation. With these
successive stages, the corrupting influences of foreign
able changes among other races, promoting a diverse civ-
ilization. An acquaintance with the contrasts and re-
ciprocal influences of the contending systems, during
the anxious centuries, is only one of the instructive les-
tons to be gained from the Byzantine historians, who
are thus indispensable for an intelligent appreciation of
the forces which have built up the modern world on the
crumbling ruins of the old.

III. Literature.—The illustration of the Byzantine
writers must be sought in the introductions, prefaces,
and commentaries attached to individual authors;
and especially in the treatises and notes of Nicephorus
Cassan. The only works of a particular character to be cited here are
Hankius, De Byzant. Rerum Script. Graviss. (Leipsic, 1627); Nikolai, in Emsch und Griber's Enzyklopädie
(ibid. 1870), Geschichte der Byzantinischen Literatur. (G.F.H.)

BYZANTIUM, COUNCIL OF (Concilium Byzacensim),
provincial council, after A.D. 397.
I. Held A.D. 397, to confirm the canons of the Coun-
cil of Hippo of A.D. 393. Its synodical letter is in the
acts of the Third Council of Carthage of the same year.
397 (Mansi, iii, 875).
II. Held A.D. 507, a numerous council, which insisted
on filling up vacant bishoprics, king Thrasamund bar-
ing forbidden this in order to extinguish the orthodox Church (Ferrand, Disc. V. Fulgent. xvi.; Labbe iv, 1576-1380).

III. Held A.D. 541, sent a deputation to the emperor Justinian, who, in reply, confirms all the canonical privileges of the metropolitan of Carthage (Dacianus), and of the African primates (Procustis of Justinian to the Council and to Dacianus in Baron. ad an. 541; Labbe, v, 380).

IV. Held A.D. 602, in the cause of Cremnитis, or Clementius, or Clementinus, primate of the province, held at the instigation of Gregory the Great (Epist.

xii, 32), who exhorts the comprovincial bishops to inquire into, and adjudicate upon, certain accusations that were current against their metropolitan (Labbe, v, 1612).

V. Held A.D. 646, under Stephen, the metropolitan, against the Monothelitians (Labbe, v, 1836: vi, 138).

Byzas, the founder of Byzantium, now called Constanti-

nopolis, was said to have sprung from the gods, being a son of Poseidon and Corceis, the daughter of Zeus and Io. But Byzas was really the name of the leader of the Megarians, who founded Byzantium B.C. 656.

C.

Caaba. See Kaaba.

Cabala. We give here some additional particulars.

1. The Sephirot. The Cabala insists upon the following points with regard to these: i. That they are not created, but emanated (בֹּקֶץ) from the En-Soph.

ii. That they form among themselves, and with the En-

Sod, a strict unity, and simply represent different as-

pects of one and the same being. iii. That all the ten

emanations alike partake of the perfections of the En-

Sod. iv. That, as emanations of the Infinite, the

Sephirot are infinite and perfect, like the En-Soph, and yet constitute the first finite. On the accompanying

wood-cut is shown the figure of the archetypal man, representing the ten Sephirot. Another grouping is given in the table on following page.

2. Creation of Angels. "God," says the Sohar, "an-

imated every part of the firmament with a separate

spirit, and forthwith all the heavenly hosts were before him" (iii, 68a). These angelic beings consist of two classes—good and bad—have their respective princes, and occupy the three habitable worlds in the following order: The first is the seat of the Angel of Creation, the second world, the World of Creation. He alone constitutes the world of pure spirits, and is the garment of Shaddai, i.e. the invisible manifestation of the Deity. His name is numeric-

ally equivalent to that of the Lord. The angelic host inhabiting this world are divided into ten ranks, answering to the ten Sephirot; and each is set over a different part of the universe. The demons, who constitute the second class of angels, inhabit the fourth world, or the World of Action. Though they are the grossest and most deficient of all forms, they still form ten degrees, answering to the ten Sephirot. The prince of this region of darkness is Samael, angel of poison or death. He is the evil spirit who seduced Eve; and has a wife, called the Harkot, or the Woman of Whore-

dom, who, together with him, is treated as one person, and is called "the Beast."

3. The Destiny of Man and the Universe. It is an absolute condition of the soul to return to the infinite source from which it emanated, after developing on earth the perfections, the germs whereof are implanted in it. If the soul, after assuming a human body, during its first sojourn on earth, fails to acquire that experience for which it descends from heaven, and becomes contami-

nated by sin, it must re-inhabit a body again and again, till it is able to ascend in a purified state. This trans-

migration, however, is restricted to three times. The world, being an expansion of the Deity's own substance, must ultimately share that blessedness which it enjoyed in its first evolution. Even Satan himself, the archan-

gel of wickedness, will be restored to his angelic nature, as he, too, proceeded from the Infinite Source of all things. When the last human soul has passed through probation, then the Saviour will appear, and the great jubilee year will commence, when the whole pleroma of souls, cleansed and purified, shall return to the bosom of the Infinite Source.

Caballer, Raymond Diodora, a Spanish theo-

logian of the Jesuit order, was born at Palma, in the

isle of Majorca, in 1740. He was educated at Madrid,

but took refuge in Rome at the time of the suppression of his order, and devoted himself to literature. Nearly all of his works were published under the pseudonym of Filibero de Parralpina. He died in 1820. He wrote, De Prima Typographia Hispanica Etude Speci-

mens (Rome, 1790); De Librario de Enrique Gómez Conframato contro le Censure Nemiche (Ibid. 1806);--


Caballo, Bonaventura, an Italian prelate, was

bishop of Caserta, and died in 1689. He was remark-

able for his piety.

Cabassole, Philippe de, a French prelate, was
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<tbody>
<tr>
<td>1. נַחַלָה, CROWN.</td>
<td>נַחַלָה, I AM (Ex. iii. 4).</td>
<td>נַחַלָה, Zow.</td>
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<td>2. שִׁמְשֶׁנָ, אֲרֵמָא, THE AGED.</td>
<td>שִׁמְשֶׁנָ, JEHOVAH.</td>
<td>שִׁמְשֶׁנָ, Aziel (Isa. xxxiii. 7).</td>
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<td>3. הַמִּלְתָּר הָיָה, PRIMORDIAL OF SMOOTH POINT.</td>
<td>הַמִּלְתָּר הָיָה, THE MIGHTY ONE.</td>
<td>הַמִּלְתָּר הָיָה, Chashmalim (Ezek. i. 4).</td>
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<td>4. צַוְרָה, WHITE HEAD.</td>
<td>צַוְרָה, THE MIGHTY ONE.</td>
<td>צַוְרָה, Seraphem (Isa. vi. 7).</td>
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<td>5. מַכְוְרֵי, MACROPHON.</td>
<td>מַכְוְרֵי, THE MIGHTY ONE.</td>
<td>מַכְוְרֵי, Shinarim (Eze. lixii. 18).</td>
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<td>6. חַבָּרָה, HEAVENLY MAN.</td>
<td>חַבָּרָה, HEAVENLY MAN.</td>
<td>חַבָּרָה, Tarshishim (Dan. x. 6).</td>
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<td>7. שָׁבָע, INSUBSTANT.</td>
<td>שָׁבָע, THE ALMIGHTY.</td>
<td>שָׁבָע, Sons of the Almighty (Gen. vi. 4).</td>
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<td>II. נִבְנָאֵת, WISDOM.</td>
<td>נִבְנָאֵת, WISDOM.</td>
<td>נִבְנָאֵת, Ishim (Psa. civ. 4).</td>
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<td>III. יְהוּדָה, INTELLIGENCE.</td>
<td>יְהוּדָה, MIGHTY LOVING ONE.</td>
<td>יְהוּדָה, Chochvim.</td>
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<td>IV.</td>
<td>לִגְיָא, LOVE.</td>
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<tr>
<td>1. לִגְיָא, LOVE.</td>
<td>לִגְיָא, THE MIGHTY ONE.</td>
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<td>2. מְדִינָא, GREATNESS.</td>
<td>מְדִינָא, THE MIGHTY ONE.</td>
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<td>V.</td>
<td>מִיתָא, JUDGMENT.</td>
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<td>1. מִיתָא, JUDGMENT.</td>
<td>מִיתָא, THE MIGHTY ONE.</td>
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<td>VI. מַצָּא, BEAUTY.</td>
<td>מַצָּא, THE ALMIGHTY.</td>
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<td>VII. בְּנָא, FIRMNESS.</td>
<td>בְּנָא, THE ALMIGHTY.</td>
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<td>VIII. שַׁבָּה, SPLENDOUR.</td>
<td>שַׁבָּה, THE ALMIGHTY.</td>
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<td>IX. נְאָשָׁר, FOUNDATION.</td>
<td>נְאָשָׁר, THE ALMIGHTY.</td>
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<td>X.</td>
<td>נְאָשָׁר, KINGDOM.</td>
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<tr>
<td>1. נְאָשָׁר, בָּבָלָא, SC. דּוֹנָא, KINGDOM.</td>
<td>נְאָשָׁר, THE LORD.</td>
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<td>2. נְאָשָׁר, SH ROOMAH.</td>
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Born at Caunaillon (Venasiaim) in 1605. He became chancellor of Sicily, patriarch of Constantinople, cardinal and legate, and was intimately associated with Papal. He died at Perousia in 1731, and was buried in the Carthusian Church of Bonpas, where his marble mausoleum was seen in 1791. He wrote a few sermons and practical works in Latin. See Hofer, Nouv. Bible, Generaire, s. v.; Hofer, Bible, Dict. s. v.

Cabbon. Lieut. Conder suggests (Tent-work, ii. 383) that this may be the modern El-Kibbeh, which is laid down on the Ordnance Map at two and one half miles north-east of Yalneh (Jabneh or Jabriel) in an inhabited village; and Tristram (Bible Places, p. 40) adopts this identification. The name tolerably well corresponds, but the position seems too far north for the grouping in Josh. xv. 40. See Juda, Tribe OF.

Cabellonense Concilium. See Chalons-sur-Saône, Council OF.

Caberansus Council of. This was a town of Africa, in Byzacena, where, in 394, a pseudo-council was held by fifty-three Donatist bishops, followers of Maximianus of Carthage, who condemned Primianus, bishop of Carthage (see Baluze, Nouv. Coll. p. 368).—Landon, Eccl. Dict. s. v. See African Councils.

Cabezaler, Juan Martin de, a reputable Spanish historical painter, was born near Cordova in 1683, and studied under Don Juan Carreno. His best works are the Assumption, and a picture of St. Ildefonso, in the Church of San Nicola. There is also an Ecco Homo and a Crucifixion by him in the Church of the Franciscans. He died in 1673. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hofer, Nouv. Bible, Generaire, s. v.

Cabiac, Claude de Bane, seigneur de, a French theologian, was born at Nismes in 1578. He was of the family of the barons of Avejan, and for a time a Calvinist, but, having pursued his studies with the Jesuits of Touron, he became a zealous Catholic. In 1629 he was made consultor at the presidial of Nismes, where he died about 1658. He wrote, L'Écriture Abandonnée par les Ministres de la Religion Réformée (1658). See Hofer, Nouv. Bible, Générale, s. v.; Roze, Gén. Bible, Dict. s. v.

Cabiri (καβίρι), in Greek mythology, were divine beings of an early order, apparently belonging to a tribe existing previous to the Greeks. Their worship was continued even after the spreading of the Pelasgic religion, especially in the islands Samothrace and Lemnos. It afterwards passed over into an unintelligible secret worship, in which the Cabiri were often confounded with different deities. In Bocotia the Cabiri were in close relation with Ceres and Proserpina, and therefore probably they may be looked at as assisting demons of fruitfulness. In Rome their worship was united to that of the Penates, who were believed to have come from Troy; it was finally carried so far as to represent persons of the imperial court as Cabiri, on coins, etc. They were usually depicted as very small, with a hammer on their shoulder, and the half of the shell of an egg on their head, with a very thick belly. It is believed that the Romans brought this worship to the Celts and Bretons, but confounded the titles of the priests with those of the deities, because they themselves did not know the fundamentals of the doctrine. See Smith, Dict. of Class. Mythol. s. v.

Cabling, a round moulding frequently worked in the flutes of columns, pilasters, etc., in classical architecture, and nearly filling up the hollow part; they seldom extend higher than the third part of the shaft.

Cabol, Marston, a Congregational minister, was born at Salem, Mass. He graduated in 1724, and was ordained over the Church North at Killingly, Conn. in 1730. He is said to have been attacked with apoplexy.
CABRERA 719
CADD

in the pulpit, and to have died a few hours after April 3, 1756. He published five sermons. See Cong. Quarterly, 1861, p. 15.

Cabrera, Alfonso de, a Spanish Dominican, was born at Cordova about the middle of the 16th century. He was sent, soon after his elevation to the priesthood, to preach the Gospel in America. After his return he preached with wonderful success in the chief cities of Spain, and in 1553, he was sent out by the minister of the 17th century, when he obtained the favor of the prince Borghese, for whom he executed a number of works. His best productions are at Ancona, where he painted several altar-pieces, the best of which are the Marriage of the Virgin, and the Last Supper. He died at Rome in 1781. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caccianiga, Francesco, an Italian painter, was born at Milan in 1705, and studied under Franscarelli and Bolognino. Afterward he went to Rome, where he obtained the favor of the prince Borghese, for whom he executed a number of works. His best productions are at Ancona, where he painted several altar-pieces, the best of which are the Marriage of the Virgin, and the Last Supper. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cacciari, Pietro Tommaso, an Italian theologian of the Carmelite order, lived in the second half of the 18th century. He was a doctor in theology, apostolic examiner, and controversial reader in the Propaganda at Rome, and left, in Latin, a work on the writings of Leo the Great (Rome, 1781, 2 vols. fol.). See Hoefer, Nouv. Biog. Générale, s. v.

Cacciari, Giovanni, an Italian architect and sculptor, was born at Florence in 1562, and studied under Dossio. He erected, at the Church of La Nunziata, in Florence, a loggia with arches and Corinthian columns, sculptured out of Sienna marble; he also designed a grand choir and altar for the Church of Santo Spirito. He died in 1612. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Cacciolli, Giovanni Battista, an eminent historical painter, was born in the castle of Budri, near Bologna, in 1628. He studied under Domenico Maria Canuti, and painted several pictures for the Bolognese churches. He died in 1676. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cachet, Jean, a French Jesuit, born at Neufchatel in Lorraine, died at Pont-a-Mousson, Dec. 22, 1638, aged thirty-six, leaving many mathematical works, the principal of which are Vie de Jean Berchmans, a Jesuit, from the Italian (Paris, 1830, 8vo)—Vie de S. Isidore et de la B. Marie della Cabezza sua femm. (Verdun, 1631), from the Spanish of J. Quintana—Vie de S. Joseph (Pont-a-Mousson, 1622, 12mo). See Biog. Universelle, vi, 450.

Cacodemon, in Greek mythology, was the title of an evil spirit, in opposition to Agasthodemos (a good spirit).

Cad, in British mythology, was an idol that was worshipped in the form of a fighting ox. He was also called Turco-Cad. He seems to have been a god of war.

Cadalou (Lat. Cadoua or Cadoua), Pietro, an Italian painter, sprung from the family of Zanuchta, was a native of Parma, of which city he became bishop by simoniacal means, on the death of Hugo, A.D. 1046. He was a warm supporter of the emperor Henry, who intruded him into the see of Rome under the title of Honors II. (9 v.)—See Cada.

Caden, See Catan.

Cadana, Salvatore, an Italian monk, born at Turin, lived at Pavia, in the middle of the 7th century, and wrote Ottavia Sacramentum (Venice, 1645)—Il Principe Romano (Turin, 1649). See Hoefer, Nouv. Biog. Générale, s. v.

Cadda (Cadda, or Chad), was an early English bishop, whose name is attached to a spurious charter of A.D. 706 (Kemble, C. D. No. 58); possibly Hedda or Heudaa, bishop of Lifield. See Smith, Dict. of Christ. Biog. s. v.

Cacciagnello, Buonsignore (or Gerontimo), an Italian monk and priest, a native of Siena, flourished in the second half of the 16th century. He was a friend and companion of St. Philip of Neri. He left several works on practical piety, for which see Hoefer, Nouv. Biog. Générale, s. v.

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Cacciari, Giovanni, an Italian architect and sculptor, was born at Florence in 1562, and studied under Dossio. He erected, at the Church of La Nunziata, in Florence, a loggia with arches and Corinthian columns, sculptured out of Sienna marble; he also designed a grand choir and altar for the Church of Santo Spirito. He died in 1612. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.


Cacciolli, Giovanni Battista, an eminent historical painter, was born in the castle of Budri, near Bologna, in 1628. He studied under Domenico Maria Canuti, and painted several pictures for the Bolognese churches. He died in 1676. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Cachet, Jean, a French Jesuit, born at Neufchatel in Lorraine, died at Pont-a-Mousson, Dec. 22, 1638, aged thirty-six, leaving many mathematical works, the principal of which are Vie de Jean Berchmans, a Jesuit, from the Italian (Paris, 1830, 8vo)—Vie de S. Isidore et de la B. Marie della Cabezza sua femm. (Verdun, 1631), from the Spanish of J. Quintana—Vie de S. Joseph (Pont-a-Mousson, 1622, 12mo). See Biog. Universelle, vi, 450.

Cacodemon, in Greek mythology, was the title of an evil spirit, in opposition to Agasthodemos (a good spirit).

Cad, in British mythology, was an idol that was worshipped in the form of a fighting ox. He was also called Turco-Cad. He seems to have been a god of war.

Cadalou (Lat. Cadoua or Cadoua), Pietro, an Italian painter, sprung from the family of Zanuchta, was a native of Parma, of which city he became bishop by simoniacal means, on the death of Hugo, A.D. 1046. He was a warm supporter of the emperor Henry, who intruded him into the see of Rome under the title of Honors II. (9 v.)—See Cada.

Caden, See Catan.

Cadana, Salvatore, an Italian monk, born at Turin, lived at Pavia, in the middle of the 7th century, and wrote Ottavia Sacramentum (Venice, 1645)—Il Principe Romano (Turin, 1649). See Hoefer, Nouv. Biog. Générale, s. v.

Cadda (Cedda, or Chad), was an early English bishop, whose name is attached to a spurious charter of A.D. 706 (Kemble, C. D. No. 58); possibly Hedda or Heudaa, bishop of Lifield. See Smith, Dict. of Christ. Biog. s. v.

Cacciagnello, Buonsignore (or Gerontimo), an Italian monk and priest, a native of Siena, flourished in the second half of the 16th century. He was a friend and companion of St. Philip of Neri. He left several works on practical piety, for which see Hoefer, Nouv. Biog. Générale, s. v.
Cadden, Robert, a Methodist Episcopal minister, was born in Ireland, Oct. 28, 1782. He was carefully trained by his pious widowed mother, with whom he emigrated to Lancaster, Pa., in 1798; experienced conversion about twenty years; and after having faithfully discharged the duties of a class-leader, exhorter, and local preacher, he entered the Baltimore Conference, in which he sustained an effective relation for thirty-seven years. In 1852 he became superannuated, and died at his residence in Baltimore County, Md., June 26, 1859. Mr. Cadden was remarkable from childhood for his industry and fineness of disposition. He was diffident and retiring, deeply in piety, and faithful in labors. See Minutes of Annual Conferences, 1860, p. 20.

Cadell was a Welsh saint of the 7th century, patron of Llangadell, a church formerly in Glamorganshire. See also Catell.

Cademann, Adam Theodule (or Gotthelf), a German Lutheran preacher, was born in 1677 at Haynichen, near Freiberg, in Saxony. He first pursued his studies at Gera, then at the universities of Leipsic and Wittenberg, where he received his degree. In 1707 he became vicar at Litzenroda, a village near Torgau, in 1718 pastor at Stiptitz, and finally, in 1729, archdeacon at Kemberg, where he remained until his death, which occurred February 16, 1746. See Hoefer, Nouvelle Biographie Générale, s. v.

Cademann, Johann Rudolph, a German Lutheran theologian, son of Johann Georg, pursued his studies at Leipsic, where he took, in 1699, his degrees in theology. In 1708 he was appointed deacon at Naumburg, and in 1717 superintendent at Pegau, where he remained until his death, which occurred about 1729. He wrote Disput. de Schola Libertinorum, ex Act. Ap. VI. 9. (Leipsic, 1704). See Hoefer, Nouv. Bioi. Générale, s. v.

Cadeoldus (or Edoldus), Saint, a French prelate, originally a monk, became abbot of Grison, and finally bishop of Vienna. He died in 696, and is commemorated Jan. 14. See Smith, Dict. of Christ. Bioi. a.v.

Cadesreuter, Christoph, a German Lutheran preacher and pedagogue, lived in the latter part of the 16th century, in the diocese of Hof, Bavaria. He wrote Grammatica Graecae (Leipsic, 1599). See Hoefer, Nouve. Bioi. Générale, s. v.

Cadfan was a Celtic saint of the 6th century, of good birth in Armorica, who crossed over into Wales at the head of a large company, mostly his own relations, supposed to have been exiled in consequence of the Frankish invasion. He is chiefly known as the first abbot of a monastery founded by him and Enion Freuhin, in the isle of Bardsey. An ancient Welsh inscription upon a rude pillar at Tywyn in Merionethshire, where was one of the many churches of his foundation, is thought to refer to him.

Cadfarch, a Welsh saint, who lived about the middle of the 6th century, was the founder of the churches of Penegos, Montgomeryshire, and Aber-erch, Carmarvonshire. He is commemorated Octob. 24.

Cadfrawd was an early Welsh saint. See Rees, Welsh Saints, p. 92, 100.

Cadgyfarch was an early Welsh saint. See Rees, Welsh Saints, p. 102.

Cadharians were a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. They have been styled the "Manichéans of the Mussulman faith," because they maintain the existence of two original coordinate principles, the divine and the human.

Cadiocenus (Thadiocenus or Thadiacus), was a supposed archbishop of York, who retired into Wales A.D. 586. See Stubbs, Regist, p. 158.

Cadion, Jean Baptiste, a French theologian, who died as a canon at Autun about 1600, after having been curate at Alise, left a Vie de Sainte Reine (Alise, 1648). See Hoefer, Nouv. Bioi. Générale, s. v.

Cadir is an order of Mohammedan monks founded by Abdul-Kadir-Gilani, who died at Bagdad in 1165. They never cut their hair, and always go bareheaded and barefooted. They can leave the order at pleasure, and are under no vow of celibacy.

Cadizadelites are a modern Mohammedan sect who, in some degree, the ancient Greek stoics. Their faith and practice seems to be a confused mixture of Mohammedanism, Christianity, and Judaism. They pray at funerals for the souls of the departed, calling upon the dead to remember that "there is but one God only." They read the Bible in the Sclavonic tongue, and the Koran in the Arabic. They love Christians, and protect them from insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter. They hate images and the sign of the cross, and practice circumcision, claiming in this to follow the example of Christ.

Cadle, Richard F., a minister of the Protestant Episcopal Church, who died in November, 1857, at Seaforo, Del., was for many years at the head of the mission among the Oneida Indians at Green Bay, Lake Michigan. In 1856 he took charge of the churches at Seaforo, Laurel, and vicinity, in Sussex County, Del. He was an earnest and faithful minister of the Gospel. See Amer. Quar. Church Rev. 1858, p. 612.

Cadmus, in Greek legend, was the son of Agenor and of Telphassa or of Antiope. Agenor, king of Phoe-

Cadmus Slaying the Dragon.
and sent some of his attendants to a spring of Mars to get some water. This spring was guarded by a dragon of the god, who tore several of the attendants to pieces, whereupon Cadmus, assisted by Minerva, slew the dragon, broke his teeth, and, by the advice of the goddess, sowed them. From this seed there grew armed men, who killed one another. Only five of the sowed men (Spartans) were left: Theseus, Udea, Chthonius, Hypermnestra, and Pelor, and from them the Thebans derived their five tribes. Cadmus was compelled to serve the god eight years, for his injury to the dragon; at the expiration of which time, however, he had become so fully reconciled to the god that the latter gave him his daughter Harmonia as a wife, and Minerva gave him the kingdom. The gods all came to the wedding, which was celebrated with the greatest brilliancy. The children of Cadmus were, Polydorus, Autonoe, Ino, Semele, and Agave. After a number of years Cadmus left Thebes, and in his old age he died, at the same time with his wife, or, as Ovid says, they were changed into snakes. He taught the Greeks the use of ores for weapons, and instituted writing by letters among them. See Smith, Dic. of Gr. and Rom. Biog. and Mythol. s. v.

Cado (or Cataw) was a Welsh saint of the 6th century. See Rees, Welsh Saints, p. 202.

Cadoc (Cadocus, Docus, Cathmael, Cstattw the Wise), abbot of Llancarvan, in Wales, was the son of Gundless (or Gwyrrlyw Filwe), and was educated by an Irish anchorite, Meubhi. He then went to Gwent (or Caerwent), Monmouthshire, where he studied under St. Fathai. From Gwent he removed to Glamorgan, and founded the monastery of Llancarvan, of which he became first abbot. He was the friend of Dubricius, and the means of the conversion of St. Idris. He was born, probably, about the beginning of the 5th century. Colgan and Lanigan assign 570 as the date of his death. He was commemorated Jan. 14. The foxes of Cattw the Wise are printed in the Jolo Manuscript, edited by E. William (1848). His Life is given in the Acta Sanctorum of the Bollandists, under Jan. 2, 602. Colgan (in Jo. Tham. 152, 182, 185, 187, 189, 197) seeks to identify the Mochecatocs left by St. Fiac at Inisfallen as the Cadocus of Wales, but the dates do not harmonize. He has also been confused with St. Sophias of Beneventum. His Scotch dedication was at Cambuslang, County Lanark.

Cadog, a Welsh saint of the 5th century, was the founder of Llangadog Fawr Church, in Carmarthenshire, and others. He is not to be confounded with Cadoc (q. v.).

Cadogan, William Bromley, Rom. an English clergyman, was born Jan. 22, 1751, and educated at Westminster School, and at Christ Church College, Oxford. He was presented to the vicarage of St. Giles, Reading, in 1774, and soon after to the rectory of Chelsea. He spent the greater part of his life at St. Giles in faithful and successful ministerial labors. He died Jan. 18, 1797. His publicatory consists of seventy sermons; and after his death appeared Discourses, Letters, and Memoirs of his Life, by Richard Cecil, M.A. (1798). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cadonici, Giovanni, an Italian theologian, who was born at Venice in 1705, and died Feb. 27, 1786, wrote several works, in which he attacked the Molinists and the pretensions of the Roman Church. See Hoefer, Nouv. Biog. Générale, s. v.; Rose, Gen. Biog. Dict. s. v.

Cadovius, Anton Günther, a German theologian, was born at Oldenburg, Aug. 16, 1654. He studied at Leipzig, Jena, and Wittenberg, and, after a course of travels, became preacher of the duchess Christine-Charlotte, and, in 1678, pastor at Ensens, in East Frisia, where he died, April 5, 1694, leaving De Ritore Substanti (Vitemb. 1673).—De Tempore (ibid. 1674).—De Justitia (ibid. eod.). See Hoefer, Nouv. Biog. Générale, s. v.

Cadro was a reputed Welsh saint of the 6th century.

Cadry, Jean Baptiste (better known by his anagram, Darrey), a French theologian, was born in 1689 at Trelz, in Provence. He studied first under his father (who was superior of the college of Grimaldi), and afterwards at Paris (1701), where, having entered orders, he obtained the vicarage of St. Etienne-du-Mont, and later (1716) that of St. Paul. In 1718 he was nominated canon of Laon, but, on account of the papal interference, he returned to Poitiers. He died at Sarzigny-sur-Ouche, Nov. 25, 1756. He was an opponent to the bull Unigenitus (q. v.), and wrote the last three volumes of the Histoire du Livre des Réflexions Morales et de la Constitution Unigenitus (Amsterdam, 1723–38); the first being prepared by Joh. Louis.—Tentamen des Chartreux au Suif de la Constitution Unigenitus (1725).—Observations Théologiques et Morales sur les deux Histoires du P. Berruyer (1755). See Nouv. Dict. Historique; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. 1, 622; Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Cadrucaeus, a Welsh divine, was bishop of Bangor, but, leaving his episcopate, he became a Cistercian monk in Monasterio Durris, where his episcopal not being rich and at that time very troublesome on account of the civil wars. Cadrucaeus “was no less happy than industrious in his endeavors, writing a book of sermons, and another called Speculum Christianorum.” He died in 1225. See Fuller, Worthies of England (ed. Nuttall), iii, 494.

Caduceus was the rod or sceptre of Mercury, being a wand with two serpents, entwined with two serpents, borne by that deity as the ensign of his quality and office, and given him by Apollo for his seven-stringed harp. Wonderful powers were assigned to this rod by the poets, such as laying men asleep and raising the dead. It was also used by the ancients as a symbol of peace and concord. See Smith, Dict. of Class. Antiq. s. v.

Cadundus, Saint. See Chadoneus.

Cadurcus, Johannes, D.C.L., a French martyr, was degraded and burned at Limousin, in France, in 1538, for exhorting his countrymen upon All-hallow’s day, and afterwards confounding a friar out of the Bible. See Fox, Acts and Monuments, iv, 396.

Cadhwallader, David, a Methodist Episcopal minister, was born in Montgomeryshire, North Wales, May 29, 1711. He was converted and joined the Methodists.
in 1812; began preaching in 1814; and emigrated to Delaware County, O., in 1821, where he labored as a local preacher till 1828, when he joined the Ohio Conference, and was sent as Welsh missionary to Oneida County, N. Y. Three years later he returned to Delaware County, labored one year in the Ohio Conference, and then, on account of the small salary that he had been receiving, was obliged to locate in order to support his family. He labored successfully as a local preacher until 1844, when he re-entered the Ohio Conference, and for four years travelled extensively through Ohio and Pennsylvania. In 1848 he was stationed at Pittsburgh, Pa., and in the following year, when many preachers fled the church, he was chosen by the conference in person to locate there, Mr. Cadwallader was always found at his post, not only among his own people, but among others. Failing health obliged him to become a supernumerary in 1854, and he retired to his home in Delaware County, O., where he died Oct. 19, 1855. See Minutes of Annual Conference, 1856, p. 115.

Cadwell, Christopher Columbus, a Congregational minister, was born at Lenox, N. Y., Dec. 4, 1811. At the age of eighteen he went to the Manual Labor Institute at Whitesboro; thence to Lane Seminary, expecting to complete his theological course there, but became dissatisfied with the officers of that institution in represing free discussion, as he declared, and left, in 1830, for the study of the ministry. In 1835 he was ordained, and began to preach in the April of that year, removing to Kingston, Canada, in 1836. In the fall of the same year he returned, and was a member of the anti-slavery convention held at Utica, N. Y., which was broken up by a mob, and completed its sessions at Peterborough. In May, 1837, he went back to Canada, and remained until February, 1838, preaching at various points with success, after which he returned to New York. In June he emigrated to Wisconsin, and spent his first year at Southport, now Kenosha. Subsequently he preached a few months at Racine; in 1840 went to Rochester, in Racine County, where he organized a church, and one also at North Rochester; in 1848 he removed to Waukegan, Ill., then called Little Fort, organized a church and preached there until July, 1844; in the same year went to Paris, Ill., and organized a church in that place. With broken health, he returned to his friends in New York State, Sept. 10, 1844. His health improving, he began to preach again in February following, and returned to the church at Little Fort, Ill., in May, 1845. After two years his health again failed, and he removed to Caldwell Prairie, Wis., where he built a church; preached also at Burlington, and helped build another church; early in 1854 he took charge of the churches at Genoa and Richmond, Ill., spending fifteen years with them, and erecting two church-buildings. Desiring to enter more directly into missionary work, he went to Missouri in June, 1869, and began his labors in Barton and Vernon Counties. He had founded a church at Lamar, and other organizations were in contemplation, when he died there, Jan. 16, 1870. See Cong. Quarterly, 1870, p. 405.

Cadwell, Eliza B., M.A., a Methodist Episcopal minister, was born in Warrick County, Ind., Nov. 29, 1805. He was converted in 1861; licensed to preach in 1871; and admitted into the South-east Indiana Conference in 1874. He graduated at More's Hill College in 1875; was elected professor of ancient languages in his alma mater in 1876, and died March 19, 1879. Mr. Cadwell was an earnest Christian, a faithful pastor, and a sound and instructive preacher. See Minutes of Annual Conference, 1879, p. 26.

Cadwell, John, a Methodist Episcopal minister, was born at Westfield, Mass., Aug. 11, 1805. He was converted in his twenty-fourth year; immediately began earnest and successful work for Christ, in holding cottage meetings, and after laboring zealously some years as class-leader and local preacher, he entered the New England Conference in 1886. He continued his earnest work to the day of his sudden death, Jan. 8, 1876. Mr. Cadwell was not especially brilliant, nor did he possess marked ability, but he was a good man, fresh and vigorous. See Minutes of Annual Conference, 1876, p. 69.

Cady, Daniel Reed, D.D., a Congregational minister, was born at Malta, N. Y., Oct. 8, 1813. He was a student at Hamilton Academy; graduated at Williams College in 1838, and at Andover Theological Seminary in 1845, having studied law at Albon, and practiced two years. He was ordained at Rutland, Mass., Oct. 29, 1845; was dismissed Oct. 11, 1849; was stationed at Westborough, Dec. 5, 1849, and was dismissed, Feb. 6, 1856, after an illness of fifteen months; was installed at Arlington, then at West Cambridge, Feb. 14, 1856, and dismissed, June 29, 1871, on account of impaired health. He was director of the American Educational Society, trustee of Massachusetts Home Missionary Society, and member of Executive Committee, manager of Massachusetts Sunday-school Society, and of the Congregational Board of Publication. He died at Westborough, May 17, 1879. He published Memorials of Lieut. Joseph P. Burrage (Arlington, 1864);—of Deacon John Field (ibid. 1870);—of Rev. Reuben T. Robinson (Winchester, 1871);—also a sermon, The Bible in Schools, besides other memorials. See Vital Statistics of Cong. Ministers, 1879; Cong. Year-book, 1880, p. 74.

Cadly, Lawton, a Methodist Episcopal minister, was born at Killingly, Conn., July 24, 1796. He was converted in the South in 1820, where he spent some years amid slave institutions, which he thoroughly abhorred; and in 1842 he joined the Providence Conference, wherein he served the Church until his death, June 18, 1871. Mr. Cadly was an excellent man, a thorough Methodist, a lucid, accurate, logical, argumentative preacher, amiable, and a favorite among his acquaintances. See Minutes of Annual Conference, 1872, p. 37.

Ceacios, in Greek mythology, was the north-east wind. He was represented on the Tower of the Winds in Athens, with earthen features, wet, loose beard and hair, and with a flying dress about his strong limbs. With both hands he holds a winnowing basket, out of which he throws rain and hailstones on the earth. He was so represented for bringing for Greece storms and hail, clouds and snow, and cold, wet weather.

Ceccoli, Saint, is the name of several females in the Latin calendar.

1. A Roman lady, and one of the four principal virgins and martyrs of the Western Church, commemorated in the Latin and Greek churches, Nov. 22. Her life hardly any authentic account has come down to us. It is supposed that St. Cecilia was born at Rome in the 3rd century, of parents who secretly adhered to the Christian religion. At a very early age she took the vow of chastity, and as she grew to womanhood became distinguished for her musical talent, mental graces, and personal loveliness. She could play skil-
fully on all the musical instruments of the day, but was no little satisfied with them that she set herself to invention, and produced the organ. Accepting to her parents' wish, she became, at the age of sixteen, the wife of Valerian, a young nobleman. Upon the nuptial night she informed her husband that she was guarded night and day by a glorious angel. Valerian, desiring to see the angel, was told that he could not unless converted to Christianity, to which he consented, receiving baptism at the hands of pope Urban. The prefect Almachius commanded him to abjure the faith, and upon his refusal to do so, had him, and his brother Tiburtius, beheaded. Soon after he sent to Cecilia, and commanded her to sacrifice to the gods. Upon her refusing to do so, the prefect gave orders that she should be cast into her own bath, after it had been heated to an intense degree. "But a heavenly dew falling upon the spouse of Christ refreshed and cooled her body, and preserved her from harm." A day and a night the prefect waited for news of her death. Then he sent one of his soldiers to behead her; but though the sword smote her neck thrice, the executioner could not cut off her head, and departed, leaving her on the floor of her bath, covered with blood. She lived three days, never ceasing to exhort the people to continue steadfast in the Lord, and died Nov. 22, A.D. 280. Urban and his deacons buried her in the cemetery of Calixtus, on the Via Appia, near the third mile-stone, and consecrated her house, which she had given to God, as a church forever. It is alleged that her body was found at Rome by Paschal I, A.D. 821, in the cemetery of Praetextatus, adjoining that of Calixtus, and removed to the Church of St. Cecilia, which he was then rebuilding.

The legend of this saint has furnished the subject of several remarkable pictures, the oldest of which is a rude picture of her on the wall of the catacomb called The Cemetery of San Lorenzo, probably of the 6th or 7th century. The most celebrated of the modern representations of St. Cecilia is the picture by Raphael (Rome, 1513), and now in the gallery of Bologna. It is not known when St. Cecilia was first regarded as a patron saint of music, and in the ancient documents that have come down to us there is nothing to show that she ever made use of musical instruments; and, in fact, before the 15th century, she is seldom seen depicted with them. The tradition which connects her with music is wholly unaccounted for. Pope Paschal built on to St. Cecilia's Church a monastery, to which he gave a handsome endowment, providing that the religious should guard the bodies of the saint and her companions, and chant the praises of God around her tomb day and night (Baillet, Vie des Saints, Nov. 22). Such a service of song could not but kindle a legend-loving imagination, and the story grew that often Cecilia's own instrument was heard accompanying the vocal music. In England, at the latter part of the 17th century, every day was found a convenient one for holding an annual festival set on foot for the encouragement of music. For a more detailed account of St. Cecilia see Baronii Antiquae, s. an. 821; Bollandists, Acta Sanctorum, April 14, p. 204; Ceillier, Histoire des Auteurs Sacrés (Paris, 1859, vol. ii); Jamesson, Sac. and Legendary Art, p. 586-600 (Lond. 1857, 3d ed.); Tillemont, iii, 295-488; Harper's Magazine, Nov. 1880.


3. Called also Clara, is supposed to have lived in the 7th century, and to have been abbess of Remiremont, in Lorraine, for a period of thirty years. She is commemorated Aug. 12. See Bolland, Acta Sanctorum, Aug. ii, 782.

Cecilian is the name of several saints.

1. Jerome says that Cyprian was converted "suae gente presbytero Cecilio," etc., a statement that has probably influenced most editors to substitute Cecilius for Caeceilia in the texts of the Acts of the Martyrs, by his own deacon, Pontius. Cecilianus is, doubtless, correct. He was atale as well as honore presbyter, and Cyprian, as a deacon, probably lived with him, reverencing him greatly "as the father of his new life." He appears afterwards as venerabilis sacerdos (Bolland, Acta Sanctorum, Jan. 3, p. 264) and Sanctus Cecilius in the Roman martyrlogy (June 3) by Gregory XIII (see Morcelli, A. F. Christiana, ii, 76).

2. An ecclesiastic who was first archdeacon, then (A.D. 311) bishop, of Carthage. When archdeacon, he resolutely supported his bishop, Maximus (q. v.), in opposing the fanatical craving for martyrdom. When nominated as his successor this was remembered against him, and a party, headed by a wealthy but superstitious lady, Lucilla, prepared to fill the vacant see. Cecilian's party was strong enough to submit to re-ordination at their hands. Secundus and the Numidian bishops answered by excommunicating him, and ordaining Majorinus, a member of Lucilla's household, as bishop. In the resultant schism, Constantine took sides with the Cecilianists, and a council was called in the Lateran, Rome, A.D. 313. The personal charges against Cecilian were examined and dismissed, and his party proclaimed the representatives of the orthodox Catholic. Cecilian proposed a compromise, but his advances were rejected. A council was called at Arles, A.D. 314, which confirmed the validity of the ordination of Cecilian. This was endorsed by Constantine, Milan, A.D. 316. Cecilian lived until about A.D. 345.

3. A martyr with others at Cassaragusta (Saragossa), under Datianus, the preses of Spain. His natalis was April 15 (see Ussard, Martr.).

4. A martyr at Carthage with Dativus A.D. 304. See CECILIA, 2, above.
Cæcilius is the name of several men in early church history. See also Cæpella.

1. Cæcilius Naïtalis, the pagan in the dialogue of Octavius, by Minucius Felix, is supposed to Tillmont to be no imaginary personage, but a real convert. Tillmont discusses his identity with Cælianus, and with the unmarried presbyter who converted Cyprian (iv, 46, 47; Ierome, Vite Illus., c. 67; Pontius, p. 9).


3. One of the seven bishops said to have been ordained by the apostles at Rome, and sent into Spain. The seven are celebrated together in a Chorismic hymn, called the Spanish liturgy on May 15 (Acta Sanctor um, May iii, 441).

4. The martyrdom of Cæcilius on the farther side of the Tiber is assigned to Nov. 17 in the Martyr. Hieron.

5. Bishop of Biltha, in proconsular Africa, a member of a commission of Virginius Subintrodutix (Ep. 46, A.D. 249, sat in each of the synods, de Pace matutinis danda, etc., and as senior bishop spoke first in the synod de Bapismo III. He is not impossibly the same bishop who is addressed by Cyprian on the subject of the mixed chalice (Ep. 63).

Cæliphinn. See Cælilainn.

Cæl (Irish, slender), is a name of frequent use in early Irish Church history.

1. At Oct. 26 the Marty. Doneg., cites Cæl, virgin, as one of the four daughters of Mac lae, of the Dal Má sínortex: "and they were of Cill-na-minghen" (the Church of the Daughters) "by the side of Tamlacht to the south," in Londonderry, or at Killinimry, near Tallaght, County Dublin. But the Marty. Tallaght places their abode at Cill-maingiden, i.e., Killimain, near Dublin.

2. Colgan mentions a Cæl, whom he also calls Cælus, whose festival is Nov. 10, on which day Marty. Doneg. gives "Cael Craibedheach," and the table to the Martyrology "Cæol, the Devout (Cælius)"; and another Cælus is connected with Athrúinna, Feb. 17. But little more can be said of these. See Colgan, Acta Sanctorum, p. 318 n., 391 n.

3. Cruithner Cæl of Kilmorie, celebrated as a saint May 25. Colgan (Acta Sanctorum, p. 709, c. 26) connects him with St. Endes, but gives no account of his relation to Kilmorie, to which he is attached in the calendar.

Cælan. There are several saints of this name in the Celtic calendars, such as Cælan of Celie, celebrated June 30; Cælan of Doire or Dóire-Chaoilain, June 19; Cælan of Echins, Sept. 25; and Cælan of Tigh-na-mach, Oct. 29. But the most notable is Cælan of Inis-Ceall, July 29; who (under the name Cælan, Coelain, or Chiliain) is usually considered the writer of the Life of St. Brighida, which stands as the sixth memoir of that saint in Colgan's Tria Tracta Sacerdotalis. He was a monk of Inis-Ceall (now Inishclarty, County Clare), and probably flourished after the beginning of the 8th century. See Colgan, Tr. Thuras, p. 596, 597, 600, 601, O'Donovan, Four Masters, 187; O'Hanlon, vii, 35th Saints, 13; Lanigan, New Hist. Ir., i, 381.

Cælestia, Saint, confessor, and bishop of Metz in Lotharingia at the beginning of the 4th century, is supposed to have died about A.D. 320. His acts are doubtful. He is commemorated Oct. 14.

Cælestius. (1) One of the chief presbyters of Carthage, who summoned the neighboring bishops and those of Numidia to elect a bishop; and being disappointed at the election of Cælianus, made a party against him. (2) The Pelagian. See Cæle- lanius.

Cælein (or Cælin) is the name of two early English ecclesiastics.

1. A brother of bishops Cedd and Cædian, a priest in the household of Athelwold, king of Deira. He is mentioned by Bede (H. E. iii, 23, ed. Giles) as introducing his brother Cedd to the notice and favor of his master, about A.D. 668.

2. Provoest of Ripon, who was allowed by Wilfrid, in the year 709, to seek a more retired life. The name of Ripon is in the Liber pontificalis of the Church of Durham. See Edidius, Vita Saint Wilfridi, cap. lxi.

Cælius, Michael, a Lutheran theologian of Germany, was born at Döbeln, Sept. 7, 1492. In 1519 he was appointed pastor of the Roman Catholic Church at Rochlitz. Leaving his Church and embracing that of the Reformation, he was appointed in 1525 pastor at Posnan, in Bohemia; and, in 1526, dean and pastor at Mansfeld. He died in 1559. His writings on the Lord's Supper, and his exhortation to the ministers at the Diet of Augsburg, were edited by Cyriacus Spangenberg in 1569. See Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Cæliainn (or Cælithinn), commemorated as an Irish saint on Feb. 5, was the daughter of Cæl, of the race of Cill-na-minghen. She is called Teardoirn Coe lan and Tearmón Mor, parish Kilkeevin, County Roscommon. She was the special patron of her kinname, the Ciarradhíte, in Connaught, and the legend places her in the reign of Aedh, son of Eochaidh Tirmcharna, king of Connaught, slain A.D. 574. See Colgan, Acta Sanctorum, p. 13 n.; O'Donovan, Book of Rights, p. 100, n.

Caemhgen of Glendalough. See Caomhen.

Caemh (or Caomhe) is commemorated as a Scotch saint on April 4. Marty. Doneg. has "Caemh, virgin of Cill-Caomh," and Marty. Tallaght, "Coine, Cille-Coine." Again, at Nov. 2, Marty. Doneg. gives "Caomh, the Albanian, of Cill-Chaimh," which Dr. Reeves (Marty. Doneg., p. 294, n.) interprets "of Alba, the modern Scotland."

Caemham. Under this form, and that of Caímn, Coemhan, Cúmainm, Cúmainm, and Mochmochm, this name is of frequent occurrence among the saints of Ireland, and the work of identification is very difficult.

1. Of Ard-Caemham—set down on June 12—was the son of Coemloga and Caemell, and appears to have been the younger of the two sons of St. Coemgen. The Marty. Doneg. calls him Caemhan, or Sanct-Lethan, of Ard-Caemham, in Lanesigh. Readaghen (Exc. Hist. Ir. ii, 221, 228) fixes his death on Oct. 25 of St. Coemgen, to the period of the second class of Irish saints—that is, to the second half of the 6th century.

2. Of Enach-Train—on Nov. 3—is said to have been of the race of Laeburh Lorc, king of Ireland. Along with St. Finnian and St. Mochnam of Tir-da-glas, St. Caemham was under the direction of St. Colum, son of Crimthann of Tir-da-glas, and with the rest constantly followed him. He founded the monastery of Enach-Truin, now Annatrim, Queen's Co.; and flourished A.D. 550. There he spent the remainder of his days, and died Nov. 5, the year unknown.

3. (Cuemainn, Comann, Comann, Conan, Comarn, or Comann). In the table of the Marty. Doneg., he is called Pulcherius. According to Colgan (Acta Sanctorum, p. 335), Caemham belonged to a noble stock in Scotland, but withdrew to the Orkneys, where he built a monastery, and, after living in great sanctity as bishop and confessor, died there about 640. At Kirkwall and throughout the islands his memory was long revered. He is commemorated on Feb. 14, and many altars have been raised to his honor.

4. Brec, whose day is Sept. 14. St. Caemham Brei of Rosach, is carefully distinguished from St. Mac Nisi (Sept. 3), who is known by the same name, and founded Coman. Usher places his birth in Hiberna, 529, and his death in 615.
CAEMLACH (Lat. Camuludae) of Rathoin—commemorated Nov. 5—was one of the bishops of the first clergies; his house is at Rahen, Kings Co. He is called the Cammanian, and the Hymn of Columcille is in the Antiphony of Bangor.

Caemlogh is commemorated among the Irish on July 22. The sex of this saint is uncertain, either from the female termination given to the name, or from other sources. Kevoca, a saint of the male sex, is called Caemlogh. Both Colgan and Lanigan regarded this person as female, and are in confusion as to identity; the one making her the same as Cuithrichern, and the other taking her to be Coemnaca. See Colgan, Acta Sanctorum, p. 586; Lanigan, Eccles. Hist. Fr., ii, 45, 223.

Caencomhroaco is commemorated in the Irish calendar on July 23. Mart. Domn. (by Todd and Reeves, p. 199) gives him as bishop, first at Cluain-mic-Nois, and next at Inis Endainm, in Lough Ribh, County Roscommon. He left Cluain on account of the popular veneration given him as a prophet, and sought for solitude in Lough Ree.—Smith, Dict. of Christ. Biog. s. v.

Caenran (or Caerian) was an Irish prelate. A account of this saint is given by Colgan (Acta Sanctorum, p. 744), from which we learn that he was born in the district of the Hy-Niellan or O'Neillan, County Armagh. He was over a monastery in the same place about 546; and was finally raised to the episcopate of Armagh, succeeding Feildhithn Finn in 578. His canonisation took place in Con的设计 commemorated March 24. See also Lanigan, Eccl. Hist. of Ireland, ii, 183; O'Donovan, i, 212, n. 213; Ware's Bishops.

Caernan is an Irish saint, commemorated Jan. 31. Among the disciples and relatives of St. Columba is enumerated "Caernan, filius Branda, filli Meligi," as coming with St. Columba on his first visit to Britain. But there is no proof to show whether the Caernan thus named is the Caernan of Jan. 31, or he of Cluain—all commemorated April 28.

Cæsar, bishop of Dyrchachium, is given by Dorotheus as one of the seventy disciples sent out by our Lord, and is said to have been mentioned by St. Paul, on the occasion of the speech "I am a Jew," that he of Cæsar's household." The Menology (Dec. 9) makes him bishop of Corinth.

Cæsar, Dominicus, a German Benedictine, lived about the middle of the 17th century. In 1652 he taught logic at Salzburg, and soon afterwards became abbot of Oberalstach. He wrote Rationale Logicae (1658).


Cæsar, W., an English Baptist, born 1790, was the pastor of a Baptist church at Farnham, Surrey, from 1858 to the time of his death, May 7, 1863.

Cæsara-Augustana Concilium. See SARA- GOSA, COUNCIL OF.

Cæsare, Jacob b, a French Catholic theologian, lived in the latter part of the 17th century. He wrote Doctrina de Sacerricio Missae (Douay, 1669). See Hoefer, Nouv. Biog. Générale, s. v.

Cæsare, Raphael de, an Italian theologian, was born at Naples, and lived near the close of the 16th century. He wrote Consolatio Animarum, sine Summa Commun Commentator (Venice, 1589, 1599). See Hoefer, Nouv. Biog. Générale, s. v.

Cæsarea, COUNCILS OF (Concilium Cæsareum). Several such were held at the various places named below.

I. In Palestine, A.D. 196, on the Easter controversy that had arisen between pope Victor and the churches of Asia Minor; Nareissus of Jerusalem, Theophilus Cæsareus, Cassius of Tyre, and Cardinals of Ptoloman being present, as we learn from Eusebius. They beg, in what he has preserved of their letter to be understood as keeping Eastern the same day as the Church of Alexandria. But several versions of the acts of this council have been discovered in the West, at much greater length: the only question is, are they in keeping with the above letter? See Cave, Hist. Lit. i, 97; Mansi, i, 711-712.

II. In Pontus, summoned A.D. 381, to inquire into the truth of some charges brought against St. Athanasius by his enemies, but not held till 384, when he was further accused of having kept the council appointed to try them waiting thirty months. He knew too well to what party the bishop of the diocese belonged to appear even then; and the council, non-appearance of him to be adjourned to the Council of Tyre the year following.

See Mansi, ii, 1192.

III. In Palestine, A.D. 357 or 358, apparently, under Acacius, its metropolitan, when St. Cyril of Jerusalem was deposed. Socrates adds that he appealed from its sentence to a higher tribunal; a course unprecedented in canonical usage; and that his appeal was allowed by the emperor.

IV. In Pontus, or Neo-Cæsarea, A.D. 358, at which Eustathius, bishop of Sebaste, was deposed; and Meletius, afterwards bishop of Antioch, set in his place.

V. In Caesarea, A.D. 367 or 370, St. Basil was constituted bishop in the room of Eusebius, its former metropolitan, whom he had been assisting some years, though he had been ordained deacon by St. Meletius. A work of the 9th century makes St. Basil anathematise Dianius, the predecessor of his own predecessor at this synod; but St. Basil himself denies ever having done so. In another passage he seems to speak of another synod about to be held in his diocese, to settle the question of jurisdiction between him and the metropolitan of Tyana, consequent on the division of Cappadocia by the civil power into two provinces. St. Basil stood upon his ancient rights; but eventually the matter was compromised, by the erection of more synods, carrying out of which, however beneficial to their country, proved so nearly fatal to their friendship. The date assigned to this council is A.D. 372. See Mansi, iii, 653.

Cesarea-Palatinae. We extract a further description of the ruins of this once noted castle from Porter's Hand-book for Palestine, p. 354 sq.

"The ruins of Cesarea lie close along the windingshore, project a little into the sea, and cover two acres, with huge masses of masonry, and piles of granite columns, to the resting waves. A strong medieval wall encompasses it on the sea side, enclosing a plain and sodden tract, one half mile long by one fourth broad. The wall is strengthened by small buttresses-like towers, and a moat. The upper part is ruinous—the masonry being tumbled over in huge masses like the walls of Acre. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disunited arch, or a fragment of a wall, all overgrown with thick and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Cesarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls have been carried off for building. There has evidently been a strong tower here, intended to guard the harbor. One wonders how those thick walls have been battered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention—here projecting in long rows from the side of the hill, and there seen as if half buried in the sand. There are the remains of another mole about one hundred yards north. The foundations of both are composed of very large stones, reminding one of those in the substructions of the Temple at Jerusalem; but the superstructure is much more recent, probably not more than the time of the crusades, and is wholly composed of ancient materials. The city of Herod evidently extended considerably beyond the present walls, but..."
though little of it now remains. A few heaps of hewn stones and débris, half covered with sand, and overgrown with brambles, serve to mark its site. Many columns lie about, and doubtless many more have been covered up. A little to the east of the wall, among the bushes, may be seen three shafts, somewhat conical in form, and measuring nearly nine feet in diameter at the base. There is also a block of red granite thirty-four feet long, five broad, and four deep."

Additional details are given in Biddle's Handbook for Syria, p. 351. (Compare Conder, Tent-work in Palestine, i, 205 sq.)
church. On the south-west side a ridge of rock, bounding a small harbor, runs out into the sea for about two hundred and fifty yards. This natural pier was enlarged by Herod, and on it stood his Tower of Stratus. Large blocks of granite are still seen under water. The foundations only of the Temple of Caesar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the 'Tower of Stratus' probably once stood, is now occupied by the remains of a medieval castle, about nineteen yards square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

"The Roman city probably extended for beyond the precincts of the medieval, particularly eastwards. To the south of the town is traceable the vast amphitheatre of Herod, turned towards the sea, and exactly corresponding with the description of Josephus. It was formed of earth and surrounded by a moat. In the middle of it are remains of a semicircular building, probably a theatre."

_CESAREA-PHILIPP._ We give a further description of this place from Porter's _Hand-book for Palestine_, p. 324 sq.

"This ancient city occupies one of the most picturesque sites in Syria. A broad terrace on the mountainside looks out over the plain of Galilee to the castellated heights of Haman. Behind it rises in rugged peaks the southern ridge of Hermon, wooded to the summit. Two sublime ravines cut deep into the ridge, having between them an isolated cone more than one thousand feet in height, crowned by the ruins of the castle of Subeibeh. On the terrace at this base of this cone lie the ruins of Cesarea-Philipp. The terrace itself is covered with oaks and olive trees, and green glades and clumps of hawthorn and myrtle here and there—all alive with streams of water and cascades.

"The ruins of the city extend from the base of the cliff on the north to the banks of a picturesque ravine three hundred or four hundred yards southward. The stream from the great fountain bounds the site on the north-west and west, and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel—a quadrangle some four acres in extent, surrounded by a massive wall, with towers at the angles and along the sides. On the east, south, and west the walls are still from ten to twenty feet high, though broken and shattered. The northern and western walls are washed by the stream from the fountain; along the eastern wall is a deep moat; while the southern is carried along the brow of the cliff called Wady Za'areh. This chasm is spanned by a bridge, from which a gateway opens into the citadel. The substations of the bridge, the gateway, and the round corner-towers of the citadel are of high antiquity, being constructed of large bevelled stones. They have been repaired, however, as we learn from an Arabic inscription over the gate, in comparatively recent times. The most striking view of the site and surrounding scenery is obtained from the south bank of Wady Za'areh, a few paces below the bridge. The chasm is at our feet, with the streamlet gushing through it amid rocks and clumps of oleanders; then we have the old bridge, paved with creepers and long tracts of ferns; then the shattered walls and towers of the citadel; then the wooded slopes around, with the castle of Subeibeh towering high over all. The ruins of the town cover the south bank of Wady Za'areh, with a portion of the level ground to the west and north-west of the citadel. Great numbers of granite and lime-stone shafts lie amid heaps of hewn stones. The modern village consists of some forty houses huddled together in a corner of the citadel—that of the sheikh crowning a massive tower at the north-eastern angle. Some of the houses have on their flat roof a little arbor formed of branches of trees; in these the inhabitants sleep during the summer, to escape the multitudes of scorpions, fleas, and other creatures that swarm in every dwelling."

_Cesareus_, a deacon, mentioned by Bede, _Martirology_ (Nov. 24) as suffering in the persecution of Maximian with Longus and Simaragius. By some he is thought to be Cyriacus, commemorated with the same two companions on March 16 and Aug. 8.

_Cesarea_ is the name of several early Christian females of eminence.

1. Cesarea (or Cæsarius, for the sex is doubtful) had consulted St. Basil to know whether it was lawful and expedient to partake of the eucharist daily by one's

_View of Banias (Cesarea-Philipp)._

"This person and her daughter Lucilla were among the nine or ten Manichaeans who were all that were known to Felix, the convert from that sect, in North Africa in the 5th century.

3. Saint of Arles, was born at Chalon and educated at Marselles. She became abbess of Arles when her brother St. Cesarius was bishop of that see. He drew up the rules of her convent, and procured their ratification by pope Hormisdas. After governing for thirty years, she died about 530. Her monastery was demol-
ished during the invasion of Arles by Theodoric in 507, but was rebuilt by Cesarus. See Acts Sanctorum Bull. Jan. 12, i, 729.

4. A later abbot of the same nunney writing to St. Radegunda defining a Christian's three duties, prayer, Bible reading, and thanksgiving; and sending her, as requested, a copy of a letter of Cesarus, about A.D. 560. See Martene, Anecdota (Paris, 1717), i, 3.

Cesarini, Juliano, an Italian prelate, was descended from a noble family at Rome, and was made cardinal in the year 1426 by pope Martin V, who, as well as Eugenius IV, employed him in several important negotiations. He was slain in the battle of Ladiasus with the Turks at Vannes, in 1444.

Cesarus, a German theologian, lived in the early part of the 13th century. He was of the noble family of Milendunk, in the country of Neusse. He was priest of the convent of Prum, belonging to the Benedictine order. After four years he resigned his position and withdrew to the convent of Heisterbach, of the order of the Cistercians. Here he wrote, in 1222, Explicatio Rerum et Verborum, which is found in his Registrum Bonorum Ecclesiae Frensis. See Heefer, Nouv. Biog. Générale, s. v.

Cesarus is the name of several early Christians in addition to those given in vol. 1.

3. Father of Eudoxus the Arian. He endeavored to wipe out a life of vice by a martyr's death at Abissina, in Lesser Armenia, under Diocletian.

4. If we accept as genuine the treatise, Ad Cesarium Monachum Epistula contra Apollinaristas, we learn from it that Cesarus embraced a religious life in childhood, before he was ten years old, and secured the affection of Chrysostom. Embracing the views of Apollinarists, he wrote to Chrysostom, acquainting him with his new-found happiness. The intelligence caused great grief to Chrysostom, who composed the above-mentioned letter containing a refutation of this heresy. For an extended discussion of the genuineness of the treatise, see Smith, Dict. of Christ. Biog. s. v.

Caeti (Caoidae, Coeddis, Caldeus, Caldocus, or Cetti) was celebrated as an Irish saint Oct. 24. The Marty. Donesy gives two entries of saints under these names at Oct. 24 and 25. The table of the Martyrology identifies these names as belonging to one person, but it seems more probable that one name under these different spellings in Latin forms belongs to at least two individuals. See also CADOIUS.

1. Caeti (Coetae, or Coeddi), a bishop at Iona (whom Colgan calls Caedus and Caidius) died, according to the Four Masters, in 710. Other authorities give 711 and 712 (the latter being probably the true date). He is the patron saint of Iona.

2. Coeddi (Coedus, or Cadoius) was abbot of Domnach-Caede, at the Darnaid foot in Tir-Eoghan— that is, the "Church of Caede," now Donaghedy, in the north of Tyrone. He is commemorated Oct. 25.

Caffa, Melchior (called the Maltese), an Italian seaman, was born at Malta in 1531, and studied under Sermius. He executed a number of fine works for the Roman churches, of which the most esteemed is a marble group of St. Thomas distributing alms, in the chapel of San Agostino. He died at Rome in 1887. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Caffarelli, Jean Baptiste, a French prelate, was born April 1, 1763. He was obliged to flee to Spain in 1799, but returned to France in 1802, and was made bishop of St. Brienc, which position he held until his death, Jan. 11, 1815. He was president of the college of the department of the North, went to Paris and participated in the council held there. See Hoefer, Nouv. Biog. Générale, s. v.

Caffo An Caw, a Welsh saint of the 6th century, was patron of Tregaian, a chapel of Llangenin, in Anglesey.

Cafir. See KAFFIR.

Cafur is the name of a fountain referred to in the Koran as belonging to the Mohammedan paradise.

Cagliari (or Callari), PAOLO. See PAOLO VERONESE.

Cagnazzo (Lat. Cagnatius, or Cognatius), Giovannì, a learned Dominican, inquisitor at Bologna, known under the name of Tosesius, from Todi, his native place, died at Bologna in 1521, leaving a Summa Thesauri, called Tabena, from his surname. It is also known as the Summa Summarum (Bologna, 1515, 4to; Venice, 1602).

Cagnaldisus (Hagnaldisus, Chanoaldus, or Chagnulius), Saint, an early French prelate, the eldest brother of St. Faro, bishop of Meaux, was a monk at Luxeuil in the time of St. Columban. About 617 the abbot, abbots of Luxeuil, sent him and Walbertus to the new monastery of Eborac, near Meaux, which Faro, the sister of Cagnaldus, had just built for monks and nuns, under the rule of Columban. He was afterwards made bishop of Laon, and was present at the Council of Rheims in 625. It is probable that he lived till after 665. His festival is marked on Sept. 6 (Baillot, Sept. 6).

Cahen, Samuel, a Jewish writer of France, was born at Metz, Aug. 4, 1736. He received his Talmudic education at Mayence. While a private tutor at Verdon he prepared himself for academic honors. In 1822 he accepted the professorship of German in the academy at Strassburg, where he remained until 1827, when he was elected to the office of secretary to the celebrated Alphonse de Bentheim. In 1824 he was made director of the consistorial school at Paris, where he died, Jan. 8, 1862. He published, Cours de Lecture Hebraique Suivi de Plénitude Frères, avec Traduction Interlinéaire, etc. (Metz, 1824, 1832) — La Bible de la France nouvelle, avec l'Hebreu en regard, Acompagné des Points-cogettes et des Accents Tonnants, avec des Notes Philologiques, Geographiques, et Littéraires et des Principales de la Version des Septante et la Texte Samaritaine (1851, 18 vols.); to which Munk, Dukes, Gerson, Levy, and others contributed. — Archives Israélites de France. Revue Mensuelle, Historique, Biographique, Biblique, Littéraire et Critique (1840-46). See Fürst, Bibl. Jud. i, 139; Morais, Eminent Israelites of the Nineteenth Century (Philad. 1880), p. 27. (B.P.)

Cahoon, Charles D., a Methodist Episcopal minister, was born at Linden, Vet., about 1800. He joined the travelling connection of the New England Conference in 1822, and, on its division in 1830, became a member of the New Hampshire Conference. After serving for three years as preacher in charge, and eleven years as presiding elder, he was transferred to the Rock River Conference, and in it labored diligently until his decease, Sept. 25, 1845. Mr. Cahoon was an eminently holy man, professed and gave evidence of possessing perfect love, was sound in Methodism, and deeply devoted to the cause of religion. See Minutes of Annual Conferences, 1848, p. 263.

Cahoon, William, Jr., a Presbyterian minister,
CAIN

was born in New York in 1756. He graduated at Dickason College, Pa., in 1825, and spent over two years in Princeton Seminary. He was ordained as the second Presbytery of New York, May 1, 1828; was missionary of the Reformed Dutch Church at Bern, N. Y., in the same year, and afterwards served as stated supply at Stuyvesant; at Hyde Park, 1829 to 1833; at Catskill, 1834 to 1847; at Fonthill, 1847 to 1848. He died in 1857. See Gen. Cat. of Princeton Theol. Sem. p. 48; Corwin, Manual of the Reformed Church (3d ed.), p. 205.

Caian, a Welsh saint of the 6th century, was patron of Tregian, a chapel under Llangefni, in Anglesey. He is commemorated Sept. 25.

Caideus. See Caelt.

Caïdocus, Saint, apostle of the Morini, was a disciple and companion in travel of St. Columban. He and an associate, Francieus, seem first to have gone to Lower Germany to teach the Gospel; but, being driven from that country, they came into Ponthieu, in Picardy. Being roughly treated there, they were about to give up their mission, when a young nobleman, Richarius, received them into his house. Under their direction he retired from the world, and built the monastery of St. Caïdocus, where St. Caïdocus remained until his death, about A.D. 640, and was buried within its precincts. He is commemorated on Jan. 24. See also Cant.

Cainte. See O Ceilte.

Cain, John, a Methodist Episcopal minister, was born on the Isle of Man, Oct. 16, 1812. He emigrated to America at the age of sixteen; experienced conversion three years later; and, after laboring some time as a local preacher, he, in 1844, entered the Genese Conference, in which he served as health permitted to the close of his life, in 1886. Mr. Caine was excessive in good works, and abundantly successful. He was ardent in piety, punctual in duty, and true to Christ. See Minutes of Annual Conferences, 18653, p. 252.

Caineus. See Caineus (3).

Caid. See Colga (5).

Caiian, an Irish saint, commemorated Nov. 13, was the son of Niantach of the race of Connac, and brother of St. Diermittius, abbot of Inis Cloga. He is said to have been brought up with his relation St. Jarlath, under St. Benen of Armagh, and to have been a disciple of St. Columba. These statements are evidently inconsistent, and the latter seems the most likely, especially as in the Life of St. Maeldog (or Modicus) of Ferns, born A.D. 558, Maedog is said to have been his school pupil. He is one of the chief saints of Ireland, and preaced over the Church at Fintanach, in Magh-Rein, County Leitrim, and his monastery became a famous school of divinity.


Caillet, Jean, a Jesuit, was born in 1557, and died at Douai, his native place, Sept. 4, 1628. aged fifty years, leaving Histoiria Sanctorum Vivorum Exempla et Facta Lectionum per singulas Anni Dies (6 vols.).

Cailly, Pierre, regius professor of philosophy and eloquence at Caen; died Dec. 31, 1709, leaving, among other works, Durand Commenst, or the agreement between philosophy and theology, with regard to the doctrine of transubstantiation, in which he adopted the opinions of Durand on the subject of transubstantiation. Nesmond, bishop of Bayeux, condemned this work in 1701, and Cailly publicly retracted the opinions he had expressed. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Diction. des V. v.

Cailltan, a Scottish monk, is mentioned by St. Adamnan, St. Columb, i, c. 31, and by O'Donnell, St. Columb, i, c. 44, as having charge of a "Cella Diuni," in "Stagno Abo fluminis," and was suddenly sent for by St. Columba, who saw he was near his death. The next night, on his arrival, Cailltan became ill and died. The saint erected a church on site of his house on the creek or bay in Mull, called Loch Bay. Camerarius gives the commemoration of "St. Cailltan Abbas" at Feb. 25.

Cailltan. See Caillman.

Cailltan, Saint, belongs to the third order of Irish saints, and was descended from the princely house of Hykindaelagh. He retired for solitude and devotion to an island in Loch Derg, and lived there in the first half of the 7th century. He died A.D. 653, and was buried at Inishcahra. His festival is March 24.

Cain, a Welsh saint of the 6th century, was patron of Llangain, Carmarthenshire.

Caincuis. See Caïneus (3).

Cairnder. See Cainder.

Caint, a Methodist Episcopal minister, was born on the Isle of Man, Oct. 16, 1812. He emigrated to America at the age of sixteen; experienced conversion three years later; and, after laboring some time as a local preacher, he, in 1844, entered the Genese Conference, in which he served as health permitted to the close of his life, in 1886. Mr. Caine was excessive in good works, and abundantly successful. He was ardent in piety, punctual in duty, and true to Christ. See Minutes of Annual Conferences, 18653, p. 252.

Cainihe (Canicu, Canice) is the name of several Irish saints.

1. Commemorated Jan. 23. Colgan thinks this may be St. Caneuchs, who was baptized by St. Patrick, became "praefectus monachorum S. Patricii et episcopos," and built the church of Kealltag, in the same district of Corco-theimne (i.e. Corcounded, County Tipperary), where he was baptized.

2. Commemorated Jan. 31. In Mart. Dorn, there is Cainicuis, son of Ua Chil, priest. Mella was the name of his mother, and also the mother of Tighearnach of Doire-Melle. But as to Cainhe, his father, or his life, we have nothing better than supposition.

3. Abbot of Achadh-bo.—Commemoated Oct. 11.—better known to the Celts as St. Canice, and in Scotland as St. Kenneth, was of the race of Clair, and tribe of Corco Dalann. He was born in 517, at Kinnaght, County Derry, and, being baptized by bishop Lucech (or Lyrech), was brought up in his mother's country. He afterwards went over to St. Cadocus in Wales, whose love he won by his prompt obedience. Proceeding to Rome to the pontifice apostolorum, he seems, upon his return, to have studied under Mobi Clairenach at Glasevun, and under St. Finnian at Clonard. Subsequently he appears to have gone to Scotland, and been with St. Columba in Iona. 'With this saint he was closely connected, as well as with other great men of the time, such as the two Breundias, St. Corvall, St. Fintan of Clunnaugh, and St. Mochmeg (or Pulcherius) of Liathmor. The exact date of the foundation of his monastery is unknown, but it was probably before 577, on land granted to him by his patron Colman, lord of Osoray. On an island in Lough Derg he wrote a copy of the four Gospels, under the name of Glais-Kinmax, the "chain" (or "Catena") of Cainhehe. He died in A.D. 600. His principal church was Achadh-bo (now Aghaboe, or Aughavo), Queen's County; and he was also patron of Kilkenny. Besides his Irish dedications of Kilkenny, Aghaboe, and Drumclonche, and being honored as the patron of the diocese of Osoray, he is, next to St. Brigidia
and St. Columba, the favorite Irish saint in Scotland. See Forbes, Knt., Scott. Saints, p. 297; Montalembert, Monks of Westminster, iii, 452.

Cainner (Cainder, Canmer, Cinnera, Cunna, or Cennere, or Kennere) is the name of several Irish saints.

1. Mart Doneg, calls this saint the daughter of Cruithneachan, at Cill-Chuillinn, in Caber: but Mart Tallow has "Cainche ingen Cruithnechhan." Colgan (Acta Sanctorum, p. 174) calls her St. Caniera, daughter of Cruithneachan, and she was a virtuous woman, she lived in the solitude of a hermit, and was hermit for many years, in the district of ancient Carberry, County Cork, especially at Cill-Chuillinn. She is commemorated Jan. 28.

2. St. Kennerie, virgin martyr, is given Oct. 29 in the Scotch calendars. She is said to have been a companion of St. Ursula, on the Lower Rhine, in the middle of the 5th century, but to have escaped when the others were martyred. She was afterwards murdered through jealousy, and special honor was given to her relics by St. Wilfrid. She had dedications in the south-west of Scotland.

Cairreach Dergain, an Irish saint, commemorated Feb. 9, was the sister of St. Euna of Arran, in Galway Bay, of the race of Cola-da-chrieoche, and family of Ogielle, in Ulster. Her father was Conall Derg. Her death is entered in the Four Masters at 577, and she is commemorated Feb. 9. Although her monastery is placed at Chonbarren, parish of Moore, County Roscommon, there is no little doubt as to her place and time.

Cairrell (Lat. Caerellus), an Irish saint, commemorated June 13. On this day Mart Doneg, and Tallaght put Cairrell bishop of Tir-Rois, and the former adds, from the Life of St. Colman Ela, that bishop Carell was along with him when he went to Lamlu, in the end of the 6th century. This must be Carellus, son of Nessan, of Leinster descent, who is the contemporary of Sta. Colman Ela, and Senan, and the bishop at Tir-Rois. See Colgan, Acta Sanctorum, p. 611.

Cairian. See Carelan.

Cairn (Saxon, ear, hill or heap), in British and Scottish heathendom, was an artificial mound, encircled by trenches, on which the original natives performed judicial and sacred ceremonies. They were probably sepulchral monuments of eminent chiefs, and finally became noted landmarks. Public meetings were often held on them, and it is thought that criminals were executed there, and a fire was continually kept burning on them. Out of reverence, the hill in early times was only approached from the east and west. See Altar; Stone.

Cairnscote, Alexander, a Scotch prelate, was of the family of Cairnscotes of Cowsimle, and was a dyer in the Canongate of Edinburgh, which employment he exercised for many years. He took his degree of Doctor at the University of Paris in 1677, was licensed to preach in 1662, and became minister at Trinity Church, Edinburgh, in 1663, and afterwards at Dumfries until 1684, when, by the recommendation of the duke of Queensberry, he was promoted to the see of Brechin, and advanced to the archbishopric of Glasgow the same year. He continued there until 1686, when, having incurred the displeasure of the king, he was removed, Jan. 13, 1687. In 1693 he was made bishop of Raphoe, in Ireland, where he continued until his death, in May, 1701, aged about sixty-four years. See Keith, Scottish Bishops, p. 168, 268; Fasti Eccles. Scoticium, i, 96, 559; ii, 380; iii, 609.

Cairnscote, Robert, a Scotch prelate, was of the family of Balmasheannar, in the shire of Angus, and was provost of the collegiate church of Corstorphine, and chaplain to the earl of Argyll, and was created a baronet in 1587, by warrant from the office of high-treasurer upon the fall of the earl of Angus, Sept. 5, 1528. He was soon after made abbot of Holyrood, but was turned out in 1529. He was made bishop of Ross in 1540, and was, by the parliament, appointed to be one of the lords of the council to the governor, the earl of Argyll. He joined with the lords of the clergy in opposing the treaty of peace with England, and the marriage of the infant queen with the prince of Wales. He probably died in 1545. See Keith, Scottish Bishops, p. 190.

Cainnach is the name of several Irish saints.

1. One of this name (written Caenmack) appears in the Four Masters among the deans of A.D. 773 (rather 784), as son of Sibhine, and prior of Armagh. In the Annals of Ulster, A.D. 783, he is called "Cernach mac Sibhne quoquimiu Ardmach."—i.e. house-steward of Armagh.

2. Commemorated March 28, was the son of Saran and Pompa (or Beorna), and was born after A.D. 450. His brothers were St. Berchan and St. Ronan, and his monastery was probably at Cruachan Ligean, on Lough Foyle, near Lifford. He must have died about A.D. 530, and thus could scarcely have been associated with St. Patrick in revising and purifying the Irish laws.

3. Cail Eullen—commemorated May 16—is probably the St. Carough or Eoghan of the Cuidamus of Cornaun, the son of Carraerus. He flourished about A.D. 450, and was the son or grandson of Ceredig. Choosing the religious life, he went to Ireland, where he co-operated with St. Patrick. He returned to Britain, but eventually died in Ireland. Colgan cannot decide whether this Cairne or the one preceding is the Carneuches Moel who wrote the Acts of his master, St. Ciaran. This Cairne is said to have come from Cornwall to join St. Patrick, and to have helped him to compile the Brehon laws. He, therefore, lived in the 6th century. His burial-place is said to be at Dulane, in Meath. The Welsh represent him as the son of Ceretic, and say that he was born in Cardigan.

Cairnes, John, a Scotch clergyman, held meetings in Edinburgh in support of the Protestant faith in 1555, and was a reader there in 1561. He was admitted to the ministry by the assembly in 1566, and was the fourth minister in the city in 1568. He was banished and put to forced labor there, but his friends interceded for him, and he was reinstated in 1568, and again in 1588 and 1590. He was for some time clerk to the session, and died in 1595. See Fasti Eccles. Scoticium, i, 6.

Cairney, Robert de, a Scotch prelate, was made bishop of Dunkeld in 1396, and held the office about forty years. He acquired the lands of Crawford, in the same parish, during his possession of the see. See Keith, Scottish Bishops, p. 85.

Cairns, Adam (1), a Scotch clergyman, was educated at the parish school of Temple; was licensed to preach in 1787; presented to the living at Longforgan in 1793; had a new church built in 1795, and died Nov. 6, 1821, aged sixty-three years. See Fasti Eccles. Scoticium, iii, 716.

Cairns, Adam (2), D.D., a Scotch clergyman (son of the preceding), studied at the Edinburgh University; was licensed to preach in 1824; became assistant to Sir Henry Moncrieff Wellwood, Bart.; was presented by the earl of Wemyss to the living at Manor in 1828, and ordained; transferred to Dunbog in 1833, and promoted to Cussar in 1837. He joined the Free Secession in 1843. His health failing, he was sent as a missionary to Gibraltar; demitted his charge, and settled in Chalmers Church, Melbourne, Australia, in 1853. He published Some Objections to Universal Atonement, and other Sermons:—The Second Woe (1862); and The Origin and Obligation of the Sabbath. See Fasti Eccles. Scoticium, i, 251; ii, 463, 490.
Cairns, Christopher, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1728; was licensed to preach in 1729; was called to the living at Tweedmouth, and in 1734, in like manner, as chaplain, to be confined to himself to the boundaries of his diocese on the day of his consecration. That the patriarch should not apply to his own use the offerings made in the churches on festival days, or at certain accustomed times, but that they should be at the disposal of the bishop of the diocese; except the Lord's, in some degree, be consigned to his occupation, to take such offerings in lieu of his usual pension.

Cyril and his suffragans retired from the vizier's presence, rejoicing that so dangerous an appeal had had so happy an issue.

Cairo, Ferdinando, an Italian historical painter of the Pedeantese school, was born at Casal Monferrato in 1666 (others say 1655 or 1671), and studied with his father, and afterwards with Bevilacqua in Bologna. He executed the frescoes on the ceiling of the Church of San Antonio at Brescia. He died at Brescia in 1730. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cairrotte, Paolo Maurizio, an Italian prelate, was born in Turin in 1726. In 1761 he was called, contrary to his wishes, to the episcopal see of Asti. He reformed the customs of the clergy, and died in 1786. See Instruction à la Jeunesse Écclésiastique (1775). See Hoefer, Nouv. Biog. Générale, s. v.

Cairpre (Lat. Carboreu, or Corporeus). There were several Irish saints of this name, but most of them are very obscure; such as Cairpre, bishop of Maghille, memorated May 3; Corporeus of Clonmacnoise, Nov. 1; and Cairpre, bishop of Cill-Chairpre, in Tir-Aedha. Colgan (Acta Sacra, p. 509) gives a memoir of St. Corporeus Cram of Cluanmicona (March 6), who died in 889. Among the disciples of St. Finnian (Feb. 23) is given St. Cairpre, bishop of Culli-rathain, venerated Nov. 11. He is said to have been a disciple of St. Mo-henna (q. v.), and in the Life of that saint there is an account of the saint's being carried by pirates into Amorica, in Gaul, and there put to grinding corn. He was released, and consecrated bishop by St. Brugcassus; flourished at Culli-rathain, now Colleraine, in 540; and died about 560. See Colgan, Acta Sanctorum, p. 406, c. p. 438, and Tr. Tham, p. 148, 148; "Lanigan, Eccle. Hist. of Ireland, ii, 77-79; Reeves, Eccles. Antiq. s. v., 76, 188, 247.

Caisan. See Cassan.

Caius (Gr. Καίος, i.e. Gaius) is the name of several early Christians, not otherwise noted.

1. Only one Gaius is named among the seventy disciples by Dorothesus, and he is said to have succeeded Timothy in the see of Ephesus. In the Menology he is commemorated Nov. 4. This may be the Gaius who is addressed in the third epistle of John, if we suppose Diotrephes to have held the see when the epistle was written.

2. Caius, bishop of Pergamos, is named in the Apostolical Constitutions (vi, 46).

3. The twenty-first bishop of Jerusalem, according to Eusebius (H. E. vii, 12), and called Gaius in the Chronicon (sub anno 160); and by Epiphanius (Harr. 66, p. 687).

4. The twentieth bishop of Jerusalem, and called Gaius in the Chronicon (sub anno 160). Only one of these is named in Rufinus.

5. Martyr of Eumena, at Apamea, who refused to be reconciled with the Montanists. In the Roman martyrologies he is commemorated March 10.

6. Arrested with Dionysius of Alexandria, A.D. 250, and confined with him in a desert place of Libya. He is commemorated with Dionysius by the Greeks, Oct. 4, as a deacon and martyr.

7. Priest of Dido's, was excommunicated, with the approval of Cyprian (Ep. 28), for receiving the lapsed without penance. He is supposed by Tillemont (iv, 94) to have been one of five schismatics named in epistle 40.

8. Gaius, Fortunatus, and Antus are commemorated, Aug. 28, at Salerno, as patron saints; and are supposed
to have been companions of Felix. They are not mentioned in the Martyrology of that day, but the first two are frequently joined in the Hieronymian Martyrology—e.g., Jan. 19, Feb. 2, March 4.

9. One of the martyrs of Saragossa.

10. Martyr, at Nicomedea, Oct. 12, with twelve soldiers, and commemorated in the Roman martyrologies.

11. One of the forty martyrs of Sebaste. This name is frequently joined in the Hieronymian martyrology, and occurs in the Lesser Roman Martyrology on April 19 (at Militiana) and on Nov. 20 (at Messina). Usually adds one (at Bononia) Jan. 4, and one drowned March 4.

12. Deacon of Alexandria, who followed Arius, and signed his letter to St. Alexander.

13. Orthodox bishop of Thumis, in Egypt, who assisted at the councils of Tyre, Sardica, and Nice. He had to flee from the Arian persecution, and perhaps appears at the Council of Alexandria in A.D. 362, as bishop of Paretosia, in the Libyan desert.

14. The Arian bishop of Pannonia, who was at the Council of Milan in 355, and at the Council of Rimini in 359, maintained the third confession of Sirmium, and was deposed. Afterwards he was reinstated, and sent on a deputation to Constantius. The Semi-Arians who were deposed at Constantinople in 360 asked the Western churches to hold him excommunicated, which they accordingly did, in 371.

15. A heretic, to whom Augustine writes in 390 his epistle 19, sending him all his books.

16. Supposed Donatist bishop at Carthage; others read Cursus.

17. Patriarch of Alexandria. See Galanus (6).

18. Monk. See Dionysius the Areopagite.

Caius, bishop of Rome from Dec. 17 (167), 283, to April 22, 296—i.e., for twelve years, four months, and one week (Pontificale, Bucher, p. 272); but only eleven years, according to Anastasius (c. 24), and for fifteen years, according to Eusebius, who speaks of him as a contemporary (H. E. vii. 22; Chron. 284). He is probably the same as Caius the deacon, imprisoned with pope Stephen in 257. Caius is said, in the early pontificate, to have avoided persecution by hiding in the crypta. He is stated by Anastasius to have established the six orders of usher, reader, exorcist, subdeacon, deacon, and presbyter, as preliminary stages necessary to be passed before attaining the episcopal order also to have divided Rome into parishes, and assigned them to the deacons. He is said to have sent Protus and Januarius on a mission to Sardinia. According to the 6th century pontifical he died in peace, and is not called a martyr earlier than by Bede and Anastasius. From a confusion between the calends of March and of May, in the Mart. Hieron., Rabanus assigns his death, and Notker his burial, to Feb. 20. His commencement on July 1, in the latter martyrlogy, is unexplained. He was the last of the twelve popes buried in the crypt of Sixtus, cemetery of Calixtus; and is, therefore, mentioned again Aug. 9, at which date a great cathedral of Christ and the Virgin was created, set up by Sixtus III., was placed in the margin of the ancient martyrlogy.

Cajeta, a cardinal, of Placentia, and legate of the pope in France, lived in the latter part of the 16th century. He wrote Littera ad Universos Regni Franciae Catholici, super Conventu quorundam Ecclesiasticorum ab Henrico Borbonico ad Oppidum St. Dionisii Indici (Paris, 1557). Also described a cathedral of Catholic opinion in Regno Franciae ab Hieraciti Parvibus Sanct (ibid., ed.). See Hoefer, Noue. Biog. Générale, s. v.

Cajeta, Constantino, an Italian Benedictine, was born at Syracuse, in Sicily, in 1560. Having joined his order in 1686 at Catania, he was called to Rome, where he assisted the famous Baronius in the edition of his Annales, and where he was also appointed by Paul V. custos of the Vatican Library. In 1621 he commenced the erection of the College de Propaganda Fide, which was completed by Gregory XV., and for which he was made first president. Cajetan died Sept. 17, 1650. He edited the works of Petrus Damianus, the Sanctum Trium Episcoporum, Isidori Hispalensis Vita et Acta, etc. See Mongiatoria, Bibliotheca Sicula; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i. 916. (B. F.)

Cajetan, Mario, an Italian Capuchin of Bergamo, who died in 1636, at a very advanced age, and left a number of ascetical works, for which see Hoefer, Noue. Biog. Générale, s. v.

Cajetan, Ottavio, an Italian Jesuit, was born at Syracuse, in Sicily, Aug. 22, 1666; and died, as rector of the college at Palermo, March 8, 1690. He wrote Vita Sanctorum Sicorum ex Antonii Gracii Latinae Monumenta (edited by Peter Salerno of Palermo, 1657):—Isagogae ad Historiam Sacram Scilicet (ibid. 1797). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i. 576, 815; Hoefer, Noue. Biog. Générale, s. v. (B. F.)

Cajetan, Sebastien, a French theologian of the order of the Observants Minorites, lived in the first half of the 17th century. He was provincial of his order, and left in Latin a commentary on the Decretals. See Hoefer, Noue. Biog. Générale, s. v.


Cajot, Jean Joseph, a French Benedictine of the congregation of St. Vannes, was born at Verdun-sur-Meuse in 1726; joined the order at Hautvilliers in 1743; and died in his native town July 7, 1779, leaving a number of archeological and critical works, for which see Hoefer, Noue. Biog. Générale, s. v.

Cakebread, Charles, an English Baptist minister, was born near Banbury, Oxford County, in 1755. His father was a minister, and he united with the Church at the age of eighteen; and, after studying for a time, was ordained pastor at Marylebone, Portsea. Subsequently he became pastor at Landport. While absent from London on a journey of health, he died in London, Dec. 2, 1858. See (Lond.) Baptist Hand-book, 1861, p. 97. (J. C. S.)

Calabro, a dark or ruddy fur from Calabria, used for the almucnes of minor canons and priests vicars in English cathedrals.

Calabre, Edme, a French priest of the Oratory, was born at Troyes in 1665; and died, as professor at Soissons, June 15, 1710. During the last fifteen years of his life he was employed at Soissons in preparing young priests for their spiritual calling. He left a Pariaphrase on the Psalms, and some Sermons. See Landou, Eccles. Dict. s. v.; Hoefer, Noue. Biog. Générale, s. v.

Calahan, James, a Methodist Episcopal minister, son of Rev. George Calahan, a Methodist preacher, was born in 1807. He experienced religion when but a boy, and in 1826 entered the Ohio Conference. In 1828 he became superannuated; and died Nov. 9, 1883. Mr. Calahan was a young man of considerable talent and culture, deep piety, and usefulness to the Church. See Minutes of Annual Conferences, 1885, p. 343.

Calais. See CALK-crus.

Calais, Henni de, a French Capuchin of the 17th century, wrote an Apology against the adversaries of his order (Paris, 1640, fol.).

Calamanda was a virgin martyr, honored Feb. 5, at Calafa, diocese of Vico, in Spain, of whose history nothing is known (Tillemon, v, 550).
Calame, Mary Anne, was a philanthropist of the Society of Friends. In early life the poor and the helpless were her objects of care. Her efforts to reclaim the children of vicious parents led her at last to the establishment of a kind of home for them. She began with only five children, asking at first about a farthing a month for their support, from each of her neighbors. In 1832 the institution which she established at Locle, Switzerland, as a refuge for the young from vice and misery, contained two hundred and fifty children. These were nourished, clothed, and educated by benevolent contributions, under her direction. These contributions came largely from the Society of Friends in England. In this work she was assisted by her intimate friend, Marguerite Zimmerlin, during a score of years. In 1828 she cleared the religious services after the manner of the Quakers, not only in the institution which she had founded, but also in Neuchâtel. She died Oct. 22, 1834, leaving the orphanage in the hands of a committee, together with all the funds which she had collected for it. See The Friend, viii, 366.

Calame, Roman, a French chronologist of the congregation of St. Vannes, was a native of Mortec, in Franche-Comté. He entered the order at the abbey of St. Evre de Touj, June 3, 1644; taught philosophy, belles-lettres, and theology in several convents; and died at Fontaine, near Lescuit, Sept. 4, 1707, leaving a number of historical and other works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Calamus, in ecclesiastical usage, is (1) the reed—the single upright shaft which supported the table of an altar, called also Calamina. In the 5th century there were, according to local usages, two or four pillars, and a fifth, in the centre, which supported the reliquary, was sometimes added, as in St. Martha's at Tarascon, St. Agrippa's at Avignon, and one at Marseilles, formerly in the abbey of St. Denis. The space between these columns served as a sanctuary for fugitives. (2) Called also Fisula, Siphon, and Cana—a narrow tube or pipe of precious metal, which was for some time used after the 10th century, or, as some say, a still earlier date, in the Western Church, by the communicants, for auction, when partaking of the chalice. Bishop Leo of Trier, in 1046, gave a silver pipe to Exeter Cathedral; William Rufus gave other kinds to Worcester. The custom was long retained at St. Denys and Cluny, at the coronation of the kings of France; and the pope still, at a grand pontifical mass, uses a golden pipe at communion when he celebrates alone in conjunction with his deacon and subdeacon. The Benedictines and Carthusians communicated the laity with a reed in Italy, in memory of the bitter draught of vinegar, gall, and myrrh offered in a reed to the dying Saviour on the cross, and also to avoid any risk of spilling the consecrated wine, and to obviate the repugnance of some persons to drinking from the same cup with others.

Calamy, Benjamin, D.D., an eminent English divine, son of Edmund the elder, was educated at St. Paul's School, and at St. Catharine's College, Cambridge, of which he became a fellow in 1688. He was chosen minister of St. Mary Aldermanbury, April 25, 1677, and soon after appointed chaplain to the king. In 1683 he became vicar of St. Lawrence Jewry, with St. Mary Magdalen, Milk Street, attached. June 18, 1685, he became a prebendary of St. Paul's. He died in January, 1686. He published several single sermons, and some collections of sermons. His celebrated Discourse about a Scrupulous Conscience was preached in 1683, and published in the following year. See Calamy, Benjamin, s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Rose, Gen. Biog. Dict. s. v.

Calamy, James, an English clergyman, younger brother of Benjamin, was educated at Cambridge (graduating in 1672). He became prebendary of Exeter, and died in 1714. He published some sermons. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Rose, Gen. Biog. Dict. s. v.

Calander, Sharauf Bu-All, a Moslem fanatic, lived in the 15th century. At the age of fourteen he went to the court of Jugh, which he ruled for twenty years in outward science. He then pretended to have become inwardly enlightened, threw his books into the river Jenua, and travelled as a religious teacher. He founded in Asia Minor, in connection with other Mohammedan savants, a school of piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical piratical pri
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CAldleOUGH, John, a Scottich clergyman, was third master at St. Mary's College, St. Andrews; minister at Abdie in 1594; and was appointed constant Moderator of the Presbytery in 1606. He was charged before the High Commission in 1611, for unadvisedly giving admission to a minister at Strathmiglo, but was only admonished, and remained. He was a member of the ABD 1600, 1601, 1608, 1610, and generally supported the measures of the court. He is described as a vain boaster and unwise. He died in 1612.

See Fasli Eccles. Scotiaeana, ii, 466, 467.

CAlDER, Charles, A.M., a Scotch clergyman (son of the minister at Croy) took his degree from the University and King's College, Aberdeen, in 1767. He was licensed to preach in 1773, and called to be minister at Urrquhart in 1775. In 1776 he was the SED new church built in 1755. He died Oct. 1, 1812, aged sixty-three years. He was a man of saintly character, gentle, benign, but majestic in his simplicity. He was a successful minister, generous to the poor, and esteemed by all his parishioners. See Fasli Eccles. Scotiaeana, iii, 200.

CAlDER, Frederic, an English Wesleyan minister, was born in 1785. He was converted at the age of fifteen; entered the ministry in 1808; became a super-numerary at Bedford in 1842; removed to Chelsea in 1844, and died June 20, 1851, in the sixty-sixth year of his age. He travelled sixteen different circuits. His ministry was earnest, persuasively and successfully. Calder was a diligent student. Besides minor publications, he wrote, Memoirs of Simon Episcopus (Lond. 1835; New York, 1837, 12mo). See Minutes of the British Conference, 1851.

CAlDER, Hugh, A.M., a Scotch clergyman (son of the minister at Croy), took his degree from King's College, Aberdeen, in 1767. He was licensed to preach in 1776, and was living at Croy in 1777. He had a vacant by following his father's death, and ordained. He died Aug. 31, 1822, aged seventy-seven years. His son Alexander was a minister. See Fasli Eccles. Scotiaeana, iii, 250.

CAlDER, James, a Scotch clergyman (son of the minister at Cawdor), was licensed to preach in 1738; appointed minister at Ardersier in 1740, and ordained; he refused an earnest call from Inverness in 1746, and was transferred to Croy in 1747; he had a new church built in 1767, and died Dec. 24, 1775, aged sixty-four years. He had three sons, all in the ministry. See Fasli Eccles. Scotiaeanae, iii, 244, 245, 250.

CAlDER, John (1), a Scotch clergyman, chaplain to Sir James Calder, was licensed to preach in 1768. Having a knowledge of the native language, he was appointed to go to Sutherland by the General Assembly of 1704; was recalled, and appointed minister at Cawdor in 1705, and was ordained the same year. He died in March, 1717. See Fasli Eccles. Scotiaeana, iii, 248, 249.

CAlDER, John (2), A.M., a Scotch clergyman (son of the minister at Croy), took his degree at King's College, Aberdeen, in 1764. He was licensed to preach in 1768, and at the living at Croy in 1775; transferred to Roskeen in 1775, and died June 1, 1783, aged thirty-nine years. He was both pious and popular. See Fasli Eccles. Scotiaeana, ii, 817; iii, 323.

CAlDER, John (3), D.D., a Scotch Dissenter, was born at Aberdeen in 1738, and educated at the University of Edinburgh. He settled with a congregation at Alnwick, Northumberland, where he married a lady of fortune. In 1770 he removed to London, and succeeded Dr. Price at Poor Jury Lane. Soon afterwards the society was dissolved, Dr. Calder became a member of Mr. Belsham's Unitarian congregation in the Strand, and devoted himself chiefly to his literary work. He died in 1792. He published a Sermon (1772)—a translation of Le Courayer's Last Sentiments on Religion.
CALDER 735
CALDONIUS


Calder, Robert, a Scottish Episcopal clergyman, was born in 1650, at Elgin, in Morayshire. He was graduated from King's College, Aberdeen, in 1674, and ordained about 1680. In 1689 he was appointed to the parish of Newthorn, in the county of Berwick, but refused to acknowledge William and Mary, and was deprived of his curacy, and imprisoned for eleven months in Edinburgh jail for exercising his ministerial functions. He died in Edinburgh, May 28, 1723. He published *Scottish Presbyterian Eloquence* (Lond. 1693):—Three Sermons (1701):—Reasons for a Toleration of the Episcopal Clergy (Edinburgh, 1703):—The Divine Right of Episcopacy (1705):—The Lawfulness of Set Form of Prayer (1706):—The Genuine Epistles of Ignatius, etc. (1708):—The Nail Struck in the Head (1712):—Remarks on the Oath of Abjuration (1712):—Comparison between the Kirk and the Church of Scotland (1712; Lond. 1841):—Machiavel Relating to Rites and Ceremonies, etc. (1713):—The Priesthood of the Old and New Testament (1716, 1717):—Verses on King James's Death, and other works. See *Fasi Ecclec. Scotiana*, i, 468; *Rose, Gen. Biog. Dict. s. v.; Allibone, Dict. of Brit. and Am. Authors*, s. v.


Calderari, Cesare, an Italian monk, a native of Vicenza, lived at the close of the 16th and the beginning of the 17th century, and wrote several ascetic works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.


Calderino, Giovanni (2), an Italian theologian of the 16th century, is known by a work entitled *De Heresia* (1571), relating to the duties of an inquisitor. See Hoefer, *Nouv. Biog. Générale*, s. v.

Calderon, Antonio, bishop elect of Granada in 1622, was born at Baeza, in the diocese of Toledo, and died in 1654, before consecration, leaving three or four works on the Immaculate Conception of the Blessed Virgin, etc.

Calderwood, Archibald, A.M., a Scotch clergyman (son of the Dean of Guild of Edinburgh), was baptised Jan. 22, 1636; took his degree at the Edinburgh University in 1652; was called to the living at Dalkeith in 1659, and ordained. He died March 4, 1680. See *Fasi Eccles. Scotiana*, i, 265.

Calderwood, William (3), A.M., a Scotch clergyman (related to the historian), took his degree at the Edinburgh University in 1649. He was in the service of Sir Adam Hepburn, a Lord of the Session, from 1648; was licensed to preach in 1652; admitted minister at Legerwood, by Act of Parliament, in 1662, though he often visited the parish privately afterward. He was restored by Act of Parliament in 1659; was a member of the General Assembly in 1692, and died June 19, 1706, aged eighty years, having earned a high reputation for sanctity of life and ministerial usefulness. See *Fasi Eccles. Scotiana*, i, 527, 528.

Caldicott, Thomas Ford, D.D., a Baptist minister, was born in the village of Long Buckley, Northamptonshire, England, March 21, 1803. His father was a deacon and lay-preacher of the Baptist Church in that village. The son became a Christian at the age of seventeen. He soon began to preach, having received a license from his Church. Feeling the need, however, of further preparation for his profession, he studied for a time in a school of some note in Chippen Norton, and then himself opened a school in Leices- ter, employing his leisure hours in the study of the language, under the tuition of a competent teacher. He came to America in 1827, and opened a school in Quebec, preaching on the Sabbath in the city and its neighborhood. After a time, he became con- nected with the 79th Highland Regiment, acting as tutor in the family of the commanding officer, and afterwards as regimental schoolmaster. He was with the regiment in Montreal, Kingston, and Toronto. In the latter city he closed his engagement with the army, and devoted himself to teaching a private school. Not satisfied, however, with his vocation as a teacher, and longing to become an active pastor, he gave up his school, and was ordained in 1834 as pastor of the Church in Chinguacousy, Canada. He remained there about a year, and in 1835 he was called to Lockport, N. Y., where he had a successful ministry of four years. Subsequently he was called to fill important pulpits in Roxbury, Mass., in what is now the Dudley Street Church, in the First Baptist Church, Charles- town, and in the Baldwin Place Church, Boston. Nineteen years were spent in New England in these three churches, and two or three years in the employ of the Northern Baptist Education Society. While acting as pastor of the Baldwin Place Church, in Boston, he was visited with a severe illness, which compelled him to resign his pastorate. He was indisposed for a year, a part of which he spent in Europe. On returning he took charge of a new church which had been formed at Williamsburg, N. Y. He was also, for a time, pastor of the Lee Avenue Church, Brooklyn. In 1860 he removed to Toronto, and became pastor of the Bond Street Baptist Church, where his ministry was eminently successful. During the entire length of his service as a pastor, his pulpit gospel, which was of some thirty-five years' duration, is estimated that he baptized upward of a thousand persons. His death, which was almost instantaneous, took place July 9, 1869. See *Memorial Sermon*, by Rev. William Stewart. (J. C. S.)

Caldonius, bishop of an unknown African see, first appears (Cyprian, Ep. 24) as asking the opinion of Cyprian, a presbyter, whether the gifts of the clergy of the Roman church who have been consecrated in Rome, and who are authorized to celebrate communion, be subject to the rules of the Roman church, and are under the obligation of obedience to the See of Rome. Although the expression of the word "peace" may not be given to the lapsed, who, on subsequent confession, suffered excommunication and banishment. In 251 he was appointed by Cyprian to visit Carthage, to relieve sufferers by persecution, assist them in resuming their trades, to influence the lapsed, etc. Afterwards he was charged with the excommunication of Felicius, but in the same year was sent with Fortuna-
CUS to Rome, from the Carthaginian synod, to report on the election of Cornelius and the position of Novatian (Ep. 44, 45). They also conveyed to Cornelius the last synodical letter about Felixcecimus, and copies of Cyprian's forty-first and forty-third epistles on the same subject. In 232 he appears as second bishop, by seniority, at the Council of Carthage, and in the same rank at the fifth Council of Carthage, in 355.

Caldwell, Abel, a Congregational minister, was born in Massachusetts, and graduated from Dartmouth College in 1817, and from Andover Seminary in 1821. He was ordained Feb. 27, 1822, and immediately afterwards became home missionary in New York. He labored at West Creek, from 1823 to 1825; Black Creek, from 1827 to 1830; in the Presbyterian Church at Portage, from 1830 to 1835; became stated supply at Sheldon, from 1835 to 1838; at Black Creek, from 1839 to 1841; at Centreville, in 1841 and for some time afterwards. He acted as colporteur in New York and Canada from 1850 to 1860. He died at Black Creek, Aug. 1, 1861. See Geneal. of Andover Sem., iii. p. 44.

Caldwell, Asa, a Baptist minister, was born in Orange County, N. Y., in 1796, and united with the Church in Spencer, Tioga Co. Not long after this he commenced preaching, in which work he continued until nearly the close of his life. He was pastor of churches in Oswego, Tompkins, Herkimer, and Cortland counties, where many of the converts were converted through his instrumentality. He is represented as having been an earnest scriptural preacher, with a warm and catholic heart, and a vigorous advocate of temperance and anti-slavery. Not meeting with the sympathy which he looked for as a moral reformer, he became disheartened, and for a time withdrew from association with his brethren. In January, 1856, he closed his connection with the Calvinst Baptist, and became a member of a Free-will Baptist Church, in Summer Hill, Cayuga Co. He died in Locke, Cayuga Co., June 26, 1859. See Free-will Baptist Register, 1860, p. 90. (J. C. S.)

Caldwell, Asbury, a Methodist Episcopal minister, was born at Paris, Me., about 1810. He was converted in early life, and in 1832 entered the Maine Conference. He died Dec. 1, 1842. Mr. Caldwell was friendly in disposition, of great intellectual activity, a fluent speaker, strikingly original, sound in doctrine, and eminently pious. See Minutes of Annual Conferences, 1843, p. 344.

Caldwell, Booth, an Irish Presbyterian minister, was born near Omagh, and in 1797 was ordained minister. In 1839 he was appointed clerk of the Synod of Ireland. He was emphatically a man of prayer, and as such he was held in memory by those who knew him. —Reid, Hist. of the Presb. Church in Ireland.

Caldwell, David, a minister of the Protestant Episcopal Church, was born at Bennington, Vt. In early life he removed to Virginia, and was ordained at Alexandria in 1841, serving in the ministry seventeen years, at Petersburg, a rector for a time, at the Church, Norfolk; and two years before his death succeeded to the rectorship of St. James's, Leesburg. He died there Nov. 25, 1858, aged forty-three years. Mr. Caldwell was about to publish a series of lectures on the Psalms, when he died. See Amer. Quar. Church Rev., 1859, p. 480.

Caldwell, Ebenezer Bowditch, a Congregational minister, was born in Massachusetts. He graduated from Dartmouth College in 1814; and also took a course in theology in Andover Theological Seminary, graduating in 1817. He was ordained July 10, 1818; and was pastor of a Congregational church in Indiana, and at Waynesboro', Ga. He died at Bath, Ga., Aug. 6, 1830. See Gen. Cat. of Andover Theol. Sem., 1870, p. 52.

Caldwell, Isaac Nelson, a Presbyterian minister, was born in Jefferson County, Tenn., March 14, 1838. He graduated from Maryville College, Maryville, in 1858; and studied theology in the Union Theological Seminary, New York City. In 1861 he was licensed by the Newark Presbytery, and stationed at Fayetteville, Tenn. His health, which was rapidly declining when he entered the ministry, soon rendered him unable to perform pastoral duties. He removed to North Carolina in 1864, but returned to Tennessee in 1867. He died at Union City, May 16, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 318.

Caldwell, James, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1800; was ordained minister at Bothkennar in 1803; transferred to Falkirk in 1810, and died in October of the same year, aged about thirty-six years. He published The Laws of Mason’s Archidom or Sanctuarie (Edin- burgh, 1625; partly republished in 1662). See Fusi Eccles. Scotianae, i, 186; ii, 699.

Caldwell, James Douglas, a Presbyterian minister, was born Sept. 24, 1847, near Elizabeth, Allegheny Co., Pa. He prepared for college at Beaver Academy, and from Princeton College in 1871; also studied three years at Jefferson College; spent one year at Princeton Seminary, and two at the Allegheny Seminary, where he graduated. He was licensed by Redstone Presbytery, April 22, 1873; and was ordained as an evangelist by Wooster Presbytery, Sept. 9, 1874. In 1875 he was elected minister of the First Presbyterian Church in Texas as a home missionary. There he gathered three churches, and been laboured there since in supplying the churches of Cambridge and Adora. In 1878 he travelled three hundred and seventy miles in his own conveyance to Austin, in order to attend the first meeting of the new synod of Texas, to be organized as ordered by the preceding General Assembly. He was also a member of the elected clerk of this last synod, and was an active part in the proceedings; also assisted at the communion table on the Sabbath. He died next day, Oct. 14, 1878. See Necrolog. Report of Princeton Theol. Sem., 1879, p. 61.

Caldwell, John, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1657; had the living of Robertson presented in 1664, but declined it; was admitted to the parish of Portpatrick in 1666, and died at Edinburgh in June, 1669, aged about fifty-four years. See Fusi Eccles. Scotianae, i, 770.

Caldwell, John P., a Presbyterian minister, was licensed by the presbytery of St. Clairsville. His first field of labor was Chardersville, O.; he afterwards served at Sharon and Fredericktown; and subsequently at Florence, Pa.; and still later at Beech Springs, Barnesville, and Rome, O., in 1869. He was married Jan. 31, 1872, aged fifty-three years. Mr. Caldwell was widely known and highly respected. See Presbyterium, Feb. 17, 1872.

Caldwell, Patrick, a Scotch clergyman, was licensed to preach in 1768; appointed minister at Norriestown in 1775, and died March 25, 1796. See Fusi Eccles. Scotianae, ii, 728.

Caldwell, Robert (1), an English Calvinistic Methodist, was very humble; and for a time an itinerant in Lady Huntington's Connection, but preferred a settled pastorate, and in 1800 accepted a call to the Church in Silver Street, London, where he was popular, and had success, but was cut off prematurely in 1803. See Wilson, Dissenting Churches, ii, 182.

Caldwell, Robert (2), an English Congregational minister, was born at Mid-Caldher, near Edinburgh, Scotland, in 1777. When he was quite young his parents moved to Edinburgh; and at the age of fourteen they apprenticed him to the trade of a mason, which he followed till upwards of twenty. In 1799 he became a student of theology, under the care of Mr. Innes, and of Mr. Ewing of Glasgow. In 1802 he commenced labor at Falkirk, where previously the Congregationalist
had no regular preaching; and here he soon gathered a Church, to the pastorate of which he was ordained, Nov. 22, 1803. In 1813 he accepted an invitation to Wick, in Caithness, and remained there for nearly twenty years. He removed to Howden-on-the-Tyne, near Newcastle, England, in 1834, where he was the means of building a new church; and, after a successful pastorate of eight years, resting his health, he retired; he died in 1850. Mr. Caldwell was a man of spotless character, great familiarity with the Scriptures, and eminently faithful in all the duties of life. See The Evangelical Magazine (London), 1850, p. 667; (London) Cong. Year-book, 1850, p. 92.

Caldwell, Vincent, a minister of the Society of Friends, was born in Derbyshire, England, in 1674. He became a member of the Society at the age of thirteen or eighteen, under the ministry of John Grafton. After a time he was recognised as a minister by the Friends. He labored for a while in his own country, and then crossed the Atlantic and took up his residence in East Marlborough, Chester Co., Pa., where he continued till his death. His ministry is said to have been "sound and edifying, being attended with the power of truth, and adorned with an exemplary conversation." Twice he made extensive visits to the meetings in the southern provinces of America, and once to several of the West India Islands. See Piety Promoted, iv, 345, 346. (J. C. S.)

Caldwell, William, A.M., a Scotch clergyman, took his degree at the Glasgow University in 1647, and held a bursary of divinity there. He was presented by the king to the living at Ballantrae in 1662, and ordained in 1663. He died in September, 1672. See Fusi Eccles. Scotiaceae, i, 735.

Caldwell, William H., a Baptist minister, commenced as a lay preacher in Halifax, N. S.; was ordained by the White Street Church of Halifax, Sept. 22, 1832; had a successful career; and died in New Germany, 1862. See Bell, Hist. of the Baptists of the Maritime Provinces, p. 411.

Caldwood, David. See Calderwood.

Calcina (or Calceus), Manuel, a Greek monk and theologian, flourished at Constantinople about 1360. He renounced the communion of the Greek Church, and attached himself to the Romish party in the East; became a Dominican, and wrote much on the subject of the Eucharist in dispute between the Greek and Roman churches; e. g., De Processione Sp. Sancti (Ingolstadt, 1698, and in the Bibl. Patrum, t. 26), translated into Latin by Ambrogio Traversari of Camaldoli:—On the Essence and Operations of God, against the Pelagians:—De Præcognitione (Paris, 1499); De Veritate (Gr. and Latin by Coubets, Auctarium Novum:—A Treatise on the Most Holy Trinity, See Cave, Hist. Lit. ii, App. p. 65; Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Calef, Jonathan, a Congregational minister, was a native of Kingstown, N. H. He graduated from Dartmouth College in 1787; was ordained pastor of the church in Farmfield, Me., June 11; was dismissed in October, 1801; installed at Lyman, Me., in November following; and died in 1845. See Sprague, Annals of the Amer. Pulpit, i, 544.

Calef, Robert, was a merchant in Boston in the early part of the last century, who died April 13, 1719. He deserves a place in the records of New England history. He bore a bold hand on the block, and by opposing the infatuation which seems to have pervaded all classes of the community, with reference to witchcraft. He was the author of a work, entitled More Wonders of the Invisible World (London, 1700), which was a reply to Cotton Mather's Wonders of the Invisible World. Mather has distinctly avowed his belief in witchcraft, and that belief was held and proclaimed by the leading divines of the day. So obnoxious was Calef's book, XI—24.

that, by order of Dr. Increase Mather, president of Harvard College, it was burned in the college yard, and a pamphlet was published in defence of the Mathers, bearing the title, Remarks upon a Scandalous Book, etc., which had this motto, "Truth will come off conqueror." Ere long the motto was fully verified, but not in the way in which it was anticipated. The spell which rested upon the community was broken. Bitter regrets was felt by those who had been instrumental in procuring the death of persons charged with the commission of crimes while under the influence of Satanic agency. See Musa. Hist. Coll. vol. iii; Allen, Amer. Biog. s. v. (J. C. S.)

Calefactory (Pisaria, or pyralis, the "Common House") at Durham, is a hereditary name for the keep-room of a monastery or religious house. It was a chamber provided with a fireplace or stove, used as a withdrawing-room by monks, and generally adjoining the refectory. It very often was a portion of the substructure of the dormitory. Here the brethren met before the dinner, and in winter time for warmth. Where there was no Galliere, processions were marshalled here. The preceptor of Benedictines dined his parchment, prepared the waxen tablets and liquefied ink, and the censers were filled by the sacristan's servants in this room. At Winchester a chamber in the south wing of the transept, used for the latter purpose, still retains the name. At the Groves Friary, London Street, was a chamber furnished with tubs and water from the conduit; at Kirkham it had a bench-table, and at Thornton a series of stalls.

Calemerus was a deacon of Antioch at the Council of Alexandria, in A.D. 362.

Calen, Schottos, a German theologian, was born at Riga. He studied at Giesenheim, and became Lutheran pastor of St. Peter's, in his native place, where he remained till his death, July 10, 1653. He has the title of "Best Theorbor of Theological Philosophy" (Giesenheim, 1615)—Pedicis Paschales:—and some Sermons in German. See Hoefer, Nouv. Biog. Générale, s. v.

Calendar, in ecclesiastical usage, is a name for sculptures of agricultural labors, within medallions, found in Norman churches and those of the thirteenth century, as ornaments over doors and porches.

Calendar, Ecclesiastical. A complete alphabetical list of the saints commemorated in the Roman Catholic Church, with the day of each, may be found in Guerin, Les Petits Bollandistes (Paris, 1887), x. 221-592.

Calendario, Filippo, an Italian architect and sculptor, flourished at Venice about 1334. He is erroneously said to have erected the superb porticoes, supported by marble columns, that surround the vast area of the square of St. Mark. There are several other good works, however, in that city, by him, especially the galleries of the ducal palace. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Calendio. See Calando; Candidianus (10).

Calenius, Gualterus, a Welshman, was preferred archdeacon of Oxford about 1120. He was highly prized for his great learning. He went over to Brittany, France, and thence brought back an ancient MS. of the British princes from Brutus to Cadwallader, which he communicated to Geoffrey of Monmouth, who translated it into Latin. Walter continued the same chronicle for four hundred years, until his own time. See Fuller, Worthies of England (ed. Nuttalli), iii, 499.

Calense, Cesare, a Neapolitan painter, about 1590, executed a fine Descent from the Cross, in San Giovanni Battista, at Naples. See Rose, Gen. Bio, Dict. s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Calentyn, Peter, a Flemish theologian, who died in 1658, wrote, Via Crucis a domo Pisatis usque ad Mon.

Calepino (or d'Acalepino), Ambrogio, an Augustinian monk, was born at Bergamo, June 6, 1435. He was descended from an old Italian family of Calepino, whence he took his name. He died Nov. 30, 1611. He devoted his whole life to the composition of a polyglot dictionary of the Bible. A great part of his greater work was afterwards augmented by Passerat and others. The most complete edition was published at Basle in 1590, in eleven languages. The best edition is that published in Padua, in 1772, in seven languages.—Ency. Brit. 9th ed. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Calepodius. (1) A Roman presbyter in whose cemetery (three miles from Rome on the Aurelian way) Calixtus was buried. The distinguished conversions he made at Rome, jointly with Calixtus; his appearing in a vision, after death, to Calixtus in his martyrdom; and the burial of Calixtus, are related in Bede (Martir. May 10, Oct. 14), and partially by Ursinus. His natal name was May 10, as recorded, also, in the lesser Roman martyrology. (2) Bishop of Naples and legate of the pope at the Council of Sardica. But, according to Athanasius, two presbyters signed for the pope, and Calepodius for himself only. May he be the same by whom Liberius wrote to Eusebius of Vercelli, A.D. 354. (3) Donatist bishop of Bazar, in Africa, in 411.

Calert, Michael, a German Lutheran theologian, was born at Zeitz, Sept. 19, 1603. He was son of Laurent Calert, chamberlain of the council at Zeitz, and studied philosophy at Leipsic, and became in 1632, bachelor of theology. Being called, in 1635, to Misnie, as director of the gymnasium, he became, in 1635, pastor and ecclesiastical superintendent at Bischofswerda, and was, in 1649, placed in the same position of Weissenfels. In 1651 he was made doctor of theology at Leipsic. He died at Weissenfels, May 10, 1655. He wrote a large number of works, among which we mention, De Discrimine Legis et Evangelii (Leips. 1634);—De Decalogi Preceptis Prioribus Dubios (ibid. 1631);—Decalogi Preceptum Tertium (ibid. 1632);—Aphorismi de Consciis Oppositis et Asertionibus, etc. (ibid. 1656). See Hoefer, Nouv. Biog. Générale, s. v.

Calea, bishop of Hermethe, was on the list handed over by Meletius to Alexander. See also Cailleux.

Calétricus, Saint, confessor and bishop of Chartres, was present at the third council of Paris in 557, and second Council of Tours in 567. He seems to have died in 571 (or 573). See Acta Trium Dom. Nov. 22, 278.

Caletti, Giuseppe (called il Cremascone), a painter of Ferrara, was born about 1600, and first studied the works of D. Dosso, but afterwards became an imitator of Titian. He has two fine pictures in the church of San Benedetto at Ferrara, representing St. Mark, and the Four Doctors of the church. He died in 1660. See Spooner, Biog. Nat. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Call as a Christian emblem. In the early Church a call (ἐκλέγεσθαι) was used for several things. According to Ariugi (lib. vi, ch. xxxii, vol. ii, p. 820), it represented the Christian soul. He also takes it to represent the apostles laboring in their ministry, quoting various fathers, and St. Chrysostom's idea, that the oxen and saltings spoken of as killed for the Master's feast are meant to represent prophets and martyrs. It has been taken to represent the raising of Lazarus. Lord's spiritually, and his resurrection near the Good Shepherd in Buonarroti (Vetel, tab. v, fig. 2); and Martigny refers to Allegranza (Mon. Antichi di Milano, p. 125) for an initial letter at Milan, where the animal is represented playing on a lyre: typifying, as has been supposed, the subjugation of the life of faith, the life of faith in Alexandria (Padda, lib. i, ch. 5) seems to make a comparison of young Christians to sucking calves; though no such comparison exists in Scripture. See Lynch.

Calfee, William Monroe, a Methodist Episcopal minister, was born in Franklin County, Ind., April 16, 1825, of pious Baptist parents. He was converted in his eighteenth year, but afterwards relapsed into sin. In 1846 he was reclaimed; in 1848 removed to Marion County, Ind., and was licensed to exhort. In 1848 he received license to preach; moved to Iowa in 1859, and in 1861 entered the Western Iowa, now Des Moines, Conference, wherein he labored zealously and successfully until his death, Jan. 7, 1886. Mr. Calfee was a warm-hearted Christian; a ready debater, remarkable for precise and convincing argumentation; an extraordinary temperance lecturer; but, as a preacher, unrestrained, and sometimes even coarse. See Minutes of Annual Conferences, 1868, p. 288.

Calthill (Calfill, Cavfield, etc.), James, an English prelate, was born in Shropshire in 1580. He was educated at Eton, and entered King's College, Cambridge, in 1545. In 1548 he was removed to Christ Church, Oxford, of which he afterwards became sub-dean. In 1565 he became incumbent of Bocking, in Essex, and archdeacon of Colchester; and in 1570 was nominated to the see of Worcester, but died in August, before his consecration. He left Historia de Ecclesiasticis Catholicae Cathedrae Eboracensis Pontificiis (Lond. 1652, 4to);—An Answer to J. Marticall's Treatise of the Cross (ibid. 1656, 4to). See Rose, Gen. Biog. Dict. s. v.; Landon, Eccles. Dict. s. v.

Calhoun, William, a Presbyterian minister, was born in 1772 in Prince Edward County, Va. He entered Hampden-Sidney College at the age of fourteen. He was licensed to preach the gospel by the Hanover Presbytery, and in 1790 was made a missionary to Kentucky. He returned to Virginia in 1799, and accepted a call to the Presbyterian Church at Staunton. He died Aug. 27, 1851. He was a man of vigorous intellect and great self-command. See Sprague, Annu. of the Amer. Pulpit, iii, 237.

Calhoun, George Albion, D.D., a Congregational minister, was born in 1799 in Washington, Conn., Oct. 11, 1788. His early education was very limited. In 1812 he joined the junior class in Williams College, but left at the end of the second term to enter Hamilton College, in Clinton, N.Y., from which he graduated in 1814. He also graduated from the Andover Theological Seminary in 1817. The year following he spent as a home missionary in the vicinity of Geneva, N.Y., preaching almost daily. Thence he went to North Coventry in 1818, and was ordained as pastor of the Church there in the following year. By an arrangement with his people, he spent one year in collecting funds for the endowment of the Theological Institute of Connecticut, of which he was a trustee for many years. On account of impaired health, he spent the autumn of 1830 in Maine, in behalf of the American Education Society, and afterwards visited one hundred churches in Connecticut, pleading the cause of home missions. A trip to Europe, from which he returned in November, 1831, greatly improved his health. In 1860 he resigned the active duties of his pastorate, and in September, 1862, received as colleague in the pastoral office Rev. W. J. Jennings. For twenty months he supplied the pulpit of the First Church in Coventry, but was stricken with paralysis in December, 1863, and again in 1866. He died in Coventry, June 23, 1867. His published writings are not numerous. Among them is a series of letters to Dr. Bacon in reply to his attack on the Pastoral Union and Theological Institute of Connecticut. See Cong. Quarterly, 1869, p. 63; Gen. Cat. of Andover Theol. Sem. 1870, p. 92.

Calhoun, Simeon Howard, D.D., a Congregational divine, was born in Boston, Mass., Aug. 15, 1804. He fitted for college at Canajoharie, N.Y., and was a
graduate of Williams College in the class of 1829. He was ordained as an evangelist at Springfield, Mass., Oct. 20, 1836. Having entered the service of the American Bible Society, he became their first agent in the Levant, arriving in Smyrna on the 15th of June, 1837. In 1840 he joined the Syrian mission of the American Board of Commissioners for Foreign Missions. His term of service covered the long period of thirty-one years, 1844 to 1875. His special department was the charge of the seminary at Abein. He returned to his native country on the termination of his connection with this institution. He lived but a short time, his death occurring Dec. 14, 1876. He published, in Arabic, A Hand-book for the Bible and A Life of Christ, in the form of Notes on the Harmony of the Gospels. See Cong. Quarterly, xix, 412. (J. C.)

Calici, Giovanni Battista, an Italian theologian, was a secular priest at Florence towards the end of the 17th century, and wrote Discorsi Apologetici, etc. (Lucca, 1697). See Hoefer, Nouv. Biog. Générale, s. v.

Caliga, a sort of half-boot or stockade made of various material, serving for a defence against cold, and as such worn at times by soldiers; by monks, if in iron or exposed to cold; and by bishops in outdoor dress. The Rule of St. Ferreolus, quoted by Ducange, has an amusing passage forbidding the elaborate cross-gartering of these caligae, out of mere con- cern for dignity, by a monk who wears the caligae as among the "sacred vestments" to be worn by bishops and cardinals is Ivo Caronensis (died 1115). See Buskin.

Caligone, Pierre Antoine D'Ambereszen de, a French preacher and theologian, was born at Greenwich in 1729. Being of a Protestant family, he fled from France on the revocation of the Edict of Nantes, but returned in 1735, and was made royal almoner at Geneva, where he officiated for the French Catholics. During the Revolution he retired to Ponthierry, near Melun, and died Dec. 25, 1735. He is said to have written several works. See Hoefer, Nouv. Biog. Générale, s. v.

Caligro, in Roman mythology, is darkness, the origin of all things, from which Chaos originated. By Chaos, Caligro was mother of night and day, Erebus and Ethei.

Caligula, Se Caus.


Calinfus, as martyr at Apollonia in the reign of Decius, is commemorated, according to Usuard, Mart., on Jan. 28.

Calino, Cesare, an Italian Jesuit theologian, who was born at Brescia about 1669, and died Aug. 19, 1749, wrote several chronological and practical works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Calino, Mutto, an Italian prelate and theologian, was born at Brescia. He was archbishop of Zara, and, as such, assisted at the Council of Trent. He died at Terni, April 6, 1576. He wrote several works of which we notice Constitutiones Smodales, etc. (1567). See Hoefer, Nouv. Biog. Générale, s. v.

Caliph, or Khalif (Arab. Successor), is the highest ecclesiastical dignity among the Mohammedans, vested with absolute authority, both religious and political. The caliphs are regarded as the vicars or representatives of God. When Bagdad was taken by the Tartars, and the caliphs were compelled to leave them, the Mohammedan princes appointed in their respective dominions a special officer to discharge the spiritual functions of the caliph. In Turkey he was called mufi (q. v.), and in Persia, sadie.

Caliphate is the title of caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the six hundredth and fifty-fifth year of the Hegira (A.D. 1307). The title was used by every one of the various individuals in Egypt, who assumed to be of the family of the Abbassides, and the successors of the Prophet. The honor of being the true caliphs is claimed at present by the emperors of Morocco.

Calippus, a deacon, is represented as the bearer of the spurious correspondence between Sabinus and Polibus.

Calistus, Johann Heinrich, a German theologian, who was born at Wohlau, in Silesia, in 1633, and died in 1703, court-preacher and member of consistory, is the author of several hymns, of which one has been translated into English by Mills, in Hora Germ, p. 224: "Auf, auf, mein Herz, und du mein ganzer Sinn" (Awake! awake! to holy thoughts awake). See Koch, Gesch, d. deutschen Kirchengesch., iii, 535 sq. (B. P.)

Calixt, Friedrich Ulrich, a Lutheran theologian, son of George Calixt, was born at Helmstedt, March 8, 1622. He studied at his native place, and, after completing his curriculum, travelled extensively. Having returned, he was made doctor of theology, and was soon appointed professor of theology, member of consistory, and steward to the king. He died at Helmstedt, Aug. 7, 1701. He took an active part in the controversies which his father had with Calov and others, and edited also some of his works, as, Respomnua Maledicia Magnification, Theologorum pro Romano Pontificia Infallibilitate, etc. (Helmstedt, 1672)—Disput. 15 de Praesenti Christ. Relig. Capitil. (Bibl. Bodl.)—Tractatus Didero de Precato (ibid. 1659)—Fascic. Programmum et Dissertationum de Persona Christi (ibid. 1663)—De Igno Purga- torio (ibid. 1650). See Pipping, Memoriae Theologorum; Jocher, Allgemeines Gelehrten-Lexikon. s. v.; Winer, Handbuch der theol. Lit. i, 404, 408, 431, 435, 488, 633. (B. P.)

Calylla, in Hindu mythology, is the name of a great evil serpent, who was ultimately overcome and crushed by the god Vishnu in his incarnation Krishna.

Call to the ministry is more a matter of Christian ethics than of Church canons, and yet the early Church was not without its rules upon this subject. The temper that ought to animate those who are to be ordained was held to be one hand, a wise and sober discretion to serve God in some special way, but on the other, also, a shrinking from the fearful responsibility of the ministry; accompanied, however, with obedience to the call of superiors. Under this view, it naturally came to be, and so was the common rule, that the bishops or rightful electors should choose, at least to the higher orders; and in such case the canons enacted that any one already in orders in any degree could not refuse to accept. A like rule would apply in a less degree to the first entry into the ministry; the supply in both cases being supplemented by voluntary candidates, from the necessity of the case, but it being held that the call should come from others, who had authority. On the other hand, the call need not originate with the bishop. It was open, and it was considered a pious act for parents to devote their children to the ministry, not compelling, but exhorting and encouraging them so to devote themselves. The second, in 331, regulates the education of those "whom the will of parents, from the earliest years of infancy, had devoted to the clerical office." Pope Siricius (Ep. i, c. 9, 10) had, before that (385-398), regulated the several periods of years during which such should remain successively in each order of clergy. And Cons. Emeriti, in 666, before the term of years prescribed was limited, to prevent young people for the purpose of making them clergymen. Nor was this restricted to young people with their parents' consent; but older men were permitted to offer themselves for the ministry; yet under certain
CALLAHAM, Obadiah B., a minister in the Methodist Episcopal Church South, was born in Smythe County, Va. He embraced religion in early youth, and in 1852 entered the Holston Conference, wherein he labored with much success until within a few weeks of his death, in September, 1865. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 597.

CALLANDER, Alexander (1), a Scotch clergyman, was admitted minister at Killearn in 1572, having Baillierown under his charge; was transferred to Largs in 1574, with Kilbride and Arrossan under his charge; he continued in 1590, but no further mention is found of him. See Fasti Eccles. Scotiaci, ii, 252, 355.

CALLANDER, Alexander (2), a Scotch clergyman, was appointed by the earl of Orkney to the living at South Ronaldsay and Burray in 1684, and was confirmed in the living by the king; he continued in 1689, but is not thereafter mentioned. See Fasti Eccles. Scotiaci, iii, 388.

CALLANDER, Alexander (3), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1621, and was admitted minister at Denny in 1627. A violent flood in 1636 destroyed much of his parish. At the battle of Kilsyth, in 1645, he had protection from the marquis of Montrose. He died in September, 1663, aged about sixty-three years. See Fasti Eccles. Scotiaci, ii, 698.

CALLANDER, Daniel, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1699; became minister at South Ronaldsay and Burray in 1710, with six hundred communicants at the former place, and one hundred at the latter. He was bitterly rebuked by bishop Graham for preaching, in general, against sin; afterwards suspended for giving opinions on various subjects under disciplinary orders: he was finally disposed of by the bishop; yet he preached frequently in Zetland. He was still later admonished by the bishop; but dwelt at the manse, and continued in 1756. He had a testimonial of approval from his brethren in 1688, and was appointed by the synod minister at Birse and Harray in 1695. He died May 15, 1741, aged about sixty-two years. See Fasti Eccles. Scotiaci, iii, 388, 392.

CALLANDER, John, A.M., a Scotch clergyman (son of Alexander 3), took his degree at the Edinburgh University in 1661; was licensed to preach in 1668; was presented to the living at Denny, and ordained in the same year. He died in May, 1686, aged about thirty-five. See Fasti Eccles. Scotiaci, iii, 698.

CALLANDER, Richard, A.M., a Scotch clergyman (son of Alexander 3), studied at the universities of Glasgow and Edinburgh, and took his degree at the latter in 1649. He became chaplain to the countess of Roxburgh; was called to the living at Cockburnspath in 1657; was presented to the living by the king in 1662; collated in 1663; transferred to Falkirk in 1665; and died Jan. 29, 1686, aged sixty years. See Fasti Eccles. Scotiaci, i, 187, 371.

CALLANDER, Robert, a Scotch clergyman, a native of Falkirk, was licensed to preach in 1764; was presented to the living at Kirkmaiden in 1772, and ordained. He died at Maybole, Dec. 29, 1812, aged seventy-four years. He published an account of the parish. See Fasti Eccles. Scotiaci, i, 762.

CALLAWAY, Charles M., a Protestant Episcopal clergyman of the diocese of Delaware, was born in 1836. He graduated from the Theological Seminary of Virginia in 1850; was rector, in 1858, of a Church in Middleway, Va., and in 1857 of the Church in Topexa, Kan., where he remained until 1861, when he became rector of the Church of the Ascension in Baltimore, Md., and served there until 1870. His next parish was St. John's, under the vicar of the Diocese of the peninsula near Kanawha Court-house. In 1873 he had no regular charge, but in the following year was rector of St. John's, Kanawha Court-house. After this he was rector of Grace Church, Brandywine Hundred. He died suddenly at Wilmington, April 11, 1877. See Prot. Epis. Almanac, 1876, p. 168.

CALLAWAY, Christopher C., a minister in the Methodist Episcopal Church South, was born in Lincoln County, Tenn., about 1821. He professed conversion in 1838, and in 1844 entered the Alabama Conference. In 1855 he was appointed agent of the Southern University; and died Aug. 11, 1867. Mr. Callaway had but few educational advantages when young, but attained marked mental development. 2 He possessed a fine physique, melodious voice, sensitive temperament, a genial, ardent spirit, and unflagging zeal. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 131.

CALLAWAY, Eliza, a minister in the Methodist Episcopal Church South, was born in Delaware, Jan. 8, 1792. He removed to Hancock County, Ga., in early life, and completed his education in the Department of the South Carolina Conference. In 1834 he was transferred to the Alabama Conference. He died June 21, 1876. He was ever faithful, zealous, and successful: quiet and humble in daily life, but loud, bold, and powerful as a preacher. See Minutes of Annual Conferences of the M. E. Church South, 1876, p. 457.

CALLAWAY, Enoch, a Baptist minister, was born in Wilkes County, Ga., Sept. 14, 1792. He united with the Sardis Church in 1808, where he was ordained Nov. 7, 1823. He was pastor of churches in his native county and in Oglethorpe County for twenty-five or thirty years. He accomplished much in promoting the cause of Christ in the field of his labor, and greatly built up his denomination. He died Sept. 12, 1852. See Cathcart, Baptist Encyclop. p. 176. (J. C. S.)

CALLAWAY, John, an English Wesleyan minister, was converted at the age of thirteen; entered the ministry in 1815, and was at once sent as a missionary to Ceylon, his stations being Matura, Columbo, and Galle. He returned to England in 1826, where he labored faithfully for several years. He died Nov. 23, 1841, aged forty-eight. He published several works in the Singhalese language, which were widely used. "He was an able divine." See Minutes of the British Conference, 1842.

CALLAWAY, Joshua S., a Baptist minister, was born in Wilkes County, Ga., May 30, 1789, and united with the Church Sept. 23, 1809. In 1818 he removed to Jones County, and having been ordained in 1829, he preached the gospel with great success. He united with the church and then changed his residence to Henry County. He opposed the anti-missionary spirit of the denomination in his native state, and influenced many of his brethren to contribute to aid in sending the gospel to the heathen. During his ministry he baptized many hundreds. He was an able preacher of the New Testament. He died at Jonesborough in 1854. See Cathcart, Baptist Encyclop. p. 176. (J. C. S.)

CALLAWAY, S. T., a Baptist minister, was born in Winchester, Clarke Co., Ky., Jan. 14, 1808; was licensed in 1831, and preached in his native state until 1851, when he removed to Illinois, and resided in Jacksonville, Morgan Co., for some time; and removed to Tuscola, in 1862, where for several years he was pastor

"..."
CALLICOT

CALVIN

of the Church. In 1689 he was elected superintendent of public schools for the county, and re-elected in 1783, and served in both until his death, which occurred on January 7, 1875. He was highly respected and esteemed in the community. See Minutes of Illinois Anniversaries, 1876, p. 1-11.

Callcott, William Hutchins, an English musical composer, was born at Kensington in 1867, and died Aug. 4, 1882. He published some musical pieces, such as The Hymn of Mirth, which he composed for the church of his adopted city. His anthems, "Give peace in our time, O Lord," and "In my father's house are many mansions," are admirable specimens of part-writing, full of deep feeling and refined musical treatment, and are likely to continue favorite works with all church choirs. In the latter years of his life Mr. Callcott enjoyed the friendship of Dean Alford and Charles Kingsley, and in his intercourse with them "he found the truest sympathy with his own deeply religious nature and complete purity of life."

(C. P.)

Calleja, Andres de, a Spanish painter, was born at Rioja in 1705. He obtained academic honors and court favor, established a school of painting, and was greatly beloved by both his sovereigns and the people. His works are to be found in the churches of San Croix, of San Felipe le Royal, the convent of St. Francis, and the chapel of the Treasury. He died in 1782.

Callein is a Scottish saint, commemorated Nov. 28. In the parish of Rogart, in Sutherland, the church, dedicated apparently to a saint locally known as St. Calleen, was repaired between 1602 and 1610. In 1830 a yearly fair named Selfswane, or Calleen's, was held at Rogart. It may be that this saint is Colga. See Forbes, Kal. Scot. Saints, p. 294.

Callemborg, Caspar, a German canonist and Jesuit, was born in 1678 at Castrum, in Westphalia. He taught philosophy at Munster, and theology at Paderborn, Munster, Treves, and Aix-la-Chapelle; and died at Koesfeld, Oct. 11, 1742, leaving several historical and other works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Calloway. See Callendar.

Callender, Aurora, a Methodist Episcopal minister, was born at Shoreham, Vt., March 7, 1798. He removed with his father to Cumberland County, Pa., at the age of seven; experienced conversion in 1818; received license to preach in 1825; and in 1828 moved to Ohio and entered the Pittsburgh Conference. In 1837 he was transferred to the Erie Conference, and in 1849 joined the Wisconsin Conference, wherein he labored until its division in 1856, when he became a member of the Western Wisconsin Conference. In 1867 he was re-transferred to the Wisconsin Conference, labored in its active ranks until 1863, and spent the remainder of his days as a superannuate, dying at Pincneuyville, Ill., Oct. 23, 1871. Mr. Callender began his ministry when circuits were large, support poor, and appointments almost daily. Even as a superannuate he preached nearly every Sunday, and often during the week. He was a man of robust health, an able, educated, instructive preacher, and a devoted Methodist. See Minutes of Annual Conferences, 1872, p. 118.

Callender, N., a Methodist Episcopal minister, was born at Chazy, Clinton Co., N. Y., Sept. 18, 1800. He removed with his parents to eastern Ohio in 1817; received the best education his circumstances allowed; experienced conversion in 1819; was licensed to exhort in 1823, to preach in 1825, and in the same year entered the Pittsburgh Conference, in which he filled the most important appointments. In 1839, having acquired a knowledge of the German language, he became one of the pioneers of German Methodism in this country; took charge of the Pittsburgh German Mission District, the first of the kind in Methodism, and built there the first German Methodist church in the United States.

In 1840 he was appointed to the New York German Mission; in 1842, as moral instructor at the Western Penitentiary, Pennsylvania; but, in 1845, was appointed to enter the English work. From 1854 to 1859 he presided over the Michigan and Cincinnati German Districts; then again entered the English work; and between 1862 and 1866 acted as hospital chaplain, United States army, Camp Denison, Ohio. From 1866 to 1871 he occupied various important charges in the regular work; and then, on account of the infirmities of age, became superannuated. He died Feb. 6, 1876. Mr. Callender was a man of deep piety, a sound theologian, a good counselor, a warm, steadfast friend, and a successful minister. See Minutes of Annual Conferences, 1876, p. 103.


Callirôcrates. (1) Bishop of Claudopolis, in Pontus, joined in petitioning Justinian against the Arians. (2) Theologian, who wrote down the dispute of Basil against Photinus.

Callixtus were ornaments for the alb or white tunic, made either of some richly colored stuff or of metal. Examples of these may be seen in Perret, Cat. acobim de Rome, ii, pl. 7; and Garrucci, Vetri Orbati, vi, 5, xxv, 4.

Calligônus was a eunuch and chamberlain to Valentinian I, who insulted Ambrose, A.D. 383, and was afterwards put to death on another and peculiarly infamous charge.

Calliculès are the name of several persons in early Christian fashion. 1. Martyr, of Cilicia, who was made to run six miles in boots bristling with nails inside, to Tanga, in Paphlagonia, where he was burned, and where his church was afterwards famous. He is commemorated July 29. Calliculus is likewise the name of a martyr at Apolloonia under Decius, commemorated Jan. 28; and of a third, commemorated Dec. 14.

2. A Greek sophist and rhetorician, usually assigned to the reign of Gallienus, A.D. 252-268. Clinton (Fasti Rom. ann. 266) points out that the sophist is also assigned to a later date, and thinks that Suidas may have confounded two Caliiculi. Among the works ascribed to him by Suidas (p. 1961 B) are ten books on Alexandrian history, referred to by Jerome (Proc. Com. in Danii).


4. A Melitian bishop of Pelusium, who slandered Athanasius in 381, accused him at Tyre, in 385, of breaking a chalice, and of deposing and ill-treating himself. He was present at the Council of Sardica, and asked permission of the Council of Nice to persevere in schism.

5. Bishop elect of Sangra, sent by Eusebius of Ancyra, who was himself unwilling to ordain him, to Proclus, patriarch of Constantinople, for ordination (A.D. 434-446). He was sent back, however, to Eusebius, who ordained him. He died burned after.

6. Bishop of Apamea, in Bithynia, named the patriarch of Antioch, as well as those of Rome and Constantinople, as leading him to condemn Dioscorus at the Council of Chalcedon (A.D. 451).

7. Patriarch of Constantinople, A.D. 693 (or 692) till 705, the powerful prelate and treasurer of the Church of Blachernae. Soon after his appointment he offended the emperor Justinian by refusing to compose a prayer to be said at the removal of a church. It soon came to his cars that orders had been given to Stephen, the governor of Constantinople, for a general massacre of its inhabitants, to begin with the patriarch. This intelligence, doubtless, disposed
him to receive Leontius as a deliverer; and he accompanied that usurper to the font on his entry into the city, publicly welcoming him with the cry, "This is the day which the Lord hath made." On the return of Justinian, in 705, Caliniclus was deprived of his eyes and banished to Rome. See Theophylact, Chron. p. 313; Niceph. Constant. Breviarium, p. 28.

Calliópe, in Greek mythology, was one of the Muses, the oldest daughter of Zeus and Mnemosyne. She possessed the gifts of oratory, of music, of statesmanship, and, later, of poetry. By Apollo, or by Zeus, she became the mother of Linus and Orpheus. By different fathers she had various other children: Ialemus, Hyumenaeus, and the Sirens. Her attributes are sometimes a lyre, sometimes a parchment roll or a tube.

Calliopius (1), a Pamphylian, who was brought before Numerius Maximus, and scourged and crucified on Good Friday, April 7, 304. (2) Bishop of Thessaly, whom pope Boniface, A.D. 422, in writing to Rufus, declares separated from his communion, as far as we can gather, for resisting the authority of the see of St. Peter. (3) Bishop of Nice, to whom, about A.D. 425, Atticus, patriarch of Constantinople, sent three hundred pieces of gold, at a time when many of the people of Nice were starving.

Callirrhóë. The following is an account of this interesting locality, taken from Bädeker's Syria, p. 363.

"A ride of about three hours to the north, over a hilly country, avoiding the Wady Zophara, a short and deep gully, brings the traveller to the brink of the deep valley of the Zerka Maut, in the region of Callirrhóë. From this terrace to the bed of the brook the ravine descends eight hundred and seventy-six feet. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees, and will interest botanists. The flora resembles that of southern Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt to the south. The ravine has been formed by the action of a powerful stream. Within a distance of three miles a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs, while sending clouds of steam and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs say that these springs were called forth by a servant of king Solomon, and they still use them for sanitary purposes.

In ancient times they were in great repute, and Herod the Great visited them in his last illness."

The following more minute description of the springs is from Ridgeway's Lord's Land, p. 408 sq.: "On reaching the valley I put my hand into a small stream gushing from the hill, and had to withdraw it instantly. One of the horses got into it, and jumped out very quickly. Riding down about half a mile, we met a large stream, two yards wide and two or three feet deep, of hot sulphur water. Rushing on, it leaps over a large bowlder, forming quite a fall, and dashing and leaping for one hundred yards in a succession of cascades, it finds the main valley. Below this, by the hill on the right, we found evidences where baths had existed. Holes through which sulphur was escaping formed the crude baths of the Bedouins. Further still, a beautiful fountain, so divided by impeding rocks as to make a dozen little fountains, bursts from the mountain, creating a reservoir of hot water, which, losing itself under an enormous sulphur crust, descends about one hundred feet, when it too, finds the lower level of the wady. Some of these waters are 130° Fahr. As to their number, instead of saying there are six or eight, it is nearer the fact to regard the whole bed of the valley on the north for about a mile one continuous hot-sulphur spring." "In addition to the medicinal quality of the waters, the temperature of the valley in autumn, winter, and spring is delightful; while for scenery, in the fantastic blendings of basalt, limestone, and sandstone, the exquisite forms of the sulphur crystallizations, following in their outlines twigs, reeds, and roots, on which the volatile salts have charmed to furnish, the fragrance and colorings of oleanders, jujupers, and flowering shrubs, and the flight and songs of various birds, there is everything to charm. "Our bath that day was most delicious. In the main stream we lay rolling like pigs from the cold water to the hot water, and from the hot to the cold, and where the hot and cold mix at the most agreeable point. Indeed, so exactly does the cold and hot water divide in the stream that the body can lie partly in the one and partly in the other at the same moment. As the waters flow along, the moss grows luxuriantly where the cold water runs, and not a vestige of green appears under the warm water. The line of verdure is as sharp as if cut by a knife." 

Callisen, Christian Friedrich, a Lutheran theologian of Germany, was born at Glikstadt, Feb. 20, 1777. In 1817 he was appointed pastor at Schles-
wig and perorat at Hütten, and died in 1582. He wrote, Kurzer Abriss des Wissenswertigsten, etc. (Altona, 1810; 3d ed. 1843).—Kurzer Abriss der Religionso-
philosophie (Kiel, 1802).—Handbuch zum Gebrauch nach
denkender Christen beim Lesen des Neuen Test. (1812-14,
2 vols.).—Kurzer Abriss einer populären und praktischen
Glaubenslehre (Schleswig, 1832). See Winer, Hand-
buch der theol. Lit. ii, 16, 216, 316, 303, 301; Zuchold,
Bibl. Theol. i, 210 sq. (B. P.)

Callisen, Johann Leonhard, a Lutheran theo-
logian of Germany, was born Aug. 23, 1738, at Preez,
in Holstein. In 1764 he was pastor at Zarpfen, in 1782
at Oldenloe, and went, in 1792, as general superintendent
and member of consistory to Reinsburg, where he died,
Nov. 12, 1806. His best work is, Die letzten Jöge un-
eroer Herrn Jesu Christi (edited by his son, Nürnberg,
1813; 3d ed. 1838). See Winer, Handbuch der theol.
Lit. ii, 402; Zuchold, Bibl. Theol. i, 211; Döring, Die
deutschen Kanzelredner, p. 14 sq. (B. P.)

Callista and Christa (or Calliste and Christa,
Christiana, etc.), were two sisters who had lapsed, and
whom Dorothea was instructed, with orders that they
should induce her to give up her faith. She, however,
contrived to have them tied back to back, and
thrown into a boiling caldron. There is a Calliste com-
memorated Sept. 1, in the Byzantine calendar, as having
suffered martyrdom with her sisters. See also Calo-
Cerus.

Callistea, in Grecian usage, was a festival which
was celebrated in honor of Juno by the inhabitants of
Lesbo, at which beauty took the prize. A simi-
lar festival was that of the Eleusinian Ceres, insti-
tuted by Cypselus, and celebrated by the Parians in
Arcadia. The most charming maiden was deco-
rated, and the women were called Chrysophore (gold-
bearers).

Callistratus (1), an Isaurian bishop, and a friend
of Chrysostom. Having written to Chrysostom, ex-
cusing himself for not having visited him at Ca-
cus, on account of the length of the journey and
inclomency of the season, the latter responded (win-
ter of 401), thanking him for his letters, and expres-
sing a desire to receive both a visit and correspon-
dence. See Chrysostom, Ep. 200. (2) A legendary
martyr, commemorated, in Basil's Menologium, Sept.
27.

Callistus is the name of several persons in early
church history. See also Calixtus.

1. A deacon who accused pope Damasus of adultery,
and was expelled from the Church by the Council of
Aquileia.

2. Prefect of Egypt, killed by his servants, Sept.,
422, to which event a passage of Cyril's homily, the
next Easter, is supposed, by Tillemont (xiv, 292), to
refer.

3. Son of a Roman prefect, and the subject of a mir-
acle of healing in the legendary Life of Epiphanius (ii,
357).

4. With Caribus and seven others, martyrs at Cor-
inth, commemorated April 16.

Callistus, a monk of Mount Athos, was deputed
by the monks of his monastery to Constantinople,
during the contest between Paleologus and Cantacuzenus,
to make peace. In 1349 or 1350 he was made patri-
arch by the emperor Cantacuzenus. In 1355 he refused
the request of the emperor to crown his son Matthew,
and returned to the monastery of Xatamia. Upon his
refusal to return he was deprived of the patriarchate,
and Philotheus substituted in his place. However,
when John Paleologus came to the imperial throne,
Callistus was restored to that of the patriarchate, and
was sent as legate into Servia to treat for peace with
Elizabeth, the widow of the prince of that country,
where he died, at Pheras, the capital, in 1358. His
homilies On the Exaltation of the Cross are given in
Greek and Latin by Greuter, De Cruce, ii, 1847; other
works exist also in MS.

Callon, Jacques, a French theologian, was born
at Rheims in 1562, where he afterwards took charge of
the seminary. He died June 2, 1714, leaving many
unpublished works. See Hoefer, Nouv. Biog. Générale,
S. V.

Callot, Jacques, an eminent French engraver, was
born at Nancy, in Lorraine, in 1592, and was instructed
by Cantagallina and Giulio Parigi. He died in 1635.
The following are some of his principal works: The
Murder of the Innocents; The Crucifixion, with the
Virgin, St. John, and Magdalene; The Annunciation;
Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts,
S. V.

Calloway, David, an English Methodist preach-
er, was born at Selsey, Sussex, March 10, 1824. He
was a scholar in the Bible Christian Sunday-school;
was converted at eighteen; became a Sunday-school teacher
and local preacher; and in 1845 entered the ministry,
and labored for three years in the Isle of Wight. In
1849 he was appointed to Lone, where he died, Oct. 25
of the same year.

Callum. See M'CALLUM.

Callwen, a Welsh saint of the 6th century,
and patroness of a church in the parish of Defy-
nock, in Brecknockshire. See Rees, Welsh Saints, p.
158.

Cally, Pierre, a French theologian, a native of
Mesnil-Hubert, near Argentan, in the diocese of Sez.
Having pursued his studies at Caen, he became
professor of eloquence and philosophy in 1660, and
principal of the College of Arts in 1675. In 1684 he
was made curate of the parish of St. Martin. He first
taught the Cartesian philosophy in France. From
1696 to 1688 he was an exile at Moulins. He labored
zealously for the conversion of the Protestants. He
died Dec. 31, 1709. He wrote, Doctrine Chrétienne
et Schismatique touchant la Primitivité du Pape Enseigné
par les Jeunes dans leur College de Creu (1644);—
Universo Philosophiae Institutioni (Caen, 1695);—Discours
en forme d'Homilies sur les Mystères, sur les Miracles,
et sur les Paroles de Notre Seigneur Jésus Christ qui
sont dans l'Evangile (ibid. 1703). See Hoefer, Nouv.
Biog. Générale, s. v.

Calmaig. See Colman (2).

Calminius, Sabinus, commonly known by the French
as St. Cerny or St. Calmin. Both Cermay and Cal-
mele are said to have founded the monastery of Mou-
stier-St.-Chaffre, belonging to the church of Velay, and
the monastery of Manzou (or Mozac), in Auvergne,
longing to that of Clermont. The uncertainty about
them, however, is illustrated by the fact that Cermay is
celebrated Aug. 19, and Calmèe Nov. 22. Cermay
is said to have died either in the 6th or the 7th cent;
Calmèe at the beginning of the 8th. The Vita Calu-
minii, edited by Th. Aquinas, states that the saint lived
in the time of Justinian. The first Justinian died in
565, the second in 711; but there is no reason for trust-
ing this date.

Calmauc. See Mongolian.

Calman, John, a Methodist Episcopal minister, was
born in Ireland about 1833. He emigrated to America
in early life; was converted at Carlisle, Ill., and in
1858 entered the Southern Illinois Conference. In 1861
he was granted a supernumerary relation, and shortly
afterwards died, Nov. 21, 1861. See Minutes of Annual
Conferences, 1862, p. 211.

Calne, Council of (Concilium Calene). Calne is
a town in Wiltsire, England, where a convention was
held in 792, in the fourth year of Edward, king and mar-
quis of the English, in consequence of the dispute then rife
between the monks and clergy, the former of whom were
unduly favored by Dunstan, archbishop of Canterbury, to the
great prejudice of the latter. Dunstan himself presided in this council, at the head of the chief nobility, the bishops, and other ecclesiastics. No decision was, however, arrived at, owing to a singular accident, which broke up the council—the floor of the chamber in which they were assembled giving way, all were precipitated to the ground, except Dunstan, whose seat escaped. See above. 

Caleo, Johann Adam, a German Lutheran theologian, was born at Belgern, in Saxony. He pursued his studies at Wittenberg, where, having received his degrees in 1705, he became, in 1707, professor. In 1716 he was made deacon at Schleiben, and in 1735 at Schöne- wald, where he remained until his death, which occurred in 1742. He wrote, Disputazioni Dei Chilopodi. 

Camelo, Pietro, of Venice, was a Dominican, who lived about 1300, and wrote some lives of the saints and other treatises.

Calsorius. (1) Said to have been deputation and successor of Apollinaris at Ravenna, and to have held the see from the time of Vespasian to that of Adrian. (2) Martyr at Albenga, on the coast of Genoa, put to death at Brescia, March 19 or April 18.

Calsorius and Parnethius, eunuchs, were respectively chamberlain and major-domo to Zimmianus, a Christian of Armenia, consol under the emperor Philip. Decius endeavored to induce them to sacrifice, and upon their refusal sent them to torture. They were afterwards condemned to the stake, and the fire not burning, they were despatched by a blow on the head, May 19. They are commemorated May 19 and Feb. 11.

Calsorius, bishop of Claudiiopolis, in Pontus, was represented by a deputy at the council of A.D. 449 at Ephesus.

Calona, Tommaso, an Italian Capuchin, was born at Palermo in 1599, and died there in 1644, leaving Latin commentaries on the history of Samuel, on Judges, and on the minor prophets (Palermo, 1644). See Hoenig, Nov. Brev. Generalis, s. v.

Calarisius. See Kalonymus.

Calopodius was a eunuch and presbyter, a Eutychian, deposed by Anatolius, A.D. 431. One Calopodius stole the authentic copy of the acts of the Council of Chalcedon from the altar of the great church at Constantinople, of which he was steward, and took it to Anastasius, who tore it up, A.D. 511. They are, probably, different persons.

Calori, Raffaelo, a painter of Modena, flourished from the years 1492 to 1547 in the employments of the Duke of Ferrara. He was a pupil of the Virgin, which is highly commended. He has several other works in different churches of his native country.

Calosyrwus was a suffragan of Cyril of Alexandria, who wrote to him, about A.D. 444, a letter to be read in all the monasteries of his diocese of Arsinoe, against anathemizing absent persons against standing idleness with sanctity. The same bishop, at Ephesus, A.D. 449, declared that he had always maintained communion with Eutyches.

Calphurnius. See Macarius.

Calpurnius. (1) Father of pope Pontianus. (2) St. Patrick (q. v.).

Calumet, the "pipe of peace" (sometimes of war), in use among the North American Indians, is regarded by them with the utmost veneration, and believed to have been presented to them by the sun. It is a great smoking-pipe, of red, white, or black marble. It is very much like a pole-axe, has a very smooth head, and the tube, which is about two feet and a half long, is made of a quite strong reed or cane, set off with different colors, and several plaits made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of hares, which are birds speckled with black and white and at the size of our pigeons, or through the necks of a certain kind of ducks. These ducks are of three or different colors. Every nation adorns the calumet as custom or their own fancy suggests. The calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and the natives are universally of opinion that some great misfortune would befall any person who would violate the faith of it. It is the seal of all undertakings, of all important affairs and public ceremonies (Father Hennepin).

Calummys against the Christians. A new society of the Church could not escape misrepresentation. It offended men by presenting a higher standard of purity than their own, and the secrecy attending portions of its life and worship gave rise to suspicions. Popular credulity was ready to accept every malicious or Ignorant tale of horror suggested. Also there was a system of calumny, of which the Jews were the chief propagators. 1. The Agape, and the more sacred supper at first connected with them, furnished material for some of the more horrible charges. "Thyestian banquets and (Edipodean incest" became bywords of reproach. When they met, it was said, an infant was brought in, covered with flower, and then stabbed to death by woe. The father who was thus initiated in the mysteries. The others then ate the flesh and licked up the blood, and by this sacrifice were bound together (Tertull. Apol. Nat. 1, 15; Apol. c. 8). Two sources of this monstrous statement may be given: (a) To drink of human blood had actually been made, as in Catiline's conspiracy, a bond of union in a common crime (Sallust, Catil. c. 22); and the blood, it was said, was that of a slaughtered child (Dio, Cass. xix. vii. 30). Christians were regarded as members of a secret society conspiring for the downfall of the empire's religion and polity, and all acts execrated to have like purposes of initiation. (b) The language of devout Christians as to the Supper would tend to confirm, if not originate, the belief. It was not common bread or wine which they ate and drank, but flesh and blood.

2. The charge of impurity came next. When the Christians met—men and women—it was at night. The lamp gave light to the room, and to its stand a dog was said to be fastened. After supper meat was thrown to the dog, which would overthrow the lamp-stand in struggling to reach it, and then the darkness, it was said, covered a scene of shameless and unbridled lust, in which all laws of nature were set aside (Clement. Apol. c. 8; Ad. Nat. c. 16; Eusob. H. E. vi. 7-15; Orig. Contra Cel. vi. 27; Minuc. Felix, c. 9). This calumny, also, we may trace to two main sources: (a) In the Bacchanalia and other secret mysteries, it was known that such licentiousness had been but too common. (b) The name of the Agape, interpreted by men of prurient imaginations, was sure to strengthen the suspicion. They could form no other notion of a "love-feast" held at night. The terms "holy kiss," and the "kiss of peace" were distorted likewise. The names of "brother" and "sister," by which Christians spoke of each other, were said to refer to incestuous intercourse (Minuc. Felix, loc. cit.).
early years in the monastery of Incla, where he so ab-
stained from food as to be unable to perform his share of the ordinary work of the establishment. The other monks reproached him, and he withdrew to a neighboring
cave, where he built himself an oratory. He occupied
himself entirely with study and prayer, and is said
to have furnished persecuting evils spirits by using the
sign of the cross. The Lord's Providence showed the
monks visited him at his cave, and ordained him deacon
and priest. He died in 576. See Acta Sanctorum Boll.
March, i, 262.

Calusco, Taddo, was a Milanese of the order of St. Augustine, who died in 1720, leaving, besides other works, Excm della Religione Protestante, o sia Pretesa Riformata (Venice, 1720, 4to).

Calvert, Denis (Ital. Diomiso, also called Fiam-
mingo), an eminent Flemish painter of the Bolognese
school, was born at Antwerp about 1555, and was the
scholar of Sabbatini. After quitting this master he
studied the works of Raffaello and other great paint-
ers at Rome, after which he returned to Bologna and
established that celebrated school where Albano Do-
menichino and Guido were first instructors. The best
picture is the St. Michael in San Petronio, at Bolog-
na. Some of his other works are, The Holy Family,
with St. Roch and St. Sebastian, in the Church of San
Giuseppe; Our Saviour Appearing to Magdalene, in
San Giorgio. He died at Bologna in 1619. See
Sponer, Br. Art. of the Fine Arts, s. v.; Hoefler, Nouv.
Br. d'Art, Générale VOL.

Calvert is the name of a family whose history is closely identified with that of the colony of Maryland. It includes:

1. George, the first lord Baltimore, who was born at Kipling, in Yorkshire, about 1580, and educated at Trinity
College, Oxford. He early became secretary to Rob-
ert Cecil, Lord Salisbury, and in 1608 he was appointed to
the council of James 1. Soon afterwards he was made one of the clerks of the privy council, and in 1617 he was knighted. He
afterwards became one of the two secretaries of state, and in 1620 received a pension of one thousand pounds
annually. In 1624 he frankly confessed to the king that he had become a Roman Catholic, and resigned his
office. The king, however, retained him as privy-coun-
cillor during his entire reign; and in February, 1625, created him baron of Baltimore, in the county of Long-
ford, Ireland. Calvert had obtained a royal patent for himself and heirs granting them the absolute propri-
etership of the province of Avalon, in Newfoundland. He
expended twenty-five thousand pounds in advancing
this new plantation, and built a handsome house in
Ferryland, to which he had sent a colony in 1621. He
afterwards fitted out two ships at his own expense, with
which he relieved the English fishermen of that coast
from the encroachments of the French. Becoming dis-
satisfied with Newfoundland, he visited Virginia in 1628.
Not being able to take the oath of supremacy required
by the Episcopal party in that colony, he sought poss-
sessions outside of its limits. He returned to England,
and in 1632 obtained a patent for the territory within
the limits of the southern coast of America. He
landed in London, April 15, 1632, before the
grant was made out, and it was afterwards issued to
his son as below.

2. Cecil, second lord Baltimore, son of George, re-
ceived June 20, 1632, the charter which had been
intended for his father, but which was executed for him
by Charles I. He is said to have left England to
found a new colony on the mainland of America, for
his and his heirs forever absolute ownership of the territory grant-
ed, and also civil and ecclesiastical powers of a feudal
nature. The only tribute required was the annual pay-
ment of two Indian arrows, by which the proprietor ac-
knowledged the sovereignty of the king. Cecil did not
go with Charles I to Amsterdam, but formed a pro-
duction in November, 1638, under the charge of his
brother, Leonard Calvert (q. v.), who became the first

Calumny. The law of the early Church enjoined
a heavy penalty upon those guilty of perjury. By can-
73 of the Council of Elberfeld, "He that bears false wit-
tness against another, to the loss of his life or liberty,
is not only the cause of communions evil to his last hour.
In a lighter case, he was to do penance for five years,
before he was reconciled and perfectly restored to the
peace of the Church.—Bingham, Christ. Antig. bk. xvi,
c. xii, § 15. See DETRACTION; SLANDER.

Callppanaus, Saint, was born in 527, and spent his
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governor. Cecil Calvert died in 1676. The successive lords Baltimore were John (third), Charles (fourth), Benedict (fifth), Charles (sixth), and
3. FREDERICK, seventh lord Baltimore, was born in 1731, and succeeded to the title on the death of his father in 1731, and also to the proprietorship of Mary-
See Fuller, Hist. of the Worthies of England; Kennedy, Character of George Calvert; Bancroft, Hist. of the United States; Hillschre, Hist. of the United States; Sparks, American Biog. vol. ix; Proceedings of the Maryland Historical Society.

Calvert, Daniel, an English Congregational min-
istcr, was born June 8, 1794. He was the second of three brothers who entered the ministry. In early life he joined the Independent Church at Mixenden. He entered Airedale College in 1818, and afterwards became a home missionary in the West Riding of Yorkshire. He served the following stations: Tadcaster and Wetherby, Yorkshire, and Calderbrook, near Rochdale, Lancashire. He died at Calderwood, Yorkshire, Sept. 22, 1849. He was a simple, plain, good man.

Calvert, Henry, a Scotch clergyman, a native of England, was admitted in 1629 assistant minister at Broadeland, Scotland, and afterwards at Oldstone, Ireland, in which town he by the deposit of Down, in 1636, for refusing to subscribe to the canons. He returned to Scotland, and was presented to the living at Paisley in 1641. He found the charge a heavy one, and got an assistant minister appointed, which laid the foundation for a second charge in the town. He was disabled by gout in 1647, and died June 22, 1658. See Fasti Eccles. Scoticae, ii, 190.

Calvert, James, an English nonconformist divine, was born in York and educated at Clare Hall, Cambridge. He had been for several years at Topcliffe when he was silenced by the act of uniformity; after which he retired to York, and lived privately, but studied diligently. As a result of his studies here, he brought out his work, entitled Nuphrathali, seu Collectatio Theologica, de Reditu Decem Tribuum, Conversione, et Mensibus Ecclesialis (1672). About 1675 he became chaplain to Sir William Strickland, and, afterwards, to Sir William Middleton and tutor to his son. He died in December, 1688. See Chalmers, Bibl. Dict. a.v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Calvert, John, an English Congregational min-
istcr, was born in 1787. He was educated at the Independent Church at Morley, near Leeds, where he died, Sept. 26, 1846.

Calvert, Leonard, the first governor of Mary-
land, whom we may designate as the "Roger Williams" of that state, on account of the position he took on the matter of religious liberty. He was sent to America by his brother, Cecil Calvert, the proprietor of the territory embraced in what became the state of Maryland. About two hundred Roman Catholic families accompanied him. The colonists landed at Point Comfort, Va., Feb. 24, 1634. Sailing up the Potomac, they came to an island which Calvert named St. Clements, of which he took possession "in the name of the Saviour of the world and of the king of England." Pursuing his way, he came to Piscataway, on the Maryland side. Here he had an interview with an Indian chief, afterwards bone of contention with whom treaties of friendship were made; and the settlement was commenced under auspicious circumstances. The colony began its existence, as did that of Rhode Island, with a declaration of the broadest principles of civil and religious liberty. Christianity was established without putting the state under the control of any one denomination of Christians. The new commonwealth became the asylum to which those in other parts of the country, especially New England, who endured persecution for conscience' sake, fled. Governor Calvert erected a mansion at St. Mary's, for the use of himself and those who might succeed him in office. When the monarchy was overthrown in England by the execution of Charles I, and the Common-
wealth was set up in its place, it was not to be expected that the Baltimore government of the former monar-
chy would be suffered to remain in power. Calvert was displaced and a new governor appointed in his place. He died in 1676. See Belknap, Amer. Biog., ii, 372-380; Allen, Amer. Biog. s. v. (J. C. S.)

Calvert, Reuben, an English Congregational min-
istcr, was born on Oct. 2, 1606, at Marley, Halifax, York-
shire. A sermon to the young was the means of his con-
version, and in September, 1626, he became a member of the Church at Halifax. In 1628 he entered Airedale College. In July, 1832, he settled at Upper Mill, Sadd-
dworth. He remained there nine years, doing much good. In July, 1841, he removed to Hyde, Cheshire, where he remained till his death, which occurred Dec. 19, 1855. See (Loud.) Cong. Year-Book, 1856, p. 195.

Calvert, Thomas, an English nonconformist divine, was born in York, and educated at Oxford, and Cambridge. He served as chaplain to Sir T. Burdet, in Derbyshire, for some time, and afterwards held the vicarage of Trinity, in York. He also preached at Christchurch, York, and was one of the four preachers who officiated at the cathedral during the Cromwellian period. When Cromwell's go-
vernment was passed he was ejected from Allhallows parish, in that city, and lived privately. He died March, 1679. His works include Mel Calv, or Exposition of Isa. lxxii (1657):—The Blessed Jew of Morocco (1648):—Three Sermons (1680):—Heart Suite for a Wounded Soul, etc. (1675). See Chalmers, Bibl. Dict. a.v.; Alli-
bone, Dict. of Brit. and Amer. Authors, s. v.

Calvi, Giovanni Battista, an Italian theologian and layman, was born at Milan in the latter half of the 18th century. He wrote, Veritas Romanae Ecclesiae quam Brevissimae Demonstrata Catholica in Conspectu Religionis Protestantismi (Milan, 1758). See Hoefer, Nour. Biog. Générale, s. v.

Calvi, Lazzaro and Pantaleo (or Panta-
leo), two brothers, were sons of Augustino Calvi, a re-
putable painter of Genoa. Lazzaro was born in 1591, and with his brother Pantaleo was educated in the school of Piero del Vaga. They painted in concert at Genoa, Monaco, and Naples. Lazzaro was jealous of his brother's work, and Pantaleo claimed no share of the paintings. The jealous Lazzaro was convicted and sent to the commission of the foulest crimes. He paint-
ed the Birth and Life of St. John the Baptist for the Chapel of Nobili Centurioni. His last works were for the Church of Santa Caterina. He died in 1606 or 1607. Pantaleo died in 1595. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Calvin, James, an English Methodist min-
istcr, was born at Tavistock in 1815. He was licensed at the age of nineteen and joined the Primitive Method-
ists, and distinguished himself by Christian zeal as a class-leader and local preacher. At the age of thirty-
four he entered the itinerant ministry, and labored ear-
nestly and successfully in sixteen circuits in Ireland and England. In July, 1880, he was appointed to the Bar-
ton-on-Humber Circuit, where he continued his minis-
trations till January, 1881, when he became a superin-
 tendent. He died June 21, 1881. He was a faithful minister of the Gospel and a devoted Christian.

Calvin, Joseph Hadden, D.D., a Presbyterian minister, was born near Clones, Ireland, June 16, 1828. In 1846 he came to the United States. He graduated at Jefferson College, Pa., 1851, and entered the Theological Seminary in 1852. He was licensed by the New Brunswick Presbytery the same year, and installed pastor
Calvinus (or Calvino), a presbyter, is addressed by Athos in two letters, dated respectively (in edition of Frobenius) 15.7.27 and 890. From his being mentioned in connection with "Symeon acredos," it is conjectured that he was an Englishman. In the first letter occurs "Nil tibi deesse satimo in cella sancti Stephani honestas conversationis;" but Frobenius is uncertain whether this cell is some English monastery, or whether it means that of St. Stephen at Strasbourg, to which Calvinus had retired. The second letter is addressed to him jointly with Cuculus, and they are bidden to exhort Symeon to fortitude under his tribulations.

Calvör, Caspar, a Lutheran theologian of Germany, was born Nov. 8, 1650, at Hildesheim. He studied at Jena and Helmstäd, and was in 1671 deacon, and in 1684 superintendent, at Zellerfeld. In 1710 he was called as pastor primarius and general superintendent to Clausthal. He died May 11, 1725. He wrote, Gloria Mosis, h. e. Illustria aliquot Facta sub Mosè, etc. (Goslar, 1696); Ritualis Ecclesiasticum (Jena, 1705, 2 parts); Saxonia Inferior Antiqua Gentilis et Christiana (Goslar, 1714); De der Kärer, eine Streitdracht über der Juden (Leips. 1710); Juden-Katechismus (ibid. edit.). See Jöcher, Allgemeines Gehilfen-Lexikon, s. v.; Fürst, Bibl. Jud. i. 140; Winer, Handbuch der theolog. Lit. i. 198, 627, 795. (B. P.)

Calbythe. Saints who lived in huts were so styled.

Cypodiamon Boar, in Greek mythology. One of the heroes of Calydon, had made to the deities a solemn offering of thanks, but had forgotten Diana, who therefore sent an animal in the form of a boar, with bristles like arrows, and with teeth like the tusks of an elephant. It went fire, destroyed the vineyards and the woods, laid waste the cornfields, killed the cattle, and compelled the inhabitants to seek refuge in the city Calydon. Thereupon the valiant Meleager assembled the heroic young men of Greece to a united hunt for this monster boar. Echion, Jason, and Mopsus threw their spears in vain at the monster. Eupalamus and Pelagon were killed by him, also Eneasimus, and the father of Achilles only escaped death by swinging himself on a tree; but the boar began to gnaw at the tree and try to pull it up by its roots, when Castor and Pollux came near, by whose spears the boar was driven into the thickets of the woods. Then Atalanta shot a feathered arrow at the beast, and struck it near the ear. Meleager praised her shot, saying she deserved the prize more than the men. Aeneas, boasting, wished to show what a man could do in comparison with a woman, and said, "Even should Diana protect the boar, still he would succumb under the axe." Then he raised his battle-axe, but, even before it fell, the monster's sides were rent in pieces. The companions came together and dipped their weapons in the monster's blood. But Meleager took the head and hid of the animal and presented both to Atalanta.

Calypto, in Greek mythology, was a nymph of the sea, whose parents are stated differently, as she is sometimes called a Nereide, sometimes an Atlantide, sometimes an Oceanide. In the island Ogygia she possessed a magnificent palace. She appeared at a banquet that was being given at the golden lomen, when Ulysses came, after he had been shipwrecked, and had been nine days on a mast, tossed hither and thither by the waves. The beautiful nymph offered to give him immortality and eternal youth, if he would always remain with her. Seven years she held him fast, until, at the instigation of Minerva, Jupiter sent Calypso word, by Mercury, to let her lover go. Thereupon she gave him wood and implements to build a ship, with which he sailed to the island of Alcinous, king of the Phaeacians. According to some accounts, Calypso had two sons by Ulysses, Naustithotis and Nausinotis. The poem of Ffennol, according to which Telemachus, seeking his father, comes to Calypso, has no foundation in ancient mythology.

Camail, in ecclesiastical usage, is a French name for (1) a tippet or mozaeta of black silk, worn by French clergy, but edged, lined, or furred to mark canons, and (2) an aumasse, or cape of fur, adopted by the English dignitaries, with edging of the animal's tail, or pendant, and worn by canons in a modified form in the 15th century. See AUMULTUM.

Camaldoli (or Camaldules) were a reformed order of Benedictines founded by Romuald of Ravenna in 1019. They wore a cassock, scapular, and hood, of white wool, and a large-aasled gown. They lived in mountainous and solitary places.

Camara (y Murga), Christopher de la, a learned Spanish prelate, was born at Archinega, near Burgos, towards the end of the 16th century. He was professor of Holy Scripture at Toledo, and afterwards bishop of the Canaries, and eventually of Salamanca, where he died in 1641. He published a sort of early ecclesiastical history of the Canaries, under the title, Constituciones Sinodales del Obispado de Camarilla, su priemera Camaldulcine Monk in fundacion y translacion, vidis de sua obispos, y breve relacion de la islas (Madrid, 1834). See Laszlo, Ecles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Camara (or Camarra), Lucio, of Chieti, an Italian antiquary in the middle of the 17th century, wrote De Teste Antiquo Marrucinorum in Italia Metropoli Lib. 3 (Rome, 1651, 4to). See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Ecles. Dict. s. v.

Camacho, Ignacio, a Spanish Jesuit and professor of theology, was born Salamanca, Dec. 26, 1650, and died Dec. 22, 1722. He published Regula Honestatis Moralis, a theological treatise on the way to act morally (Naples, 1702, fol.), in which he combats the doctrine of probability; viz., that it is allowable for a man to follow an opinion which he thinks probable, although it appears to be less certain, less sure, than the contrary opinion. See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Ecles. Dict. s. v.

Camassel, Andrea, an Italian painter and engraver of the Roman school, was born at Brevagna, near Foligno, in 1601, and studied under Domenichino. He died in 1648. His best works are, The Assumption, in the Pantheon, and The Dead Christ, at the Capuchins; also The Two of Commitivio, in St. John Lateran. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Landon, Ecles. Dict. s. v.

Camuscors, Abbé de, a French priest, uncle of Étienne, was born at Montpellier, in 1721, and became archdeacon there. In 1757 he preached before king Louis XV, and in 1768 delivered his beautiful panegyric, which elicited from the congregation, though in a church, the most unbounded tokens of applause. He became a celebrated preacher, and published, besides the Panégyrique (1768, 4to), three volumes of Sermons (1781, 12mo, and 1788). See Biog. Universelle, vi, 589.

Camuscors, Étienne Hubert de, a French prelate, was born at Montpellier, Sept. 11, 1756. After entering holy orders he was rapidly promoted, being appointed archbishop of Rome in 1802, and eventually to
the cardinalate. He refrained from taking part in the French Revolution, but, later, was active for a time in political affairs. He died Oct. 25, 1828. See Hoefer, Nouv. Biog. Générale, s. v.

Cambedoxi is the Japanese name for the Chinese god Fo, among the inhabitants of Nippon, Japan, and the islands round about.

Cambolas, François de, a French priest, born in 1600, was canon of St. Saturnin, in Toulouse. He founded the order of nuns of Notre Dame at Toulouse, and was distinguished for his piety, modesty, and charity. He died May 4, 1668. See Hoefer, Nouv. Biog. Générale, s. v.

Cambonnet (de la Mothe), Jeanne de (or de Sainte Ursule), a French Ursuline and biographer, who lived at Bourg-en-Bresse in the second half of the 17th century, is the authoress of Journal des Illustres Religiones de l'Ordre de Sainte Ursule (Bourg, 1884). See Hoefer, Nouv. Biog. Générale, s. v.

Cambout (de Pont-Château), Sébastien Joseph de, a French theologian of the second half of the 18th century, was abbé of the convent of Pont-Château, and left some epistles, for which see Hoefer, Nouv. Biog. Générale, s. v.

Cambrai, Council of (Concilium Cameracense), was held in August, 1565, in the city of that name in France, Maximilian, archbishop and duke of Cambrai, presiding, assembled the bishops of the diocese, and of Namur. Twenty-two decrees were published, each of which contains several chapters. The titles of the decrees are as follows:

1. Of heretical books.
2. Of theological lectures in chapters and monasteries.
3. Of schools.
4. Of seminaries.
5. Of doctrine, and the preaching of the Word of God.
7. Of the ministry.
8. Of the examination of clergymen.
9. Of the examination of bishops.
10. Of the examination of pastors.
11. Of the residence of bishops and curates.
12. Of the residence of pastors, and their duties.
14. Of the ecclesiastical power and jurisdiction.
15. Of matrimony.
16. Of dioceses, etc.
17. Of ordination.
18. Of monasteries.
19. Of the salutary.
20. Of images.
22. Of indulgences.

The 18, relating to schools, contains six chapters; it orders that they be visited by the curate every month, and by the bishop at least once in each year, in order that a report may be made to the bishop. The 19th enjoins the wearing of the surplice and stole by the priests, when they carry the holy sacrament to the sick, and also that a clerk carry a lighted taper and bell, that the people may be warned of its approach, and of their duty towards the holy sacrament and to the sick person.

Finally, the council confirmed the decrees of the Council of Trent. See Labbe, Concil. xvi, 147.

Cambray, Sect. in. In the early part of the 11th century a Christian sect was discovered in the diocese that Paris, in the districts of Arras and Liege, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and from some of its strange doctrines was thought to have some connection with certain Oriental sects. They rejected marriage, and held that a state of celibacy was indispensable to a participation in the kingdom of heaven. They alleged that the disciples of Christ, both male and female, ought to live together only in spiritual fellowship. They also held the utter inefficacy of mere outward sacraments to purify the heart. Neander says, "To show the inefficacy of baptism they pointed to the immoral lives of the clergy who performed the ceremony, to the immoral lives of the persons baptized, and to the fact that in the children on whom baptism was performed not one of the conditions was to be found upon which such efficacy must depend—no consciousness, no will, no faith, no confession. The tenets which they had received from Gundulf agreed in all respects, as they affirmed, with the doctrines of Christ and of the apostles. They were as follows: to forsake the world, to overcome the flesh, to support one's self by the labor of one's own hands, to injure no one, to show love to all the brethren. Whoevers practiced these needed no baptism; where these failed, baptism could not supply their place. They were also opposed to the worship of saints and relics, and ridiculed the stories told about the wonders performed by the saints. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which probably they interpreted, however, in accordance with their other doctrines, and in a different manner from what was customary in the Church." They were opposed to the worship of the cross and of images, and had no reverence for churches as such, claiming that "the church is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the divine Being is worshipped."

Those who held these views were early arrested and brought to trial, but succeeded in explaining their faith to the bishop. After that time the number of this sect was increased to considerable numbers, and the archbishop assembled a synod at Arras in 1025, before which the arrested men were compelled to appear. Here they were obliged to subscribe a recantation on the cross, but only the effect was to make them more cautious in their teachings. Towards the end of the 11th century a sect of this kind once more made its appearance in the same locality. Their leader, a man named Rami- ned, although it was impossible to convict him of heresy, was burned to death in an old hut, for charging the priests with immorality. The persecution to which the leaders of the sect were subjected tended greatly to increase its numbers, and to give it such importance and permanence that in the 12th century it was still found in many towns of the district. See Neander, Hist. of the Church, iii, 597 sq.

Cambric Concilium, A.D. 465, is a fiction, taken from Geoffrey of Monmouth, etc.

Cambuc, a pastoral staff ("Inventorius cruciaceum cum cambicu piusseum pontificis"). See Mart. Theos. Anecd. iii, 121, s. sq.

Camburn, Myron B., a Methodist Episcopal minister, was born in Nashville, Tenn., 1849. He was converted at the age of twelve; licensed to preach in 1844; and in 1846 was admitted into the Michigan Conference. He filled twenty-two conference appointments successively, and died at his post, Oct. 17, 1872. Mr. Camburn was remarkably healthy, faithful, and laborious. He was a fully consecrated Christian, and a gifted preacher. See Minutes of Annual Conferences, 1872, p. 94.

Camden, William, an eminent English antiquarian and historian, was born in London, May 2, 1551, and was educated at Oxford. In 1577 he was co-rector, and in 1597 rector, of the Westminster School. He died at Chislehurst, Nov. 9, 1623. His main work is Britannia, sive Floridissimorum Regnum Anglicum, Societatis et Industriæ Rerum Antiquarum et Insanae Arte Curiographicae Descrip (London, 1586). He also wrote Remains of a Greater Work concerning Britain (ibid. 1605) —Annales Rerum Anglorum et Hibernicarum Regnante Elisabetha (1615-17, 2 vols.). In his honor the Camden Society was founded in 1838. (B. P.)

Camilla (or Gamelia Dea), in Roman mythology, were goddesses of marriage (Gr. yypia), invoked by young women just before their nuptials.

Camelaucium (Camelacuum, Camelauca, or Camelacuca) was a covering for the head, used
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chiefly in the East. It appears to have been a round cap with ear-flaps of fur, originally camel's hair, if the ordinary etymology is to be accepted, or wool, and sometimes adorned with gems. The form varied with time; it was preserved, it sometimes became a helmet, and was worn in battle. We find it adopted by royal personages, and Ferrario (Costumi, Europa, vol. iii, pt. 1, pl. 38) and Constantine Purpur. (De Adm. Imp. c. 18) describe by the same name the sacred caps, preserved at the high-altar of St. Sophia's, traditionally believed to have been sent by an angel's hands to Constantine the Great, and used in the coronation of the emperors of the East. See Crowns.

Its ecclesiastical use in the East seems to have been chiefly confined to the monastic orders. Goar (Eucholog. p. 156) tells us that the mitre of the metropolitan of Constantinople had this name only when he was taken from the monastic ranks. It is defined by Allais, De Custumis Eccl. Concens. (sl. no. 12, apud Du Cange) as a round woolen cap worn by monks. It was worn by Armenian bishops when officiating at the altar. See Mitre.

Caménae (or Camenas), in Roman mythology, were nymphae endowed with prophetic gifts among certain ancient Italian nations. To them belonged Camenae and Egeria. Their worship in a grove at Rome had been instituted by Numa. The name was afterwards given to the Muse of the Greek.

Camenz, Berkmann Gottfried, a Lutheran theologian of Germany, was born at Grossen Saxony in 1692, and studied at Wittenberg. In 1718 he was called to the Darmstadt; and at 28 was appointed preacher at Schönewalde. In 1744 he was made provost and superintendent, and he died there in 1743.


Camenz, Karl Wilhelm Theophilus, a Lutheran theologian of Germany, was born at Cöln, near Meissen, Oct. 14, 1759. For some time he was pastor at Obera, and in 1807 became superintendent at Sayda, where he died, Sept. 1, 1837. He wrote Geschichtliches Handbuch (1801–11, 8 vols.) — Lehrbuch der Glaubens- und Sittenlehre des Christenthums (Meissen, 1811). See Winer, Handbuch der Theol. Lit. ii, 259; Zschokul, Bibl. Theol. i, 212. (F. P.)

Camaramus, Bartolomeo, an Italian theologian, born at Benevento, was for twenty-four years professor of law at Nápoli, and at the end of which time, in 1599, he was made president of the royal chamber. In 1557 he settled at Rome, where pope Paul IV appointed him commissary-general of the papal troops. He died at Naples in 1564. He was a man of vast learning, and wrote, De Predestinatione, de Gratia et Libero Arbitrio, contra Calvinum, Paris, 1556; De Jesu, de Oratone et Eleemosynis (ibid. eod. 4to); De Fugatoriorum Igne (Rome, 1557) — a work on preaching, and another on marriage. See Landon, Eccles. Diet. s. v.; Hoefner, Nouv. Bio. Gén., s. v.

Camerata, Giuseppe (2), an Italian engraver and miniature painter, was born at Venice in 1718, and studied engraving under Gio. Cattini. In 1751 he was made engraver to the court at Dresden. The following are copies of some of the plates preserved: The Promised Land; David with the Head of Goliah; The Holy Family; The Adulteress before Christ. He died in 1803.

Cameron, Francesco, an Italian preacher of the early part of the 14th century, was sent as a missionary to Asia Minor. On his return he lived at Avignon in intimate relations with pope John XXII (1338), but afterwards returned to Italy. See Hoefner, Nouv. Bio. Gén. s. v.

Cameron, Charles Richard, a Church of England divine, was born in 1780. He was educated at Christ Church, Oxford. His latter days were spent as rector of Swaby, Lincolnshire, where he died, Jan. 10, 1865. He was the author of several sermons and pamphlets, among which are, Lectures on Confirmation: — A Sermon on the Death of Nelson: — Sayings and Doings of Poetry: — A Letter to Mr. Whitmore on the Corn Laws: — A Pamphlet on the Sabbath Question, addressed to Archbishop Whately: — Parochial Sermons: — On the Antichrist: — On the Revolution of 1842: — A Poem on the New Moral World against Socialism. See Appleton's Annual Cyclop., 1865, p. 664.

Cameron, Finlay, an English Baptist minister, was born at Chatham in 1782. He united with the Church, by baptism, June 29, 1800, and in the latter part of 1801 began his theological studies under the tuition of Rev. Dan Taylor of London. He was ordained as pastor of the General Baptist Church in Louth, July 4, 1805. He had supplied the pulpit of this church for more than a year and a half, previous to his ordination. His ministry was so prosperous as to make necessary an enlargement of the building in 1808. Some division having sprung up in his Church, he retired from the pastorate, and for ten years served the Baptist Church at Coningsby, returning to Louth, by the unanimous request of the Church, in 1822. Prosperity again attended his labors. He died Aug. 29, 1848. See (Lond.) Baptist Hand-book, 1849, p. 41. (J. C. S.)

Cameron, James (1), a Wesleyan Methodist missionary, was born at Kirkintilloch, near Glasgow, Scotland, April 30, 1819. At the age of fifteen he joined the Methodist Society, and soon began to preach in the streets of his native village. In 1832 he was accepted by the British Conference, and sent to Cape Town, South Africa, where he labored five years with ability and success. For nearly twenty-five years thereafter he was itinerating in various parts of the Eastern Province of South Africa, and in the Orange Free State, among Europeans and natives; and everywhere his labors were those of an able, undaunted, and uniriting preacher. In 1857 he returned to Cape Town, where he was appointed to large congregations till 1864, when he was appointed to Natal as chairman of that district, where he and to Durban and Pietermaritzburg (his residence for the last years of his life) he worked with loving zeal and ceaseless devotion until called away to rest, Dec. 12, 1875. Mr. Cameron's sermons were carefully prepared, massive in their structure, rich in truth, and delivered with great energy. He was one of the most successful preachers in South Africa. See Minutes of the British Conference, 1876, p. 86.

Cameron, James (2), an English Congregational minister, was born in 1809. He spent his boyhood at Gourou, on the Firth of Clyde; matriculated at the university of Glasgow in 1820; was converted in 1831; and in the following year entered the Glasgow Theological Academy. He was exeget of the gallery of the elector of Saxony, The Parable of the Lost Drachma, after Felé; The Holy Family, after J. C. Procaccini; The Assumption, after Camil. Procaccini; The Charity of Joseph, after Contarini. He died at Dresden in 1761. See Hoefner, Nouv. Bio. Gén., s. v.
Dumfries, where he remained till 1847, when he accepted a call at Headgate, Colchester. His final charge was at Hopton, Mirfield. Here he died, March 29, 1873. The Church of England, according to the manner in which he was trained, did not hold him in any such esteem. 

Joseph; of Brandon Academy, Miss.; professor of mathematics in West Tennessee College; principal of Trinity High-school at Pass Christian, Miss.; of an academy at Lexington, Mo., of the Preparatory School at Crystal Springs, Miss., from 1872 to 1875. He was licensed to preach by the presbytery of Central Mississippi, April 20, 1861; and ordained by the presbytery of East Mississippi in 1865. He preached as stated supply at Pass Christian; at Mossy Creek Church, Tenn.; at Overton, Tex., from 1869 to 1871. He died at the last named place, May 10, 1879. Mr. Cameron had a strong desire to preach the gospel, but his peculiar fitness for teaching kept him mainly in the school-room and in the professor’s chair. See Necrol. Report of Princeton Theol. Sem. 1880, p. 35.

Camerus, ordained deacon by Polycarp, succeeded Papirius in the see of Smyrna, according to Metaphrases. See Tillemont, ii, 372.

Camilla, Saint, in Auxerre, went with St. Germanus to Ravenna; but is said to have died in her return journey, A.D. 437. See Acta Sanctorum, Boll. Mart. i, 342.

Camillianus, Saint, confessor and bishop, or Thoros, is supposed to have died in 525 (or 536). He was present at the first council of Orleans, A.D. 511.

Camillo, Francisco, a reputable Spanish historical painter, was born at Madrid about 1655 (others say 1610), of a Florentine family, and studied under Pedro de las Cuevas. One of his best pictures is in the Church of San Juan Dios, at Madrid, the Nuestra Señora de Belen. Some of his other works are, The Descent from the Cross; St. Mary of Egypt before the Virgin. He died in 1671. See Sporer, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog.Generale, s. v.

Camillus and Camilla, in Roman antiquity, were the titles applied to the boys and girls who were occupied in the ceremonies of sacrifice, whether temporarily or as a preparation for their entering the priesthood. In the latter case it was necessary that they should be the children of parents still alive, and freeborn.

Camillus. (1) Presbyter of Genoa, who consulted St. Prosper respecting some propositions of Augustine on predestination, after that father’s death; and to whom Prosper addressed his Answers to the Genoese. (2) Father of Gallus, bishop of Pavia, A.D. 473. See Ceillier, x, 500, 599.

Camis is a title of the honored dead among the Japanese, to whom they pay divine homage. They believe that the souls of very good men become Cams, or protecting geniuses of men; while those of the wicked wander through the air, wirthing in agony. To these deified heroes they build temples or maus (q. v.); and offer sacrifices, swear by them, and implore their assistance in all important undertakings. This system prevails among the Sintoists (q. v.) in Japan, and hence the system has sometimes received the name of the religion of the Camis. See Kami.

Camisla, in ecclesiastical usage, is a name for (1) a shrine in which the Book of the Gospels used at high-mass wasanciently preserved. It was frequently made of gold, richly jewelled. Many such existed in English cathedrals and parish churches before the Reformation. (2) An alb (q. v.).

Camm (née Newby), Anne, a minister of the Society of Friends, was born at Kendal, England, in August, 1627. While residing in London, whither she had been sent to complete her education, she became a Christian, and united with the Puritans. Her first marriage was with John Audland (q. v.), and both husband and wife soon joined the Society of Friends, and, not long after, she was recognised as a minister in that denomination. More than once, in her early ministry, she was arrested and thrown into prison, and kept there, at one time,
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for a year and a half. Her husband died in 1668, and subsequently she married Thomas Camm, another minister of the Friends. After a life of remarkable usefulness, during which she passed through great sufferings for conscience' sake, she died, Sept. 30, 1705. See Friends' Library, i, 473-479. (J. C. S.)

Camm, John, a minister of the Society of Friends, was born near Kendal, Westmoreland, England, in 1604. He was converted under the preaching of George Fox, and soon after commenced his labours as an itinerant preacher among the Friends in the North of England, and in London, whither he went with Francis Howgill, "with a message from the Lord to Oliver Cromwell, their protector." He is said to have been a "man richly furnished with the gifts of the Holy Spirit, patient in exercises, grave in behaviour, profound in judgment, quick in discerning, and a sharp reprouver of wickedness, hypocrisy, and of disorderly walkers in the profession of truth." He died a peaceful Christian death in 1652. See Evans, Nitty Promoted, i, 31, 32. (J. C. S.)

Camm, Thomas, a minister of the Society of Friends, was born at Camgill, Westmoreland, England, in 1610. He was converted in early life, and eventually recognised as a minister. He had a large share of the hardships and persecutions of the Quakers which marked the age in which he lived. In 1674 he was imprisoned at Kendal, for nearly three years, for the non-payment of tithes, and subsequently at Appleby for six years. He was also very heavily fined. During these trials he conducted himself with wisdom and patience. He died in the triumphs of Christian faith, Jan. 13, 1708. See Friends' Library, i, 479-481. (J. C. S.)

Camna, in British mythology, was the goddess of hunting.

Camnarch was a Welsh saint of the 6th century, said to have been of Llegamarch, in Brecknockshire. See Rees, Welsh Saints, p. 238.

Cammarota, Filippo, an Italian ecclesiastic, was born Nov. 23, 1809. He was appointed archbishop of Gaeta in 1854, and died March 1, 1876. See Appleton's Annual Cyclop. 1876, p. 630.

Cammin, Sestia, was one of the most celebrated abbots of Ireland, who in his youth retired to the island of Inisheer, and on the last islands of Connacht, on one of the confounds of Thomond and Galway, where he built a monastery. The church of that place still retains the name of Tempul-Cammin. He died about 638. See Ussher, Antiq. p. 503.

Camocena. See Cameniae.

Camos, Marzco Antonio, a Spanish prelate, was born at Barcelona in 1553. After a military career and the loss of his wife, he became an Augustinian monk in 1591, studied theology and philosophy, and in 1605 was appointed bishop of Trani (in Iari), but died before his confirmation to that office. He left, Micromosio y Go- bicino universal del hombre Cristiano. See Hoefer, Nouv. Bio$, Générale, s. v.

Camp, Abraham, a German preacher, was a native of Cologne. He became a member of the Jesuit order in 1614, and studied Hebrew-leters at Aix-la-Chapelle, and theology at Treves. Having preached with great success at Dusseldorf, he was placed at the head of the new missions established in the duchies of Juliers and Berg, and held that position until his death, which occurred at Dusseldorf, Feb. 26, 1696. He wrote, Annales Dusselrodenses, Aulicenae et Drutetanae et Poetae Funerea Serenissimae Mariae-Anneae-Josephae Austriacae (Dusseldorf, 1689). See Hoefer, Nouv. Bio$, Générale, s. v.

Camp, Albert Barlow, a Congregational minister, was born at Northfield, Conn., and graduated from Yale College in 1822. After a theological course at Andover, which he completed in 1826, he was settled over the First Congregational Church in Ashby, Mass. In 1832 he returned to his native place, where he resided two years, supplying various pulpits in the vicinity. In 1834 he was settled over the Church in Bridgewater, Conn., and continued there ten years. He removed to Bristol in 1845, where he became engaged in book-keeping and writing for various manufacturers in the vicinity, and continued in this occupation until the failure of his health. He died in Bristol, May 17, 1862, aged sixty-nine years. See Obituary Record of Yale College, 1866.

Camp, Amzi, a city missionary, died in New York, Jan. 5, 1864. He was for nearly thirty years in the employ of the American Tract Society as city missionary. His life was one of earnest, patient, self-denying labor among the neglected classes. See Appleton's Annual Cyclop. 1864, p. 501.

Camp, Henry Bates, a Congregational minister, was born at Durham, Conn., Dec. 10, 1809. After graduating from Yale College in 1831, he began the study of theology in the Yale Divinity School, and completed his course at the Princeton Theological Seminary, graduating in 1834. In July, 1835, he was ordained pastor of the Mountain Grove Church, Northfield, Conn., but resigned this charge in August, 1836, on account of ill-health. In 1837 he became an instructor in the American Asylum for the Deaf and Dumb at Hartford, where he taught until 1864. The rest of his life was spent in retirement at Hartford, where he died, Feb. 16, 1890. See Young, History of Hartford, ii, 593. See Sprague, Annals of the Amer. Pulpit, ii, 592.

Camp, Joseph Eleezer, a Congregational minister, graduated at Yale College in 1878; was ordained pastor of the Church in Northfield, Conn., in 1879, continuing there until 1887; and died in 1888. See Sprague, Annals of the Amer. Pulpit, ii, 592.

Camp, Phineas, a Presbyterian minister, was born at Durham, N. Y., Feb. 18, 1785. He graduated at Union College in 1811, and spent over two years in Princeton Theological Seminary. He was ordained by the North River Presbytery in 1817, and spent a year as missionary in Ohio, Michigan, New York, and Pennsylvania. His first charge was Westfield, N. Y. (1819-22), and his next Lowell (1825-29), and afterwards he served at Denmark and Whitesville, N. Y., and Dixon, Ill. He died at the last-named place, Jan. 30, 1880. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 16.

Camp, Riverius, D.D., a Protestant Episcopal clergyman of the diocese of Florida, was rector for many years of Trinity Church, in Brooklyn, Conn., until 1872, when he became rector of Christ Church, Monticello, Fla. In the following year he returned to his former connection, in 1874, and in 1876 to his former Church in Monticello. He died Sept. 12, 1875, aged sixty-five years. See Prot. Episc. Almanac, 1876, p. 150.

Camp, Samuel, a Congregational minister, graduated at Yale College in 1764; was ordained pastor of the Church in Ridgebury, Conn., in 1770; and died in 1813. See Sprague, Annals of the Amer. Pulpit, i, 664.

Campiga (Campacus, Gambocus, or Cam- poubus), was a kind of ornamental shoe worn by emperors and kings. At a later period it was worn by the higher ecclesiastics at Rome, and by others elsewhere, but in disregard of the special privileges claimed in regard to it by Roman authorities. See Gregory Magnus, Hisp. Antiquit. ii, 28.

Campagna, Girolamo, an Italian sculptor, was born at Verona in 1522, and studied under Catanese. His productions consist chiefly of altars and sepulchres, in the cities of Venice and Verona. He was living in 1625. See Hoefer, Nouv. Bio$, Générale, s. v.; Spooner, Bio$, Hist. of the Fine Arts, s. v.

Campagnola, Domenico, an eminent Venetian painter (and engraver) of the school of Titian, lived...
Campagnola, Giulio, a Paduan painter and engraver, lived about 1500. Among the plates by him is especially mentioned the picture of John the Baptist Holding a Cup.

Campagnolo, (Ital. bell), a name used first as a Latin term by Bede, in the 7th century, and employed generally afterwards, to denote the bells used in churches, to summon the people to public worship.

Campano, Alberto, a Florentine Dominican, was professor of philosophy at Pisa, and afterwards of theology at Padua, where he died, Sept. 24, 1639, leaving a metrical translation of the Pharsalus, in Italian (Venice, 1600). See Hoefer, Nouv. Biog. Générale, s. v.

Campano, Pietro, an Italian engraver, was born at Soria in 1727, and studied under Rocco Pozzi. The following are his principal plates: St. Francis of Assisi; St. Peter Delivered from Prison. He died in 1765.

Campana, Lorenzo di Lodovico (surnamed Lornetto), an Italian sculptor and architect, was born at Florence in 1494, and at an early age was commissioned to complete the tomb of cardinal Fugger, in the church of San Giacomo, at Pistoia. He was also employed upon the tomb of cardinal Chigi in the church of Santa Maria del Popolo. He died in 1641. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Campanarius (bell-ringer). His special office in a church is perhaps not mentioned in the literature of the first few centuries. In more ancient times the duty of ringing the bells at the proper seasons seems to have been laid upon the priests themselves (Capitulare Episcop. c. 8; Capit. Caroli Mgumi, lib. vi, c. 168). To the same effect Amalarius (De Div. Off. iii, 1) says, speaking of the ringing of bells, "Ne despicat presbyter hoc opus agere" (Ducange s. v. Campumam, Campanum). In later times the custom was the bell-ringer (Martene, De Rit. Eccl. ii, 18, ed. 1783). See Bell.

Campallano, Angello, a Roman engraver, was born about 1748. He engraved several plates for G. Hamilton's Scholica Italia, and the statues of the Twelve Apostles in St. John of Lateran. He died in 1815.

Campanile, an Italian missionary, was born at San Antonio, near Naples, in 1762. He early became a member of the Dominican order, was consecrated priest, and, being charged with the duties of teaching, he acquired himself to the satisfaction of his superiors. He joined the College of the Propagandists at Rome, and, on account of his knowledge of the Arabic language, was sent, in 1802, into the East as prefect of the missions of Mesopotamia and Kurdistan. Returning to Naples after thirteen years of successful labor, Campanile became preacher, and soon after assistant professor of Arabic, at the University of Naples, where he died, March 2, 1853. He wrote a History of Kurdistan. See Hoefer, Nouv. Biog. Générale, s. v.

Campanna, Piliero, a painter of the Roman school, was born at Bologna in 1593, and, while young, visited Rome and studied the works of Raphael. He painted the triumphal arch erected for the reception of Charles V, in 1530, at Bologna. The best of his works are in the Cathedral of Seville, particularly his famous pictures of The Nativity, and The Purification. He died in 1570. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Campante, Isaac ben-Jacob, a Jewish writer of Castile, in Spain, was born in 1600, and died at Pisa in 1648. Although not very learned, he was called the Gaon of Castile. He is the author of The Book of the Ways of the Talmod, a metaphysics of the Talmod, in which he lays down general rules for the understanding of its style. It was first published at Mantua, 1596. See First, Bibl. Jud. i, 140; Lindo, Hist. de los Jewe, p. 189; Finn, Sephardim, p. 386; Grätz, Gesch. der Juden, viii, 192; J. J. G. d. J. J. Sefken, iii, 87; Eicher, Intro, to Heb. Lit. p. 267. (B. P.)

Campbell, Abraham, a Methodist Episcopal minister, was born in Pennsylvania, June 11, 1811. He was converted at the age of nineteen, and in 1850 entered the Illinois Conference. He afterwards became a member of the Southern Illinois Conference, held a local relation between 1864 and 1868; and the remainder of his life was an effective member. He died Feb. 10, 1879. Mr. Campbell was a clear and forcible preacher, a successful pastor, and an amiable companion. See Minutes of Annual Conferences, 1879, p. 38.

Campbell, Alexander (1), a Scotch prelate, son of Sir John Campbell, was made first Protestant bishop of Brechin while a boy; May 16, 1566, and was present with Regent Moray in the convention at Perth, July 28, 1569. He had a leave of absence in 1567, to study abroad, went to Geneva, and, on his return home, in 1574, he exercised the office of particular pastor at Brechin, without interfering with episcopal duties. He sat in many parliaments, and retained the designation of Lord High treasurer of Scotland on his death, in Feb. 1608. He was called Keith, Scottish Bishops, p. 166; Fasti Eccles. Scotienses, iii, 889.

Campbell, Alexander (2), a Methodist Episcopal minister, joined the Texas Conference in 1872. After the division of the Conference, he labored successfully in the West Texas Conference until he was transferred to the East Texas Conference, and appointed to the Circuit Court. He died in 1880. See Minutes of Annual Conferences, 1881, p. 338.

Campbell, Alexander (3), D.D., a Presbyterian minister, was born in Pennsylvania, and graduated from Jefferson College. He studied theology at Princeton Theological Seminary two years, graduating in 1822. He was ordained a minister in the Presbyterian Church, 1827, and preached at Burlington and Washington from 1828 to 1837. Subsequently he preached at Dover, Del., and Poplar Springs, Md. He then became stated supply at McMakie Church, New Orleans, La., from 1850 to 1854. He was a teacher in the same place during 1855. He died in 1855. See Gen. Cut. of Princeton Theol. Sem. 1881, p. 94.

Campbell, Alfred Elderkin, D.D., a Presbyterian minister, was born at Cherry Valley, N. Y., Jan. 1, 1802. He graduated from Union College in 1826. Immediately after, he took charge of the academy in his native town, and studied law while he taught school. He soon after turned from the bar to the ministry, and in 1822 went to Princeton Theological Seminary, and graduated in 1828. He was ordained pastor of the church in 1837. The church was located at Winchester, Ohio, and his subsequent settlements were in Newark and Palmyra, both in Wayne County, and in Ithaca. He held charge of the Church at Cooperstown for twelve years. He then went to Spring Street Church, New York city. In 1858 he became Secretary of the American and Foreign Christian Union, and in 1867 accepted an invitation to become pastor of the Church at Cherry Valley, where he remained for the rest of his active life. He died at Castleton, N. Y., Dec. 28, 1874. See Presbyterians in Central New York, p. 480.

Campbell, Allan Ditchfield, D.D., a Presbyterian minister, was born in Lancaster, England, March 15, 1791. He emigrated to America, and settled in
Campbell, Benjamin, a Presbyterian minister, was born in Ireland. He was received by the Newcastle (Del.) Presbytery, Nov. 5, 1729, and was licensed and ordained to a charge in their bounds, Sept. 1733. He was succeeded in his charge by Rev. James Short, who died in September, 1735. See Webster, Hist. of the Presb. Church in America, 1837.

Campbell, Benjamin H., a Presbyterian minister, was born in Pennsylvania. He spent three years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of New Brunswick, Feb. 2, 1836. He was next at Rome, N. Y., and afterwards preached in Charleston, Pa., Sept. 14, 1846. He resided in Philadelphia, in infirm health, 1847-48. He died in 1848. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 81.

Campbell, Charles F., a minister in the Methodist Episcopal Church South, was born in Marion, S. C. He was a member of the South Carolina Conference, probably joined in 1850; labored six months, and then died, probably in 1850. Mr. Campbell was prompt, faithful, and amiable. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 232.

Campbell, Daniel, an English Wesleyan minister, was a native of the north of Britain. He joined the Methodist Church in Nottingham, and in 1788 was sent as a missionary to Jamaica, W. I., and commenced preaching at Montego Bay. A bill having been passed through the local legislature forbidding Protestant preaching to the natives except by the clergy of the Established Church, Mr. Campbell was sentenced to a month's close confinement in a damp and dismal quarter of the Morant Bay jail, where John Williams, a local preacher, had been imprisoned for the same offense. Campbell returned to England in 1803, and procured from the home government a dispensation of the law. He thenceforward labored in Great Britain. A paralytic stroke received on the Newcastle-under-Lyme circuit compelled him to cease travelling in 1833. He settled in London, and died, April 21, 1839, aged sixty-four years. See Minutes of the British Conference, 1835; Weal. Meth. Magazine, 1838, p. 641 sq.

Campbell, David R., D.D., a Presbyterian minister, was born in Washington County, Pa. He graduated at Jefferson College, and received his theological education at the Western Theological Seminary, Allegheny City. He was licensed to preach, and ordained preaching pastor, in 1832. He labored at Meadville, Meadville, and Meadville, Pa., where he spent most of his ministerial life. In consequence of declining health he was obliged to resign his charge. He was a laborious and successful preacher of the Gospel, and rejoiced that he was counted worthy of being put into the ministry. He died at Steuben-

Campbell, Donald, a Scotch prelate, was of the family of Argyle, and abbot of Cupar. He was elected to the see of Brechin in 1558, but the election being declared void, he withdrew from the see of Brechin, and issued all his estates. He was ordained at Meadville, Meadville, and assumed the See of Brechin. He died Sept. 20, 1861. He was a man of great learning, and possessed of considerable wealth.

Campbell, Duncan R., L.L.D., a Baptist minister, was born in Scotland, Aug. 14, 1814. He was a graduate of one of the Scotch universities, and came to the United States in May, 1842. For several years he was in the active duties of the ministry, and won for himself an excellent reputation as a scholar and preacher. As pastor of the Baptist Church in Georgetown, Ky., he added to this reputation, and was called to the presidency of the college in that place in 1849. Success attended his administration until the breaking-out of the civil war scattered the students, and for several years the classes were very small. He died at Covington, Ky., Aug. 16, 1865. "Dr. Campbell is said to have been a man of fine manners and extensive learning, a man of great scholarship, both in belles-lettres and theology." See Appleton's Annual Cyclop., v, 645. (J. C. S.)

Campbell, George A., a Methodist Episcopal minister, was born at Baltimore Hundred, Del., Sept. 3, 1846. He experienced conversion in 1866, received license to exhort in 1869, to preach in 1870, and in 1871 entered the Wilmington Conference. In 1875 his health declined, and he died Sept. 7, 1876. He was a young man of fine promise, an excellent, practical preacher. See Minutes of Annual Conferences, 1877, p. 12.

Campbell, George Washington, a Congregational minister, was born at La~anen, N. H., March 28, 1794. He graduated at Union College in 1820, and at Princeton Theological Seminary in 1823. In the following year he became a member of the Church in Madison, Wis., and in 1826 was appointed to the pastoral charge of the church in South Bend, Ind., as the colleague of the Rev. John Thompson. His dismissal occurred in 1828; and on Jan. 13, 1830, he was installed pastor of the Second Church in Millbury, Mass. In July, 1833, he left that place, and after spending two years at Bradford, Vt., as acting pastor, he was installed at Spencer, Vt., in 1835, at Newbury, N. H., where he was removable by vote in 1839. Having removed to Hadley, N. H., he made his residence there for two years, during which time he preached for several months at Fishersville, and for some months at Post Mill Village and Fairlee, Vt., on alternate Sabbaths. In 1856 he moved to Bradford, Mass., residing there until the close of his life. He supplied the pulpit of the church in Wolfborough, N. H., for one year, beginning May 20, 1856; of that in Kensington, two years, 1858-60; of that in Mechanics' Falls, Me., for six months, 1865-66; in Bristol and Wells, several months each. He died at Bradford, Mass., Feb. 2, 1869. See Cong. Quarterly, 1869, p. 301.

Campbell, George W., a Baptist minister, was born in Carleton County, N. B., March 1, 1890. He was baptized in 1844 at Woodstock; was ordained at Howard, in March, 1867; labored in York, Victoria, and Carleton counties, and died in July, 1878. See Baptist Year-Book of Maritime Provinces, 1878.

Campbell, Harvey M., a Baptist missionary to Arracan, was born at Lebanon, N. Y., June 9, 1825, and was a graduate of Columbia College. He labored at Saline, Mich., in June, 1849, and sailed the autumn following for the field of his labors. He went to Kyouk Phydro in November, 1850, and there engaged in missionary labor till his death, Feb. 22, 1852. (J. C. S.)
Campbell, James (1), a Presbyterian minister, was born at Campell on Kintry, in Argyleshire, and came to America in 1730. He was licensed by the New Castle Presbytery, and received by the Philadelphia Presbytery, in 1739. The church at Tehicken sought his services, and the presbytery granted its request, but he, after many struggles, told the synod, in 1739, that he was unconverted, and dared not preach till he was born again. He had been preaching four years, and was moral, upright, and well esteemed. At the persuasion of Whitefield he was induced to preach once more, on the following Sunday. He consented, and success attended his labors. In May, 1742, he was directed to spend one fourth of his time at Forks, and in August at Augusta, and asked for his time. Campbell was ordained Aug. 3, 1742, and was ordered to divide his time between Forks and Greenwhich. He was installed at Tehicken May 24, 1744. In 1758 he was dismissed to join the South Carolina Presbytery, and he became a minister of a band of his countrymen settled on the left of the Savannah River. The Scotch-Irish began to flow in a steady stream southward from Pennsylvania before the French war, and drew to this region large numbers from their native land. Mr. Campbell united with the Orange Presbytery in 1774. When or where he died is not known. (W. P. S.)

Campbell, James (2), a Presbyterian minister, was presented to the presbytery April 26, 1770; was licensed Oct. 10, 1771, and sent to visit the vacancies, Timber Ridge, Forks of James, Sinking Spring, Hat Creek, and Cub Creek, Va. Oct. 15, 1772, the presbytery was informed of his death. See Foote, Sketches of Virginia, 2d series.

Campbell, James (3), a Presbyterian minister, was born near Mercerese, in Franklin Co., Pa., May 4, 1798. He graduated from Jefferson College in 1825, entered Princeton Theological Seminary the same year, and graduated in 1828. He was licensed by New Brunswick Presbytery, Aug. 7, 1828; was received by certificate into Redstone Presbytery in 1830; and in August of the same year was installed pastor over the churches in Kittanning and Crooked Creek. He next was installed as pastor of Pine Run Church, in Blairsville. In 1834 he was received into Ohio Presbytery, and became pastor of Pine Creek Church, and in 1838 became pastor at Sharpsburg. For four years he continued to supply various churches, but was never again settled as a pastor. After this he labored in Huron, Marion, Hocking, and Huntingdon Presbyteries in Ohio. He and his wife opened, at Athens, O., a seminary for young ladies, in which they taught for two or three years. For three years he was teacher at Shirleyburg, Pa. From 1857 to 1859 he was at Highland, Kan., and was employed as agent for Highland University a part of the time. He then was a member of the Muncie Presbytery (Ind.). He died at New Orleans, June 14, 1875. Mr. Campbell loved to preach, and was constant and heroic in his endurance of hardships in his missionary work wherever he labored. See Necrol. Report of Princeton Theol. Sem. 1876, p. 18.

Campbell, James M., a minister of the Methodist Episcopal Church South, joined the Airiana Conference in 1844; entered the Confederate army as chaplain in 1861; became major, and was killed at Spottsylvania Court-House, Va., May 14, 1864. Mr. Campbell was a warm-hearted, energetic, efficient minister, a close observer, and diligent student. See Minutes of Annual Conference of the M. E. Church South, 1864, p. 514.

Campbell, James Robinson, D.D., a Presbyterian minister, was born near Armagh, Ireland, in 1800. He emigrated to the United States in 1824, and connected himself with the First Reformed Presbyterian Church in Philadelphia. In 1834 he was licensed by the Reformed Presbyterian of Philadelphia, and designated to the mission field of north India. He died in Landouar, India, Sept. 18, 1862. See Wilson, Prof. Hist. Almanac, 1863, p. 380.

Campbell, John (1), a Scotch prelate, was made bishop of the diocese of Argyll, June 1, 1608. He died in 1612. See Keith, Scottish Bishops, p. 290.

Campbell, John (2), a Congregational minister, was born in the north of Scotland in 1690, and was educated at the University of Edinburgh. He came to America about 1717, and in 1720 became the pastor of the Church in Oxford, Mass., the ordination taking place March 11, 1721. He continued in that relation for more than forty years, and died March 7, 1761. Mr. Campbell was a man of more than ordinary abilities, acting not only as the pastor of his flock, but as their physician, and, when called upon, settling their disputes as a judge. He published A Treatise on Conversion, Truth, Justification, etc. See Ammidown, Hist. Collection, i, 242; Allen, Amer. Bishops' a. v. (J. C. S.)

Campbell, John (3), a Presbyterian minister, was born in Scotland in 1718, and came to America in 1734. Charleston and New Providence, N. J., petitioned New Brunswick Presbytery that, if he should be licensed, they might have his services. May 19, 1747, Campbell was taken on trial, licensed Oct. 14, and ordained and installed in the vacant church at New Providence. On May 1, 1758, he was struck with palsy in the pulpit, and died a week later. See Webster, Hist. of the Presb. Church in America, 1857.

Campbell, John (4), a Scotch Congregational minister, was the subject of religious impressions very early in life. In 1802 he joined Mr. Haldane's classes at Edinbrugh, and in 1804 he labored zealously for some months at Callander, Scotland. He commenced his regular labors at Fort William in 1807. In 1811 he removed to Oban, and was ordained in August of the same year. He preached much in the surrounding districts. On July 3, 1832, he was taken ill, and died Feb. 4, 1833. See (Lond.) Cong. Year-book, 1834, p. 320.

Campbell, John (5), an Irish Wesleyan minister, was born in the County Down, Ireland. He converted at the age of eighteen; entered the itinerancy in 1812; became a superintendcr at Magherafelt, his last circuit, in 1842; removed to Belfast in 1845; and died March 4, 1861, aged sixty-six years. See Minutes of the British Conference, 1851; Hill, Ablh. Arrangements of West. Meth. Ministers, 1846, p. 197.

Campbell, John (6), D.D., an English Congregational minister, born at Kitteraus, Scotland, in 1795. He was very precocious in childhood; became converted in early manhood; received his collegiate education at the University of St. Andrews and at the Glasgow University; and began his ministerial labors at Kilmarnock, Ayrshire. In 1828 he removed to London and was engaged at the Tabernacle, where he labored until 1848, when he resigned the pulpit, but retained the office of pastor during life. He died March 26, 1867. The endowments and attainments of Dr. Campbell were multiform and marvellous. He was a man of iron will, of unriveting energy, of unflinching courage, and of vast information. As a controversialist he had few compersers. He wrote several volumes. See (Lond.) Cong. Year-book, 1868, p. 259.

Campbell, John (7), a Scotch Congregational minister, was born at Stonehouse, Lanarkshire, Jan. 15, 1828, of pious parents, who took him in his childhood to Manchester, Jamaica. He was converted there, and soon afterwards he joined the Church, devoted his life to spreading the gospel in his native land, emigrated to Glasgow University, and, having completed his classical and theological courses, he was ordained pastor, in 1855, at Kilmarx, where he died, March 26, 1869. Mr. Campbell was most assiduous in his attentions to the sick, energetic in caring for the young, and laborious in his pulpit preparations. See (Lond.) Cong. Year-book, 1866, p. 178.
Campbell, John A. (1), a minister of the Methodist Episcopal Church South, joined the Memphis Conference in 1841, and in its active ranks served to the close of his life, in January, 1857. He was a plain, humble, useful minister. See Minutes of Annual Conferences of the M. E. Church South, 1857, p. 756.

Campbell, John A. (2), a Presbyterian minister, was born near Edington, Ind., March 21, 1825. He was educated at Bloomington, Ind., and studied theology in the Oxford Theological Seminary. He was licensed in 1848. In 1854 he accepted a call to Putneyville Church, Arkansas, where he was made principal of Mount Lebanon Academy, Pa. He died Aug. 8, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 206.

Campbell, John C., a Presbyterian minister, was born in Blount County, Tenn., Dec. 27, 1802. He was educated at Marysville College; was licensed by the Union Presbytery in 1830, and settled at New Providence, Ill., where he remained for eight years. He afterwards preached at various places in Illinois, and died at Cerro Gordo, in the same state, Dec. 31, 1862. See Wilson, Presb. Hist. Almanac, 1864, p. 295.

Campbell, John N., D.D., a Presbyterian minister, was born in Philadelphia, March 4, 1798. He was baptized by the Rev. Robert Amman, pastor of the old Scotch Presbyterian Church in Philadelphia, and in commerce with his calling, he received the pur- fessional training. He was a pupil of the celebrated teacher, James Ross, and afterwards became a student in the University of Pennsylvania. After studying for some time under the preceptorship of Dr. Ezra Stiles Ely, he went to Virginia, where he continued his theological studies, and became connected, as professor of languages, with Hampden-Sidney College. He was licensed to preach by the Presbytery of Hanover in May, 1817. The first two or three years after his ordination he remained in Virginia, and preached in various places. In the fall of 1820 he was chosen chaplain to Congress. He then returned to Virginia, and preached for some time in Petersburg, and also went into North Carolina, and was instrumental in establishing the first Presbyterian Church in Newbern. In 1823 he returned to the District of Columbia, and for more than a year he was an assistant Rev. Dr. Balch of Georgetown. In 1824 he took charge of the First African Church in Washington city, where his great gifts quickly filled the place of worship. In January, 1825, he was elected one of the managers of the American Colonization Society, and for six years discharged the duties of that office with great ability and fidelity. In 1831 he became pastor of the First Presbyterian Church in Albany, N.Y. In 1836 he was appointed president of the Theological Seminary at Princeton, which office he held till the close of his life. He was scarcely ever absent from his pulpit, and his rare executive abilities were called into requisition outside of his profession. For many years he was one of the regents of the university of the state of New Jersey. He died suddenly, March 27, 1864. Dr. Campbell possessed great energy of mind and decision of character, and though he had a delicate frame, his endurance and vigor were wonderful, enabling him to accomplish a great amount of work; and his experience of the world, added to a natural shrewdness, made him an admirable exponent of man's estate. As a preacher, he was clear, evangelical, and animated. His sermons were carefully prepared, but written in a character only legible to himself, and then they were delivered with a graceful ease and freedom which made them appear to those who listened as if they were the production of nature. They were brief and logical, and easily remembered. See Wilson, Presb. Hist. Almanac, 1865, p. 79. (W. P. S.)

Campbell, John Foage, M.D., a Presbyterian minister, was born in Augusta County, Va., in 1767. In 1781 he removed to Kentucky. He graduated at Hampden-Sidney College in 1790, and was licensed to preach in May, 1792, and took charge of several congregations in Virginia. In 1795 he returned to Kentucky, and became pastor of the churches of Smyrna and Flemingsburg. He died in Nashville, Tenn., Nov. 4, 1814. He published several Sermons, etc. See Sprague, Annals of the Amer. Pulpit, iii, 626.

Campbell, Joseph, D.D., a Presbyterian minister, was born at Omagh, County Tyrone, Ireland, in 1776. He came with his parents to America in 1797, and, having enjoyed excellent advantages for a common education previous to leaving Ireland, he engaged, shortly after his arrival here, in teaching, and at the same time prosecuting his theological studies. He was licensed to preach by the Presbytery of New Brunswick in 1808. In 1809 he accepted a call to become pastor of the Presbyterian Church at Hackettstown, N. J. Here he continued laboring with great acceptance and success for nearly thirty years. He died Sept. 6, 1840. A volume of his Sermons was published by Dr. Gray, in life, and consecrated to his calling. See Minutes of Annual Conference of the M. E. Church South, 1860, p. 227.

Campbell, Lewellyn, a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1831. Six years later he was appointed missionary to Texas, then included in the Mississippi Conference, which he joined in 1838, and held an active relation therein until within one year of his death, having labored constantly upon the Texas frontier and in the more remote districts, and one as agent for Centenary College. His last year he spent as a superannuate, dying Sept. 21, 1860. Mr. Campbell's early educational advantages were very limited, yet, by a life of close study, he became intellectually and religiously a strong man. He was an ardent observer and an economist, and consecrated to his calling. See Minutes of Annual Conference of the M. E. Church South, 1860, p. 227.

Campbell, Neil (1), a Scotch clergyman, was "parson and chanter" at Kilmaron in 1574; a member of the general assembly in 1590; assessor to the moderator; promoted to the bishopric of Argyile in 1606, but resigned it in 1608 in favor of his son. He was a member of the general assembly of 1604, and continued his duties as presbyter; he leased three fourths of the parsonage and vicarage of Kilbride (part of his patrimony), to Alexander Campbell. He died in July, 1627, and his two sons, John and Neil, were promoted to bishoprics. In life and doctrine he was praised as superior to both his other bishops. See Fasti Eccles. Scotiacae, iii, 11, 415.

Campbell, Neil (2), A.M., a Scotch clergyman (son of the bishop of Argyile), took his degree at the Glasgow University in 1607, was the first minister over the new parish of Glassary, appointed in 1616, and had the same year over £200 "for nineteen year tuck of the bishop's quarter of the kirke at Dysart." He was promoted to the bishopric of the Isles in 1634, became a member of the faculty of Edinburgh, subscribed the Covenant, abjured Episcopacy, and by the synod was declared, in 1640, capable of the ministry. He died before April 29, 1647. His episcopal robes, four in number, were estimated as of £200 value. See Fasti Eccles. Scotiacae, iii, 7, 419.

Campbell, Peter, a Presbyterian minister, was born in Perthshire, Scotland, in November, 1784. He graduated at the University of St. Andrews in 1814, studied theology in Edinburgh, and was licensed by the Glasgow Presbytery in 1819. In 1820 he emigrated to the United States. In 1823 he was installed pastor of the Presby- terian Church, Florida, N. Y., where he remained till 1844. He died Oct. 19, 1860. See Wilson, Presb. Hist. Almanac, 1867, p. 537.

Campbell, Robert, an Irish Methodist preacher, was born near Portadown in 1809. He was converted in early life; joined the Methodists; gave himself to earnest work in the Church; entered the itinerant ministry in 1836, and for more than forty years was an earnest, practical, revival preacher. He was for some
years a supernumerary, but a happy and useful one, and died at Clones, May 18, 1879. See *Minutes of the British Conference*, 1879, p. 47.

Campbell, Robert B., a Presbyterian minister, was born in South Carolina. He studied at Princeton Theological Seminary for three years, graduating in 1824. He was ordained by the Presbytery of Harmony, Dec. 20, 1826; preached at Lancaster Court-House, S.C., from 1825 to 1828; was stated supply at Beaver Creek in 1829, and at Cane Creek during 1830; preached at Wexhaw and Beaver Creek from 1831 to 1837; was stated supply from Camden from 1837 to 1843, and stated supply at Franklin, Miss., from 1848 to 1867. He died in 1871. See *Gen. Cat. of Princeton Theol. Sem.*, 1881, p. 32.

Campbell, Robert Potter, a Methodist Episcopal minister, was born near Pine Grove Mills, Pa., Aug. 17, 1849. He was converted in 1866; graduated at Dickinson Seminary (Williamsport, Pa.) in 1872, and at Drew Theological Seminary in 1874; and in the same year entered the Central Pennsylvania Conference. His appointments were: Martinsburg, Glen Hope, and Woodland, where he closed at once his labors and life, Jan. 21, 1880. Mr. Campbell was a young man of unusual energy and force of character. See *Minutes of Annual Conferences*, 1880, p. 24.

Campbell, Robert S., a Presbyterian minister, was born in 1822. He was educated at Madison College, Antrim, O., and was licensed to preach by the Second Presbytery of Ohio in 1854. In the fall he entered the Western Theological Seminary, and, after completing his course, he went West as a missionary. In 1856 he was ordained and installed pastor of DeWitt Church, Ia.; and, after twelve years of effective service he resigned, and traveled as an evangelist in Pennsylvania, New York, and Ohio. He again went west, and took charge of the Church at Pleasant Unity, Ill., where he was installed pastor by the Rock Island Presbytery. In 1878 he resigned and organized a Church at Davenport, Ia. In consequence of illness he was compelled to resign, and went to New Concord, O., where he died, Jan. 10, 1880. See *Christian Instructor*, Feb. 12, 1880. (W. P. S.)

Campbell, Thomas J., a minister of the Methodist Episcopal Church South, was born at Columbus, N. C., Feb. 22, 1809. He removed to Georgia in 1815; experienced religion in 1827; received license to preach the gospel in 1837, and in 1840 entered the Alabama Conference, wherein he labored until 1858, when he became supernumerated. He died in 1854. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 554.


Campbell, William (2), a Universalist minister, was born at or near Brownsville, Fayette Co., Pa., Nov. 21, 1781. He moved to Gallia County, O., in 1797; joined the Halcion (a Partizans) Church in 1802; and subsequently united with the Universalists, and became a preacher of that faith. He died at Wilkesville, Yinton, O., Mar. 16, 1870. See *Universalist Register*, 1871, p. 112.

Campbell, William (3), an English Congregational minister, was born at Wick, in the north of Scotland, in 1803. He was a precocious youth, and, at the age of fourteen, had made such progress in learning that he became tutor in a wealthy family in Sutherlandshire. Subsequently he entered Edinburgh University, and took his degree of M.A. before he reached manhood. Having joined the Church, he resolved on quitting the university to enter the ministry, and, accordingly, after taking a theological course at Highbury College, he was ordained at Cheltenham. Subsequently he labored at Newcastle-on-Tyne, Stockton-on-Tees, London, Sunderland, Monmouth, and finally resided at Yenge Park, London. He died July 8, 1876. See (London) *Cong. Yearbook*, 1877, p. 849.

Campbell, William (4), a Methodist Episcopal minister, was born in Warren County, O., Aug. 21, 1810. He removed to Fountain County, Ind., in 1826; embraced religion in 1829; began preaching that same year; and in 1838 united with the North-western Indiana Conference. In 1843 he labored under the same circuit until 1859, when feeble health obliged him to retire from his favorite work. He died June 4, 1860. Mr. Campbell, as a citizen, neighbor, and friend, was highly esteemed; as a minister, he was thoughtful, unique, prudent, useful. See *Minutes of Annual Conferences*, 1860, p. 355.

Campbell, William (5), a young English Methodist preacher of great promise and deep piety, born at Alnwick, Northumberland, in 1816, was converted in his youth, and began to preach. He became an itinerant in the New Connection in 1842, and traveled only at Staley Bridge and Stanley. He died at Alnwick, Aug. 19, 1842. See *Minutes of the British Conference*, 1860, p. 402.

Campbell, William (6), a Methodist Episcopal minister, was born in Ireland in 1816, and, at the age of three, emigrated with his parents to Quebec, Canada. He was converted when about nineteen; entered Wesleyan University, Middletown, Conn., in 1837, where he remained three years, receiving while there license to exhort and to preach. Between 1840 and 1843 he labored under the presiding elder, and then united with the Philadelphia Conference. He continued his work in the effective ranks until his death, at Salisbury, Md., Aug. 18, 1849. Mr. Campbell was an excellent preacher, thoughtful, fluent; a good pastor, solicitous, diligent, sympathetic, punctual. See *Minutes of Annual Conferences*, 1860, p. 426.

Campbell, William Graham, a Presbyterian minister, was born in Rockbridge County, Va., July 27, 1799. His early education was received chiefly at a classical school in that county. He graduated at Washington College, Va., in 1822; then spent one session as tutor in the college; entered Princeton Theological Seminary in the fall of 1825, and spent one year there in study. He was licensed by Lexington Presbytery, Oct. 23, 1826, and was ordained an evangelist by the presbytery April 26, 1828. He then supplied a church at Christianburg, Va., and at the same time taught a school in that place. From 1830 to 1841 he labored as a missionary in Greenbrier and Pocahontas counties, Va.; supplied the churches of Spring Creek, Anthony's Creek, Little Level, and Mount Carmel. From 1841 to 1843 he was stated supply at Warm Springs, Va.; was installed pastor at Shamashah, Va., by Lexington Presbytery, Aug. 24, 1844, and remained there till 1850. From this time to 1857 he resided at Staunton, Va., preaching and teaching. From 1857 to 1859 he had charge of the same academy for girls at Salem, N. C. From 1859 to 1865 he was stated supply to Lebanon Church, Va. From 1866 he resided in Harrisonburg, Va., until his death, Aug. 2, 1881. See *Necrol. Report of Princeton Theol. Sem.*, 1882, p. 15; *Christian Observer*, Sept. 28, 1881.

Campbell, William J., a colored Baptist minister, was born in 1812. He was baptized by the celebrated Andrew Marshall, and was licensed to preach by the First Colored Church in Savannah, Ga. On the death of Mr. Marshall he became his successor, in 1856, and, by his efforts, a new house of worship was built, and dedicated during the late civil war. Under his ministry the Church greatly increased in numbers. Owing to the troubles arising from the war, and seven hundred members, retired from the church edifice and worshipped in a hall. He died Oct. 10, 1880. See *Cathcart, Bapt. Encyclopaedia*, p. 179. (J. C. S.)
CAMPE

Campe, in Greek mythology, was a monster stationed in Tartarus, to guard the Centaurs and Cyclops imprisoned there by Uranus. When Jupiter was advised by his mother and Metis to get the means whereby he might master his father, he promised the help of the Cyclops and of the hundred-armed giants if he would liberate them; therefore he killed Campe and the giants. When Benohech pursued through Libya, he erected a tent near Zabrina; here he slew an earth-born monster which bore the same name as the above (others say it was identical with it), and had killed many of the inhabitants. He piled up a great hill over the carcases, as a monument to his courage.

Campeggio, Giovanni Battista, an Italian prelate, was a grandson of Lorenzo. By the help of friends he obtained the episcopacy of Majorca. He opened the Council of Trent, Dec. 10, 1545, by a speech entitled De Tuenda Religione, published at Venice in 1561. See Hoefer, Nouv. Biog. Générale, s. v.

Campeggio, Tommaso, an Italian prelate, was born in 1500. He was nephew of cardinal Lorenzo, and accompanied that prelate on many of his missions. He succeeded his uncle in the episcopal see of Feltre, and was sent by Paul III as nuncio to the coloquy of Worms (1540). He was one of the three bishops present at the opening of the Council of Trent in 1545, and there assisted at the sessions held under the pontificate of Paul III. He died at Rome, Jan. 11, 1546. He wrote pamphlets and tracts on ecclesiastical subjects, among which we notice, De Auctoritate Sancctorum Conciliorum, dedicated to pope Pius IV (Venice, 1561)—also various works on ecclesiastical duties (ibid. 1550-55).

Campan, Heimero de (better known as Heimero de Campan), a Dutch theologian, was born at Kampt (Overyssel). He first taught philosophy at Cologne. He was present at the Council of Basel in 1431, and in 1445 was made professor of theology at Louvain. He died there in 1460, leaving, De Auctoritate Concilii:—Super Sententias, and some other treatises.

Campan, Johannes, a Dutch theologian, lived in the beginning of the 15th century. He entered the order of Carmelites, and wrote some commentaries upon Quodlibetorum Opus; Summulae Artium, etc. See Hoefer, Nouv. Biog. Générale, s. v.


Campigli, Giacomo, an Italian theologian, was born at Genoa in 1440, and became a member of the Dominican order. He went to England, to finish his studies at Oxford, where he was made a licentiate in philosophy. On his return to Italy he published De Immortalitate Animae, Opuscula in Medium Dialogum (Rome, 1473; Milan, 1475; Vienna, 1477; Cozenza, 1478).

Campshausen, Matthew, a Flemish theologian, was born at Dusseldorf, Aug. 16, 1636. He entered the Jesuit order at Cologne in 1655, and became a notable preacher. He was a professor of theology at the University of Louvain, and in 1690 was made bishop of Mons. He died there, Sept. 18, 1703, leaving Passio Jesu Christi Adornata in Figuris et Prophecia (Cologne, 1704). See Hoefer, Nouv. Biog. Générale, s. v.

Campi, Antonio, an Italian painter and architect, the second son of Galeazzo, and scholar of Giulio, was born at Cremona before 1550, and lived till after 1593. He painted various tapestries for pope Clement VIII, Eucharist, and The Nativity, in San Paolo, at Milan. As an architect he erected several edifices which are de-
CAMPIONI

Camplius, in Italian mythology, was, according to various inscriptions, a god of war of the ancient Salute, or a surname of Mars.

Camus, a French singer and composer of the court of Louis XV, was born in 1781 and died in 1777. He executed several sacred musical pieces, especially one entitled Qui Confident in Domino. See Hoefer, Nouv. Biog. Générale, s. v.

Camus, Jean, a French martyr, for confessing the gospel of Christ, was condemned by the senate of Paris, and burned there in 1474. See Fox, Acts and Monuments, iv. 404.

Camuset, Nicolas, a French ecclesiastic, was canon of Troyes, in Champagne, where he was born in 1575, and died Jan. 20, 1655. He edited Chronologia Seriem Temporum et Historiarum Revam in Orbe Gentium Continens, from the creation to the year of Christ 1290, by an anonymous monk of Auxerre (Troyes, 1688, 4to) — A Collection of the Ecclesiastical Antiquities of Troyes, in Latin (ibid. published in 1610). — Historia Albigenorum, by an eye-witness (first published from the MSS. in 1615; was translated into French by Sorbin, and published at Paris): — Miscellanea, a curious collection of acts, treatises, epistles, etc., from 1390 to 1580; besides many other works. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Camuset (or Camuset), abbé, a French theologian, was born at Chalon-sur-Marne in 1746. He was at first assistant master of the College Mazarin, then professor. His works are highly esteemed, even by his adversaries. He wrote, Pensées Antiplerialiques (Paris, 1770) — Saint-Augustin Vénéré des Janséniats (ibid. 1771) — Précis de l’Incredulité (ibid. ed. 1773) — Pensées sur le Théisme (ibid. 1785). See Hoefer, Nouv. Biog. Générale, s. v.

Cana, Miracle Of. Representations of this miracle frequently present themselves in early Christian art. It was supposed to be typical of the eucharist; indeed,

Camulae. See CARMALACH.

Camulodunum, or Camington, a town of the Roman period, on the south side of the Thames, five miles from Crewkerne.

Campi, or Campetis, and Campes and Campenses is the name of a small congregation of Donatists at Rome, mentioned by Jerome and others, and called also Montes (s. v.) and Rupicent. Opisthatus says that their first bishop was Victor of Numidia, and that no church in Rome was open to him. He therefore surrounded a cave outside the city with wattles, and used it for a conventicle. Jerome says they met on a mountain. The three names seem to have been derived from campus, monu, and rupes, in allusion to their places of meeting.

Campo, Christoval, a Spanish martyr, was a citizen of Zamora, and was condemned as a heretic because he would not adhere to the doctrines of the Church of Rome. He was burned in 1560. See Fox, Acts and Monuments, iv. 456.

Campo, Libera de, an Italian painter of the Venetian school, flourished in the latter part of the 14th century. In the cathedral at Venice is a picture by him representing The Nativity, dated 1418.

Campos, Peter, D.D., a Roman Catholic priest, a native of San Martin de Mercedal, Minorca, followed his flock to St. Augustine, Fla. The parish church was in the hands of the Protestants, the Franciscan chapel a barrack, and the other two chapels in ruins. Campo accordingly said mass in the house of Carrera, near the city gates. He continued religious services during the British rule, and died among his flock, May 18, 1790, aged seventy. In 1788 Florida was restored to Spain, when the Roman Catholic religion had free course. See De Courcy and Shea, Hist. of the Cath. Church in the United States, p. 667.
lib. iv.). Cyril of Jerusalem (Catech. xxii, 11) says it represents the change of the wine into the blood of the Lord in the eucharist; and this idea has been applied with eager inconsequence to the support of the full dogma of transubstantiation. The miracle is represented on an ivory, published by Mamachi, Bottari, and Gessner, to have been made in the court of the emperors of a throne belonging to the exarchs of Ravenna, and is referred to the 7th century. See Bandini, In Tabulam Eburneam Observationes (Florentin, 1746, 4to).

Canada. Dominion of. The national and religious associations of this, our most important neighbor on the North American continent, are such as to justify the occupancy of more than usual space for their consideration.

1. Physical, Industrial, and Political Aspects.—1. Geography.—The Dominion of Canada comprises all those portions of British America, except the eastern coast of Labrador, that lie between the United States and the Atlantic, Pacific, and Arctic Oceans. Its area is about 3,500,000 square miles.

2. Geology.—From the Atlantic, along the north shore of the river St. Lawrence, along the north shore of the Gulf of St. Lawrence, its eastern and western part, along the Georgian Bay and the north shore of Lake Superior, thence north along the eastern shore of Lake Winnipeg, and extending beyond the height of land between these lines and Hudson's Bay, is one almost continuous belt of Lower Laurentian, relieved, at wide intervals, by spots of Upper Laurentian, with occasional bands and spots of Huronian, Cambrian, and Silurian, and, along the St. Lawrence and Ottawa Rivers, a considerable extent of Siluro-Cambrian, or Lower Silurian. The southern coast of Labrador, the southern shore of the St. Lawrence, the country along Lake Onta- rio, and what is known as The Western Peninsula of Quebec, have the Lower Silurian, rising, between Lake Erie and Lake Huron, through the Upper Silurian into the Hamilton and Chenngue series of the Erian or Devonian formation. In the Eastern Provinces, the strata reach through the Upper Silurian, Devonian, Carboniferous, and, in Prince Edward Island, even to the Trias. West of Lake Winnipeg, the series enters the Cretaceous and Tertiary. The Cretaceous appears also in British Columbia. The long range of islands skirting the north shore of Lake Huron are Lower Silurian on the north and Middle Silurian on the south, while, on the adjacent mainland, the Huronian prevails, and shores north-east to the neighborhood of James Bay. The Eastern Townships of Quebec give strata even of the Upper Silurian as their general character. South-west of James's Bay is a vast basin of Devonian; and surrounding this, and extending northwards, is a great extent of Silurian. Pleistocene gravels, sand, and clay are uniform and abundant in Canada. Terraces and ancient sea-beaches line the rivers and lakes, and contain, as far west as the Ottawa River, remains of marine shells and fish, at the height of even 450 feet above the St. Lawrence. The relation of these formations to the scenery and products of the country will be apparent.

3. Resources.—In minerals Canada is rich, producing the common metals, with nickel, platinum, antimony, and bismuth; all kinds of coal, salt, coarse and fine clays, marbles of great beauty, soapstones, building and precious stones. Her western coal-fields, to any nothing of those of the east, yield from 4,000,000 to 9,000,000 tons to the square mile, as at Horse-shoe Bend, on the Bow River, and at Blackfoot Crossing on the same River, respectively, the beds reaching even to a depth of twenty feet. Her araucaria of the western moun- tain region has been pronounced excellent. Her wheatflakes, produced by a species of wheat of a faint flour, and Peace Rivers alone, are among the best on the continent.

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Canada

760

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subjects beyond those mentioned in the governor's message. Two years are allowed the queen in which to veto any bill, even after it has been passed by both houses and signed by the governor-general. The members in the several executive councils of the provinces vary, as do the houses in each, Ontario having but one house, the Legislative Assembly, and Quebec having two, the Legislative Council and the Legislative Assembly. The local parliaments of Ontario and Quebec sit for four years. Those of the maritime provinces have regulations which existed prior to Confederation. Military matters, marriage and divorce (except such matters as licenses may), the persons allowed to keep registers of marriage, etc., banking, criminal law, and, in general, all matters relating to the whole country, are in the hands of the central government. Education is a local matter. Agriculture and immigration are not confined to either the local or the central government. Judges, except in courts of probate in New Brunswick and Nova Scotia, are selected from the bar of the provinces they are to serve, are appointed by the governor-general in council, and are paid by the Dominion Parliament. That parliament takes the revenues and assumes the debts of the provinces, as they were before confederation. These provinces fixed sums yearly to enable them to meet their burdens. In the Dominion Parliament debates may be in French or English: both languages must be used in records, journals, and printed acts in the province of Quebec. The Dominion capital is Ottawa; the capitals of Ontario, Quebec, New Brunswick, Prince Edward Island, Manitoba, and British Columbia, respectively, are Toronto, Quebec, Halifax, Fredericton, Charlottetown, Winnipeg, and Victoria.

II. Population. — The number of inhabitants of the Dominion, in 1861, was 4,324,810. In 1862 there arrived 160,449 immigrants who declared their intention of settling in the Dominion. The immigration in 1863 was 133,000. Hence, the population of Canada, at the close of 1883, was 4,618,259. Of the 4,324,810 given in the census of 1881, those of French origin numbered 1,298,929. Of the full number, 8,715,492 are native Canadians, Ontario containing the largest proportion of these, and Quebec the next. Divided according to religions, the Methodists number 742,981 adherents; Presbyterians, 676,165; Church of England, including 2596 Episcopalians, 577,414; Baptists, including 21,224 Methodists in Ontario and Manitoba, 296,520; Congregationalists, 20,300; Disciples, 20,158; Lutherans, 46,850; Pioneers, 1,900; Quaker, 17,955; Adventists, 4,755; Protestant Episcopal, 1,962; Roman Catholics, 1,791,982; those of no religion, 2634; those giving no returns of religion, 86,765; papans, 4478.

Judges. — Henry. — 1. Political. — Canada was first settled by the French, who gave it its present name from an Indian word meaning "a village." The first brick house of which we have any record was built by Père Buteux, in 1614, at Tadoussac, or, as the Indians called it, also, Satîgine. This trading-post lay at the confluence of the Saguenay and the St. Lawrence, and gained its name from the Indian (Ojibwa) Dhôdôhek, plural Dhôdhôshkoo, a female breast, the surrounding hills and an island some distance up the Saguenay having a resemblance to the breasts of a woman. In 1665, Canada became a "royal government," with a governor and a council, with the Custom of Paris as a legal code, and with a superior jurisdiction of Quebec. The union of Canada to England, by the treaty of Paris in 1763, founded in the colony about 65,000 souls. The "Quebec Act" of 1774 was unjust to the English, depriving them of the right of habeas corpus. In 1793, Upper Canada abolished slavery, and Lower Canada did the same in 1833. From 1771 till 1791 Quebec belonged to Upper and Lower Canada. The virtual suspension of that constitution by the English Parliament led to the rebellion of 1837. In 1841 the two provinces were united under a new constitution, framed on the English model. The confederation of all the British American provinces had been advocated by chief-justice Sewell as early as 1814; was brought prominently before the public in 1817 by the present Sir Alexander Galt; and was accomplished for Ontario, Quebec, Nova Scotia, and New Brunswick, on July 1, 1867; for British Columbia in 1871, and Prince Edward Island in 1872, Newfoundland alone now refusing to enter the Dominion. In 1870 Canada consummated the acquisition of the Hudson's Bay Company's territory, and so laid the foundation of her future national lity. The relative progress of Canada may be seen from the following statement: In 1812, the year of the "American war," the population was 400,000: that of the United States, according to Mackenzie's History of America, was 8,000,000. Fitting the present population of the latter at 55,000,000, the population of Canada ought to be, if the same rate of progress had been maintained in both countries, 2,750,000. The actual population, however, is above 4,900,000; that of Quebec and Ontario, "Old Canada," alone, being 3,582,255.

2. Ecclesiastical. — (1) Roman Catholics. — In 1610 and 1611 the Jesuits were visited by Rocolarts and Jesuits. In 1615 four Rocolarts came to Quebec with Champlain. In 1617 services were held at Quebec, Tadoussac, and Three Rivers. Great interest attaches to the church at Tadoussac, as it was the first church erected in Canada. Up to 1642 it was a bark cabin, with a wooden door, with a bench in the back for the priest. In 1645 it became an active mission of the Jesuits. In 1747 Père Coquart, a Jesuit, commenced a wooden church. About 1870 some carpenters, while repairing the present church, found, under the floor, "a plate of what appears to be hammered lead," with the following inscription engraved upon it. It is given verbatim et literatim.


The early record of Jesuit labors is one of privation, zeal, virtue, superstition, mutilation, and massacre. Ladies of refinement bore their share in the sacrifices made for religion. François Lavall, vicar-apostolic in the field of the Hurons, was sent in 1658 as a missionary with three Quakers. He was afterwards interfered, as an ecclesiastical, with the civil government, and, by his power, made the governors tremble. He gave his name to the university into which the seminary of 1658 developed. The Seminary of St. Sulpius, at Montreal, was founded in 1647. The Grey Nuns were settled in that city in 1677 by Madame Yonge. The year 1826 witnessed the establishment of the diocese of Kingston, which included the whole of Upper Canada. Further divisions took place as the Church progressed, until now, in the Almanach Ecclésiastique du Canada for 1884, returns are furnished from four ecclesiastical provinces, the Roman Catholic province of the Hurons, three apostolic vicariates, and one apostolic prefecture, besides one Canadian diocese, that of Vancouver Island, which is under the control of the American province of Oregon city. The first bishop of Upper Canada was the Rev. Alex. McDonnell, who is said by Dr. Caniff to have been consecrated in 1822. When he entered the country, in 1804, there were only two Roman Catholic clergymen in Upper Canada, and one of them deserted his post. The bishop had no assistance for ten years, while traveling from Lake Superior to Lower Canada. He lived in Indian huts, and spent many thousand pounds of his private means in building churches, erectinging schools, and ordaining priests. In 1791 the lands now possessed by his Church in Ontario, and held for years a seat in the Legislative Council. The recent progress of Roman
Catholicism in Canada is very marked, and threatens the welfare of the country. The time was then, in the persons of the Récollets, it opened its church-buildings in Quebec and Montreal to clergymen of the Anglican and Scotch churches respectively, while a Gallican bishop welcomed the arrival of a Protestant bishop by a double kiss. Now, adopting the syllabus and the Vatican decrees of 1864 and 1870, and strengthened by the influence of European despotism, it suppresses the Protestants out of public offices and the province of Quebec; it suppresses the Protestant press, and the control of the books to be studied in Ontario schools; threatens the destruction of a medical school which has been affiliated with a Protestant university, and acts in its destiny on the political and religious destinies of the whole Dominion. The results which would arise from the predominance of this form of Christianity may be judged from the fact that the latest sources of information at hand show that over 64 per cent. of the non-readers over twenty years of age, and 50 per cent. of the non-writers, of the Dominion, are found in the one province in which that Church is supreme. This supremacy arose from the generous grant to the conquered French, by the English victories, of such religious rights as they had possessed up to the time of the conquest, and, also, of the use of Catholic churches. A commission was set up in 1855 to signalize by the abolition of the seigniorial tenure of law. Prior to this, the seignor was a feudal judge of all crimes except murder and treason; and, from him, the peasant held his land subject to compulsory feudal obligations. The Seminary of St. Sulpice was the seignior of the whole island of Montreal; and, even with its now limited power, it has so strengthened its claims that a large band of Indians, intrusted to it for education, has been driven to seek refuge from its severity in a distant portion of Ontario.

(2) Church of England.—The first clergyman who officiated in England in 1776 was the Rev. John Ogilvie, D.D., a graduate of Yale; at first the church was under the direction of Mr. Brooke, of Quebec, who acted as chaplain at Niagara in 1759. The Rev. John Doty was a chaplain between 1777 and 1781, and a missionary at Sorel after 1784. The first resident clergyman was the Rev. John Stuart, a United Empire Loyalist from Virginia. He arrived in 1785, and was located between Kingston and Niagara. The United Empire Loyalists, by their assumption of special claims for their church, afterwards introduced long and bitter contentsions into the land which they adopted. The first bishop was the Right Rev. Charles Inglis, of Nova Scotia, who was consecrated in 1785. In 1793 Bishop Inglis appointed the first rector, which meant all that was then Canada. His successor was the Hon. and Right Rev. Charles James Stewart, D.D., said to be a scion of the royal house of Stuart. He was a member of the Executive Council of Canada under the constitution of 1791; and to him and his successors was granted by letters patent the title of "lord bishop," though the Anglican Church is not "Established" in Canada. In 1791 one seventh of the unsurveyed lands was set apart "for the support of a Protestant clergy." The ambiguity of the term "Protestant clergy" caused a long and bitter agitation, which ended, in 1846, in the triumph of those opposed to a religious establishment. In 1839 the diocese of Quebec, under Dr. George Jehoshaphat Mountain, was divided, and that of Toronto formed, with the Hon. and Right Rev. John Strachan, D.D., as bishop. He was the Anglican champion in the Clergy Reserves agitation. Though his exertions failed, he was the father of the Anglican synod. In 1846 he was made an archbishop in the Anglican institution. On the transformation of this into a provincial university, called "Toronto University," in 1850, Trinity College, Toronto, was begun for the Anglican Church, and opened in 1852. In 1850 the queen exercised her royal supremacy in the Canadian branch of the English Church for the last time, by appointing Dr. Fulford as bishop of the new diocese of Montreal. In 1860 bishop Fulford became metropolitan, and for many years next, led by Dr. Strachan, to secure the rival of the Canadian Church, and to obtain such an appointment. Dr. Lewis, to whom the suggestion the Lambeth Conference of 1867 was due, became bishop of "Ontario" in 1862. The issuing of royal mandates for the consecration of bishops ceased with the appointment of Dr. Williams as fourth bishop of Quebec in 1860. In the following year, the Church of New Westminster and Caledonia, formed from that of Columbia; and a new diocese of Assiniboia, as yet without a bishop, was erected in the north-west. In October, 1860, was formed the "Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Canada," under the presidency of the Right Rev. J. P. Cuff, of New York, now Toronto, prior to 1825. The contributions of the Canadian Church to foreign missions are made through the great societies of England. The mission of this Church to the French Canadians is known as the "Sacrevois Mission." During 1888 the various missions of Canada have been consolidated under one central missionary society, and the Church has energetically committed itself to the temperance reform, by the formation of a Church of England Temperance Society, with parish branches and Bards of Hope. The contests between High and Low churchmen have been keen and long, the clergy in the Toronto diocese and the most of those tending to the High, and most laymen leaning to the Low. The Evangelicals have recently secured appointments from their school to two dioceses, one of which is the best in Canada.

(3) Presbyterianists.—In 1765 a chaplain of the 84th regiment, the Rev. George Henry, officiated at Quebec, while Mr. Bethune, chaplain of the 84th, founded the first Presbyterian congregation in Montreal. In 1792 was erected the St. Gabriel Street Church, Montreal, the oldest Protestant church-building in Canada. The first presbytery was formed in 1786, in Nova Scotia, where the burghers of the province were prominent, who, until the establishment of "Associate Presbytery of Nova Scotia" was founded by Dr. James McGregor and two others in 1794. These two presbyteries united in 1817, as the "Presbyterian Church of Nova Scotia." In 1803 the Presbytery of Montreal was founded by two ministers and one elder. The Established Church of Scotland, or "The Kirk," commenced its labors in 1784, when the Rev. Samuel Ruscel took up his residence in Halifax. In 1831 the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland," was formed in "Old Canada," with twenty-five ministers. These united, in 1840, with the "associate Church of Scotland in Upper Canada." Prior to that time, the "United Presbyterian Church in Canada" was formed. In 1838 the "Synod of Nova Scotia, New Brunswick, and Prince Edward Island" was formed, with seven ministers. The Presbytery of New Brunswick did not enter this synod, but in 1846 was formed the "Presbyterian Church in New Brunswick." The "Free Church" secession of 1843 led to the formation of the "Presbyterian Church of Canada," in 1844, with twenty-five ministers. This schism has ultimately led to a unity grander and purer, doubtless, in spiritual life, than would have been probable without it. In 1861 the "Free Church" and the "United Presbyterian Church" united as the "Canada Presby-
terial Church," with two hundred and twenty-six min-
isters. The General Assembly of this Church was
founded in 1870. On June 15, 1875, in Montreal, "The
Kirk," the "Canada Presbyterian Church," the "Church
of the Maritime Provinces in connection with the Church
of Scotland," and the "Presbyterian Church of the
Lower Provinces" united as the "Presbyterian Church
of Canada." A very few congregations connected with
"The Church," "The Church of St. Andrews" of Mon-
treal is the chief, refused to enter the union, and
commenced a suit at law for the control of the "Temporal-
ities Fund." This fund had arisen from the consuma-
tion of grants received principally from the "Clergy
Reserves." The suit ended as had a previous one, that
of the American Episcopal Church against the "Can-
wesleys," in the decision that the majority of a
Church, in its corporate action, must be considered the
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entered the union were twenty-seven; the disidents,
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The "Presbyterian Church of Canada" makes the
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As a specimen of the early influence of this Church,
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Smart, one out of many names connected with pioneer
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Theatre, London, by seeing the vast audience, and
asking himself, "Where will all these people be in one
hundred years?" and "Where shall I then be?" he gave
himself to study and the ministry of Christ, came to
Canada in 1811, and founded the first Sunday-school
in Upper Canada; in 1817 established the first Bible
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wealth and intelligence, its influence for good grows
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(4) Methodists.—This body, the largest of the Pro-
testants, like both Anglicans and Presbyterians, owes its
origin in Canada greatly to soldiers. Commissionary Tuf-
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1786 along the Niagara river. Philip Embury and Barbara Heck,
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He preached for the Methodists. His enemies hated
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ners of its heroic age. In 1814 the English Wesleyans
began work in Montreal, and extended it to Upper
Canada in 1818. In 1820 Lower Canada was given up
to the English Conference, Upper Canada being under
the American Church. Methodists. The Methodist preachers of the West, many of them being from the United States, and not able to take
the oath of allegiance, were not allowed to perform
marriages, even when that right was conceded to Pres-
tbyterians and Lutherans in 1797, and when, as late as
1823, a bill was introduced into Parliament to give
them the desired authority. The first conference met
at Hallowell, now Picton, in 1824. The Conference
Missionary Society was formed at this period. The
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Breakenade. In 1828 Canadian Methodism became
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by the Metropolitan Church of Montreal, the "Church
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Ennes, and one minister from each Annual Conference. It has two sections, the Western and the Eastern, the dividing line being the eastern limit of the Montreal Conference, that of the Southern Baptist Convention, the boundary of 13° 30' at Utrecht and the boundary of 48° 30' at Yarmouth, near Digby. In Ontario and Quebec are two home mission conventions, combined in one foreign missionary society, organized in 1866. This society, also, has a mission among the Telugus, with the same number and kind of stations and missionaries as the Eastern society, and about six-hundred communicants. The Western Baptists number 27,066.

(6) Congregationalists.—In 1769 New England Puritans settled in Nova Scotia under a provincial enactment, which gave "full civil and religious liberty" to "Protestants dissenting from the Church of England." After this, Congregational churches grew in Nova Scotia and New Brunswick. Some Christian soldiers at Quebec secured, in 1801, from the London Missionary Society, a pastor, Rev. Mr. Bentom, who supported himself mainly by the practice of medicine. He was fined and imprisoned for the publication of a pamphlet protesting against the arbitrary suspension by the authorities of the act granting power to Congregational ministers to keep registers of clerical acts. This deprived many of their legal status for thirty years. Mr. Bentom's Church eventually joined the Presbyterians. Prior to doing so, however, they began printing in French. The Quebec Bible Society published the first Canadian Sunday-school in 1806. In 1811, a graduate of Dartmouth College, the Rev. John Jackson, came to the "Eastern Townships," and labored with almost no pecuniary reward for ten years, retiring through failure of health. In 1815, a graduate of Middlebury College, the Rev. J. Taylor, came to Eaton; and in 1816 the Rev. Thaddeus Osgood came to Stanstead and formed a Congregational Church. Congregationalism was introduced into what is now Ontario by the Rev. J. Silcox, of Prince, England. In 1831 was formed Zion Church, Montreal, which, under the pastorate of the Rev. Dr. Wilkes, has, perhaps, done more for Congregationalism in Canada than any other church. In 1833 the illegal decree before mentioned was rescinded. Dr. Wilkes, after educating himself in Glasgow for the ministry, came to Canada in 1836. The feelings aroused by the rebellion of 1837 caused many pastors from the United States to return thither, leaving the congregations to starve. Such a spirit was strengthened by the addition of a congregation partly composed of seceders from the Church of England. This accession is credited to the opposition of the rector, afterwards bishop Inglis, to "evangelical" preaching and conversions. The "Fathers" of the Baptist churches in the East were Theodore and Harris Hardin, chimney, Edward and James Manning, Asley, Dimock, Burton and Cruandall. Gilmore, Cramp, and Davidson are names most prominent in the West. The first Baptist congregation of "Old Canada" was that of Caldwell's Manor, in Lower Canada, formed in 1794 by Rev. E. Andrews, of Vermont. The Montreal Church began in 1831. The Canada Baptist Union was formed in 1800. The Grande Ligne Mission began in 1835. The Maritime Provinces have seven Associations, with 218 ordained ministers and 88,430 communicants, two thirds of whom are in Nova Scotia. The Baptist Convention for the Maritime Provinces was formed in 1835; a general, or, state, union was formed in 1836; and foreign missions and for education. These departments are managed through three boards. Among the Telugus of India are three stations, eight missionaries, four men and four women, with ninety-one communicants. The mission property of the Eastern Baptists, among the Telugus, is worth $12,500. The disbursments for the year ending August, 1883, were $8331. The Home Mission Board, which meets at Yarmouth, spent, last year, $4,400 for forty-nine missions and fifty-two men. The number of memberships in the year 1862, in the province of New Brunswick, was 62,769. In 1863 the value of church property is $9,130,807. There are foreign missionaries in Japan and Bermuda, 14; French missionaries, 9; Indian, 27, besides unpaid agents and teachers; domestic, 350. The amount raised for missions in 1883 was $185,769.
menced in Canada in 1839, under two missionaries in Welland and Waterloo, the Revs. M. Els and C. Hall. Their work, at first among Germans, has become partly English. The body is connected with the Church of the same name in the United States. In 1864 a separate conference for Canada was formed. Missions exist on the Ottawa, in Muskoka, and at Parry Sound. In April, 1868, there were 5066 members, 56 preachers, 375 classes, valued at $118,400, 26 parsonages, worth $28,225, with 82 Sunday-schools, 5310 scholars, and 1007 teachers. The Mission Fund amounted to $7000.

(8) Christian Disciples.—This body maintains the same principles as the followers of Campbell in the United States, separated from, by the labors of Scotch Baptists and followers of the Haldanes. The pioneers were Stewart, Stephens (both students of Haldane's College), Weir, Hutchison, Oliphant, Menzies, McLaren, McKellar, McVicar, Sinclair, Robertson, and Barclay, with Mr. James Black, of Eramosa, who came to Canada in 1825, and still lives, at the age of over eighty. The body is not numerous.

(9) Unitarians.—There are but three congregations of this body in Canada, so far as is known. These are in Montreal, Toronto, and St. John, N. B. The Montreal Church was organized in 1842, and served for some months by the Rev. Henry Giles. The first pastor was the Rev. Dr. Cordier. For ten years the church was connected with the Remonstrant synod of Ulster, Ireland. In 1856 it became independent. In the strife and opposition of its first years, it grew. With the repudiation of such irrational interpretations of orthodox doctrines as alone furnish a legitimate ground for objections against these doctrines, the orthodox churches gain such a hold on the masses that Unitarianism makes but little progress. The Unitarian Church in Toronto was founded in 1845. That in St. John appears to have no settled pastor. The congregation in Montreal is of the moderately conservative wing, and seeks to be definitely Christian. The radicals, who either reject the supernatural, or call themselves Agnostics, have drifted into the "Free Thought Club." The body numbers 2126.

(10) There are other small bodies, Lutherans, Quakers, Swedes, etc.; and small communities of Jews exist, to the number of 2856. "Free-Thought" clubs exist in some of the leading cities, chiefly in Montreal.

IV. Languages, Literature, and Education.—German prevails in some localities, but is gradually giving place to English. French is spoken by 1,298,929 persons, chiefly in the province of Quebec, and promises to increase in extent and influence. The Canadian French is not a patois, but is mainly the French of the age of Louis XIV, preserved, by distance, from the effects of the revolutions of France, and exhibiting trifling local varieties in vocabulary, with occasional Anglicisms. In the writings of Garneau, Suite, Chapman, Lemay, Faucher de St. Maurice, Marmette, Bisson, Frechette, and many others, a style is found that would do no discredit to Paris, the last-named having been made laureate by the French Academy. The intonation of Canadian French lacks the refinement of Paris; but that of Canada does not give the harsh burr to the letter r which is so often heard east of the Atlantic, and is wholly devoid of dialects. Canada supplies, in increasing numbers, her own school text-books; and royal societies of art and literature, founded under the auspices of the marquis of Lorne, promote the growth of an educated taste. The table below shows the publications of the country that publish advertisements.

Education is under the control of the provincial governments, and, consequently, is not uniform. In Ontario and other provinces, the system is unseccessarian, yet Christian, provision being made for opening and closing prayers, though permission to be absent from these may, under certain circumstances, be given. There is provision for Roman Catholic separate schools. In Quebec, education is sectarian and Roman Catholic, with provision for Protestant dissentient schools. In Manitoba, the schools are partly Protestant and partly Roman Catholic. The Ontario system, developed by the late Dr. Ryerson, is the model, to which the best remaining systems are similar, with local peculiarities. Under this system, the various grades of schools are public schools, high schools, collegiate institutes, and the university, with a special institution named Upper Canada College, founded in Toronto and endowed on the model of the great public schools of England. There are both English and normal schools and an agricultural college. The public schools are free, as are most of the high schools and collegiate institutes; and education is compulsory. There are military schools at prominent places, and a military college at Kingston. These are under Dominion control, there being no provincial militia in Canada. The chief non-denominational colleges are Toronto University, McGill University, and the University of New Brunswick. The expenditure for education in Ontario alone for 1880 was $2,822,052.

The Roman Catholics have one university, Laval, in Quebec, besides numerous colleges and convent-schools. The Church of England has, of universities, Trinity, Bishop's, the Western, King's College, and St. John's, in Toronto, Lennoxville, London, Windsor, N. S., and Winnipeg, respectively. There are, also, in Toronto, Wycliffe Theological College, and, in Montreal, the Diocesan Theological College, to meet special wants besides other colleges and schools, some of which are for ladies only, and the Sabrevois Mission College of Montreal.

The Presbyterians have Queen's and Dalhousie Universities, with Manitoba and Morin Colleges, besides Knox Theological College, of Toronto, and the Presbyterian College of Montreal, and other schools, some being for ladies.

The Methodists have Victoria and Albert Universities, which, under the union, are to be consolidated under the name of the former, Albert becoming a high-class school. They have, also, Mount Allison University, with theological schools in Coubour, Montreal, and Sackville, besides ladies' colleges at Hamilton, Whitby, and Sackville, and various other schools.

**CANADIAN PUBLICATIONS.**

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The Baptists have Acadia University, with Horton Academy and Acadia Seminary, with a first-class theological college, McMaster Hall, in Toronto, and a college in Woodstock, Ont.

The Congregationalists have a theological college in Montreal.

The medical schools of Toronto, Kingston, and Montreal are of a high character. Schools for the blind, for deaf mutes, for Indians, and reformatory schools, with scientific, literary, and art societies, abound. Two medical schools for ladies have recently been opened in Toronto and Kingston. Wealth begins to show its power in the erection and equipment of buildings not surpassed upon this continent. The result is seen in the fact that both French and English are honorably quoted in Europe, even while Canada is, politically, not yet a perfect nation, but is in a state of transition from a position difficult to define to one more definite but, as yet, unseen.

V. Authorities Consulted.—Canadian Almanac, 1883, 1884; Roland's Catalogues; Hodgins, Hist. of Canada; Contemporary Review, Nov., 1880; Miles, Hist. of Canada; Watson, Constitutional Hist. of Canada; Cong. Year-book, 1880-84; Reports of Society for Converting and Civilization the Indians, 1831, 1832; Reports of Home District Com., of S. F. C. K., 1827; Bishop Strachan's Church and Missionary History of Canada; C. H. Standish, 1851-71; Atlas of Geological Survey of Canada, 1863; Philadelphia Exhibition Catalogue of Canadian Minerals; Minutes of Canadian Methodist Conference, vols. i., ii.; Caniff, Settlement of Upper Canada; Melville, Rise and Progress of Trinity College; Taylor, The Last Three Bishops Appointed by the Crown; Relations des Missions; Report of the Canadian Pacific Railway, 1877; Encyclopaedia Britannica; Galt, Church and State; Garneau's Hist. of Canada, by Bell; Report of Church of England French Mission, 1861-83; Morgan, Dominion Annual Register, 1880-82; Ryerson, Hudson's Bay Territory: Debates on Confederation, 1865; Cornish, Cyclopaedia of Canadian Methodism; Carroll, Case and His Contemporary; Report of Toronto Conf. Miss. Soc. 1881-2; Journal of the United General Conference, 1883; Parkinson, Pioneers; Miles, Prize Questions on Canadian History; Boyd, Hist. of Canada; Roy, Hist. of Canada; Mackenzie, Hist. of America; Ryerson, Story of my Life; Census of Canada, 1871, 1881; Bliss, Clerical Guide, 1879; Russell, Chalmers's Astralote; First Prash, Council Proceedings, 1877; Croil, Dunbar, Prash, Year-book, 1876, 1878; Life of Dr. Burua; Government Maps of Canada; Lord Dufferin's Administration in Canada; Canada's Geography; Haysboro, Red River Expedition; Picturesque Canada; Moirer, Hist. of West Missions; Player, Hist. of Methodism in Canada; Memoir of Bishop J. G. Mountain; Annuaire de l'Institut Canadien Quebec, 1878; Revue de Montreal, Dec. 1877; Aver, American Newspaper Annual, 1883; Bill, Fifty Years with the Baptists Ministers; Official Postal Guide, Oct. 1882; Roland's Almanach Ecdissiastique du Canada, 1884; Dawson, Geological Report of North-west, in Toronto Globe, Oct. 30, 1883. (J. K.)

See additional article on p. 994 of this vol.

Canal, FARO, a Venetian painter, was born in 1708, and studied under Gia. Bat. Tiepolo. He died in 1767. In Venice he executed many works for the churches and public edifices.

Canale, GIUSEPPE, a Roman designer and engraver, was born in 1728, and studied under Jacob Frey. In 1751 he was invited to Dresden to execute some fine works for the gallery. The following are his principal prints: Christ and St. John; Christ Appearing to St. Thomas; A Turkish Woman; Maria Josephina, Queen of Poland.

Canal (Canalis or Canale), Bartolommeo, an Italian painter who was born in 1470, and died in the duchy of Milan. He entered the congregation of Regular Clerks Barnabites, and was celebrated for his piety and seclusion from the world. He died in 1584, and left some works, among them, Diario Spirituale, or meditations for every day in the year (Milan and Rome).

Canales, Giovanni, an Italian theologian, was born at Ferrara and lived near the close of the 15th century. He entered the order of Cordeliers, and composed several treatises on the Celestial Life, the Nature of the Soul, on Paradiso, on Heil, etc. (Venice, 1494). See Hoefer, Nouv. Biog. Générale, a.v.

Canarese (or Kannara) Version. The Canarese is spoken, in the form of several millions throughout the Malabar coast, also in the province of Canara, and as far north as the Kistna River. The first attempt towards a Canarese version of the Scriptures was made at Surampore in 1808, and it was not till 1822 that the New Test. was completed at press. A version of the Old Test. was also undertaken, and partly executed by the Surampore missionaries. But, on finding that others had undertaken a similar work, they relinquished it. In 1817, Mr. Hands of Bellary, an agent of the London Missionary Society, made it known to those concerned that he had translated the whole of the New Test. into Canarese. Of this translation the Gospels and the Acts were printed under the immediate superintendence of the translator. In order that the translator might not be longer detained from his station, the types and printing materials were sent to Bellary, and the entire New Test. was completed in 1821. At this period Mr. Hands had likewise completed the translation of the Old Test., while his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Pentateuch, with the view of comparing it with that of Mr. Hands, and of securing thus a more correct and idiomatic version. In 1822, while these two laborers were conjointly engaged in their undertaking, the Madras Bible Committee, upon whom the superintendence of this translation had devolved, invited them to assume for themselves with major A. D. Campbell and R. C. Gooking, so as to form a sub-committee of translation. Under the care of this sub-committee, the version of the Old Test. was continued. In 1862 the Old Test. left the press. As it was afterwards found desirable to submit the entire Canarese Scriptures to a further and more elaborate revision, the Rev. G. H. Weigel was engaged by the British and Foreign Bible Society, at the instance of the Madras Committee of Revision, to devote his whole time to the work. Under this arrangement thoroughly revised transversions of the Canarese New Test. were completed in 1853, and two large editions were published, one at Bellary and the other at Bangalore. A like revision of the Old Test. has subsequently been accomplished, and was, according to the report for the year 1860, in the hands of the Canarese missionaries and their people. This edition seemed to have been only tentative, for, in the report for 1866, we read the following account given by the Rev. B. Rice, secretary to the Canarese Revision Committee:

The printing of the Quarto Reference Bible in Canarese has been completed during the past year, and is now being circulated among a considerable number of the Revision Committee, who commenced the work twenty years ago. During that period, some who took part in this new translation (for which it really is and simply a revision of the previously existing version), have been removed by sickness, death, or other causes; but it is matter for deep satisfaction that several of those who have been spared to assist in the work from the commencement to the close, are in the work chiefly of the following missionaries: Rev. Dr. Weigel and Rev. Dr. Mische, the German mission; Rev. D. Sanderson, of the Wesleyan mission; and Rev. G. Campbell, Rev. B. Rice, of the London mission. It may be worth while to record that the entire New Test., with the books of Psalms, Proverbs, and Judges, was completed by the brethren collectively in committee, which held repeated sittings for that purpose of two and three months' duration at each time. During the same period, the first two volumes of the historical books of the Old Testament, together with Job, were revised by the Rev. C. Campbell, partly on the basis of the old version, and partly on the basis of a new trans-
lotion by the Rev. G. H. Weligel. The prophetic books were written by the Rev. B. Bible, who was at the base of the new translation by Mr. Weigel. The whole was circulated for some time in a tentative edition, before a large edition was printed."

According to the report for 1881, there were circulated in the Canarese, up to March 31, 1881, two hundred and ninety-eight thousand portions of Scriptures. See Bible of Every Land, p. 141.

Linguistic helps are, Boutcloupé, Grammatica Canarico-Latina ad urum Scholarum (Bangalore, 1869); Hudson, An Elementary Grammar of the Karnata or Canarese Language (ibid., 1864); McKeel, A Grammar of the Karnata Language (Madras, 1890). (B. F.)

Canaveri, Giovanni Battista, an Italian prelate, was born at Borgonanero, Sept. 25, 1755, and at eighteen years of age was an amateur of mathematical sciences, and had studied his profession in the University of Turin, in which city he joined himself to the Congregation of the Oratory. In 1779 he was made bishop of Bielle, but resigned in 1804, and in 1805 he was appointed bishop of Vercelli, to which the see of Bielle was then united. He died Jan. 10, 1811, leaving some panegyric and moral letters, and a work entitled Notizia Compendiosa dei Monasteri della Trappola Fondati Dopo la Rivoluzione di Francia (Turin, 1704, Svo). See Biog. Universelle, s. v.; Landou, Ecclés. Dict. s. v.

Cancer (the Crab) was the animal which Juno is said to have sent against Hercules, when he contended with the Hydra in the marshes of Lerna, and by which his foot was bitten. The hero, however, killed it, and Juno placed it in the zodiac.


Canda, Charles Du, a French ecclesiastical historian, born at St. Omer, lived about 1615. He entered the order of the Premonstrants, and became canon and then prior of the abbey of Dormin. He left, La Vie de Saint Charles Borromée (St. Omer, 1614; translated from the Italian)—La Vie de Saint Thomas Archevêque de Cantorbery (ibid. 1615)—La Vie de Sainte Françoise (translated from the Italian, without date). See Hoefer, Nouv. Biog. Générale, s. v.

Candale (or Candolle), François Husates (or De Fouis, count of), a French prelate and mathematician, was born in 1502, and died Feb. 5, 1554. He was bishop of Aire, in Gascoigne, and a commander of the royal order of St. Louis; his amercements in his mathematical sciences, he established a chair at the University of Bordeaux. His extant writings are, Traduction du Poème d'Hermès Trismégiste :—Traduct. des Œuvres d'Enclide. See Hoefer, Nouv. Biog. Générale, s. v.

Candeo, Isaac, a Methodist Episcopal minister, was born about 1754. He entered the itinerancy in 1801; became superannuated in 1811; resumed his work in 1824, and continued faithful until his death, Dec. 22, 1828. Mr. Candeo was a warm-hearted friend, a sincere Christian, and a serious, devoted, successful minister. See Minutes of Annual Conferences, 1829, p. 40.

Candeo, Isaac Newton, D.D., a Presbyterian minister, was born at Galway, N. Y., Oct. 30, 1801. He graduated at Union College in 1825, and in 1828 at Princeton Seminary. He was ordained an evangelist by the Presbyterian of New York, May 12, 1829. He was stated supply at Oxford, N. J., from 1829 to 1834; pastor of the First Church of Belvidere from 1834 to 1840; agent for the Board of Foreign Missions from 1840 to 1849; pastor at Lafayette, Ind., from 1850 to 1855; stated supply at Gallesburg, Ill., from 1855 to 1866. From 1866 to 1869 he was engaged in a church agency, and from 1869 to 1874 he was pastor at Richview. He died at Peoria, Ill., June 19, 1874. See Gen. Hist. of Princeton Theol. Semi. 1881, p. 53.

Candela, Giovanni Domenico, a Sicilian Jesuit, died at Catania in the year 1606, leaving some discourses, and other works, on the subject of virginity.

Candelario, Gottfried, a German theologian and Carmelite, was prior of the convent of the Carmelites at Aix-la-Chapelle, and died in 1499. His extant writings are, Sermones de Tempore et Sanctoris :—Orationes pro laudio sanctissimae Patris pro Coronatione Reginae De Conceptione Caelestium Virgum :—Epistole Varie ad Thrichiemum et Alios. See Hoefer, Nouv. Biog. Générale, s. v.

Candelis (or Candiel), Jean de, a French theologian, occupied in 1299 the office of a chancellor of the Church of Paris. In this capacity he had a quarrel with the university as to his prerogatives, which was finally referred to the pope. Innocent III appointed the chancellor of Troyes to examine the claims of the two parties. The report, which was written, may be found in the statute which the prelate, Robert de Courcan, published in 1215. The bishop of Paris, Peter of Nemosur, and Candels, his chancellor, submitted. The university was maintained in full possession of its immunities, under the sole obligation of procuring a license, which, however, was to be granted gratuitously, Candels died about 1230. See Hoefer, Nouvelle Biographie Générale, s. v.

Candida is the reputed name of two early Christian saints: (1) Wife of Artemius, martyr at Rome, commenced on June 6. (2) Virgin, of Rome, commemorated Aug. 29.

Candidati (from Lat. Candidus, white). The catachumens (q. v.) of the early Christian Church were so called because they were accustomed to appear dressed in white on their admission into the Church by baptism.

Candidianus is the name of many persons mentioned in early Christian history.
1. A correspondent of Ambrose (Epist. 91), cir. A.D. 390.
2. A bishop who carried a letter to pope Siricius (cir. A.D. 395), and, perhaps, the same with the bearer of a letter from Victorius at Rouen to Paulinus, and to pope Innocent. He may be the same as a fellow-priest/buyer known to Augustine by the letters of Paulinus (see Augustine, Car. Mort. 25; Tillemont, xiii, 334).
3. Governor of Cappadocia under Julian, though a pagan, was friendly to Basil and to Gregory Nazianzen, who wrote him a letter (Epist. 194). He may be the general whose daughter, Bassimilla, was eminent for piety at the opening of the 6th century, and the friend to whom, in 404, Chrysostom wrote his letter (Epist. 42, Chry. iii, 638).
4. Mentioned by Olympiodorus (Philius, Biblioth. cod. p. 80) as despatched along with Aspar to put down the usurper John at Ravenna (A.D. 423-423); perhaps the same as No. 110.
5. A deacon, A.D. 431, who carried the letter of Alypius of Constantinople to Cyril of Alexandria (Labb. Concil. iii, 786).
6. Count of the horse-guards, sent, A.D. 431, by Theodosius II and Valentinian III to keep order at the Council of Ephesus. When, on June 22, sixteen days after Pentecost, the day appointed for the meeting of the council, the fathers grew tired of waiting for John of Antioch, and demanded to begin at once, Candidianus demurred. At last he consented to read the imperial mandate, which the council refused to obey, and drove out Candidianus for expostulating. When the
6. A bishop of the Anomoean party, who was con-
segregated, together with Arrianus, by Caezarius and Eu-
noius at Constantinople, A.D. 553, to superintend; the
one the churches of Lydia, and the other those of
Ionia. This ordinance displeased the Eunomians, who,
headed by Theodosius, appealed to Eudoxius. He
supported them in their opposition to the newly
appointed prelates. Candidus and Arrianus used their
influence with Eudoxius, their kinsman, against Athanasius,
but ineffectually.

7. Archimandrite, to whom, in A.D. 449 (or 450),
Theodore wrote (Epist. 128), telling him to get con-
ductors against heretics, heatheans, and Jews.

8. Isaacus, an orthodox Christian historian, in the
regius of Anastasius, A.D. 491–518, was a native of Iusa-
iania Trachea, and wrote a history of his own,
times, from the accession of Leo the Thracian, in 457,
to the death of Zeno the Iusarian, in 491. He com-
mands Candidus as a zealous maintainer of the faith as
set forth at Chalcedon, and an opponent of all innova-
tors. This history is lost, with the exception of the
few extracts given by Photius, and a small fragment in
Suidas. These are printed in the Corpus Hist. Byzant.
ed. Labbe), i, 154 sq.

9. Bishop of Sergiopolis, A.D. 544, who died before
554.

10. One of the more distinguished (nobiliores) of
the forty soldiers martyred at Sebaste, in Armenia Minor,
in the reign of Diocletian. Under the emperors
Valerian, Neratius, and Usuard, in their Martyrologies,
both mention him, but give the days respectively March 9
and 11.

11. Bishop of Civita Vecchia, who was directed, A.D. 652,
not to deprive a man of his pay because of sickness;
and was allowed, in 596, to ordain some monks of mon-
asteries in his diocese to serve as preceptors under
him.

12. A presbyter sent by Gregory the Great to Gaul,
A.D. 595, with letters to queen Brunchilda and king
Childerich, charged with the administration of the
little patrimony of St. Peter there. He was comman-
ded, along with St. Augustin, to Pelagius of Tours and
Serenus of Marseilles. In June, 597, he was sent to
redeem four Christian captives whom a Jew held in
slavery at Narbonne. He had, in 598, been “defender
of the Church” in Rome. In 601 we find him seek-
ing to excuse bishop Desiderius for teaching grammar
(Epist. 54, lib. xi).

13. An Episcopus Dulcimensis, or Fulginensis, at
the third Roman council under Gregory, July, 596.

14. Gregory’s successor, as abbot of the monastery of
St. Andrew, was warned, A.D. 598, not further to mo-
lest Maurantius, brother and heir of a deceased monk
in his monastery, as the suit between them had been
settled once by the pope in the brother’s favor. In
February, 601, he was sent by Martinianus to Gregory
for reliefs.

15. Wizo (Wito, Wilso, or Wiso), a presbyter and
disciple of Alcuin, in whose writings his name appears for
about ten years, ending A.D. 802. He was a resident
of the monastery of St. Martin of Tours. He is first
mentioned as bringing to his master accounts of king
Charles, about 793. In 800 he is the bearer of Alcuin’s
work, Adversus Pelicem, to Charles; and in 801, just after
the great coronation, he brought good news from Rome
and the imperial court. In the same year, on the em-
peror’s return, he had the honor to convey his master’s
congratulations. This was followed, 802, by his estab-
lishment at court. Candinus is frequently mentioned
in the epistles of Alcuin, 793–802, and always in lan-
guage of fatherly regard. According to Leland, Can-
didus was an alumnus of Lindisfarne, under Higebald,
and was sent by him to France to finish his studies un-
der Alcuin; and in due time returned home. Pitsius
(IIllust. Angl. Script. i, 828) adds that Candidus went

act of deposition of Nestorius was posted up, Candidi-
ian tore it down, sent it to the emperors, forbade the
criers to proclaim it, and collected the Nestorian bishop-
opos to await the arrival of John of Antioco, and form
another council in opposition. See EPHESUS, COUN-
CIL, OF.

7. Bishop of Antioco, in Pisidia, at the Synod of Con-
stantinople, A.D. 449. The acts of this synod he up-
held at Ephesus the same year, where he claimed to
have been bred in the Catholic faith, and to have been
archdeacon in the royal city. Theodoret (Epist. 147,
v. iv, 1109) tells us that on this occasion he was ac-
cused of many adulteries and other iniquities. His
name is also written Calendio.

8. A presbyter of Nilus, in the 5th century, who
is informed by the saint why monks fasten the
pellium on the left shouldler while men of the world
fasten it on the right (Nilus, ii, Epist. 245).

9. Friend or kinsman of Sidonius, addressed by him
(Epist. 8) from Rome, with jests against his birthplace
Cesena, and his domicile Ravena, in retaliation for his
jest against the wintry regions of Clermont (cir. A.D.
460).

10. A martyr who suffered by fire with Polictus
and Filotomus, according to Florus, who gives no par-
ticulars. He was commemorated Jan. 11 (see Florus,
in Bede’s Martyrology).

Candidus, Viscente Maria, a Sicilian theologian,
was born at Syracuse, Feb. 2, 1573. He joined the
Dominican order at the time of the convent was
found in Rome, and was made doctor of theology at the age of
nineteen years. He was distinguished for his science
and his piety. He was penitentiary of Santa Maria
Minora after 1607, which position he held for four-
ten years, and was afterwards prior of the
Convent of Minerva, then provincial and vicar-general of the
Dominicans. Innocent X appointed him master of the
sacred palace in 1654, and employed him in im-
portant negotiations. He died at Rome, Nov. 7, 1654.
He wrote, Illustration Disquisitiones Morales (Rome,
1657). He also left in manuscript De Primatu Petri:
Sermones for Lent. See Hoefer, Nouv. Bioch. Gén-
rale, s. v.

Candidus is the name of numerous persons in
early Christian history, besides the Arian noted in
vol. ii.

1. Surnamed Thebeus, a martyr, commemorated,
according to the Martyrologies of Bede and Usuard,
Sept. 22.

2. From other examples of human governors, such as
Cincius Severus, Asper, and Pudens, as having resisted
the clamors of persecuting mobs. He excused himself from
delivering up a certain Christian to death on the
plea that it might cause a riot (cir. A.D. 190).

3. The author of a work on the Hexameron,
of which mention is made by Eusebius (II. E. v, 27).
He is classed by him among orthodox Church writers,
and placed under the reign of Severus, A.D. 198–211.

4. A Valentinian, who held a dispensation with Or-
gen, about A.D. 228, the result of which was that Origen
fell into disgrace. This dispensation is not extant,
and is only known by the references made to it in the
controversy between Jerome (Apologia ade. Rufusam,
ii, 512) and Rufinus (De Adulteratione Librorum Origi-
gentis).

5. Donatist bishop of Villa Regiosa, who returned to
the Church, and was continued in his office (August.
Contra Crescon. ii, 10). Tillemont fixes the time at A.D.
548. He was probably deceased when Augustine wrote,
A.D. 402, as Cresconius was then Catholic bishop of Villa
Regiosa.
to the continent because of the destruction of the Lin- 
disfarne library by the Danes, in 793. 16. Surnamed Braun, a monk of the abbey 
of Fulda, was born near the close of the 8th century, and ed-
ciated at Fulda, where he embraced a monastic life 
under the rule of abbot Bangulph, by whom he was sent to 
France to complete his studies at Clermont. On his return he was advanced to the priest-
hood. He endured the maladministration of abbot 
Ratgar, 802-817; was taken into the confidence of his 
successor, St. Eligil; and, by his successor, Raban (822), 
was placed at the head of the conventual schools. By 
the latter's advice he undertook his literary works, the 
principal of which is The Life of Abbot Bangulph (apart from 
the other in hexameter); The Life of Abbot 
Bangulph (not known to exist); and, probably, Opus-
culum de Passione Domini et Responsio ad Mona-
chum.

Candidus (Blanckert), Alexander, a Bel-
gian theologian and Carmelite, was born in Gaul, and 
lived in the middle of the 16th century. He was 
made a licentiate in theology at Cologne, and after-
wards became chaplain of George D' Egmont, bishop 
of Utrecht, to whom he dedicated a Flemish version 
of the Bible (Cologne, 1547), which is highly es-
teemed. He also wrote, Judicium Joannis Caetini de 
Sanctorum Religiosis, etc.—Oratio de Retributione Jus-
torium Statim Mortu (1561). See Höfler, Nouv. Bio-
Générale, s. v.

Candidus, Pantaleon, a Protestant theologian, 
was born at Ips, in Lower Austria, Oct. 7, 1540. He 
studied at Wittenberg, where he became intimately ac-
quainted with Melancthon. In 1560 Candidus was called 
as teacher at the Latin school in Zweibrücken, and in 
1571 he was made pastor and general superintendent. 
The Church at Zweibrücken had accepted the Augs-
burg Confession and the Wittenberger Concordia of 
1536. The Church discipline of the duke Wolfgang, in 
the preparation of which Melancthon's advice was fol-
lowed, was of a mild Lutheran type. But, after Melan-
thon's death, Wolfgang became a defender of Lutheran-
ism, and was very severe against Philippists and Calvin-
ists. Marbach, in connection with Andrea, prepared, in 
1564, a confession, which was to be accepted by all who 
were already in the ministry, or should be appointed in 
future. The Zwinglian and Calvinistic doctrine of the 
Lord's Supper, and the printing and sale of sectarian 
books, were strictly prohibited. Still, the parties did 
not succeed in riddling themselves of the Melancthon-
Calvinistic elements. Wolfgang died in 1569, and his 
son, John I, left everything as he found it. In 1574 the 
edicts against Zwinglians and Calvinists were renewed, 
and many preachers were dismissed. Their places were 
filled by strict Lutherans, who had now their own way. 
A turning-point came in 1588, when duke John accepted 
the Reformed confession, and Calvinism was every-
where adopted as the religion of the people. Candi-
dus, formerly suspected, was now the trustworthy ad-
viser of the duke, and greatly promoted the cause of his 
Church. In 1598, Feb. 3, 1608, S. Butters, Pantaleon 
Candidus, ein Lebenbild aus dem zweiten Münchener 
Reformationszeit (Zweibrücken, 1865); Schneider, in 
Hertzog's Real-Encyklop. s. v. (B. P.)

Candle Beam is a beam for holding the candles 
over an altar. On it also were sometimes placed the 
crucifix, images, and reliquaries. See Rood Beam.

Candlestick, in Ecclesiastical Usage. As a light-
ed taper was placed in the hand of the newly baptized, 
baptism was called "illumination. On Christmas 
no so many lights were kindled that it was called the " Vigil 
of Lights." and the faithful sent presents of lights one to 
another. An early instance of a perpetual light was 
that of the firehouse of St. Bridget, at Kilclare, which 
burned unquenched from the 6th century to 1220. It 
may have been connected with a beacon, and the offer-
ings made for its maintenance in part supported the 
poor. From the number of burning tapers which were 
used in churches on Easter eve, St. Gregory Nazianzes 
calls it the " holy night of illuminations"; while Easter 
day was called the " Bright Sunday," in allusion to the 
tapers and white robes carried by the neophytes. Ta-
pers were also used at consecration of churches. See 
Tapers.

The triangular candlestick—called the herse in Eng-
lish cathedral statutes—used at the service of the Tene-
bron, varied in its number of tapers, which were nine at 
Nevers, twelve at Mantes, thirteen at Rheims and Paris, 
twenty-four at Cambrai and St. Quen-
tin, twenty-five at Evreux, twenty-six at Amiens, and forty-
four at Coutances. Calhill says that in England it was 
called the " Judas Cross. The "Lady Candle was 
the single taper left burning when all the rest, represent-
ing the Apostles, had been extinguished one by one. Sir 
Thomas More says that it symbolized St. Mary standing 
beneath the cross of Calvary. At Se-
ville, "'entre los Ce-
ros" a tenebroso 
bronze, twenty-
five feet in height, 
which was made in 
1662. Horse lights 
were placed round 
the hier of the dead, 
in church, upon a barrow-like structure of iron. These 
resemble the lights set before the tombs of martyrs in 
the catacombs.

Candlesticks, in Germany, were often placed upon 
shrines, and some, of pyramidal shape and of the 15th 
century, still exist. In Chichester Cathedral, on 
particular days, were set round four tombs in the Pre-
bysterly. Candlesticks of bronze remain at Nurem-
berg, Mayence, Aix-la-Chapelle, and Leau; at Bruges 
there are four of copper-gilt in the Jerusalem church, 
and in the Louvre are there three, with enamel-work of 
the 12th century.

Candlish, Robert Smith, D.D., an eminent Scottish 
clergyman, was born in Edinburgh, March 23, 1806. His 
father died when the son was a few weeks old, and the 
widow removed to Glasgow. Robert entered the uni-
versity there in 1816, and, on graduation, passed through 
the divinity hall (1823-26), teaching privately mean-
while, and at the close accompanying a pupil to Etoe. In 
1826 he was licensed to preach, and in 1829 began 
to act as assistant in the parish of St. Andrew's, Glaz-
gow, and in 1831 in the parish of Bonhill, Dunbarton-
shire. He was presented, in 1834, to the parish of 
Sproston, in the Presbytery of Kelse, and in the same 
year was ordained pastor of St. George's Church, Edin-
burgh, the wealthiest and most influential Church in 
Scotland. In 1839 he took part in the General Assem-
bly which resulted in the establishment of the Free 
Church. In 1840 he preached his first sermon as a free 
minister, in the Free St. George's Church, which had 
been hastily erected for him, and had a large part of
CANDY 769 CANFIELD

This old congregation to hear him. This church gave way to a larger and more commodious one on the other side of the road.

He was an earnest promoter of Free Church principles, and second only to Chalmers, and was also an active agent in the establishment of the Evangelical Alliance.


See Fasti Eccles. Scotissarn, i, 75, 76; Allibone, Dict. of Brit. and Amer. Authors, s. v.; The Prebendarian, Oct. 24, 1883; Encyclopaedia Britannica (9th ed.), s. v.; and Memoirs, by Dr. Wm. Wilson (Edinb. 1880). (W. P. S.)

Candy, William T., a Wesleyan Methodist minister, was born at Salisbury, England, Feb. 15, 1814.

He was converted at nineteen, entered the ministry at eighteen, travelled two years in Wales; attended the theological institution; was sent to St. Domingo; labored in the West India mission for fifteen years; and, on account of prostration of health, was permitted by the British Conference to labor in New Brunswick. His undaunted fidelity during the cholera scourge of 1856 secured him lasting remembrance. During the last eight years of his life he was the subject of wasting illness, the result of the climate, pecuniary, etc., of the West Indies.

In 1869 he removed to Chicago, Ill., where he died, July 27, 1871. See Minutes of Conferences of Eastern British America, 1872, p. 7.

Cane, Carlo, a notable Italian painter, was born at Tarragona, near Milan, in 1618, and studied under Melchior Gillardini and Morazone. His best works are the fresco paintings of St. Ambrogio and St. Ugo, in the Certosa, at Pavia. He died in 1688.

Cane, John Vincent, an English friar of the order of St. Francis, lived principally at London, and died in 1672. He wrote Fort Iux (1601), in which he endeavored to prove that for the existing evils there was a return to the bosom of an infallible church.

See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Canenio, Michele, an Italian theologian, entitled prior graniarius, was bishop of Castri in the 14th century. He wrote a Life of Pope Paul II, which cardinal Querini published (Rome, 1740, 4to). See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Canephrōs (Gr. κανέφρος, a basket, and φιάσκος, to bear), among the ancient Greeks, was the person appointed to carry the apparatus used in sacrificing, in a circular basket. The duty was generally assigned to a virgin, who carried the basket on her head to the altar. In case a private individual offered a sacrifice, this office was performed by his daughter or an unmarried relative, but in public festivals it was assigned to two virgins of the first Athenian families. A similar custom prevailed in ancient Egypt, and the practice continued in Europe till the 3rd century of the Christian era.

Canev, Henrry, D.D., a missionary of the Church of England, was born in 1700, probably at New Haven, Conn., where his father was the architect of the first college edifice erected there, in 1717-18. The son graduated at Yale College in 1724, and began to read prayers in the following year at Fairfield. Having gone to England in 1727 for ordination, he was appointed missionary to Fairfield by the Society for Propagating the Gospel in Foreign Parts. Occasionally he served at Norwalk. He became rector of King's Chapel, Boston, April 11, 1747. During his ministry King's Chapel was rebuilt, in 1749. Mr. Caner was appointed to preach the sermon on the death of George II. The officers of the British army and navy, previous to the war, were accustomed to worship at King's Chapel. In March, 1776, the British troops evacuated Boston, and Dr. Caner went with them, taking the Church records.

He went to Halifax, and shortly after sailed for London. The Society for the Propagation of the Gospel offered him the choice of any vacant mission, and, in consequence, he was sent to Bristol, R. I. Here he labored from early in 1777 until the close of the war.

He spent his last years in England, and died in Long Ashton about the close of 1792. Among his published works were several important sermons, showing his fine intellectual culture. His manner of address was popular, and he was regarded as one of the most eminent Episcopal clergymen of his day. See Sprague, Annals of the Amer. Pulpit, v. 61.

Cañizales (or Canas), Francisco, a Spanish Cordelier and Orientalist, was born at Valencia in 1780. He was sent by the Franciscans as missionary to Damascus, where he applied himself to the study of the Oriental languages for sixteen years. On his return home he was assigned to the missions in the Spanish colonies. He died at Madrid in 1795. He wrote, Grammatica Arabico-espanola, etc. (Madrid, 1774) — Diccionario Español-latino-arabigo (ibid. 1787). See Hoefer, Nouv. Biog. Générale, s. v.

Canezi, Francesco Antonio, an Italian painter, was born at Cremona in 1652, and was a pupil of Natali. He afterwards became a Capuchin friar. Some of his best works are in the church of his order at Como, where he died in 1721.

Canevozzi, Timotheo, an ascetic Italian preacher and author, of the order of the Minorites, was a native of Milan, and lived in the latter part of the 17th century. He was of an ancient family, and distinguishes himself as a prisoned and bitten preacher in his own and other Italian cities. Having spent some years as missionary at Constantinople, he returned to Milan, where he passed the remainder of his life. He wrote, Due Sermoni del Signor Chiodo (Milan, 166) — Lezioni, Sermontali Spiegate nel Duomo di Milano, etc. (ibid. 1654); and other works. See Hoefer, Nouv. Biog. Générale, s. v.

Canfield, or Canfield, Benedict (originally William of Filo), an English theologian, was born at Canfield, Essex, in 1564. At first a Puritan, he became a Roman Catholic; went to France, and joined the Capuchins of Meudon, near Paris. In 1599 he returned to England, was imprisoned for three years, and then released, at the request of Henry IV of France. He went back to France, where, after taking charge of several convents, he died, in 1610, leaving, Exercitata Spiritualia (Paris, 1608) — Soliloquy (ibid. ed. 12mo) — Le Chevalier Christien (ibid. 1608, 12mo). His chief work is De Regle de Perfection, first published in English, and translated into Dutch and French (5th French ed., 1658, 12mo). See Hoefer, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Canfield, Ezekiel, a Methodist Episcopal minister, was born at Salisbury, Conn., March 16, 1767. He professed religion in 1791, and in 1794 entered the New York Conference, and continued laborious and faithful until worn out. He died Oct. 16, 1825. Mr. Canfield
was modest, affable, constant, ardent, experimental, and practical. See Minutes of Annual Conferences, 1826, p. 509.

Canfield, Oren K., a Presbyterian minister, was born in Massachusetts. He graduated at New Jersey College in 1835, and at Princeton Theological Seminary in 1838; and was ordained an evangelist by the Presbytery of New Brunswick, Oct. 7, 1840. He labored as a missionary in Liberia for more than a year, and died there, May 7, 1842. See Gen. Cat. of Princeton Theol. Sem., 1881, p. 108.

Canfield, Philip, a Congregational minister, was born at Bridgeton, Conn., Dec. 11, 1816. He graduated at Williams College in 1836, and at Hartford Theological Seminary in 1839. His early ministry was spent in Western New York. From 1844 to 1848 he preached at Perry; from 1848 to 1852 at York. He was ordained in Buffalo, Jan. 12, 1847. In September, 1852, he was installed pastor in Ridgebury, Conn., where he remained until April, 1856. The following year he was at Sheboygan Falls, Wis. In November, 1857, he was installed pastor in Sparta; in 1860 was appointed home missionary in New Pepin; in 1862 served in Menominee; in 1864 preached in Fairbault, Minn.; from 1865 to 1868, in Albert Lea; from 1868 to 1871, in Washington, la. After a short residence there he removed to his residence in that place without change, until his death, which occurred Feb. 11, 1879. See Cong. Year-book, 1880, p. 14; Hist. Cat. of Theol. Institute of Conn. p. 23.

Canfridus, an English prelate, was the first in the list of Glastonbury monks who were advanced to the episcopate. He died in 782. If we might allow an error of a year or two in this date, Canfridus could be identified with Eanfrid, bishop of Ethelm, who vacated his see not later than 781.

Cangitha was an early English abbess, mother of Eadburga or Bugga.

Cang-y is a Chinese deity, worshipped as the god of the lower heavens, and believed by them to possess the power of life and death. He has the constant attendance of three ministering spirits; the first refreshes the earth, the second rules the sea, and the third presides over births, and is god of war.

Canice (or Canicius). See CAINNECH (8).

Canides was a hermit in the time of Theodosius the Great, who, as he was baptized, ran away with a little grotto under a waterfall, where he lived seventy-three years, tasting no food but a few herbs. He died, according to Basil's Menology, June 10. — Smith, Dict. of Christ. Biog. s. v.

Canillac, Raymond de, a French prelate, was born at Canillac, in Gévaudan. He was canon regular of the church of St. Augustine at Maguelone, and became its provost. He was noted for his knowledge of civil and ecclesiastical law. Pope Clement VI, appreciating his talents, appointed him archbishop of Toulouse in 1345, then cardinal, with the title of the Holy Cross of Jerusalem, in 1350. Innocent VI made him bishop of Palestrina. Canillac died at Avignon, June 30, 1373. He wrote, Recollectorum Liber. See Hoefer, Nouv. Biog. Générale, s. v.

Canini, Giovanni Angelo, a reputable Italian historical painter, was born at Rome in 1617, and studied under Domenichino and Barberi. He was elected a member of the Academy of St. Luke in 1650. He executed two fine altar-pieces for the church of San Martino di Monti, representing the Martyrdom of St. Stephen and the Martyrdom of St. Bartholomew. He died in 1666. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Caninius, a presbyter, probably at Rome, is mentioned by St. Jerome as sent by him with his letter (74, ed. Vall.) from Bethlehem to Rufinus.—Smith, Dict. of Christ. Biog. s. v.

Canisius (or Cannius), Hendrik, a Dutch theologian, was born at Bois-le-Duc in 1594. He joined the religious order of the Hermits of St. Augustine, and became successively prior of the convents of Tremolinde, of Tillemont, and then of Maestricht. He died March 4, 1689. His extant writings are, Carmina Fusciculae; — Manipulus Sacrarum Ordinationum (Leuven, 1661); — Pax et Una Charitas, per eaque Chara Unitas (Antwerp, 1688). See Hoefer, Nouv. Biog. Générale, s. v.

Canitius, Jacobus, a Dutch theologian and Jesuit, was born at Calcar (duchy of Cleves). He joined early the order of Jesuits, and taught philosophy and modern languages. He died at Ingolstadt, May 27, 1647. His extant writings are, Fons Solusius, seu Primum Omnium Sacrarum Constitutionum (Cologne, 1626); — Meditationes Sacrae de Christo et Beatissima Virgine (Münster, 1629); — Ars Antiqua, seu de Romae Moribus, under the pseudonyme of Christianus Tanauosophsi (1630); — Vita Sanctorum (translated from the Spanish of P. Ribadeneira, ed.); — Sermons of Father Mastrilli (translated from the Italian into Latin, ed.); — Hyperdulia Martiana, a Jeane Berchmanso Exercise (Münster, 1636). See Hoefer, Nouv. Biog. Générale, s. v.

Canitae (Kanitai) are enumerated by Theodor (Hebr. Palk i, 1) in a list of short-lived heretical sects, the origin of which he ascribes to Simon Magnus. The name is mentioned by no other writer, but there is every reason to believe that Theodor derives it from a passage in Clemens Alex. (Strom. vii, 17), where we find the Caunitae mention the cauniates, but not so understood by Theodor.

Canister (or Canistrum) is a comparatively recent term for two ecclesiastical vessels: 1. A basket used for holding consecrated bread, or perhaps Eulogia, Comp. Arca. St. Jerome (Ep. ad Rustic. c. 20), speaking of the practice among Christians in his day of carrying home the consecrated elements, both of bread and wine, uses the expression, "Qui corpus Domini in canastro viremio et sanguinem portat in vitro;" from which it appears that a wicker basket was used for holding the consecrated bread. This passage is remarkably illustrated by a fresco discovered in the crypt of St. Cornelius by Cavaliere de Rossi. This represents a fish (the well-known reptile external of the Redeemer) swimming in the water, bearing on its back a basket having on the top several small loaves, and inside a red object, clearly visible through the wicker-work, which seems to be a small glass flask of wine. This is marked in the engraving by a somewhat darker tint. See ALTAR-BREAD BOX. 2. The disk or taza placed under the lamp or lamp-base is frequent in the Liber Pontificalium. For instance, Pope Adrian (772-790) is said to have given to a church twelve silver canistris, weighing thirty-six pounds. Leo III, his successor, gave a silver canister with its chains, weighing fifteen pounds. Gregory IV gave two canistris of nine lights. In the latter case, the lights were probably distributed round the circumference of the taza.

Canitz, Friedrich Rudolph Ludwig, Baron of, a German poetist and poet, was born in Berlin, Nov. 27, 1654. He studied for the diplomatic career at Leyden and Leipsic, and travelled in England, Holland, Italy, and France. He died at Berlin, Aug. 11, 1699. See
friendship of Spener cheered his life, and he was exemplary alike for his statesmanship and piety. He composed some hymns, which were published by J. Ulrich von König in 1727. One of them has been translated into English: Seele du must munter werden, in Lyra Germ. p. 216 ("Come, my soul, awake, 'tis morning"). See Koch, Gesch. d. deutschen Kirchenliebes, iv (4th ed.), 438 sq.; Hoefer, Nouv. Biog. Générale, n.s. (B. P.)

Cann, Joseph A., a Methodist Episcopal minister, was born in Philadelphia, Jan. 16, 1841. He was unusually serious and thoughtful in his early years; experienced conversion at the age of sixteen; became at once a member of the New Jersey Conference, wherein, with great zeal, genuine fidelity, and large success, he labored until his death, March 8, 1873. See Minutes of Annual Conferences, 1873, p. 25.

Canna (in mediaeval Lat.) is the long stick, with a taper attached to it, by means of which the high candles in churches are lighted.

Canna, a Welsh saint of the 6th century, from Armorica, was the reputed founder of Llanganna (Llangan) in Glamorganshire, and of Llangan in Carmarthenshire. See Rees, Welsh Saints, p. 222.

Cannabich, Gottfried, a Protestant theologian of Germany, who was born at Sondershausen, April 27, 1745, and died, as general superintendent and member of consistory there, Sept. 23, 1800, is the author of: Kritik der praktischen christ. Religionslehre (ibid. 1810-2, 3 parts); —Kritik der Sämmtlichen Evangelien und Epistels auf die jährlichen Sonn-, Fest- und Apostelstage, übersetzt u. mit Anmerkungen begleitet (Sondershausen, 1806); —Predigten über die Sämmtlichen Festtagesgelegenheiten (Leipzig, 1795-8, 2 parts); —Lehrbuch der christl. Religion (ibid. 1801); —Christliche Schule und Volksbibel (1801-2, 2 parts). See Winer, Handbuch der theol. Lit., i, 410, 480; ii, 60, 123, 182, 228, 236, 248, 297. (B. P.)

Cannan, David, D.D., a Scotch clergyman, was born at Shiel in 1775. He was educated at the school of Kells, and at the Edinburgh University; licensed to preach in 1802, presented to the living at Kilrannie in 1803, transferred to Murroes in 1809, thence to Mains and Strathmartin in 1820; resigned on account of impaired memory in 1848, and died at Edinburgh, July 12, 1854. Dr. Cannan was an accomplished scholar, a leader in the musical life, a man of sound judgment, and integrity. His publications were, On the Poor, and the Duty and Mode of Supporting Them (Edinb. 1845): —An Account of the Parish. See Fasti Eccles. Scotiæ, iii, 721, 729, 777.

Cannan, Francis, a Scotch clergyman (son of the preceding), was licensed to preach in 1831; presented the same year to the living at Linntrathen, and ordained; resigned in 1855; went with the army to the Crimean as chaplain; and was stationed at Scorncliffe in 1871, after which no further record of him appears. See Fasti Eccles. Scotiæ, i, 756.

Cannan, John, a Free-will Baptist minister, was born in Westmoreland, England, in 1798. At the age of eighteen he became a Christian, and joined the Independents. In 1832 he came to the United States, landing at Boston, where he was employed as a city missionary about one year. He became a member of the Baldwin Place Baptist Church, then under the pastoral charge of Rev. Baron Stow. Soon after he made an engagement to supply the pulpit of Rev. John Newton Brown, in Exeter, N. H., next preached for a time in New York, and subsequently removed to the state of New York. He afterwards resided in southern Ohio, and became interested in the theological teachings of Oberlin. He finally joined a Free-will Baptist Church. After preaching about two years, he was laid aside from his public labors, and purchased a farm in Camden, Lorain Co., O., where he died, Aug. 31, 1848. See Morning Star, 1848. (J. C. S.)

Cannan, Thomas, a Scotch clergyman of Gallovidian extraction, was a native of Ayr, and grew up in the living of New Spynie in 1818, and ordained; transferred to Carspathian in 1826, and died Dec. 19, 1832, aged forty-two years. See Fasti Eccles. Scotiæ, i, 707; iii, 173.

Cannatus, Saint, was born at Aix, and retired to the desert. He was afterwards elected bishop of Marseille, and was supposed to have died there in the 5th century. See Butler, Lives of the Saints, Oct. vii, 25. —Smith, Dict. of Christ. Biog. s. v.

Cannel, John, an English Methodist minister, was born in the Isle of Man in 1807. He was converted at the age of sixteen; commenced his ministry in 1836; labored for six years in his native isle; was then stationed successively on six English circuits; became a superannuary in 1861; and died at Peel, Isle of Man, Dec. 3, 1862. He was modest but earnest in all he said and did. See Minutes of the British Conference, 1863, p. 12.

Cannera. See CAINNER.

Cannetti, Pietro, an Italian Camaldolese and poet, was born at Cremona in 1600. He went through the various grades of the religious orders, and finally was ordained as a general. He died in 1730, leaving a Dissertation on a poem of Freschi, bishop of Polignano. See Hoefer, Nouv. Biog. Générale, s. v.

Cannibalism is the eating of human flesh by men. This practice has existed from the most ancient times, and has given rise to descriptive terms, such as, Greek, "υβομαζομαι"; Latin, anthropophagus; Anglo-Saxon, man-eat; English, man-eater. Since the discovery of the New World, the name of the Caribs of the West India islands, recorded by Columbus under the Latinized forms Canibals or Caribals, has come into popular use as a generic term for man-eaters, cannibals.

Although man is by nature carnivorous as well as frugivorous, and although human flesh is not in itself indigestible, mankind in general have looked with horror on those individuals and tribes who have been addicted to cannibalism. Simple association of thoughts causes the remains of dead kinsmen or friends to be treated with respect and tenderness, as may be seen from the conduct of some of the rudest races. Moreover, association attaches the horror of death to anything connected with the dead, so that many tribes avoid the mention of a dead man's name, and even abandon his hut and destroy the furniture he has used. Finally, the religious doctrine that the soul outlives the body has evidently led survivors to appropriate the honored and dreaded spirit by respectful disposal of the corpse. The following causes seem to have led to the disgusting practice of cannibalism under peculiar circumstances:

1. Famine. —The records of shipwrecks and sieges prove that hunger will sometimes overcome the horror of cannibalism among men of the higher nations, and it is not surprising that savages, from their improvident habits, should, in severe climates, be often driven to this extremity. For example, the natives of Tierra del Fuego, when starving in winter, would kill and devour the oldest persons in the tribe, as well as their dogs, which they alleged were useful in securing game. See Fitzroy, Voyage of H. M. Ships Adventure and Beagle, ii, 183; Salvado, Memorie dell' Australia, p. 240; Waitz, Anthropologie der Nürvölker, vi, 749; Bancroft, Native Races of the Pacific States, i, 120; Back, Expedit. to Gough Island, p. 110; Professional Researches, i, 359; Martin, Mariner's Tonga Islands, i, 116.

2. Fury or Hravado. —Among the North American Indians the eating of the flesh of their slain enemies is defended as satisfying both hunger and revenge. See Schoolcraft, Indian Tribes, iii, 242; Hempenius, ii, 159;
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Müller, Amerikanische Urreligionen, p. 145. The same practice, with a similar design, has been prevalent in Polynesia. See Ellis, i, 309;Waitz, vi, 158; Turner, Polynesia, v, 246. 3. Morbid Affection. — Cases of the dead being devoured by relatives and friends (especially children by parents), from a sentiment of affection, are recorded among low savage tribes. See Spix and Martius, Reise in Brasilien, ii, 692; Angas, Savage Life in Australia, p. 127; Howitt, 1st Report on the Aborigines of Australasia, p. 134; Herodotus, iv, 26, who describes the funeral feasts of the Issedones of Central Asia, where the relatives ate the body of the deceased with other meat, the skull being set in gold and preserved; these were sacred rites performed in honor of the dead. 4. Magic. — There is a wide-spread idea belonging to primitive savage magic that the qualities of any animal eaten pass into the eater. This motive naturally leads to cannibalism, especially in war, where the conqueror eats part of the slain enemy for the purpose of making himself brave. This idea is found among the natives of Australia, and in New Zealand; among the North American Indians, whose warriors would devour the flesh of a brave enemy, and particularly the heart as the seat of courage; also in Ashante. An English merchant in Shanghai, during the Taeping siege, met his servant carrying the heart of a rebel, which he was making homeward to make himself brave. See Magellinvs, Voyage of Rattlinseke, i, 152; ii, 61; Keating, Long's Expedition, i, 102; Wilson, Western Africa, p. 168; Tlotl, Early History of Mankind, p. 133; Eyre, Central Australia, ii, 259, 329. 5. Religion. — Cannibalism is deeply ingrained in savage and barbaric religions, whose gods are so often looked upon as delighting in human flesh and blood. The flesh of sacrificed human victims has even served to provide cannibal feasts. The interpretation of these practices is either that the bodies of the victims are vicariously consumed by the worshippers, or that the gods themselves feed on the spirits of the slain men, while their bodies are left to the priests and people. Thus, in Fiji, "of the great offerings of food, native belief apportions merely the soul thereof to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. Cannibalism is a part of the Fijian religion, and the gods are represented as devouring the flesh of their victims. (Fiji, the Fijians, i, 291). In Mexico the cannibalism which prevailed was distinctly religious in its origin and professed purpose. See Prescott, Conquest of Mexico; Bancroft, vol. ii; Waitz, vol. iv. On the sacrificial character of this practice in Africa see Landier, Records, ii, 296; Hutchinson, Ten Years Among the Ethiopians, p. 62. 6. Habit. — In many instances the practice of cannibalism did not stop with the performance of the religious rite. In some of the above examples the practice must have become acceptable to the people for its own sake. Among conspicuous cannibal races may be mentioned the semi-civilized Battens of Sumatra, whose original instigation to eating their enemies may have been warlike ferocity, but who are described as treating human flesh as a delicacy, and devouring not only warriors, but criminals, slaves, and, according to one story, their aged kinsfolk. See Junghuba, Rettina-Lautan, Madsen, History of Sumatra, p. 390; Wuttke, Geschichte des Heidentums, i, 172. Cannibalism assumes its most repulsive form where human flesh is made an ordinary article of food like other meat. This state of things is not only mentioned in descriptions of West Africa, where human flesh was even sold in the market, but still continues among the Mombutu of Central Africa, whose wars with neighboring tribes are carried on for the purpose of obtaining human flesh, the bodies of the slain being dried for transport, while the living prisoners are driven off like cattle. See Schweinfurth, Heart of Africa; Pigottella, Regnum Congo. For the effect of such cannibalism on the population see Gerland, Austerliten Naturlövler, p. 61. From the best evidence attainable, it is thought that prehistoric savages were often as reckless like this African as they were neither free from cannibalism nor universally practicing it. — Encyclop. Brittanica (9th ed.), a. v. Cannon, Edward, a Methodist Episcopal minister, was born in Princeton, County, Va., in 1784. He joined the Church in 1808, and in 1807 was admitted into the Virginia Conference, wherein he continued effective labor, till he became superannuated. He died Aug. 11, 1862. Mr. Cannon possessed an eminent, vigorous mind, was studious, popular, and extensively useful. See Minutes of Annual Conferences, 1855, p. 347. Cannon, John, a Reformed Presbyterian minister, was born at Dungiven, County Derry, Ireland, Nov. 19, 1784. In 1788 the family came to America, and settled in Pennsylvania. After studying some time in a private way, he entered Jefferson College (then at Cannonsburg, Pa.), where he graduated in 1810. In 1811 he commenced a private course in theology, and was licensed in 1815. In due time he accepted a call from a congregation in Greensburg (Pa.) and vicinity, and in 1818 was ordained and set apart as the minister of that congregation. At a meeting of the Synod in 1821 he was appointed to visit the new settlements in North Carolina, to aid in settling certain difficulties which had arisen. He remained pastor at Greensburg until Feb. 2, 1835, when he died. See Sprague, Annals of the Amer. Pulpit, ix, 68. Cano, Alonzo (surnamed el-Racjonerro), an eminent Spanish architect, painter, and sculptor, called "the Michaelangelo of America," was born at Granada, March 19, 1601. He was the son of Miguel Cano, an eminent architect, who educated him. He was eight months with Francisco Pacheco, a painter. His works are to be found in all the principal churches and convents of Cordova, Madrid, Granada, Seville, etc. There is a celebrated picture by him, representing a subject from the life of St. Isidoro, in the Church of Santa Maria, at Madrid. As a sculptor, he executed several fine works, particularly a marble group of The Madonna and Child, in the great church at Lebrija, and two colossal statues of St. Peter and St. Paul. As an architect, he made several additions to the palaces; and public gates and bridges were added or improved at his design. He died Oct. 5, 1665. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v. Cano, Alphonso del, a Spanish Jesuit, was born in Andalucia in 1580. After having received holy orders and the degree of doctor of divinity, he joined his order in 1606. He lectured on philosophy at Segovia, on theology at Compostella, Valladolid, and Salamanca, with great success. Twice he acted as provincial of Castile, and visitor at Toledo. He died at Salamanca, May 10, 1645. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Alemagbe, Bibliotheca Scriptorum Societatis Jesu; Antonii, Bibliotheca Hispanica, s. v. (B. F.) Cano, Melchior. See Canus. Canobio, Evangelista, an Italian theologian, was born at Milan. He was a Capuchin friar, and became one of the most able canonists of his time. He was appointed, in 1564, by the general of his order, to take a distinguished part in the Council of Trent in 1542. He died at Perugia in 1595, leaving Consulta Varia in Jure Canonicum (Milan, 1591) — Annotationes in Libros Decretalium, etc. See Hoefer, Nouv. Biog. Générale, s. v. Canobus (or Canopus), in Egyptian mythology, was the original name of a city, near one of the mouths of the Nile, which was therefore called the Canobian mouth. A certain Canobus was also spoken of, who came as pilot with Menelaus to Egypt, and in memory of whom the Spartans named the city Canobus. He was associated with Menuthis, his wife, and
both are said to have been divinely worshipped ten miles from the city of Canopus.

The name Canopus was also given to a kind of jug, with a short foot, wide body, narrow neck, and a head thereon, which was used to filter the water of the Nile, and represented the god Canopus. In later times it was related that the ship of Osiris was the same as that which the Greeks called Argo, and that its pilot Cano-

bus had been placed among the stars. Strabo says: "There is a temple of Serapis here (at Canopus), which is visited with such godly fear that even the most celebrated men never respect for fear of sleeping in this temple in order to find out for themselves and others the future." This temple of Serapis was that of Canopus, who was a symbol of fruitfulness.

Canopus was really the funerary god Ameot, one of the four infernal deities who had charge of the viscera of the dead.

Canoe (or Cono, also Mochonoe), the syllable Mo being added, according to Colgan, for "the sake of honor and extraordinary respect"), an Irish saint, was born at Brecknock, in Wales, but was the son of Brecan, an Irish prince, who had settled at Brecknock. Canoe flourished about A.D. 492, and founded monasteries both in Ireland and Wales, his chief foundation having been Galen, in Queen's County. Colgan gives his life (Acta Sanctorum, 311 sq.), under Feb. 11, but according to oth-

ers his feast is celebrated Feb. 18, where Mart. Don. has Conan; and Nov. 18, where the same martyrology has Mochonoe.

Canoj (or Canycuba). See Hindubwe, Dia-

lects of.

Canon (from κανών, or καννα, a straight reed used for ruling lines), in ecclesiastical usage, is (1) A rule (Gal. vi. 6) ordained by the Fathers; a constitution of the Church. (2) The creed, as the criterion for distinguishing a Christian; the "rule of faith" of Tertulli-

Canon, In Music. 1. The peculiar form of musical composition called by this name was unknown to the ancients, the earliest example extant being of the 13th century, we believe.

2. The accepted values of the several notes constituting the musical scale, expressed philosophically. Among the Greeks, followed throughout by Latin writ-

ers on music, there were two somewhat conflicting schools, the Aristoxenists and the Pythagoreans. Py-
thagoras having discovered the simple ratios of 1:2, 1:2, 1:4, for the octave, the fifth, the fourth, and the tone (ma-
jor), which last is the difference between the fourth and fifth, his disciples maintained that all sounds should be defined by determinate ratios, while Aristoxenus dis-
card ed this idea altogether, and maintained that the tetrachord or fourth, should be divided into thirds, and the values of which were to be determined by the ear only. This is probably the germ of the dispute which has lasted to the present day respecting the tempera-
mint of instruments with fixed tones; and as the true measure of an interval is a logarithm, it was, of course, impossible to reconcile completely these two opinions.
<table>
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<tr>
<th>ST. JAMES.</th>
<th>ST. MARK.</th>
<th>NESTORIUS.</th>
<th>AMBROSIAN AND GREGORIAN.</th>
<th>GALICAN.</th>
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Polesmy examined the manner, and established the truth of the Pythagorean views: Euclid seems to have endeavored to combine them, that is, if the two treatises attributed to him, the *Introductio Harmonica* and the *Seuio Canons*, are both genuine. The latter of these is usually considered genuine, and it is purely Pythagorean and rigidly exact; while the former, which is certainly Aristoxean, and perhaps written for popular use, is considered more doubtful.

The canon of the scale, then, is the system of ratios into which a resonant string is to be divided so as to produce all the notes which are assumed; or, which is the same thing, the relative lengths of strings for these notes which are to be fixed in an instrument and stretched with the same tension.

The Aristoxean system, from the *Introductio Harmonica*, supposes a tone to be divided into twelve equal parts, and the tetrachord therefore into thirty.

Euclid also gives the divisions of the string (which he calls also the canon) according to the diatonic system.

3. Ambrose decreed the use of the diatonic genus alone in church music: and it is probable that the chromatic and enharmonic genera soon fell into general disuse, or only existed as curiosities for the learned.

The Jews are believed to have used a canon proceeding by thirds of tones, thus giving eighteen notes in the octave. It is stated that the Pythagorean canon has been developed into an Arabic scale of seventeen sounds.

**CANON or Oness is applied to a part of the office of the Greek Church, sung to a musical tune, for the most part at Lauds, and which corresponds to the hymns of the Western Church. A canon is usually divided into nine odes, each ode consisting of a variable number of stanzas or troparia, in a rhythmical syllabic measure, prosody being abandoned except in three cases. The canon is headed by an iambic, or occasionally a hexameter line containing an allusion to the festival or the contents of the canon, or a play upon the saint's name, which forms an acrostic to which the initial letters of each troparia correspond. This acrostical form is thought, with probability, to be derived from Jewish practice. The nine odes have generally some reference to the corresponding odes at Lauds, especially the seventh, eighth, and ninth. In practice, the second ode of a canon is always omitted, except in Lent. The reason given is, that the second of the odes at Lauds (the song of Moses, Deut. xxxiii), which is assigned to Tuesday, is more a denunciation against Israel than a direct act of praise to God, and is on that account omitted except in Lent. Hence the second ode of a canon, which partakes of the same character, is also omitted except on week-days in Lent. It is not said on Saturday in Lent. The tone to which the canon is sung is given at the beginning, and each ode is followed by one or more troparia, under different names. After the sixth ode the *Symazaria*, or the commemorations which belong to the day, are read. Among the principal composers of canons were John of Damascus, Joseph of the Stadium, Cosmas, Theophanes, and Simeon of Jerusalem. As an example of canons may be mentioned “the Great Canon,” the composition of St. Andrew, archbishop of Crete. The word canon is applied in the Armenian rite to a section of the psalter, which in that right is divided into eight sections called canons.

**Canon** is the name of a Japanese god, who, as represented in Japanese art, is preserved with the fish. His votaries exhibited him with four arms, and the lower part of his body swallowed by a large sea-monster; his head crowned with flowers; holding in one hand a sceptre, in another a flower, a ring in the third, and having the fourth closed, with the arm extended. Over against him stood the figure of a humble penitent, one half of whose body was concealed within a shell. The temple was adorned with arrows and all sorts of warlike instruments.

**Canon (Lat. *Canonici*),** JOHN (sometimes called *Marbres*), an English Franciscan monk of the 14th century, studied some time at Oxford, from which he returned to Paris. He there became a pupil of Duns Scotus, whom he always imitated. He afterwards returned to Oxford, and there taught theology until his death, about 1340. He was particularly learned in the Aristotelian philosophy, and in civil and canon law. His published works are, *In Aristotelis De Physicis Libri* (1481), and some other treatises. See Chalmers, *Bibl. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.*

**Canonarcha** was (1) an ecclesiastical officer of the Church of Constantinople, below the order of
-agnostics, or reader. (2) The title of an officer in some monasteries, who called the brethren together.

**Canonical Age.** See Age, Canonical.

**Canonical Letters** (called also Letters Dimissory) were granted in the early Christian Church to the clergy who wished to retire from one diocese to another. The Council of Antioch forbade country presbyters granting such letters, but the privilege was not taken from the chiroepiscopi. Such letters might be granted or refused at the will of the bishop, but no clergyman was allowed to remove from his own church or diocese without canonical letters from his own bishop.

**Canonical Life.** See Canons Regular.

**Canonical Pensions** were annuities granted in the ancient Christian Church to those who had spent the greater part of their lives in the service of the Church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the Church by authority of the synod.

**Canonical** is a term for the dress prescribed by the canons to be worn by the clergy, and in actual use in Fielding's time. In 1766 the Connoisseur alludes to the appearance in the streets of the doctor's scarf, pudding-sleeve gown, starched bands, and feather topcrizale. George Herbert, when ordained priest, laid aside his study gown and wore the he had worn as a deacon, and adopted a canonical coat.

**Canonici** is a name applied to that portion of the clergy who occupy an intermediate position between the monks and the secular clergy. As living together under a rule of their own, they were often regarded popularly as a species of monks; while, inasmuch as their rule was less strict, and their seclusion from the world less complete, they were sometimes, from a monastic point of view, classed even with the laity, as distinguished from those who were "religious." The canonici did not fully assume this quasi-monastic character till the 8th century.

The canonici were at first the clergy and other officials attached to the church, and were so called either as bound by canons, or more probably as enrolled on the list of ecclesiastical officers.

Some bishops, even before the 5th century—for instance, Eusebius of Vercellae, Ambrose of Milan, the great Augustine, and Martin of Tours—set an example of monastic austerity to the clergy domiciled with them, which became widely popular. Gelasius I, at the close of the 6th century, founded an establishment of "canonici regulares" at Rome, in the Lateran. References to such a practice occur in the canons of the second and third councils of Toledo (16th century), and in the writings of Gregory of Tours. In the third Council of Orleans, A.D. 588, the canonici are forbidden secular business. The college in which the canons resided, or rather the church to which the college was attached, is styled "canonica" in a charter in 724.

But the latter part of the 8th century, was virtually the founder of the canonici. By enforcing strict obedience to the rule and the superior, he tightened the authority of the bishop over the clergy of the cathedral. His canonici were, like monks, to reside in the cloister, to have a common dormitory and refectory, but were allowed a life interest in private property, which, however, reverted to the Church after their death. Thus the discipline of the cloister was rendered more palatable to the clergy; and while a broad line of demarcation was drawn between them and monks. They were not to wear the monk's cowl. The essential difference between a cathedral with its canonici and an abbey with its monks has been well expressed thus: the canonici existed for the services of the cathedral, but the abbey-church for the spiritual wants of the recluses happening to settle there. Chrodegang's institution was eagerly adopted by Charlemagne in his reformation of ecclesiastical abuses; and it was evidently his intention to use these colleges of canons for educational purposes.

The rule of Chrodegang was shortened, being too severe to be generally accepted by the clergy of Frisia in England. Even where it had been at first in vogue, the rule of Chrodegang was soon relaxed. The canonic became, first, a community dwelling together under the headship of the bishop, but not of necessity under the same roof with him; next, an "acephalous" community; then, spiritual, instead of receiving any income from the clergy of the diocese, they developed into a distinct, and, sometimes, antagonistic body. As their wealth and influence increased, they claimed a share in the government of the diocese.

**Canony** is the office held by a canon of the Church of England (q.v.). It includes special prerogative and an ecclesiastical benefice; the spiritual right of reception as a brother, a stall in choir, a voice in chapter, and receiving a peculiar or canonical portion annexed to it out of the Church revenues, in consideration of ecclesiastical duties performed in it. Every canon has, of necessity, a prebend, and every prebend, of necessity, a canonry, belonging to it. By the Act 3d and 4th Vict., the canonries are reduced to 134. See PREBEND.

**Canons, Book of,** was a set of rules formed for the government of the Scottish Church, by order of Charles I., and designed to make it an episcopal Presbyterian constitution of the Church. In 1684 it was agreed that such a book and a liturgy should be framed in Scotland, and submitted to Laud, Juxon, and Wren for their revision and approval. In April of the following year the Scottish prelates met at Edinburgh, and brought the Book of Canons and Liturgy to such a condition as possible, after which they forwarded it to Laud, who revised and amended it. It was then confirmed under the great seal, by letters patent bearing date May 28, 1635. Dr. Hetherington says (Hist. of the Church of Scotland, i, 275), "The canons contained in this book weresubversive of the whole constitution of the Church of Scotland. The first decree excommunication against all who should deny the king's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was supersitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatic form of Church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the liturgy, on pain of deposition; which liturgy, as before stated, was not yet in existence. It was decreed also, that no General Assembly should be called, but by the king; that no ecclesiastical business should even be discussed, except in the prelatic courts; that no private meetings, which were termed conventicles, and included presbyteries and kirk-sessions, should be held by the ministers for expounding the Scriptures; and that on no occasion could a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, &c.; such as "an indolent, lazy, and busy brain of Laud could devise, or the fantastic fooleries of Rome suggest." The utmost excitement prevailed throughout the country when the character of the Book of Canons became known. Though episcopacy had been established in Scotland for thirty years, the publication of this book, instead of reconciling the people to the prevailing ecclesiastical arrangement, appeared to increase their antipathy to it. See Stevenson, Hist. of the Church of Scotland, p. 159-164; Neal, Hist. of the Puritans, ii, 277 sq.
CANONS OR EUSEBIUS are ten tables, composed by Eusebius for the comparative study of the Gospels, indicating by numbers the parallel passages of the Evangelists and those peculiar to each. See EUSEBIUS.

CANONS, HONORARY, are canons exempted from observing the hours. Sovereign princes and nobles were occasionally regarded as honorary canons of cathedral chapters. They were allowed to sit in the conclave at Strasbourg, at Bamberg, Ratibson, Cologne, Spiers, Utrecht, Aix-la-Chapelle, St. Peter's and St. John Lateran, Rome; the king of France at Poitiers, Chalons, Sens, Anjou, Tours, and as warden of St. Quentin and abbot of St. Hilary; the king of Spain, at Burgos, Toledo, and Leon; and the queen of England, as first consul of St. David's. The prerogative was due to the union of the sovereign at coronation. The dukes of Bourges and Burgundy had stalls at Lyons; the count D'Artouga at Toledo; the duke of Brabant at Utrecht; the count De Chasteluz at Autun; and the counts of Anjou at Tours. The princes of Mecklenburg held four prebends at Strasbourg.

The twenty extravagantes at Toledo assisted only on certain anniversaries. In cathedrals of the new foundation twenty-four honorary canons, so called by a blunder, may be appointed by the bishop, pursuant to a recent act of parliament; they may be called upon to take dues, but they have no vote in chapter. In foreign cathedrals they are called supernumerary, fictitious, or improper canons, not being regarded as of the body. There are three classes in foreign churches: (1) Expectants, canonici in herba, with right of succession to the next vacancy. (2) Honorary, canonici in aere, merely titulars, without succession but living a stall if the chapter concede it. (3) Supernumeraries, by-canons, added by a new foundation. The honorary canon is not bound to residence, can retain a living requiring continuous residence, and is not to be called canon, but always honorary canon.

CANONS, MISSON (also called vicars), are clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the Church. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1543 an Act of Parliament by the ecclesiastical commissioners, with the sanction of an order in council, to reduce the number of minor canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral.

CANONS SECULAR are those of cathedral and collegiate foundations, who mixed more or less with the world, and ministered the offices of religion to the laity. The title first appears in 1509, when it was used by pope Nicholas in the Council of Rome; but the existence of such canons in England, who had separate houses, may be traced back three centuries earlier. Such are the canons of cathedrals of the old foundation, and collegiate churches. Their oldest title was in Germania senior, retained in the ancien of some Rhenish cathedrals; or brother, then canon and lord; and lastly capitular, as being members of the chapter. As Christianity spread, the number of the clergy augmented, and the bishop chose from them some of the most learned to live in common with him in the episcopal, or bishop's house, as his assistants and advisers. In time similar colleges were founded in other places, where the clergy lived in a building called the canonica, minster, or cloister, and performed religious worship, receiving food and clothes from the bishop; they were termed canons, and the bishop's vicarius was called prior, provost, or dean. From this ancient arrangement of common habitation and revenues, the custom survives in some parts of the collation to canons by the joint consent of the bishop and chapter. A single trace remains in England, at Chichester, where the dean and chapter have six stalls in their patronage. Prebends at length were instituted, by a division of the common fund; and although the canons lived apart in their separate houses, and from their agencies, the prelate, from close, their daily presence in choir and union in chapter, they were supposed still to dwell together. After the Reformation the vicars were required to occupy their college and halls, and the last trace of the common life has been but recently lost. In the 8th century the councils of Orleans, Bremen, and Tours, and in the learned Council of Tours (813), Meaux (845), and Pont-sous-Yonne (876), required clerks to maintain the canonical life in a cloister near the cathedral, with a common refectory and dormitory, observing the teaching of the Scriptures and the Fathers under the bishop, as if he were their abbot.

In Germany the canons were called dom-herr, and in Italy domini, the masters of the cathedral; as, at Lincoln, the dignitaries were known as masters of the fabric; at Liege they were called trevocens (terve fundararii), lords of the soil; at Pisa, ordinarii, by special privilege of Nicholas II, owing to their jurisdiction as ordinaries over the inferior ministers; at Constantinople, deacons of the laying on of hands; in the diocese of Besancon, Compostella, and Seville, cardinals; at Evreux, barons. Sometimes, from their right of electing the bishop and their president, they were known as electors; and as being graduates, and in recognition of their rank, domini, or lords. Every canon is a presbyter, a priest, on the church, in a sense ex officio, as holding a prebend or revenue. In cathedrals of the new foundation, residentialities, by the new act, are no longer called prebendaries, but simply canons. In the old foundations all are canons and prebendaries, residentialis, stagilis, stationarius, natu; or non-residentialis; the latter, in the episcopal and deaneries, were held by beneficed, or extraneous. In the foreign cathedrals were three classes: (1) capitulars, perpetuall, simple or ordinary; numeral, or major canons in actual possession of stalls; (2) the German domiciliaris or domicellis, the chanoines bas-formers of Angers, Sens, and Rouen; by-canons, minor canons, or lordlings, in distinction from the majors domini, or dom-herr; expectants of vacancies; honorary, or supernumeraries, elected by the bishop and chapter, who augmented the efficiency of the choir and received small payments, but ranked after the vicars or beneficiaries; and (3) canons elect, not yet installed. Every foreign cathedral in England and France has a canonicate fabric; in Italy, the Peninsula, and Germany they pay a stipulated sum. Canons had the right of wearing mitres at Lisbon, Pisa, Besançon, Puy, Rodez, Brioude, Solosa, Messina, Salerno, Naples, Lyons, and Lucera; these were plain white, like those of abbots, as a sign of exemption from the jurisdiction of the ordinary, and probably a corrupt use of the end of the alms. Some canons are attached to archdeaconries or living, like St. Margaret and St. John, Westminster, 1840; and some to university offices, as those of Christ Church to the professors of divinity, 1606, and Hebrew, 1630; of Worcester to the Margaret professor, 1827, now exchanged for the Savilian professor of mathematics to the provost of Oriel; of Gloucester to the master of Pembroke College, Oxford; and of Norwich to the master of St. Catherine's Hall, Cambridge, by queen Anne. The principal of Jesus College, Oxford, had formerly a stall at St. David's. By a recent act the professors of Greek and Hebrew at Cambridge have stalls at Ely, and the occupants of the chairs of pastoral theology and ecclesiastical history at Christ-church. James I confiscated a stall at Salisbury to endow a readership at Oxford. The professors of Greek and divinity hold stalls at Durham. At Lisieux the bishop was earl of the city, and the canons prelates in civil jurisdiction; on the vigil of the feast of St. Ursinus, two, habitd in surplices, crossed with candelabres of flowers, and holding nasegays, rode to every gate, pre-
Canopy. See Canorus.

Canopy, in Gothic architecture an ornamented projection over doors, windows, etc.; a covering over niches, tombs, etc. Canopies are chiefly used in the Decorated and Perpendicular styles, although they are not uncommon in the Early English, and are occasionally found over the heads of figures, etc., in late Norman work.

Early English canopies over niches and figures are generally simple in their forms, often only trefoil or cinquefoil arches, bowing forwards, and surmounted by a plain pediment, as on the west front of the cathedral at Wells; the canopies over tombs are sometimes of great beauty and delicacy, and highly enriched, as that over the tomb of archbishop Gray in York Minster.

In the Decorated style, the canopies are often extremely elaborate, and are so various in their forms that it is impossible to particularize them; some of the more simple of those over figures, niches, etc., consist of cinquefoiled or trefoiled arches, frequently ogees, bowing forwards, and surmounted with crockets and finials; some are like very steep pediments with crockets and finials on them; others are formed of a series of small feathered arches, projecting from the wall on a polygonal plan, with pinnacles between and subordinate canopies over them, supporting a superstructure somewhat resembling a small turret or a small crocketed spire; of this description of canopy good specimens are to be seen at the sides and over the head of the effigy of queen Philippa in Westminster Abbey. The canopies over tombs in this style are often of great beauty; some consist of bold and well-proportioned arches with fine pediments over them, which are frequently crocketed, with buttresses and pinnacles at the angles; many tombs of this style, when made in a wall, have an arch over them, forming a kind of canopy with hanging tracery.

In the Perpendicular style, the canopies are more varied than in the Decorated, but in general character many of them are nearly alike in both styles; the high, pointed form is not to be met with in Perpendicular work; a very usual kind of canopy over niches, etc., is a projection on a polygonal plan, often three sides of an octagon, with a series of feathered arches at the bottom, and terminating at the top either with a battlement, a row of Tudor flowers, or a series of open carved work.

The canopies of tombs are frequently of the most gorgeous description, enriched with a profusion of the most minute ornament, which is sometimes so crowded together as to create an appearance of great confusion. Most of our cathedrals and large churches will furnish examples of canopies of this style. They are sometimes called Testers (q. v.).

Canossa, Paulus. See Paulus Canossa.

Canova, Antonio, one of the most celebrated sculptors of modern times, was born in the village of Possagno, near Treviso, Nov. 1, 1757. He lost his father when three years old, but the family had long followed the vocation of stone-carvers, and the youth had cultivated an artistic taste; and after some preliminary training he was sent by the Venetian government to complete his studies in Rome; for which purpose he was granted a pension of three hundred ducats per annum for three years. This judicious liberality was the indirect cause of Canova's settling in Rome, and his studies there eventually in a great measure contributed to the revival of the arts in the 19th century. His first work of note was the group of Theseus and the Minotaur; this was succeeded by the great monuments to popes Clement XII and XIV, and Pius VI, which raised the reputation of Canova above that of all his contemporaries; the monument of Clement XIII is that in St. Peter's, of which the celebrated reposing lions form a part. Canova's works are extremely numerous, and are singularly graceful, combining nature with classic beauty and proportion; his extraordinary ability, and perhaps industry also, are well displayed in the noble collection of casts after his works, preserved together in the academy at Venice, among which Her- cules, in the tunic of Deianira, hurling Lichas into the sea from the rock, is a most imposing group. Some of his best works are preserved in the Vatican, as the Bozzars, and many others; his celebrated Venus is in the Pitti Palace at Florence; The Three Graces are in England; at Aspley House is a colossal statue of Na- poleon. Canova died at Venice, Oct. 12, 1822, and a magnificent design which he had made for a public monument to Titian was, with slight alterations, adapted, and in 1827 executed by some of his pupils in commemoration of his own memory; it is in the church of the Frari. A painting of the Descent from the Cross, which he executed for the church of his native village about 1800, shows how eminent he might have become in this branch of art. Canova was in every sense a
most successful artist; his reputation is world-wide; he amassed great wealth, and was created marquis of Lachia by the pope. There is a portrait of him by Sir Thomas Lawrence. See Missirini, Vita di Antonio Canova (1834); also the Life of Canova, by Cignorara (1823), Rossini (1825), and D'Este (1864); Canova's Works, by Moses, etc.

Cangendu, Bernhard de', a French bishop, was elected to this office at Carcassonne in 1267, and spent his time in the care of his diocese and in separating the ecclesiastical and temporal interests. He died in January, 1278. See Hoefer, Nouv. Biot. Générale, s. v.

Canstraius (or Cantrenius) was an officer of the Church of Constantinople, whose duty it was to look after the pontifical vestments of the patriarch; to assist him to habit himself; to hold the censer at mass, or the veil of the chalice; and to sprinkle the blessed water upon the people, while the hymn of the Holy Trinity was sung.

Cant (from cantus, singing), in an ecclesiastical sense, denotes properly the whining or nasal tone common with many persons in their religious exercises, akin to what has been called "the clerical tone" in the pulpil. The Quakers were once proverbial for this peculiarity, amounting to a decided "sing-song" utterance, and it is said, not without a measure of truth, that the denomination of a clergyman may very generally be distinguished by it. A wider sense the word 

cant
does not have the same meaning or connotation. It was used in prayer, but not in any definite meaning or authority. At the time of the Reformation, the word became improperly used to express the formalism of the church.

Cant (and Canted), a term in common use among carpenters to express the cutting off the angle of a roof, or the part of a building on a polygonal plan is also said to be canted, as a canted window, or oriel, etc.

Cant, Alexander, A.M., a Scotch minister, graduated at King's College, Aberdeen, in 1686; was licensed to preach in 1698; called to the living at Banff, and ordained in 1659. He was president of the University of Aberdeen in 1649; joined the Protestants in 1651; was deprived on the establishment of episcopacy at the Restoration, and charged with "seditionary carriage" in 1662, and died before 1681. See Festi Eccles. Scotiae, iii, 521, 522.

Cant, Andrew (1), A.M., a Scotch clergyman, father of the foregoing and of the following, was regent of King's College, Aberdeen. He was widowed to the living at Alford in 1617; nominated for a living at Edin- burgh in 1629; resigned after October, 1629, and settled at Pitsligo in 1633, having been tutor in the family of Forbes. He tried to get up supplications to the privy council against the service book of 1637, which led to the establishment of the Covenant; went to Aberdeen with two celebrated ministers in furtherance of that object; and was a member of the assembly which met at Glasgow on that business. He was transferred to Newbattle in 1638, instituted in 1639, and transferred to Aberdeen in 1641. He was a member of the Commissions of Assembly from 1642 to 1649, inclusive, and had his expenses paid by parliament in consideration of his "great pains and travel, his fidelity and care, and for the payment of his losses."

He was elected moderator of the General Assembly in 1650, joined the Protestants in 1651, demitted his charge in 1660, and died April 80, 1663, aged seventy-eight years. He was the most active partisan of the Covenant in the Scotch Church. He had powerful influence with the nobles who adhered to it. It is held by some that from this zealous minister the term "cant" has arisen, signifying the whining tone of a preacher, or a pretension to piety or goodness which is not felt. This is confirmed by an essay in the Spectator of Addison. His publications were, Tales of our Blessed Saviour:—Sermon preached in the Church of St. Giles (Edinb. 1638)—Two Sermons on Renewing the Covenant. See Festi Eccles. Scotiae, i, 298; iii, 463, 464, 547, 665.

Cant, Andrew (2), a Scotch clergyman, was promoted from regent at Marischal College, Aberdeen; called to Newbattle in 1657, but declined; admitted to the living at Liberton in 1659, and transferred to Trinity College Church, Edinburgh, in 1673. In 1674 a complaint was made to the privy council that "his carriage and expressions were insolent," and the bishop was ordered by the king to remove him to Liberton; he was removed and removed to the High Church, at Edinburgh, in 1681. He died in 1695, living in comfort. He was a member of the University, elected thereto by the town council. He died Dec. 4, 1685. He was an eminent and solid preacher. He published three works in Latin. See Festi Eccles. Scotiae, i, 27, 32, 115.

Cant, Andrew (3), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was licensed to preach in 1670; called to the living at South Leith, and ordained in 1671. He was licensed in England in 1676; had a dispute and quarrel with his colleague, when blows were given, and repentance and reconciliation followed. He was transferred to Trinity College Church, Edinburgh, in 1679, and deprived by the Convention of Estates, in 1689, for not disowning James II, and not acknowledging William and Mary. He was consecrated a bishop of the Nonjurant Church in 1722, and died April 21, 1730, aged eighty years. He published two Sermons on the anniversary of the martyrdom of Charles I (1708, 1715). See Festi Eccles. Scotiae, i, 32, 108.

Cant, John, a Scotch clergyman, was admitted minister at Kells in 1659; deprived by the privy council in 1662; was a member of still labouring in the hearts of the people from the present government in Church and State." The judgment was delayed, and he was excused by the council in July; but was fined in July, 1673, for not observing the anniversaries of the king's Restoration. He confessed to the charge, and was summoned as a rebel in 1684, but was liberated in 1685 on giving a bond to live peaceably and not preach. He demitted his pastorate in May, 1689, and though he was restored to his living at Kells, he did not take advantage of the restoration; but as he was in indigent circumstances, each member of the synod gave him the sum of thirty shillings. He died before May 29, 1708. See Festi Eccles. Scotiae, i, 715.

Cantababrii, literally, hearers of the cantabrum, or cruciform standard of the later Roman emperors, in military or religious processions, occurs in the Cud. Theod. xiv, 7, 2, as applied to a guild of such persons, and has no direct connection with ecclesiastical antiquity. Bingham, however (xvi, 5, 6), cites the passage in its bearing upon the mention of cantabrum by the council in Trullo (c. 61) as connected with divination; and hence it appears in the index to his work as the name of "a sort of conjurors." The cantabrum itself is mentioned by Minucius Felix (Octar. c. 27) and Ter- tollian (Apol. c. 16), as an instance of the uncon-
CANTAGALLINA

CANTICLES

I. Held about 608, by St. Austin, in order to confirm the foundation of a monastery which he was about to build near Canterbury, to be dedicated to Peter and Paul.

II. Held in 969, by Dunstan, archbishop of Canterbury, Edgar, the king, being present, who, advocating the celibacy of the secular clergy, spoke with warmth of their negligent and dissolute conduct at that time. At the end of this celebrated speech of king Edgar, a plain hint is given of the violent measures then in contemplation by that monarch and the archbishop. See Wilkins, Concil. i, 246.

III. Held in 991, in which those of the clergy of the cathedral who refused to become monks were turned out, and monks appointed in their places, to whom also great privileges and possessions were granted. See Spelman, Conc. Angl. iv.

IV. Held Nov. 1, 1439, by Henry Chichely, archbishop of Canterbury. A constitution was made for augmenting vicarages. It declares that there were in the province of Canterbury many vicarages belonging to rich churches, too poor to afford a livelihood to their vicars, who were unable to afford the necessary expense of prosecuting a suit before the ordinary for the augmentation of their portion. It then orders that proceedings in such cases shall therefore be summary, and conducted in a plain manner, and that ordinaries shall admit such vicars to prosecute such causes de forma et subterminis, and that care be assigned to them in portions as shall be suitable to the revenues of their several churches. See Johnson, Eccl. Canones, A.D. 1439; Labbe, Concil. xiii, 1282; Wilkins, Concil. iii, 535.

V. Held in 1554, by cardinal Pole, in which, for the sake of peace, the alienation of Church property, made in the preceding reigns, was sanctioned. See Wilkins, Concil. iii, 101.

CANTIANILLA. See CANTIANUS.

CANTIANUM, CONCILIUM. See KENT, COUNCIL OF.

CANTIANUS, Saút, an early prince and martyr, was born at Rome, and beheaded at Aquileia. He suffered execution with Cantius, his elder brother; Cantianilla, his sister; and Proitus, their Christian preceptor, A.D. 304. Although they were of the illustrious family of the Anicii, and relatives of the emperor Carinus, these three young men had been educated in the Christian faith. In order to flee from the persecutions of Diocletian and Maximian, they sold what they possessed at Rome, distributing its price among the poor, and went to Aquileia. There they continued to practice their religion, encouraging the imprisoned Christians to suffer for their faith. Information against them having been given to the emperor, they were arrested as they were about to hide themselves, at a short distance from Aquileia, near the tomb of Chrysogones, their friend, who had suffered martyrdom shortly before. Their heads were cut off on the spot. A priest, Zosius, buried their bodies close by that of Chrysogones. Afterwards their remains were removed to Aquileia, but Milan, Bergamo, and other cities of Lombardy, Germany, and France, pretend likewise to be in possession of the bodies of these saints. Their festival is May 31, the traditional day of their death. See Hoefer, Novus. Biog. Générale, s. v.

CANTIOLES is the liturgical name for the Te Deum, Benedictus, Benedictus, Magnificat, and Nunc Dimittis. The songs of Moses, Miriam, Deborah, Hannah, and Isaiah are specimens of Biblical canticles; hymns inspired at the moment on a special occasion. After the 5th century canticles were added to psalmody. The Benedictus is mentioned by Amalarus in 820, and by St. Benedict, nearly three centuries before the canticle from the Gospel. Te Deum was sung at matins every Sunday before the Gospel-lectern, by the rules of St. Benedict and St. Cæsarius of Arles, c. 507. The Magnificat occurs in the office of Lauds in the latter rule, and in the office of the Eastern Church; in the
forbidden to use the cap. At Stoke College caps and not hoods were worn. The gown cap which Pope Sylvester sent to St. Stephen, in 1000 is used at the coronation of the kings of Hungary. See BIRETTA; ZUCHETTO.

Capa (or Cappa). See COPE.

Capella, Giovanni Maria, a Dominican of Saluzzo, lived in the 16th century, and taught sacred literature at Faenza and Bologna, and was made inquisitor-general at Cremona. He died Nov. 2, 1598, leaving, Scintilla della Fiamma Immosta, etc.:—Arca Salutis Humanae, being a Commentary on the Passion of our Lord (Venice, 1606, fol.):—De Cena (ibid. 1604). See Hoefler, Novum. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Capallì, Giovanni Battista, an Italian theologian of the second half of the 17th century, was dean of Arezzo, and wrote Ricordo dell' Abito Monacale (Venice, 1680). See Hoefler, Novum. Biog. Générale, s. v.

Capalti, Francesco, an Italian composer, born at Fossombrone (in the Roman States), lived in the latter part of the 18th century. He was chapel-master of the cathedral of Narni, and published, Il Controspuntista pratico, Ossimo Dimostrazioni fatte Sopra l' Esperienza (Terni, 1788). See Hoefler, Novum. Biog. Générale, s. v.

Capax was a bishop at the second council of Rome, A.D. 344.

Capce, Angelo, an Italian theologian of the order of Theatines, who lived at the beginning of the 18th century. See Hoefler, Novum. Biog. Générale, s. v.

Capce (Lat. Capuscus), Marco Antonio, an Italian theologian, was born at Naples in 1569. He was of a patrician family, entered the order of Jesuits, and devoted himself to preaching, and after that to instruction, but would not accept the bishopric of Nico- tero, which was offered to him. He died at Naples, Nov. 18, 1640, leaving A. Generali Orationem in Queen Margaret of Austria. See Hoefler, Novum. Biog. Générale, s. v.

Capce-Latro, Giuseppe, a Neapolitan archbishop and publicist, was born Sept. 23, 1744. He obtained when quite young the archbishopric of Taranto, which gives to the titular the rank and privileges of a principal see. These advantages did not prevent him, however, defending the principles of an enlightened philosophy, and fighting against the old ideas, the superstition and hierarchical pretensions of the papal see, yet all this without neglecting his duties as a Roman Catholic priest. During the reign of Joseph Bonaparte, in 1802, Capce-Latro was minister of the interior, and continued to direct this department under Joseph Murat in the most distinguished manner. After the fall of that king the prelate lost his archbishopric, retired altogether from public affairs, and made of his house a place of reunion for all persons distinguished for their rank and knowledge. Capce-Latro died Nov. 2, 1806. His last writing is remarkable for its style: it is El Sigilo di Federigo II, re di Prussia (Berlin, 1832). See Hoefler, Novum. Biog. Générale, s. v.

Capedinum was the vessel in which the sacred fire of Vesta was preserved.

Capets, in Finnish mythology, were gobins, spirits of the air, who were possessed of great power, and even of a certain fire-moon (Coffe) out of which the latter came only with great difficulty. There were various kinds of these Capets, who all had their special duties. Sorcerers often made use of them in order to injure persons whom they hated.

Capesigue, Jean Baptiste Honoré Raimond, a French historian and publicist, who was born at Mars- selles in 1802, and died in 1873, is best known as the author of, Histoire Philosophique des Juifs (Brussels, 1854):—Histoire de la Réforme, de la Ligue et du Régne de Henri IV (ibid. 1854-55, 8 vols.). He also wrote, Histoire d'Alphonse d'Aquitaine (1861, 4 vols.):—The First Four Centuries of the Christian Church (1850, 3 vols.):—The Church in the Middle Ages (1852, 2 vols.):—And The Church in the Last Four Centuries (1854, 4 vols). See Hoefler, Novum. Biog. Générale, s. v. (B. P.)

Capel, Daniel, an English clergyman, son of Richard, was ejected from his living in Gloucestershire, and, after practicing medicine, died at Stroud in 1763.

Capel, Richard, an English divine, was born in Gloucester in 1586, educated at Magdalene College, Oxford, and in 1609 was made fellow. He was presented by Stephens with the rectory of Eastington, in his native county, where he wrote his excellent book on Temptations, in which he set out to prove that there is no temptation to which man is subject but what might be suggested by his own corruption, without any suggestion from Satan. When the reading of the Book of Sports on the Lord's Day was pressed upon him, he refused to comply, and willingly resigned his see, preaching afterwards gratuitously to neighboring congregations. He died Sept. 21, 1590. See Fuller, Worthies of England (ed. Nuttall), i, 653; Roe, Gen. Biog. Dict. s. v.

Capelain. See CAPPELLANUS.

Capell, Daniel S., a minister in the Methodist Episcopal Church South, was born in North Carolina, Dec. 13, 1801. He received a careful religious training; emigrated with his parents to Kentucky in 1816; and, after having been local preacher for several years, in 1830 entered the Kentucky Conference. In 1844 he moved to Missouri and joined the St. Louis Conference, wherein he labored until within a short time of his death, which occurred on his way to California, June 10, 1852. Mr. Capell was more than an ordinary preacher. See Minutes of Annual Conferences of the M. E. Church South, 1852, p. 379.

Capella, Marco Antonio, an Italian Franciscan, was born at Este, in Lombardy, about the middle of the 16th century, and taught theology at Udine, Anagni, and Venice. He wrote against the interdict of Paul V, in 1606, on the famous Venice question, but afterwards he entirely retracted his position. He died in September, 1629. He also wrote, L'es- tre Prudenza di Eccezoni Regia Ingegno (Bologna, 1610, 4to); Cologna, 1611, 8vo) Deipintuatione di Summo Pontificatu B. Petri et di Successione Episcopi Romani in Eundem Pontificium (ibid. 1621).—In Ap- pellationibus Eccl. Africana ad Romanam Sedem (Rome and Paris, 1622, 8vo).—Deipintuatione di Summo Pontificatu B. Petri et di Successione Episcopi Romani in Eundem Pontificium (ibid. 1621).—In Ap- pellationibus Eccl. Africana ad Romanam Sedem (Rome and Paris, 1622, 8vo): and at Rome in 1722, together with the Life of Capella, written by Bontoni. See Biog. Universelle, vii, 811; Landon, Eccles. Dict. s. v.

Capellani, Antonio, a Venetian engraver, was born about 1730, and studied under Wagner. In 1760 he engraved the principal part of the portraits in Bottari's edition of Vasari. The following are some of his prints: The Marriage of St. Catherine: The Repose in Egypt; Adam and Eve driven from Paradise.

Capelleri. See GREGORY XVI.
It has been a subject of much dispute where the ancient Capernaum is to be sought. At Capernaum there was a custom-house and a garrison. Dalman, therefore, it was situated close to the frontier of the tetrarchy of Philip; and in this respect it corresponds with Khan Minyeh. This inference might be drawn from the direction of the Roman roads across the hills, leading into the tetrarchy, except for the probability of a frequented road from the mouth of the [upper] Jordan, skirting the [west] shore of the lake, in which case the frontier-town would be farther north. After a victorious engagement in the plain of Bethsaida, Josephus, who was injured by a fall from his horse, caused himself to be carried to Capernaum, which was the nearest place, and therefore not Khan Minyeh. When Christ crossed the lake from Capernaum to the opposite shore [Mark vi, 28 sq.], the crowd ran round the north end of the lake to meet him, and a glance at the map shows that Tell Hum is more likely to have been the starting-point than Khan Minyeh. Again, when Mark informs us that the disciples took ship to the plain of Gennesaret [v, 45, 58], and John that they sailed to Capernaum [vi, 9 sq.], we are clearly justified in inferring that Capernaum lay in the plain of Gennesaret.

Major Wilson argues in a similar manner in favor of Tell Hum (in Plumptre's Bible Educator, iii, 134 sq.). Lieut. Conder well sums up the evidence thus (Tell-work in Palestine, ii, 132 sq.):

"The various scholars and explorers who have written since Robinson are divided into two parties, one placing Capernaum near Khan Minyeh and the other selecting the large site at Tell Hum. The places are only two and a half miles apart, but modern disputants are not content with such wide limits. There is a point which strikes one as curious in the controversy. In all the arguments usually brought forward, no reference is made to the information which can be deduced from Jewish sources dating later than Bible times. To this information I would call attention."

"Identification, properly so called, is impossible when the old name is lost; but in the case of Capernaum traces of the name may perhaps be recovered still. It is generally granted that the Talmudic Caphar Nahum, or Village of Nahum, was probably identical with the New-Test. Capernaum, and it is on this supposition that the only philological claim of Tell Hum is based; but the less implied of an important radical at the commencement of the name Hum, if it be supposed to be a corruption of Nahum, is a change of which we have scarcely any instance; moreover, Hum in Hebrew means 'black,' and still retains its original signification in Arabic. Tell Hum was so named, no doubt, from the black salt which covers the site. If we are to seek for an ancient corresponding title, I would suggest Caphar Ahim, a town mentioned in the Talmud with Chorazin, and famous for its wheat, as being probably the ancient name of the ruined site at Tell Hum. Even if this town were standing in the time of Christ, there seems no more reason why its name should be mentioned in the Gospels than that Tarichea or Sepphoris should be so noticed, or that Chorazin should be mentioned when speaking of the same district."

"An investigation of the name Minyeh is more satis-
Ruins of the Synagogue at Tell Hum. (From a Photograph.)

— the modern aqueduct being apparently constructed to supply some mills near Minyeh. It seems impossible to identify this spring with the spring of Tell Hum, which is a rocky spring in a field about two and a half miles south of Minyeh, the other scarsely three quarters of a mile west of the same site. The first irrigates a great part of the plain of Gennesaret, and the second is called ‘Am ‘El-Madawerah, the modern spring being surrounded by an octagonal reservoir, which was built up to its present height by one of the sons of the family of the Nabul.”

In favor of the Minyeh site we have then Jewish tradition, and the existence of a spring fulfilling the description of Josephus; but it must be remembered that, even if Tell Hum is not the original site of Tell Hum, we have a Christian tradition from the 4th century downwards. Jerome places Capernaum two miles from Chorazin. If, as seems almost certain, by the latter place he means the ruin of Kerazeh, the measurement is exactly that to Tell Hum. The account of Theodorus (A.D. 533) is more explicit, and seems, indeed, almost conclusive as to the site of his Capernaum. Two miles from Magdala he places the Seven Fountain, where the miracle of feeding the five thousand is said to have taken place; these, as will presently appear, were probably close to Minyeh; and two miles more he places Capernaum, where, it is said, it was six miles toBethsaida, on the road to Bonias. These measurements seem to point to Tell Hum as the 4th-century site. On the other hand, the ancient name of Capernaum seems to place it in the 14th century. The site of Minyeh would have been within a mile and a half of his road, and the name is apparently connected with Capernaum by his valuable note about the Minam. The same connection is traced in A.D. 1616, when Quaresmin speaks of Capernaum as shown at a place called Minyeh, and thus we are able to trace back an apparently unbroken Jewish tradition connecting Capernaum with the ‘Village of the Minal,’ and with the ruined site of Minyeh.

In addition to the Jewish tradition connecting Minyeh with Capernaum, there is a second indication which favors that identification. Josephus speaks of the fountain which watered the plain of Gennesaret, and which was called Capernaris. It contained a fish named Coraci-um, which was also found in the Nile. There are two springs to which this account has been supposed to apply, at ‘Arum, and at the second is called ‘Ain Tābqah, and Dr. Tristram points out that the water being warm, brackish, and muddy, is unfit for the Coraci-um, which has never as yet been found in it. ‘Ain Tābqah is not in the plain of Gennesaret, but in a spring surrounded by an octagonal reservoir, which was built up to its present height by one of the sons of the family of the Nabul.”

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as above noticed. John of Würzburg (about A.D. 1100) speaks of the mountain called Mena, with a fountain a mile distant, and Capernaum two miles away. Fretellus (A.D. 1150) is yet more explicit: Capernaum, he says, is at the head of the lake, two miles from the descent of the mountain, and apparently three from the fountain where the five thousand were fed, which fountain would probably be 'Ein-et-Tin, a large source, west of Miyneh, and not far from the hill which Sewall points out as being the Meena. The whole of this topography is summed up by Martino Santcro, whose valuable chart of Palestine shows us the position of the various traditional sites of the 14th century. On this chart the Meena is shown in a position which is unmistakable. The valleys which run down to the plain of Gennesaret are drawn with some fidelity, and the Meena is placed north of them; at the border of the lake Bethsaida is shown, about in the position of Miyneh, and Capernaum near the site of Tell Hüm; in the letterpress the account is equally clear, Capernaum being placed near the north-east corner of the lake, and Bethsaida just where the lake begins to curve round southward.

"Christian tradition points, then, to Tell Hüm as being Capernaum, but Jewish hatred has preserved the Jewish site under the opprobrious epithet of Miyneh; the question is simply whether—settling aside the important testimony of Josephus—Jewish or Christian tradition is to be accepted."

After repeated consideration, and especially since a personal examination of the localities, we are inclined to locate Capernaum at Khān Miyneh, and Bethsaida at Tell Hüm.

Caperolans, a congregation of monks in Italy, in the 16th century, who derived their name from Pietro Capereole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

Caperole, Pietro, a Venetian theologian, of the order of Observants, gained great celebrity by his preaching. In 1472 he caused the withdrawal of several convents, and formed a new order called Caperolans. Although pope Sixtus IV did not favor this, nevertheless, in 1480, he accorded to him the convent of Veletri. See Hoefer, Nouv. Biog. Générale, s. v.

Capers, Samuel Wragg, a minister in the Methodist Episcopal Church South, was born in Georgetown, S. C., March 5, 1797. He received a classical education at Lodebar Academy, Sumter District; entered upon the study of law, but was converted, licensed to preach, and, in 1828, admitted into the South Carolina Conference. In 1854 failing health obliged him to superannuate, and he retired to Camden, where he died, June 22, 1855. Mr. Capers was strong physically and mentally, a powerful speaker, a generous friend, and an excellent pastor. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 628.

Capers, Thomas H., a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., March 27, 1811. He was son of the Rev. Gabriel Capers, and nephew of bishop William Capers; joined the Church early in life, and, at the age of nineteen, entered the Georgia Conference. In 1839 he was transferred to the Alabama Conference. He was eminently successful in winning souls; but pecuniary embarrassments compelled him in 1846 to locate, and devote himself to the practice of medicine, and to teaching; in which former vocation he continued until 1864, when he was admitted into the Florida Conference. He died at his post, Oct. 15, 1866. Mr. Capers was a minister of rare ability. His pulpit efforts were earnest, practical, forcible, and his pastoral work a great success. He was wise, sympathetic, energetic. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 31.

Capes, George, an English Baptist minister, was born in 1776. He united with the Little Prescot Street Church, London, in 1779, being baptized by the celebrated Abraham Worth. He entered the ministry in 1808, and became pastor of the Church in Gamlingay, Cambridgeshire, and afterwards in Loughborough, Leicestershire, from 1816 to 1826. His third and last settlement was in Farringdon, Berkshire, where he died, May 29, 1855. See (London) Baptist Hand-Book, 1886, p. 17. (J. C. S.)

Capet, Jean, a French theologian and canon, was born at Lille. He received the degree of doctor at Louvain, where he taught philosophy. He died in his native city, May 12, 1599. He wrote, De Vera Christi Ecclesiae, de qua Ecclesiae et Scripturae Autoritate (Douay, 1584);—De Harrii et Modo Coeernonis Habentiae (Antwerp, 1591). See Hoefer, Nouv. Biog. Générale, s. v.

Capgrave (or Catgrave), John, an English theologian, was an Augustinian monk of Canterbury, and afterwards a doctor at Oxford, and provincial of his order. He was an intimate friend and the confessor of Humphrey, duke of Gloucester, and flourished about 1450. He died, according to some accounts, in 1464; according to Pits and others, in 1494. He wrote a Catalogus seu Legend. a Sacramen Anglor. (Lond. 1516, fol., and printed in English by the celebrated Caxton in 1483). He also left a Commentary on the Holy Scriptures, of which the part relating to Genesis is preserved in the library of Oriel College, Oxford; and that on the Acts in the library of Balliol. Dale gives a full catalogue of his writings (Cont. viii, cap. 1). See Landon, Ecclesiastical Dictionary, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Capicerius (or Capitarius, French, chef-crier), an ecclesiastical officer. Some think he had the care of the cera, or tapers, and derived his name à capiendu cera. Others make him the same as the privenciarius, so called from being the first name inscribed on the
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-eria (or tablet of the church). Martene explains capite- erius to be the monk or nun who had charge of the
capitum or presbyterium, or of the sacred ornaments
and furniture of the church.

Capitius. See CAPECE.

Capilla. See CAPELLA.

Capilupi, YPPOLETTO, an Italian prelate and poet,
was born at MARINA in 1512. He was appointed bishop
of Povo in 1560, and afterwards legate of Venice.
Some of his elegies are found in the Décies des Poètes
Italiens, vol. i. He died in 1551. See Hoefn, Nouv.
Biogr. Générale, s. v.

Capiscul (i.e. Capius Schulze), a precentor. The
figure is thus explained: Gregory the Great established
at Rome schools of ecclesiastical singing, and in allusion
to these, the pontifical speaks of the clerks who accom-
pany the bishop and aid him in his sacred functions, as
the "Schola." Thus the term school came to be ap-
plied not only to the place where the choristers learned
singing, but also to the choir, chapels, etc. Hence the
"capiscul, in a cathedral, was the chief or head of the
school of chanterists.

Capiscuchi, Giovanni Antonio, an Italian
prelate, was born in Rome Oct. 21, 1515. Pope Paul
III appointed him canon of the Vatican and auditor of the
Rota. In 1554 Paul IV made him cardinal, and
afterwards inquisitor and bishop of Lodi. Under Pius
V Capiscuchi became prefect of the papal palace, gov-
ernor of Guado, and apostolic legate. He died at
Rome, Jan. 27, 1569, leaving Constitutions, which he
prepared for a synod held at Lodi. See Hoyer, Nouv.
Biogr. Générale, s. v.; Jöcher, Algemeene Geschieden-Lex-
bib, s. v.

Capiscuchi, Paolo, an Italian prelate, was born
at Rome in 1479. Pope Clement VII appointed him
canon of the Vatican, then referendiary of both signatures,
auditor of the Rota, bishop of Nicosia, and vicar-
general. In 1529 the case of Henry VIII, king of Eng-
land, who was seeking to obtain a divorce from Cather-
ine of Aragon, was committed to the care of Capiscuchi,
who espoused the cause of Catherine, claiming that
Henry VIII had, by his conduct, laid himself open to
censure. Pope Paul III employed Capiscuchi advant-
ageously in several important negotiations, especially
during the troubles of Perugia and Avignon. Capiscu-
chi succeeded in establishing peace and the papal au-
thority. Paul III, in recognition of this, appointed him
vice-legate of Umbria. He died at Rome, Aug. 6, 1559,

Capiscuchi, Raimondo Camillo, an Italian
ecclesiastic and theologian, was born at Rome in 1616.
He was the son of Paolo Capiscuchi, and marquis of Puy
Catin. At the age of fourteen years, on June 8, 1630,
he entered the Dominican order, and afterwards became
professor of philosophy and theology. Innocent X made
him secretary of the Index, member of the board of ex-
amination of bishops, and in 1654 master of the sacred
palace. On Sept. 1, 1681, Innocent XI appointed him
to the cardinals'hip. He died at Rome, April 12, 1691,
leaving the works on Scripture Theology, Scholastics, Morals,
and Medita Diarii Thome Resoluta (Rome, 1670, 1677):
Censura, seu Votum de Cultu Sacrum Oratorii Veterae
Générale, s. v.

Capital (or Cap), the head of a column, pilaster,
etc. In classical architecture, the orders have each
their respective capitals, which differ considerably from
one another, but their characteristics are easily distin-
guished; there are, however, considerable differences
between the Corinthian orders of the temple of Vesta at
Tivoli, and of the Choragic monument of Lysicrates at Athens;
there are also a few capitals totally unlike those of any
of the five orders, as in the Temple of the Winds, at

Athens. In Norman and Gothic architecture they are
densely diversified.

A very common form for plain Norman capitals, es-
specially on small shafts, is one called the cushion cap-

Cassinaga, Oxford, c. 1100.

Stodley, Derbyshire, c. 1160.

Easton, Hunts, c. 1150.

Byland Abbey, Yorkshire, c. 1150.

Hereford Cathedral, c. 1250.

Hereford Cathedral, c. 1250.
necking, are used with it; the leaves have generally stiff stems; but almost always stand out very boldly, so as to produce a striking and beautiful effect, and they are generally well worked, and often so much undercut that the stalks and more prominent parts are entirely detached. The character of the foliage varies, but by far the most common, and that which belongs peculiarly to this style, consists of a trefoil, the two lower lobes of which (and sometimes all three) are worked with a high prominence or swelling in the centre, which casts a considerable shadow; the middle lobe is frequently much larger than the others, with the main fibre deeply channelled in it. Occasionally animals are mixed with the foliage, but they are usually a sign that the work is late. Some of the richest specimens of thirteenth-century foliage are to be found in the presbytery of Lincoln Cathedral.

In the Decorated style, the capitals very often consist of plain mouldings either with or without ball-flowers or other flowers worked upon the bell, though they are frequently carved with very rich and beautiful foliage; the mouldings usually consist of rounds, ogees, and hollows, and are not so deeply undercut as in the Early English style; the foliage is very different from Early English work, and of a much broader character, many of the leaves being representations of those of particular plants and trees, as the oak, ivy, white-thorn, vine, etc., which are often worked so truly to nature as to lead to the supposition that the carver used real leaves for his pattern; they are also in general extremely well arranged, and without the stiffness to be found in the Early English foliage.

Perpendicular capitals are usually plain, though in large and ornamented buildings they are not frequently enriched with foliage, especially early in the style, when the shafts are circular; it is very common for the necking only, or for the necking, the bell, and the first moulding above it, to follow the same form, the upper mouldings being changed into an octagon; ogees, beads, and hollows are the prevailing mouldings; much of the foliage bears considerable resemblance to the Decorated, but it is stiffer and not so well combined, and the leaves

Presbytery, Lincoln Cathedral, A.D. 1290.

Sandhurst, c. 1350. Howden, c. 1450.

in general are of less natural forms and frequently square; towards the latter part of the style there is often a main stalk continued uninterruptedly in a waved line, with the leaves arranged alternately on opposite sides. See ARAUCUS.

Ewelme, c. 1460.

Capitani are Christian martyrs commemorated early in November in the calendar of Carthage.

Capitein, Jacques Élisée Jean, a negro convert, a Protestant theologian and missionary, was born upon the coast of Guinea. At the age of seven or eight years he was purchased, upon the banks of the St. Andrew's, by the captain of a Dutch vessel, Arnold Steenhard, who in turn gave him up to a trader of Elmina, James Van Goeh, who gave him the name Capitein, and brought him to the Hague, where he was baptized and instructed in the elements of the ancient and Semitic languages by Miss Roscam. Early in 1738 Capitein went to the University of Leyden, where he studied theology. After taking his degree he was appointed, in 1742, pastor at Elmina in Africa. After his departure for the coast of Guinea, in the same year, not much was known of him, though some asserted that he had returned to his early idolatrous religion. Among his writings are an elegy on Manger, his master, in Latin verse, translated into French by Gregory, in the Littérature des Negres;—De Vocatione Ethnorum (Leyden, 1738);—Dissertatio Politeo-theologico de Servitute Libellus Christianum non Contraria (ibid. 1742, translated into Dutch by Jerome of Brielhelin, and containing the portrait of the author)—Uitgevoerde Predikaten (Amsterdam, ed.). The portrait of Capitein, by Reynolds, is found in Blumenbach's Manual of Natural History. See Hoefer, Nouv. Biog. Générale, s. v.

Capitellii, Bernardino, a painter and engraver of Siena, was born in 1689, studied under A. Casolani, and R. Manetti, and died in 1689. Little is known of him as a painter, but as an engraver he executed a number of works, among which are the following: The Marriage of St. Catherine; The Repose in Egypt; The Life of St. Bernard of Siena; St. Anthony of Padua, and his Miracles. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Capitilavium (head-washing) is a name for Palm Sunday in France and Spain, because the heads of the Competentes, who were to receive chrism after baptism, were then washed. In 813 the practice was abolished.
by the Council of Mecenae. At Milan the feet of the candidates were washed. See ABLUTION OF THE HEAD.

Capito is the name of several persons in early Christian history:
1. The twenty-fifth bishop of Jerusalem, whose death is placed in the consulship of Maternus and Bradus. A.D. 185.
2. A Donatist bishop, who joined in presenting a request against Cecilian. A.D. 313, claiming that the question at issue should be tried in Gaul, which had been free from the temptation that caused the dispute.
He was deposed accordingly, at Tours, April 28, 315.
4. Father of the presbyter Athanasius, named, perhaps, to distinguish his son from the great bishop whose persecutions he shared.

6. In the Menology of Basil, on Dec. 22, we read of a Capito, sent as bishop to Cherson on the death of Athanasius, and who by a miracle converted the people. On comparing the entry on July 8, we find that Cherson means the Crimea, to which an earlier Capito had been sent, in the time of the Diocletian persecution, and was martyred.
8. A robber who became a hermit, and supported himself in a cave four miles from Antinoplis in Egypt. When Palladius saw him, between A.D. 410 and 420, himself had lived thirty years without entering the city.

Capito, an Italian prelate and geographer, was born at Narni. He entered the order of the Servites, and became archbishop of Avignon. He died in 1576, leaving, *Explanations of Certain Passages of the Old and New Test.* (Venice, 1579; Cologne, 1581). See Hoefer, *Notiz, Biogr. Générale, s.v.*

Capitolina, Saint, was a martyr of Cappadoecia, who was first cast into prison, and is said to have been beheaded on Oct. 27, and her servant, Erotes, on the 28th. The Menologics put their martyrdom under Diocletian, but the Mis. Acta under Licinius.

Capitolini was a name of reproach applied by the Novatians to the Catholics, because the latter resorted, in their synods, to receive communion again, upon their sincere repentance, such as had offered sacrifice in the capitol. See Bingham, *Christ. Antig. bk. 1, c. 3.*

Capitoline Playa, in Roman mythology, were solemn scenes enacted in honor of Jupiter, and in memory of Juno, and Minerva, connected with the goddess of the capitol, when the latter was stormed by Brennus.

Capitolinus is the name of several persons in early Church history:
1. Deputy of Thrace under Julian, who put St. Zenillian to death.
4. Martyr at Rome with Eulalia, commemorated Dec. 11.

Capitolium is a word applied by Latin writers chiefly to certain temples. The first was a small temple, supposed to have been built by Nummi, and dedicated to Mars and Minerva, situated on the Esquiline, near the spot which was afterwards the circus of Flora. It did not receive the name Capitolium until after the foundation of the second one here mentioned, from which it was then distinguished as Capitolium vetus. The second was the Temple of Jupiter Optimus Maximus, on the Mons Tarpeius, so called from a human head being discovered in digging the foundations. This temple was begun by Tarquinius Priscus, continued by Servius Tullius, and finished by Tarquinius Superbus. It was thrice burned to the ground, and thrice rebuilt, the third time by Domitian. The Capitolium contained three temples within the same peristyle, or three cells parallel with each other, the partition walls of which were common and all under the same roof. In the centre was the seat of Jupiter, the Moneta menti, and the temple of Juno, which was on the right, and that of Juno upon the left. Capitolium is sometimes put for the whole mount on which the temple stood, and is also used to distinguish the chief temples in other cities besides Rome.

Capitula is the name of a prayer in the Mozarabic rite, varying in matter, but consisting of the Lord's prayer. It changes with the day and office, varying much in length, but having no special characteristics to distinguish it from other Mozarabic prayers.

Capitulans is a knight, canon, or monk having a voice in the chapter.

Capitulum (or Capitulare) is (1) Properly a summary or heading, under which many particulars are arranged, or in the plural, of code of laws ecclesiastical or civil, digested under chapters or capita. (2) The word came also to mean the "chapter" itself, of which it is properly the heading; as, e.g. the capitula or short lessons for particular days. (3) From this last-mentioned usage, coupled with the practice of reading out of the capitula or chapter of the day from the Scriptures, to the assembled canons or monks, these came to be called, in a body, the capitulum, or chapter.

The "little chapter" said at all the canonical hours excepting matins, after the Psalms. It consists of one or two verses of Scripture, usually taken from the Epistles, often from the epistles or epistles, and occasionally from other parts; and is recited by the officiating priest, standing. (6) An anthem in the Ambrosian rite said at lauds after the Psalms and before the antiphon, varying with the day.

Capes, Jacob T., a Methodist Episcopal minister, was born in Jeromesville, O., Sept. 8, 1825. He was converted at the age of fifteen, and educated at Norwalk Seminary. In 1845 he removed to Michigan, and then to a point on the Mississippi, and in 1855 to Illinois, where he continued his religious work, and died, July 25, 1860. Mr. Capes was gentle, obliging, and unassuming; as a preacher, grave, able, and eloquent. See *Minutes of Annual Conferences,* 1860, p. 322.

Capnomacy (from καπνός, smoke, and μάτωσις, derivation, permeation) is the action of smoke by which the ancient heathen in their sacrifices. If the smoke was thick and light, and went straight upwards, the omen was favorable; but if the smoke was thick and dark, and rested like a cloud over the fire, the omen was unfavorable.

Cappocho, Alessandro, an Italian monk, of the family of the Cappacci, was born at Florence, Oct. 14, 1515. At the age of twelve he entered the Dominican order, and made great progress in the Oriental languages. He died at Florence, Oct. 8, 1581. See Hoefer, *Notiz, Biogr. Générale, s.v.*

Cappuccio (or Capocciu), Renato, an Italian theologian and poet, was native of Viterbo. He belonged to the order of Cistercians. Pope Innocent IV made him cardinal. He died in May, 1254, leaving some Latin hymns, among them, *Colorem Condor, and Plange Turba Papae Petri.* See Hoefer, *Notiz, Biogr. Générale, s.v.*

Capodiferro, Gian Francesco, an Italian artist, was native of Bergamo, and probably the pupil or rival of Fra Dominice of the same place. He was often employed by the Duke and other Churches and other cities, and was aided by his brother Pietro and his son Timino. He died about 1533. See Spooner, *Hist. of the Fine Arts,* s.v.; Hoefer, *Notiz, Biogr. Générale, s.v.*
CAPOLONGO

CAPOLONGO, Antonio, a Neapolitan painter, lived about the year 1480, and studied under Della Luna. There is a handsome altar-piece by him in San Domenico, Naples, representing The Conception, with Saints. In San Niccolo is a picture by him of The Virgin and Infant, with a glory of angels, and several saints.

Capon, John, an English prelate, was bishop of Salisbury in 1547, having been transferred to that see from Bangor. He was a time-serving tool of Henry VIII., and afterwards sat in judgment upon Hooper and other martyrs.

Caponsacchi (Pantanetti), Pietro, an Italian theologian and miscellaneous author, was a native of Arezzo, and lived in 1575. His writings are more remarkable for their singularity than for their orthodoxy. Some of them are, In Josphin Apostoli Apocalypsis Observation (Florence, 1572, 1580), dedicated to Selim II. emperor of Turkey: De Justitia et Juris Auditione (ibid. 1575). See Hoeffer, Nouv. Bio. Générale, s. v.

Caporella, Pietro Paolo, an Italian prelate and theologian, entered the order of Conventual Minorites in 1530, and taught ethics at Naples. In 1535 he was appointed bishop of Saronno, and died in 1560. He wrote, De Operibus Misericordie, et de Purgatorio: Questions de Matrimoniis Regni Angliae, etc. See Hoeffer, Nouv. Bio. Générale, s. v.

Capp, Thomas, an English Wesleyan minister, was a native of Mewith, Norfolk. Converted when fourteen, he united with the ministry in 1854, and died on his last furlough in the same year. His sermons were clear, correct in doctrine, vivid in illustration, and were sometimes illuminated by passages of impassioned eloquence. He loved specially the Puritan divines. He was frank and cheerful. See Minutes of the British Conference, 1862, p. 33.

Cappa is a Latin term for (1) a cape or tippet; (2) a hood to a cape or tippet, fastened to the back of the same, so that the hood may be drawn over the head as a protection against the weather; (3) a cope, i. e. a choir and professional vestment. See Cope.

Cappa Chorale is a choral cope; i. e. a cope of rich material, such as velvet, silk, satin, or cloth-of-gold, richly embroidered, and used in the solemn services of the choir or sanctuary. The figure in the accompanying woodcut is from the brass of abbess Beaufouris, circa A.D. 1568, at Dorchester Church, Oxford. He is represented vested in cassock, surplice, amice (alоборот), and two furred ends of which hang down in front, and choral cope. He also bears the pastoral staff (but with the crook turned outwards); and a label, with a pious prayer inscribed on it, is placed over his head.

Cappa Magna is a rich flowing cloak or covering of silk, in some respects resembling the cope, worn by bishops and other dignitaries on state occasions. For bishops, the color of it is purple; for cardinals, scarlet. Its use has been abandoned in the Church of England, though the archbishops still sometimes assume a cope with a train borne by pages.

Cappa Minor is a small cape or tippet covering the shoulder. These capes or tippets are commonly worn abroad over the surplice, and are regarded as a necessary part of the choir habit. They were anciently worn in the English Church, and are still ordered by the seventy-fourth of the canons of 1603. The incongruous and absurd mode of wearing mutilated hoods and tippets, hanging round the neck by a ribbon and falling down the back, is a modern innovation, dating from the 17th century.

Cappa Pliavilla is a cope to be worn out of doors in processions, funerals, etc., usually of a coarser material than that worn in choir (cappa chorale), and intended to protect the wearer from the weather.

Cappe, Newcome, an English Socinian minister, was born in Leeds, Feb. 23, 1733, and educated at the academies of Dr. Aiken and Dr. Doddridge, and at the University of Glasgow. He returned to Leeds in 1755, and, within a short time after, was chosen co-pastor, and the following year sole pastor, of the dissenting congregation in St. Saviourgate, York, where he remained forty years. He died Dec. 24, 1800, leaving several single sermons, A Selection of Psalms for Social Worship: Remarks on Vindications of Dr. Priestley, in Answer to the Monthly Reviewers; and other works. See Chalmers, Bioj. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cappel, Guillame, a professor and dean of the faculty of theology at Paris. He was rector of the university when, in 1671, Innocent VIII. laid an imposition upon it of a tithe; against which Guillame Cappel wrote a folio forbidding all members and agents to obey the order of the pope. See Hoeffer, Nouv. Bio. Générale, s. v.

Cappel, Louis (surnamed de Moniaibert), a French theologian, was born at Paris, Jan. 15, 1584. He was the uncle of Jacques Cappel (q. v.). At the age of twenty-jeux, he went to Bordeaux, with the view of studying jurisprudence. Here he became acquainted with members of the Reformed Church, which he joined. After his return to Paris, his relatives tried to persuade him to resume his pursuit of jurisprudence; but he continued the study of theology, which he had commenced at Bordeaux, and remained true to the Reformed Church. His co-religionists decided to petition the king to issue a decree, allowing the Reformed the free exercise of their religion, and Cappel was asked to plead their case. He succeeded, and the petition being granted, Cappel was appointed preacher at Meaux. Being obliged, on account of the troublesome times, to give up his pastorate, he went to Geneva, and thence to Sedan. In 1569 he accepted a call to Amsterdam, but he soon returned to Sedan. His next pastorate at Clermont was only of short duration. The massacre on St. Bartholomew's day obliged him again to take refuge at Sedan. The French Reformed sent him to Germany; and, after having acted as chaplain to the Reformed soldiers, he returned to Sedan, where he died, as preacher and theological professor, Jan. 6, 1586. His inaugural address is printed in Meursius's Athenae Batav. See Bertheau, in Herzog's Reel-Encyklop. s. v.; Hoeffer, Nouv. Bio. Générale, s. v. (B. F.)
CAPPANNA

Cappella, Simone, a Neapolitan painter, was born in 1591, and studied at Rome under Annibale Carracci. He painted sacred subjects with great success, and his pictures are quite numerous at his native place. He died in 1641.

Cappellanus (Fr. Capelain), Claudius, a French theologian, was born in the province of Maine, and lived in 1607. He became a member of the Sorbonne and doctor of theology. He was well versed in the Hebrew language, and claimed that the Greek text has been often perverted by the unfaithfulness or ignorance of the rabbins, citing in support of this opinion numerous passages from the ancient rabbinical works which differ from those of the modern Hebrew Bibles. He published, Morde Rabbinicum Infidem (Paris, 1607, 1638). See Hoefer, Nouv. Biog. Générale, s. v.

Cappelli, Francesco (called Cassianemici), an Italian painter, was born at Sassuolo, in the duchy of Modena, and flourished from 1535 to 1586. He studied under Correggio, and resided chiefly at Bologna. There is a picture by him, representing The Virgin with Saints, in the church of San Sebastiano, at Sassuolo. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cappelli, Marco Antonio. See Cappella.

Cappellus, Johannes, a Calvinistic theologian whose nationality is not exactly known, lived in the middle of the 16th century. He wrote Encomium de Ultimo Christi Paschate, etc. (Amsterdam, 1644). See Hoefer, Nouv. Biog. Générale, s. v.

Cappenberg, Adolph, a Roman Catholic theologian of Germany, was born in 1808 at Münster. Having studied theology there, as well as at Bonn and Tübingen, he received holy orders in 1828; was made doctor of theology in 1834, at Munich, and was appointed in the same year professor of church history and ecclesiastical law at the clerical seminary in Posen. In 1844 he was appointed theological professor at Münster, and he died there, Nov. 20, 1880. He wrote, Origines de Trinitate Doctrina (Münster, 1888); Des Fidei et Scientiae Christ. Ratione Mutuata (ibid. 1844); Ultrum Hussii Doctrinae Fuerit Heretica? (ibid. 1834). (B. F.)

Capper, Mary, an English minister of the Society of Friends, was born at Birmingham in 1755. Her parents were members of the Established Church, and educated her with great care. She joined the Society of Friends in her twenty-eighth year. In 1794 she received a certificate as a minister, in which capacity she labored effectively for thirty years, visiting different parts of England and Wales. She was simple and unassuming in her manner, yet her appeals were earnest and pathetic. She died at Birmingham, June 23, 1845. See (Lond.) Annual Monitor, 1846, p. 8.

Capper, Samuel, an English minister of the Society of Friends, was born in 1792, in London. Until his conversion, in his twelfth year, he was a very un promising child. He became a member of the Society at the age of sixteen he took the Domestic habit, and first taught metaphysics in his native place, then theology and the sacred Scriptures at Rieti and at Aquila. He was appointed inspector of his order at Ferrara, but left that place in 1851 for Venice. In 1866 he returned to Bologna, and died there, Jan. 2, 1861. He wrote, Instita super Compendium Theodopolii Instituti Alberti Magnus (Venice, 1588, 1590); Evangelistiae Formales in Summam Sancti Thomae (ibid. 1588); Tota Theologia Sancti Thomae Aquinatis in Compendium Redacta (ibid. 1587); Veritatis Auctus super Totam Legem Veterem, etc. (ibid. 1589); Praelectiones Sacrae curante D. Joanni Baptistae de Starno, 1613. He travelled through many parts of the country, holding meetings in the groves and under shades, that the poor might receive the Gospel. He died in Bristol, Aug. 29, 1852. See (Lond.) Annual Monitor, 1853, p. 65.

Cappidus, a Frieslander, a genealogist and theologian, who lived about 920, was surmised Staurismus, from the time of his birth. He wrote, Historiae de se, of the lives of saints Lebuin, Otger, Flechheim, and Odulph, as well as the genealogy of the sovereigns of Friesland. His MSS. were destroyed in the fire which consumed the library of Stavoren. See Hoefer, Nouv. Biog. Générale, s. v.

Cappilatius Catellus was a Christian at Rome, A.D. 363.

Cappochi (Lat. Cappiocus), Niccolo, an Italian prelate, completed his studies at Perugia, and was very able in canonical law. He went to Avignon, where pope Clement VI appointed him cardinal in 1356. In 1356 he was sent to France with cardinal Talleyrand de Perigord, to effect a reconciliation between king John of France and Edward III of England, but was unsuccessful. Cappochi was again at Avignon at the consecration of Urban V, in 1362, and followed that pope to Rome. About this time he founded a college at Perugia, a grammar school at Narni, and a hospital dedicated to the Virgin of the Ovetanas, and some other institutions. He died at Montefiascone, July 26, 1368. See Hoefer, Nouv. Biog. Générale, s. v.

Cappoci, Pietro, an Italian prelate, was made cardinal in 1244 by pope Innocent IV, whom he accompanied the following year to the Council of Lyons. In 1247 he assisted at the Diet of Frankfort, in which William of Holland was named as emperor. The election Cappochi was commissioned to maintain by arms the pretensions of William, and the interests of the court of Rome in Italy. He acquitted himself ably in this difficult task. On his return to Rome he established the church of Notre Dame de la Place. He died at Rome, May 28, 1259. See Hoefer, Nouv. Biog. Générale, s. v.

Capponi, Domenico Giuseppe, an Italian writer and theologian of the Dominican order, lived at Bologna in the early part of the 18th century. He edited, Johannis-Antoniis Flaminii Epistolae Familiariae (Bologna, 1744). Flaminio of Imola, one of the best writers of the 15th century, had written in Latin and Italian, in verse and in prose, upon hagiography, grammar, philosophy, literature, etc., and Capponi gives a complete list of his works. See Hoefer, Nouv. Biog. Générale, s. v.

Capponi, Orazio, an Italian prelate, was born at Florence. He was made bishop of Caprentia in July, 1566, and, at his own expense, rebuilt and embellished the principal edifices of this place. He also formed a mont-de-piété, and made several donations to the hospitals and to the community. Dec. 17, 1597, pope Clement VIII appointed him rector of the province of Venice. Capponi died at Rome, March 29, 1622. He published, Recueil des Ordonnances du Comitat Venetois (Avignon, 1681). See Hoefer, Nouv. Biog. Générale, s. v.

Capponi (Della Forretta), Serafino Annibale, an Italian theologian, was born at Bologna in 1586. He was aged six when he took the Dominican habit, and first taught metaphysics in his native place, then theology and the sacred Scriptures at Rieti and at Aquila. He was appointed inspector of his order at Ferrara, but left that place in 1581 for Venice. In 1606 he returned to Bologna, and died there, Jan. 2, 1614. He wrote, Studia super Compendium Theodopolii Instutitii Alberti Magni (Venice, 1588, 1590); Evangelistiarum Formales in Summam Sancti Thomae (ibid. 1588); Tota Theologia Sancti Thomae Aquinatis in Compendium Redacta (ibid. 1587); Veritatis Auctus super Totam Legem Veterem, etc. (ibid. 1589); Praelectiones Sacrae curante D. Joanni Baptistae de Starno, 1613. He travelled through many parts of the country, holding meetings in the groves and under shades, that the poor might receive the Gospel. He died in Bristol, Aug. 29, 1852. See (Lond.) Annual Monitor, 1853, p. 65.

Cappris (or Caprais). See CAPPRAIS.

Capranica, Domenico, an Italian ecclesiastic, was born at Capranica, near Palestrina, May 31, 1400. He completed his studies at Padua and Bologna, and became one of the most learned men of his time. Pope Martin V employed him in many important matters, gave him the government of Imola, and made him cardinal in 1426, but died without sending to Capranica the cap and ring, emblems of the office; therefore the other cardinals refused to admit him to the conclav.
Caprasius died about 430, and is commemorated June 1. His relics were left at Lérins. See Acta Sanctorum, June, i. 77; Cellier, Histoire des Auteurs Sacrés et Ecclésiastiques, viii, 489.

3. A monk of whom nothing is known except that he is commemorated in the French Lucensian calendar, as martyred at Castrum Golà, May 25.

There is another doubtful Caprasius mentioned by some authors as prior of Carmel. He is supposed to be the same as No. 1.

Capreole (Lat. Capreolus), Jean, a French Dominican, was born in Languedoc, and entered the monastery at Rodez. He became professor of theology at Paris in 1409, and died at Rodez, April 6, 1444. On account of his constant defence of the theology of Thomas Aquinas, he acquired the name of "the prince of the Thomists." He wrote, in 1433, a Commentary on the Four Books of the Master of the Sentences (Venice, 1494, 1514, 1519, and 1588); and Defensiones Theologicae S. Thomas Aquinatis (ibid. 1483); unless, says Cave, the two works are the same. See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caprédus, bishop of Carthage, is known in history in connection with the Council of Ephesus, A.D. 431. Unable to reach the council, because the country was ravaged by the Vandals, he sent a letter in defence of the Catholic position. Against Nestorius, of whom little is known, he was entered upon the acts of the council as from the "most revered metropolitan," the bishop of Carthage; and is still extant in Greek and Latin. There is also extant another letter by Capreolus on this controversy, in answer to inquiries addressed to him from Spain, by Vitalis as archbishop of Toledo. See De una Christi Veri Dei et Hominis Persona contra recentem Damnamunt Harresin Nestorii. A fragment of the letter which he addressed to Theodosius is extant. Tilmont (xii, 559) supposes Capreolus to have succeeded to the see of Carthage shortly before the death of Augustine, as the letter convoking the council seems to have been addressed to him and to Augustine. He is probably the "priest" in Africa in the time of Aspar, mentioned in the Book of Promises, ascribed to Prosper. The death of Capreolus is generally supposed to have occurred about A.D. 435. His burial was commemorated in the calendar of Carthage between July 21 and 30; the note of the date is lost. See Hoefer, Nouv. Biog. Générale, s. v.; Smith, Dict. of Christ. Biog. s. v. For others of the same name, see CAPREOLE; CAPRÉOLI.

Caprett, Gaudentino Ercio, an Italian canonist, was born at Venice, Nov. 22, 1780. He taught theology at Florence, at Pavia, and finally at Parma, and died at the last-named place, Nov. 11, 1806. He wrote, Graphica III, Sueciae Res. (Parma, 1784). See Hoefer, Nouv. Biog. Générale, s. v.

Capricorn, a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. Some say Pan assumed this form when terrified at the giant Typhon, and was transferred by Jupiter to the heavens; while others assert that the constellation was the goat Amalthea, which nourished Jupiter.

Capri, (Lat. Caprinus), Giovanni Antonio, a Neapolitan theologian and philosopher, was born in Aquila in 1614. He belonged to the society of the Jesuits, and became professor of philosophy and belles-lettres in several houses of his order, as well as rector of various colleges. He published, under the pseudonym of Siderius Leo, the following: Apex Barberinæ Universæ Philosophiae, Motu Moteflacionis Terra;—Læux Philosophici, See Hoefer, Nouv. Biog. Générale, s. v.


Capron, William Banfield, a Congregational
minister and missionary, was born at Uxbridge, Mass., April 14, 1824. Having pursued a preliminary course at Phillips Academy, Andover, Mass., he graduated at Yale College in 1846, and became a private tutor at Baltimore, Md., for one year. Afterwards, for six years, he was principal of the Hopkins Grammar-school, in Hartford, Conn. In 1856 he graduated at the Andover Theological Seminary, and on Sept. 3 of that year he was ordained and consecrated an evangelist in Uxbridge. Under the auspices of the American Board for Foreign Missions he sailed for India Nov. 24 of the same year, and arrived at Madras, March 6, 1857. For sixteen years he labored in the vicinities of Madura, India. He visited America in 1872, returning to his mission-field in January, 1875; and died in Madura, Oct. 6, 1876. See "Caius," "Caius," p. 412.

**Caprona, Arcangello d'A., an Italian Franciscan** and preacher, was born at Palermo, Sicily. At the age of eighteen he entered a Capuchin convent, in spite of the opposition of his family. He preached with ability in the principal cities of Sicily, and founded, at Trapani, three brotherhoods of his order and a public hospital. He died in 1877, leaving Statuta et Lege menta pro Confraternitatis Domini Hospitalis Montis Pietatis et Misericordiae in Civitate Drepanum. See Hoefer, Nouv. Biog. Générale, s. v.

**Capsa** (Capsula, or Capsella) is a name applied to several kinds of receptacles for ecclesiastical use:

1. The vessel used to contain the unconsecrated ele ments. According to the direction of the Ordo Romæ nus I, c. 8, two acolytes bear in the procession before the pope, when about to celebrate, "capsas cum sanctis aper tas.

2. The vessel in which the reserved eucharist was carried from one place to another. The 17th canon of the Council of Orange enjoins, "cum capsas et calix offerantur in conscienciae Eucharistia eucharistia consecranda." Mabillon (Comm. Praw. in Ord. Rom. p. cxxxi) considers this to mean that, together with the capsas containing the sacred vessels and perhaps the eucharist, the chalice was also to be brought to the altar.

3. A repository or shrine for preserving the relics of saints. In the description of the altar built by St. Benedict at Aniane, we read that an opening was made in the back of it for inserting the "capsas" containing relics of saints (Acta Sanctorum, Feb. ii, 614).


**Capsarium** is the room in which the capsas containing relics were placed. Perpetuas of Tours (cir. A.D. 490), in his will, distinguishes a reliquary which he left to a friend from another gilded "theca" which was in his capsarium, and which he left to the Church.

**Capsia, Heinrich, a German Lutheran theologian,** was born at Gorden, near Rüthen, in the duchy of Holstein. After having pursued his studies at Wittenberg, he was elected, in 1679, pastor at Burg, where he remained until his death, which occurred May 9, 1706. He wrote, Disputatio de Ioue Diapio Thalassio (Wittenberg, 1699, 1687) — Disputatio de Mysterio Verbi (ibid. 1659) — Diap. de Popul. starum Consensu (ibid. 1660). See Hoefer, Nouv. Biog. Générale, s. v.

**Capsula.** See Capsa.

**Capsum** is a term for the naves of a church. Gregory of Tours (Hist. Franc. ii, 14) describes a certain church as having thirty-two windows in the sanctuary, twenty in the nave ("in capso").

**Captator.** A bequest dependent upon the secret will of another was, by the Roman law, termed captatores instituto, and was forbidden. In a less technical sense, however, the captator answered substantially to our legacy-hunter, and the scandal seems to have been rife in the early Church. A law of Valentinian, Valerian, and Gratian (A.D. 370), in the Theodosian code, enacted that clerics or professors of continence were not to frequent the houses of widows and female warders; nor should such persons receive aught from any woman with whom they might become connected under pretext of religion, by any kind of liberality, or by her last will. Every bequest so made was void, and was to be paid into the public exchequer. As respects the clergy, we find, by a law of Valentinian and Marcian (A.D. 450), inserted in Justinian's code, that widows, deaconesses, virgins dedicated to God, nuns, and women bearing any other name of religious honor or dignity, received no liberty to leave, by will or otherwise, any part of their fortune.

**Captive, Christian Redemption of.** The disasters which fell upon the Roman empire in the 4th and 5th centuries gave a special prominence to this as one of the forms of Christian love. Ambrose was charged by his Arian opponents with sacrilege for having melted down the eucharistic vessels of the church at Milan, in order to finance war against the Goths, and defended himself on the charge on the grounds that this was the highest and best use to which he could have applied them (De Offic. ii, 28). Augustine did the same at Hippo (Possidius, Vita, c. 24). Acacius, bishop of Amida, ransomed as many as seven thousand who had been taken prisoners by the Goths, B. H. vi, c. 1. In 396, a Roman provincial, bishop of Carthage, redeemed the Roman soldiers who had been carried off by Gereric after the capture of Rome (Victor Ulic. De persecut. Vandal. i, in the Bibl. Pat. vii, 691). It is worth noting that the truth that mercy is above sacrifice was formally embodied in ecclesiastical legislation. The code of Justinian (i, tit. 2, De Sacris, Ecles. 21), while forbidding the alienation of church vessels or vestments for any other purpose, distinctly permits them to be pledged or even sold for this or other like works of mercy or necessity.

**Capua, Council of (Concilium Capuanum).** This was held about the year 369, for the purpose of putting an end to the schism which divided the Church at Antioch. The emperor Theodosius granted it at the earnest prayer of the Western Christians. The circumstances of the case were as follows: After the death of Paulinus, Flavianus was, rightly, the sole bishop of Antioch, but Paulinus, before his death, had nominated Evagrius, his brother, and he, on the express injunction of the canons, was recognized by the party of Paulinus as bishop. None of the acts of the council have come down to us; but Ambrose speaks of it as having been numerous attended by bishops; he also says that the absence of Flavianus was the reason why the affair could not be finally decided in this council. However, in order to preserve the peace of the Church, they granted communion to all the eastern bishops who professed the Catholic faith, and intrusted to Theophilus of Alexandria and the other Egyptian bishops the decision of the differences between Flavia nus and the Evagrians. As they were biased by so prejudices, and had not joined the communion of either party. Several regulations were also made, one of which forbids to rebaptize or reordain any person; another forbids the translation of bishops. Moreover, in the council, Bonosus, bishop of Macedonia, was condemned, for saying that the blessed Virgin had had children and was married after our Lord's birth. See Later, Concill. ii, 1039.

**Capua, Pietro di, an Italian prelate, a native of Amalfi,** was made cardinal deacon in 1192 by pope Celestine III, who employed him in three consecutive legations, Naples, Lombardy, and Poland, where he reformed certain abuses. On his return to Italy he was arrested by marauders near Piacenza, and obliged to
pay a ransom. Innocent III employed him to secure a truce between France and England, and to arrange other important matters. He was also legate of the crusade of 1268. After a short sojourn in the East he returned to Rome, where he died in 1209. See Hoefer, Nour. Biog. Générale, s. v.

Capuanaus was a presbyter at the Council of Siena, A.D. 385. See Labbe, Concil. i, 949.

Capuch (or Capuch) is a cap or hood (Fr. capuche) worn by a particular order of Franciscan friars, hence called Capuchins (q.v.). It is secured to the dress, and hangs, usually, down the back.

Capugno, Giovanni Giovanni di, an Italian theologist, a native of Venice, who lived in 1646, left among other works, Officium Hebdomadis Sanctae (Venice, 1686)—Deum & Animarum Suarum, etc. See Hoefer, Nour. Biog. Générale, s. v.

Capuña was a white hood, worn by the person to be baptized ("Si propriam capellam propera pauperem... non habeant... baptizandus cum capulla cum qua et alius fuerat baptizatus, baptizetur"—Martene, Thes. Aed. iv, 866 b, 1026 e).

Caput Exūrom was the convex upper portion of the liver, in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their auguries. If that portion of the liver was unyielding or wanting, the omen was unfavorable; but if it was healthy and well-developed, the omen was favorable. See Divination.

Caput Jejunii is a Latin term for Ash-Wednesday (q.v.).

Caputu, Antonio, an Italian biographer of the Capuchin order, a native of Apulia, who lived in the middle of the 16th century. He flourished in 1540, and published Angelo Scotto Capuccino (Naples, 1650; Bologna, 1656)—La Vita Della S. Febromia Vergine (Venice, 1660). See Hoefer, Nour. Biog. Générale, s. v.

Caputum (1) is a university.hood. (2) The hood of a monastic habit. (3) The hood of a cope. (4) The hood of a cassock. It was the custom of certain religious orders in the Middle Ages to turn the hood of their habit over the back of the cassock when the latter was assumed. Hence, for convenience sake, a hood was sometimes attached to the back of the cassock, some examples of which still remain in Germany.

Car (Cart, Chariot, etc.). Herzog (Real-Encyclop. s. v. "Simmlider") mentions a sculpture in San Callisto, which contains a chariot without driver, with people on top of the horse, and with a flower in his hand. This, as he says, appears evidently intended as a symbol of the accomplished course of a life. In Bottari, tav. clx, two quadrigae are represented at the base of an arch (covered with paintings of ancient date) in the second cubiculum of the catacomb of St. Priscilla on the Sabatian Way. The charioteers carry palms and crowns in their hands, and the horses are decorated with palm-branches, or perhaps plumes; which connects the image of the chariot with St. Paul's figure of the Christian race (1 Cor. ix, 24, 2 Tim. iv, 7). In the catacomb of Prætextatus there is a powerful and striking representation of the chariot of Death, who is taking away a man as the victim in his car. See Horse.

Car (or Ker), Arsherni, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1607; was admitted minister at Glenbucket in 1618; transferred to Carracl in 1633; returned to Glenbucket in 1662, when he was in decrepit old age; and died before Feb. 26, 1663. See Faute Evir. Scotinorum, iii, 85.

Carabantes, Josep d'or, a Spanish theologian, was born in 1628. He was of the Capuchin order, and labored zealously for the spread of Christianity among the savages of America. He died in 1634, leaving, Arts Ad-


Caracalla was originally a garment peculiar to Gaul, and introduced into Roman use by M. Aurelius Antonius. Ecclesiastical writers (Bede, Hist. Eccl. lib. i, c. 7) speak of it as worn by clerics, and as corresponding in shape to the Jewish ephod. So says St. Eucherius of Lyons, about the 5th century, referring evidently to the genuine Gallic caracalla, which was a kind of short tunic with sleeves, and furnished with a hood. The caracalla introduced into use by M. Aurelius was, however, lengthened so as to reach nearly to the feet. From the reference to this garment by St. Jerome (Epist. 46, 49) it is likely that, in common with other garments for outdoor use, it was furnished with a hood.

Caracci, or Caracci, Agostino, an Italian painter and very eminent engraver, the cousin of Lodovico, and the elder brother of Annibale, was born at Bologna, Aug. 16, 1557. He became a pupil successively of Fontana and of Peruzzini; then visited Rome and studied the works of Correggio and Parmigianino. He afterwards went to Venice, where he distinguished himself as an engraver. He painted his celebrated picture of The Communion of St. Jerome for the Certosa at Bologna, and it is now in the gallery of the Louvre at Paris. He also painted an admirable picture of The Assumption of the Virgin, in the Church of San Salvatore at Bologna. His paintings are very numerous; the following are some of the other noted ones: Jacob—Watering the Flocks of Rachel; Eve Giving the Apple to Adam; The Good Samaritan; The Resurrection; The Virgin and Infant Giving the Keys to St. Peter. He died at Parma in 1601 or 1606. See Spooner, Bio. Hist. of the Fine Arts, s. v.; Hoefer, Nour. Biog. Générale, s. v.

Caracci, Annibale, an illustrious Bolognese painter, was born in 1560, and studied under his cousin Lodovico. His principal works are at Rome; they are, The Marriage at Cana, in the chapel of the Farnese palace; The Assumption, in the Madonna del Popolo, and another fine picture representing the body of Christ supported by the Virgin. He died at Rome in 1609. The following are some of his other noted works: The Virgin Stucking the Infant Jesus; The Virgin and Child, with St. John Presenting a Bird; St. Francis, with a Crucifix and a Skull; The Massacre of the Innocents. See Spooner, Bio. Hist. of the Fine Arts, s. v.; Hoefer, Nour. Biog. Générale, s. v.

Caracci, Antonio (called II Gobbo), an Italian, the son of Agostino, was born at Venice in 1558, and studied under his uncle Annibale. One of his best pictures is a frieze in an apartment of the palace of Monte-Cavallo. He painted several frescos, representing The Life of the Virgin and The Passion of Christ, in San Bartolomeo nell’Isola. He died at Rome in 1618.

Caracci, Francesco, a Bolognese painter, the brother of Agostino and Annibale, was born in 1559, and studied under his cousin Lodovico. He attempted to rival that great master, but, failing, left Bologna and went to Rome, where he died in 1622. While at Bologna, he painted St. Roch and the Virgin in the church of San Rocco, and, in Santa Maria Maggiore, The Death of the Virgin, with the Apostles. There are also a few prints by him.

Caracci, Lodovico, an illustrious Bolognese painter, was born in 1555, and was a pupil of P. Fontana. He visited Venice and Florence, studying the works of the artists. His chief works are at Bologna, and the most important are his fresco paintings in the Palazzi Maggiolani and Zambriani. There is also a wonderful picture by him in the church of
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San Domenico, of St. Dominic and St. Francis. He died at Bologna in 1619. He painted, Samson Overcoming the Lion; The Virgin and Infant, with Four Angels; The Holy Family, in which the Virgin is washing linen. See Spooner, Biographical History of the Fine Arts, s. v.; Hoefer, Nouvelle Biographie Générale, s. v.

Caracciolo, Antonio, an Italian theologian of the 17th century, entered the order of the Theatines, and distinguished himself by numerous works upon ecclesiastical history, among them, Synopsis Veterum Religionorum Rituum (Rome, 1610; Paris, 1628); Collectanea Vita Pauli, B Caetani et Scorciat Vitae (Cologne, 1628); Epistola de Oratio (Rome, 1628); Some of these works were published in the Acta Apostolicae Sedis (Naples, 1618).—Nomenclator et Propylae in Quatuor Antiquos Chronologos (ibid. 1626). See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Caracciolo, Giovanni Antonio, an Italian prelate, was born at Melfi about the beginning of the 16th century. He entered into orders and obtained the abbotship of St. Victor in 1544, which he exchanged in 1551 for that of St. Frediano at Luni. He was friendly to the Reformation, and openly preached in its favor in 1561; by which he lost the esteem of the Catholics without gaining the Protestants, and was obliged to resign his bishopric, and go to Chateauneuf, upon the Loire, where he died in 1569. He wrote, Miroir de la Vraie Religion (Paris, 1560); —A Letter to the Most Christian Bishop of Bitonto, to excuse Montgomery in killing Henry II; this letter, dated at Paris, July 14, 1559, is found in the Epistolae Principum of Ruscelli:—an Epistle, published in 1561, without any indication of place, inserted in the Mémories de Condé. See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Caracciolo, Metello, an Italian Jesuit and preacher, who died at Naples, Dec. 5, 1651, aged seventy-five years, wrote commentaries upon Isaiah, and some other works. See Hoefer, Nouv. Biog. Générale, s. v.

Caracciolo (or Caracciolo), Roberto, an Italian theologian (commonly called Robert de Liciio, from the city of Lecce, in the kingdom of Naples, where he was born, in 1425), while very young, embraced the religious life, and entered the Order of St. Francis, but, finding this rule too severe, entered the Conventionals. He became so celebrated as a preacher that he was called the second St. Paul. He was made bishop of Aquino in 1471, and pope Sixtus IV nominated him to the see of Lecce; but he died at Aquino, May 6, 1495, the investiture not having been effected. His Sermons on the life of St. John the Baptist were published (Rome, 1486, 8vo); also, Sermones de Quadra, seu Quadragesimae de Precciosa (Colonius, 1475, fol.); —Sermones de Tempore ac de Laudibus SS. (Naples, 1489); —Speculum Fidei Christianae (Venice, 1555); —Tractatus de Immortalitate Animalium (ibid. 1486, 4to); —De Eterno Beatitudine (ibid. eod. 4to); —De Hominis deorum natura (Hamburg, 1479); —De Incratione Christi contra errores Judæorum, and others. His complete Works were published at Lyons (1509, 3 vols. fol.). See Landon, Ecles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Caracciolo (or Caracciolo), Francesco Maria, an Italian monk, founder of the order of Clerks Regular Minorite, in Naples in the 17th century, and was canonized in 1607 by Pius VII. See Hoefer, Nouv. Biog. Générale, s. v.

Caracciolo (or Caracciolo), Giovanni Battista (called Nattistelo), a Neapolitan painter, was born about 1580, and studied under F. Imperato, and afterwards under Caravaggio. He also studied the works of Annibale Caracci at Rome. On returning to Naples he painted altar pieces for the churches and published edifices of that city. He died in 1641. The best of his works are, St. Cecilia, in the church of Santa Maria degli Angeli; St. Antonio, in San Niccolo; St. Carlo, in Santa Agnello; The Death of the Virgin and The Assumption, in Santa Anna di Lombardi. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caracciolo (or Caracciolo), Marino (or Martino), an Italian prelate, was born in 1469. At a very early age he came into the house of cardinal Ascanio Sforza of Milan, and took holy orders. In 1515 he attended the fifth Lateran synod as orator of the duke of Milan. Pope Leo X appointed him apostolic prothonotary, and finally took him entirely into his service. In 1519, Caracciolo went with papal legation to Germany, to congratulate the newly elected emperor, Charles V, at the same time urging upon the latter to make the papal measures against Luther more effective. He was also present at the coronation of Charles V at Aix-la-Chapelle (1520), and at the diet of Worms (1521). Caracciolo soon gained the confidence of the emperor, into whose service he now entered. In 1526, pope Paul III made him cardinal-deacon. When the duke of Milan died, the emperor intrusted the government of the duchy to Caracciolo. This prelate died at Milan, Jan. 28, 1538. See Victorelli, Additi. de Vitis et Res Gestas Rom. Pontif. (Rome, 1630); Weiss, in Wetzer u. Weeke's Kirchen-Lexikon, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Caracciolo, Niccolò Misquino (or Moschino), inquisitor-general of Sicily, who died at Rome in 1389, was cardinal and legate a latere at Perugia after 1378. His main efforts were to heal the schism brought about by the election of Robert of Geneva against Urban VI, and he wrote, for this purpose, De Veris Consiliis Electorum et pontificum VI. He also wrote, Sanctorum Passionis: —Tractatus de Incarnatione Verbi. See Kaulen, in Wetzer u. Weeke's Kirchen-Lexikon, s. v.; Jöcher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Caradoc, Saint, Priest, and Hermit, was a Welshman of Breconshire, who held an honorable post at the court of Rhesus, a Welsh prince. Falling into disgrace with the king, he withdrew to a solitude, was ordained priest, and then retired with some companions to the island of Ayr. The bishop of St. David's sent him to the monastery of St. Hismael, in Ross, or Pembroke; and, when Henry I of England conquered those parts, St. Caradoc and his fellow monks suffered bitter persecution, and died on Low Sunday, April 13, 1124, and was buried in the cathedral of St. David's. See Butler, April 13.

Caraffa, Antonio, an Italian theologian, born at Naples in 1588, was a distant relative of pope Paul IV, who caused him to be educated under William Sires. Upon the death of that pontiff he shared the disgrace of his family, and, stripped of all his titles, fled to Padua, where he gave himself up to study. Pius V recalled him to Rome, and in 1586 made him cardinal; and, shortly afterwards, headed the congregation established for the correction of the text of the Bible. He became, under Gregory XIII, apostolical librarian, and died Jan. 12, 1591, leaving a CatenisVeterumPatrumin Omnibus S. Scripturis (Cologne, 1572, 8vo). He also edited the Greek text of the Sept., given with the Notes and Scholia of Morinus (Rome, 1587, fol.); the Letters or Decretals of the Popes, from St. Clement to Gregory VII (8 vols.); and an edition of the Vulgate (Rome, 1590). See Biog. Univ. vii, 107; Jöcher, Allgemeine Gelehrten-Lexikon, s. v.

Caraffa, Carlo (1), an Italian ecclesiastic, was born at Naples in 1561. At the age of sixteen he entered the order of the Jesuits, but was compelled by ill-health, at the end of five years, to leave it, and took to the profession of arms, which, after some years, he forsake. He then devoted himself to works of piety, making the hospital of Incurabili the chief scene of his labors; here he established a congregation under the rule of St. Francis. Lastly, he founded the Congrega-
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Caraffa, Carlo (2), prince of La Roccella, an Italian theologian, became bishop of Aversa (1616), apostolic nuncio, and then legate in Germany, under Urban VIII. He died in 1644, leaving a book entitled Commentarium de Sacro Scriptura Restaurata (Cologne, 1639). See Hoefer, Nouv. Biog. Générale, s. v.

Caraffa, Vincente, an Italian theologian, brother of Carlo (1), was born at Naples in May, 1655. He became a Jesuit at sixteen years of age, and in 1654 was made general of his order. He died at Rome, June 8, 1649, leaving Theologia Mystica, etc. (Cologne, 1660, 9 parts, in 2 vols.). His Life was written by Dan. Belli (1701). See Landon, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Jocher, Allgemeines Gelehrten-Lexikon, s. v.; Toppi, Bibliotheca Napoletana; Alemagne, Bibliotheca Scriptorum Societatis Jesu; Wiener, Handbuch der Theol. i, 502. (B. P.)

Caraglio (Lat. Caralios), Giovanni Giacomo, an eminent Italian designer and engraver, was born at Verona or Parma about 1560, and studied at Rome under M. Cesarino. He flourished as an engraver on copper from 1526 to 1551, and died at Parma in 1571. His principal works are, The Virgin and Infant, under an orange tree; The Marriage of the Virgin; The Holy Family. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Caran, Bishop and Confessor, was a saint belonging to the east of Gaul, and may have been a Corseu (or Corinthus) who, according to Annals of Tighernach, died among the Picts, A.D. 669. He was honored at Premecht (or Premay), Aberdeenshire, and at Fetteresso, Kincardineshire; and must not be confounded with any of the seven Carins of the Irish calendar. He is commemorated Dec. 22.

Caranto. See CAIRRE (3).

Carate, Girolamo di, an Italian canon of the regular clerks of the order of the Oblates of St. Ambrose and of St. Borromeo, lived, probably at Milan, in the first part of the 17th century. He was professor of theology and of canon law, and afterwards apostolic prothonotary. He left, Teste delle Opere Esteriori, etc. (Milan, 1609):—De Juribus Feroxialibus, etc. His other works, which are very numerous, are only in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Carranus (a corruption of Cervanus), a boy-martyr at Rome, to whom Fulbert of Chartres writes a hymn, running on the name and the word "carus." Usuard, who calls him Carranus, and commemorates him May 26, says that he was beheaded at Chartres. His legend in the Brevarium Carthusianum makes him a deacon and evangelist of that place, murdered on his way to evangelize Paris, A.D. 98. This is, probably, mere romance. See Migne, Patrolog. cxxi, 349; Acta Sanctorum, May, vi, 740.

Caravaggio, Michael Angelo. See ANGELO, MICHAEL CARAVAGGIO.

Caravaggio, Polidoro Caldara da, an eminent Milanese painter, was born at Caravaggio in 1455, and was instructed by Raphael, who selected him to paint the friezes of his works in the Vatican. He appears to have revived the perfection of ancient art. He executed at Rome two subjects from the life of Mary Magdalene. Caravaggio was in the full tide of success when he determined to flee to France, in consequence of the sack of Rome by the Spaniards in 1527. He painted at Naples two pictures of St. Peter and St. Paul, in the church of Santa Maria della Grazia, and at Messina a celebrated picture of Christ Bearing the Cross. He was murdered by his servant, for his money, in 1564. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caravoglia, Bartolommeo, a Piacentine painter, flourished about 1673, and probably studied under Guercino. His best production is The Lord's Supper, in the church of Corpus Domini, at Turin.

Carayon, Augustin, a French historian and Jesuit, was born March 31, 1813, and died May 15, 1874, at Poitiers. He published, Documents Inédits Concernant la Compagnie de Jésus (Poitiers, 1863-75, 18 vols.),—Biographie de la Compagnie de Jésus (1864),—Premières Missions des Jésuites au Canada (1864):—Bannissement des Jesuites de la Louisiane (1865). (B. P.)

Carbach, Georg Wolfgang, a learned German theologian, was born at Nuremberg, Aug. 23, 1658. After 1679 he completed his studies, both literary and theological, at the University of Altdorf, and became pastor at Nuremberg. He died March 7, 1727, at an unnamed place, leaving, Disputatio de Palmaria (Altdorf, 1680):—De Inncovatione Culta (Ibid. 1685); and in Joannis Fabricii Majoria Prolectiones Theologicae, p. 627-646. See Hoefer, Nouv. Biog. Générale, s. v.

Carbeja, or Caravaja, Luis, an eminent Spanish painter, was born at Toledo in the year 1564, and studied under Vulpiano. He painted, for the Escorial, scenes from the life of the Virgin; also the altar-piece of the Infarnaria, representing The Nativity. There are several of his pictures in the churches of Madrid and Toledo. He died after 1613.

Carbeus. See PAULICLANS.

Carben, Victor von, a German convert from Judaism, was born in 1425. He was at first rabbi of the Jewish community of Cologne, but embraced Christianity in 1472, abandoning his wife and children, who refused to forsake the religion of their ancestors. The archbishop of Cologne, Hermann, proclaimed this conversion loudly, inscribing upon the outer gates of the city the words, "Victor olim Judæus." Carben was afterwards made priest, and combated, in various writings, the tenets of his earlier years. He died at Cologne, Feb. 2, 1516, leaving, Judæorum Errores et Mores (Cologne, 1509; Paris, 1511; also in German) :—Propagandaes Fidei Christianæ (without date); also in German, at Strasbourg, 1619, 1550). See Hoefer, Nouv. Biog. Générale, s. v.; Furst, Bibl. Jud. i, 142; Jocher, Allgemeines Gelehrten-Lexikon, s. v. (C. B.); ibid. iii, 298; iv, 268 sq.; Kalkar, Israel und die Kirche, p. 89; Banage, Hist. of the Jews (Taylor's transl., p. 730); Adams, Hist. of the Jews, ii, 46 sq.; Gritz, Geschichte der Juden, ix, 77 sq. (B. P.)

Carbo, Luigi di Costacchio, an Italian theologian, flourished about the year 1680, as professor of theology at Perugia and Venice, 1727. He wrote an Introduction to Theology, in six books; an abridgment of the Theology of St. Thomas (Cologne, 1608, etc.).

Carbolt, Alfred, an English Congregational minister, was born at Ipswich, May 7, 1821. He was trained for missionary work at Bedford, and was there ordained and sent out to the Western interior of the United States, where he labored from village to village for ten years. From 1861 to 1870 he labored at Madras, and then returned to England, where he remained two years for the benefit of his health. After two and a half more years' earnest work in India he again returned to England, and died there, Sept. 28, 1877. In disposition Mr. Carbolt was reserved, yet he was greatly loved and revered. He was sound in judgment and fearless in doing what he thought was right. See (Lond.) Cong. Year-book, 1878, p. 310.

Carbonari (Lat. carbonarii, i. e. charcoal-men) are a modern politico-religious sect in Italy, somewhat resembling the Freemasons in their practices, and professing to derive their first principles from the Scriptures. They meet in secret societies, and observe cer-
tian mystical rites and signs. In 1829 the pope issued a bull of great length against the Carbonari, threatening excommunication against all who became members of the organization. Such secret societies, however, notwithstanding the anathema of the pope, are still in active operation in various parts of Italy.

Carboncino Giovanni, a Venetian painter, was a knight, and studied under Matteo Ponzone. He executed many works in Venice, some of which are in the churches of that city. Two of his best are St. Angelo, at the Carmini, and a Dead Christ, at San Antonio. He flourished in the latter part of the 17th and former part of the 18th centuries.

Carboni Francesco, an Italian controversialist, who lived in the latter half of the 17th century, published the Disputatio cum Judaeis of Contardus Ignetus, under the title, Flagellum Judaeorum super Judaeos Perfidiam, Prophetarum Jacults Labefactatum (Venice, 1672, 1677). The Piave del Ebraismo, without place or date, is also credited to him. See Hoefer, Nouve. Biog. Générale, s. v.


Carboni Francesco, a Bolognese painter, studied under Tiarini. In San Martino, at Bologna, is The True Cross, with St. Teresa and other figures, by him; in San Paolo, The Entombment. He died in 1635.

Carbonnet (de la Mothe), Jeanne de, an Ursuline nun of the 17th century, at Bourg-en-Bresse (department of Ain), left memoirs of many pious women of her order, taken from the chronicles of the Ursulines and other sources (Bourg, 1854-59, 4 vols. 4to). This work contains the lives of seven hundred and fifty of these nuns, and thirty beneficiaries of the order, but is not considered trustworthy, because of its lack of critical exactness, dates, etc. See Landon, Ecoles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carca, Samuel (called Ibn-Sennach, i. e. "son of a bush"), a Jewish rabbi of Castile, flourished about 1800-80. It is related, in the book Judah, that, at the reading of a nuptial contract in the synagogue, he publicly protested against its being created from the creation, and contended philosophically for the eternal existence of the world. This argument, though not novel as an Aristotelian speculation, yet, when propounded in open congregation, so alarmed the more orthodox party that, during the tumult which followed, R. Isaac Campanot cried out, "Why is the bush (alluding to his name) not burned?" The assembly then dragged the so-called blasphemer before the judges, who condemned him to be burned alive as an atheist. Three of his writings remain, Sacred Purification, בִּקָּעַת הַמָּכָרת, and The Fountain of Life, போஜ்ஜெக்க் கிருட்டம் 5, a super-commentary to Abar-Egra's commentary on the Pentateuch—Perfection of Beauty, உதுறுக்கொரிச்சு போஜ்ஜெக்க், a philosophical elucidation on Haggadoth and Midrashim. See Fürst, Bibl. Jud., i. 442; De Rossi, Dizionario Storico (Germ. trans.), p. 287 sq.; Grätz, Gesch. d. Juden, vii, 27 sq.; Finn, Sephardim, p. 368. (B. P.)

Carcadis was bishop of Maxula, a province of Africa, at the Synod of Carthage, Feb. i, A.D. 484, and was afterwards banished to Corsica.

Carcaménos was one of the twelve "maternal" angels in the system of Justusin (q. v.).

Carcano (or Charcano). Michele, of Milan, was a monk of the order of Friars Minorite Observantines, celebrated as a preacher, who died in 1495 or

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1490. He left, Sermonarium de Commandatione Venerabilis et Reproducuntis Venerabilis (Milan, 1495, 4to)—Quadrugencimale de Fide et de Articulis Fidelis, MS.—Quadrugencimale sine Sermonarium (Venice, 1476); and other books of sermons and discourses.

Carcat, Augustin, the younger, a French ascetic writer and hagiographer, a native of Berry, was provincial of the order of Reformed Augustines. He died in 1655, leaving, Vie de Saint Fere (Paris, 1629)—L'Excellence de l'Ecclésiastique Monastique (Poiziers, 1601). See Hoefer, Nouve. Biog. Générale, s. v.

Carchedonius, a priest or bishop of Subesa, was rebuked and afterwards excused by Augustine. Ep. 62 (241), 63 (240).—Smith, Dict. of Christ. Biog. s. v.

Card, Henry, D.D., an English divine, was born in 1779, and died in 1844. He published some theological treatises (1829-26). See Alibone, Dict. of Brit. and Amer. Authors, s. v.

Card, Henry S., a Baptist minister, was born at Nelson, Madison Co., N. Y., Jan. 4, 1816. He was licensed to preach by the Erieville Baptist Church in 1840. Having pursued his theological studies at Hamilton College for two years, he became pastor of the Church in Clear Creek, Chautauqua Co., where he remained about three years, and afterwards was pastor of the Church in Colden, N. Y. for eight years. In his other pastorates were in Freedom, Watkins, and Lodi. He died in Watkins, July 23, 1873. See (N. Y.) Examiner and Chronicle. (J. C. S.)

Cardailiac, Jean, a French theologian, was born in the early part of the 14th century. He belonged to the noble family of Queray, which furnished to the Church so many illustrious prelates, among others, William of Cardailiac, Bishop of Cahors, in 1292. After having taught law in Toulouse, Jean Cardailiac became bishop of Orense in 1531, and of Braga in 1560. He was held in prison by Peter the Cruel from 1567 to 1589, but was appointed by pope Gregory XI patriarch of Alexandria and administrator of the Church of Rodes in 1571, and in 1573 perpetual administrator of the archbishopric of Toulouse. He died Oct. 7, 1590, leaving several books, preserved in the library of the Dominicans of Toulouse, among others, sermons for the Sabbaths and festivals of the year, various treatises on synodal conferences and the sacred orders, and a Psalterium on the Aims of the pope Clement IV: also one on that of Urban V, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Cardimus, a slave of Paulinus, addicted to buffonery and drinking, was sent to Amandus, under whose influence he reformed and became an ecclesiastic (Paulin. Ep. 17, 18, 24, 25).

Card-cloth (or Care-cloth) is a long piece of rich Indian silk, held over a bride and bridegroom at their marriage, during the Middle Ages. This rite obtains in Ireland, in the Tyrol, and in parts of Spain still.

Carden. The churches of Kirkwall, now Golspie, and of Loth, in Sutherlandshire, were dedicated to St. Carden, and the annual fair was St. Carden's; but the person thus honored seems to have been of only local note.

Carden, Byron Speed, a minister in the Methodist Episcopal Church South, was born in Kentucky. He was converted in early life, and in 1849 entered the Arkansas Conference, where he labored until 1884, when he was transferred to the Texas Conference. He died Jan. 16, 1882. Mr. Carden was a good and acceptable preacher. See Minutes of Annual Conferences of the M. E. Church South, 1882, p. 413.

Cardenas, Bartolomé de, a Spanish painter of Portuguese origin, was born in 1547, and studied under Sanchez Coello, at Madrid. He painted the principal part of the cloister of the convent of Nuestra Señora...

Cardoso, Fernand, a Portuguese Jesuit, was born in the 16th century. He early went to Brazil to assist in the first missions of Brazil, but was on the point of retiring in 1583. Being, however, a man of high culture, he was called to the office of rector of the college of Rio de Janeiro, and afterwards became provincial of his order, which position he held in 1609. He is found mingling in the critical and Xilogr. (See Missal of Brazil down to 1618. M. Adolfo of Yarnham published a valuable work of this missionary traveller, Narrativa Epistol. de Una Vida e Missao Jesuítica, etc. (Lisbon, 1847). This work is written in charming style, and gives the details carefully. See Hoefer, Nouv. Biog. Générale, s. v.

Cardinal is a term given to certain clerical officers in a cathedral or collegiate church. Such still exist at St. Paul's Cathedral, London, at Compostella, and in other continental churches. See Cardinal Altar.

Cardinal Altar means the high or principal altar; and from their attendance upon it two minor canons in some churches were called the senior and junior cardinals. Their duties were to take charge of the choir, to keep the vestments ready on Fridays, to act as rectors of the choir, to administer the sacraments, enjoin penances, hear confessions, bury the dead, and receive oblations.

Cardisco, Marco (called il Calabrese), a reputable painter of Calabria, flourished from 1508 to 1542, and probably studied under P. da Caravaggio. There is a picture by him, in the church of San Agostino at Naples, representing that saint disputing with the infidels. He also painted several other pictures, among which is a Dead Christ, with two lateral rays of St. Peter and St. Paul, in the chapel of the church of San Pietro ad Aram, at Naples. See Spiller, Biog. Hist. of the Fine Arts, s. v.; Rosse, Gen. Biog. Dict. s. v.

Cardmaker, John, an English martyr, was prebendary of the church of Wells. He was apprehended in queen Mary's time, and put in prison in the Fleet, where Edward's laws being yet in force, he was examined and persuaded to recant, but again returned to his faith, and was a constant confessor and worthy martyr of Christ. He answered many of the articles brought against him by letter, most learnedly and substantially. He was burned at Tyburn, May 30, 1555. See Fox, Acts and Monuments, vii. 77.

Cardona, Juan Bautista, a Spanish antiquarian and theologian of the 16th century, was born at Valencia. He was canon of the cathedral there, and was named by Gregory XIII member of the commission charged with correcting the text of the fathers' writings. He had already restored from the MSS. more than eight hundred lectures of Leo the Great and of St. Hilary, when he died prematurely, in 1589. He had been bishop of Perpignan, of Vich, of Tortosa, and, for two years, commissary of the inquisition. He wrote, Oratio de Sancto Stephano, a discourse delivered before the pope in 1575.—Ex Encomiendi Historiarum Propria Nos- tisbus, dedicated to Gregory XIII (Rome, 1576)—De Regia Sancti Laurentii Bibliotheca Libellum. This book—containing also de Bibliothecis, extracted from Fulvius; de Vaticana, a collection of the papers of Onuphrius Pavinus; and de Dipthycha Commentarium—was published at Tarragona in 1587. See Hoefer, Nouv. Biog. Générale, s. v.; Rosse, Gen. Biog. Dict. s. v.

Cardoso, Isaac (originally Fernand) a brother of Abraham, a Jewish physician of Spain, was born in 1615. He practiced medicine at Yavnaim and Modrid. While professing Christianity, he was a convert of Fernando. After having openly professed Christianity, at Venice, he took the name of Isaac and settled in Verona, where he died about 1683.
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mention, De los Excelencias de los Héreos, on the pre-
rogatives of the Israelites (Amsterdam, 1679):—Phil-
osophia Liberal (Verona, 1678):

The first of these works consists of ten chapters, in
which the author expatiates on the privileges of the Jew-
ish people, and refutes the calumnies which are com-
monly alleged against them. These privileges are, (1) the divi-
en election; (2) the seal of circumcision; (3) the Sabbath;
(4) the sacred law; (5) the gift of prophecy; (6) the Holy
Land, and the relation of the one to the other; (7) nation-
ality; (8) divers virtuous characteristics; (9) separation.
The calumnies refuted relate to (1) false worship; (2)
impurity; (3) blood-sucking; (4) vindictiveness against
Christians; (5) proselytism-making; (6) disloyalty; (7) profi-
tucity; (8) corrupting the text of the Holy Scriptures;
(9) seducing of nations; (10) murder of children.
The first part has an emblematic vignette of a hand scattering
flowers from the skies, with the motto which the agreeable
phraseology of the second, another, of a rose surround-
ed by thistles, with the motto, "Though they curse, I will
bless." See Fürst, Bibl. Jud. i, 145; De Rossi, Diccionario
Storico (Germ. transl.), p. 66; Ethelridge, Intro. to Hebr.
Literature, p. 471; Lino, Hist. of the Jews, p. 367; Finn,
Sephardim, p. 462; Bassani, Hist. dei Sfuie, p. 694
(Taylor's transl.); Kayserling, Sephardim, p. 198 sq.;
Id. Gesch. des Juden in Portugal, p. 302; Hoef, Nouv.
Biog. Générale, s. v. (B. P.)

Cardoso, Jorge, the celebrated Portuguese hagi-
ographer, was born Dec. 31, 1606. He studied at first
under the direction of Francisco de Macedo, and, having
devoted himself to the ministerial life, he was ordained
priest July 4, 1632. Some time after that he obtained
a simple benefice, and was thus enabled to devote him-
self to literature. He travelled through the Peninsula
in search of ecclesiastical traditions and local legends,
which he embodied in his extensive work on the lives
of Portuguese saints, entitled Agiologia Lucanino dos
Santos e Varios Illustres em Virtude do Reino de Portu-
gal e Suas Conquistas (Lisbon, 1651-1657). The court of
Madrid, recognizing the merit of his undertaking, made
him a present while he was in his present while he was
also a canonicate was offered to him, which he would
not accept without the consent of the king of Portugal.
Cardoso died Oct. 3, 1669. Among his other works
there is a MS. entitled Santuarios de Portugal. See

Cardoso, Miguel (later Abraham), a Jewish
physician and writer of Spain, was born about 1630, be-
ing a descendant of the Maranos, or New Christians, in
the Portuguese city Celorico. He studied medicine with
his older brother Fernando. While the latter was given
to his studies, Miguel spent his time in the dolce far
niente, sat under the balconies of ladies, and amused them
with his songs. He quitted Spain, probably with his
brother, to keep Vice, and there they openly
professed Judaism. Abraham Michael Cardoso, as he
was now called, practiced medicine at Leghorn, but did
not meet with success. When the bef of Tripolis was
in search of a physician, the duke of Tuscany recom-
manded Cardoso. But Cardoso having become a stu-
dent of the Cabala and an adherent of the pseudo-
Messiah Sabbatai Zebi (q. v.), he only saw visions
and spoke of dreams, and, instead of attending to his
profession, he preached and wrote in behalf of the pseudo-Messiah.
In the end, Cardoso was driven from
Tripolis, and died in 1706. He wrote, 2םנמ
in, a Cab-
allistic apology of Sabbatians:—בר לא
דמע, also in favor of Sabbatians:—קב
דרגב, against the op-
oponents of the Cabala, etc. See Fürst, Bibl. Jud. i,
142; Gritz, Gesch. d. Juden, x, 253 sq.; Jost, Gesch. d.
Juden, u. s. Sphink, iii, 138, 174. (B. P.)

Carducci (Span. Carducho), Bartolomeo, an
eminent Italian painter, was born at Florence in 1561. He
studied under Frederico Zucchi, whom he assisted
on the work of the great cupula at Florence; and, while
quite young, he painted two pictures for the church of the
Jesuits, representing The Annunciation and The
Nativity. The work which, above all others, estab-
lished his reputation in Spain, is The Descent from
the Cross, in the church of San Felipe, at Madrid. He
lived in Spain till 1632. SeeCourtesy, s. v.; Hoef, Nouv.
Biog. Générale, s. v.

Carducci, Vincente, a Florentine painter, the
brother of Bartolomeo, was born in 1568, and was in-
structed by his brother. He completed the work be-
gun by the latter for Philip III of Spain, adopting, in-
stead of The Life of Charles V, The History of Achilles
as the subject; and was made King's painter during the
reign of that monarch, and also of Philip IV, by whom
he was employed in many important works. He paint-
ed The Incarnation, in the convent of l'Encarnacion at
Madrid; St. Antonio and The Angel's Warning to Joseph,
in the convent del Rosario; and St. John Preaching, in
the refectory of the Franciscans. He wrote a book on
painting, printed at Madrid in 1633. He died in 1629.
See Courtesy, Hist. of the Fine Arts, s. v.; Hoef,

Cardwell, Edward, D.D., a learned English
divine and ecclesiastical historian, was born at Blackburn,
in Lancashire, in 1787. He studied at Oxford Uni-
versity, became a fellow of Brasenose College in 1809, and
a university examiner in 1814. He was appointed
historiographer royal of Cambodia in 1825. He was
whately as principal of St. Albans' Hall in 1831. He
filled several prominent offices in the university, and
was also private secretary to three successive chancel-
lors. He died at Oxford, in May, 1863. Among his
numerous works are an edition of Aristotle's Ethics,
with notes; Lectures on the Canon of the Greek and
Roman Odes (Oxford, 1802);—a students' edition of
the Greek Testament:—a critical edition of the History
of the Jewish War, by Josephus:—The Two Books of
Common Prayer Compared (1838);—A History of Con-
ferences and other Proceedings Connected with the Revis-
ing of the Book of Common Prayer (ibid. 1840, 1849).
—Doctrinal History of the Church of England, from
its Origin to the Accession of William and Mary, in 1689,
ibid. 1833;—Principles of Church History (ibid. 1849);—
Abridgment of Church History, v. ii. (1847);—The
English Church (1852);—The Church of England Expla-
ned (1854);—History of the Church of England (1855).
See Encyclop. Brit. s. v.

Care, Thomas, A.M., a Methodist Episcopal
minister, was born at Harrison, Pa., July 10, 1832. He
was converted in 1857, while a student at Dickinson Col-
lege, and in 1859 entered the East Baltimore Conference.
In 1864 he was made professor of natural science at the
Dickinson Seminary, Williamsport. He labored in the
ministry as health permitted, with great zeal and fidelity,
until his death, March 18, 1864. As a pastor, Mr. Care
was solicitous and indefatigable; as a preacher, impres-
sive, substantial, argumentative; as a friend, modest,
frank, cheerful; as a Christian, exemplary. See Minis-
tes of Annual Conferences, 1865, p. 12.

Careless, John, an English martyr, a weaver of
Coventry, was cast into a filthy prison, where he re-
mained two years. He was to be put to death by burn-
ing, for his faith in the Christian religion, but died in
prison two days before the time fixed for his execu-
tion, and was buried in the fields, in a dunghill, in 1584.
See Fox, Acts and Monuments, viii, 779;—Careless, John,
an English martyr, in A Calendar of the Martyrs, p. 99.

Carbone, Girolamo, an Italian theologian of the
order of the Franciscans, was a native of Schio, in the
vicinity of Vicenza, and lived in the latter part of the
17th century. He was lecturer on theology and con-
troller of his order, and wrote, Dottrina de' Sacri Riti, etc.

Carcellus, a martyr with Primulus at Cesarea,
in Cappadocia, is commemorated May 29. See also Ca-
ree.

Carne (plural Carnea) is a forty days fast,
imposed by a bishop upon clergy or laity, or by an abbot
upon monks. A MS. Penitential, quoted by Du Cange,
speaks of fasting on bread and water, "quod in com-
munem servitute carnis vocatur."—Smith, Dict. of
Christian Antiquity, s. v.
CARENTIUS (or Corentinus), in early Christian history, was, (1) bishop of Cornouailles, Brittany; commemorated May 1. (2) Saint, bishop, and confessor, mentioned in the Antiquia to Usuard, Patrolog. Lat. cxxiii, May 18. It is uncertain whether or not he is the same with St. Corentinus. He is commemorated May 18.

Carentocu. See Cairnrich (S.).

Carera (Lat. Cerreria, or Caperruria), Alessandro, a jurisconsultus of Padua, was born in 1548, and died Aug. 20, 1626, leaving, among several treatises, one De Postestate Pontif. Rom. (Padua, 1599); and another De Laudibus (London, 1576).—Lambert, Dict. a. s.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Carey, Alice and Phoebe. See Cary.

Carey, Arthur, a minister of the Protestant Episcopal Church, was born near London, England, June 26, 1822. When he was eight years of age his family removed to New York city. In 1836 he joined the sophomore class of Columbia College, and graduated in 1839. In October of that year he entered the General Theological Seminary, M. Y., and graduated in 1842. He was admitted to the order of deacon, July 2, 1843. His ordination proceeded, however, under protest, as two of his examiners declared their conviction that he held views radically at variance with Protestantism. The ordination was subsequently the source of earnest debate, and called forth a large number of pamphlets. In September of the same year he was invited to become assistant pastor of the Church of the Annunciation, New York city, which he subsequently accepted. In December he was attacked by a violent fever; when he had somewhat recovered, he embarked with his father for Cuba, March 29, 1844, but died on shipboard, near Havana, April 4, following. See Sprague, Annales of the Amer. Pulpit, v. 799.

Carey, Charles Stokes, an English Congregational minister, was born in London, Sept. 17, 1828. He was religiously disposed by childhood, joined the Church in 1845, entered Hackney College in 1849 to prepare for the ministry, and was ordained at Basingbourne in 1853, where he remained three years. He afterwards preached successively at Harwich, Bungay, and Leytonstone, and died at the last-named place, June 8, 1875. Mr. Carey was an able, forcible, fluent, and thoroughly evangelical preacher. His sermons were well thought out, his extensive reading and retentive memory gave him much facility and illustration, and he was always prepared without notes. See ( Lond.) Cong. Year-book, 1876, p. 322.

Carey, Edustace, an English Baptist, nephew of the Rev. Dr. William Carey, was born at Poulpurney, Northamptonshire, March 22, 1791, and baptized by Dr. Ryland. He studied at Bristol College, and, having offered himself for service in Baptist missions, was ordained in January, 1814, after which he sailed to India, and, with two others, founded the Calcutta mission as distinguished from the Serampore mission. His health failing, he returned to England in 1825, and was employed as the travelling agent of the Baptist Missionary Society. His chief literary work is the Life of his uncle, Dr. Carey. He died in London, July 19, 1855.

Carey, Joel, a German Reformed minister, was born June 1, 1814. His name first occurs in the minutes of the synod of Ohio as a licentiate of the Maumee classis. He was ordained in 1848, and labored as a missionary in Napoleon, O., up to the time of his death, Sept. 21, 1849. See Harbaugh, Fathers of the Germ. Ref. Church, iv. 494.

Carey, John, an Irish Methodist preacher, was born in 1797, at Clonmel. He was converted at fifteen, joined the Methodists, entered the ministry of the Irish Conference in 1809, and for forty years labored as a preacher of the Gospel with acceptance and success, when failing health led him to become a superannuary in 1854. He continued to toil as he had strength, and died at Droghea, March 2, 1874. See Minutes of the British Conference, 1874, p. 27.

Carey, Robert E., a minister in the Methodist Episcopal Church South, was born at Askill, Wilklin Co., Ala., February, 1846. He joined the Church in 1864, and in 1865 united with the Montgomery Conference. From that time to the close of his life, April 14, 1872, he filled the various appointments assigned him with zeal, efficiency, and success. See Minutes of Annual Conference of the M. E. Church South, 1872, p. 689.

Carey, Samuel, a Unitarian minister, was born at Newburyport, Mass., Nov. 24, 1785. He graduated at Harvard College in 1804, studied divinity at Cambridge for three years, and was invited to preach on probation in King’s Chapel, Boston, in November, 1808. He afterwards received a call, and, having accepted, was ordained and installed Jan. 1, 1809. Here he labored for six years, and died in 1815. He published a number of Discourses. See Sprague, Annales of the Amer. Pulpit, viii, 424.

Carey, Walker, a minister in the Methodist Episcopal Church South, was born in the Cherokee Nation, May 18, 1815. He was brought up in absolute ignorance, becoming a full-grown man without knowing how to read, a word in any language, or understanding anything about Christianity. At the age of twenty-five, through the instrumentality of a fellow-Cherokee, he was brought to Christ. He was immediately employed by missionaries as an interpreter. His power in the pulpit was soon felt, and he was licensed to preach, and in 1846 received into the Indian Mission Conference. By close application he soon learned to read the Bible, and in a few years became an able minister of the Gospel. He travelled nearly all the circuits in the Cherokee Nation, and some of them several times. He died March 15, 1869. Mr. Carey was earnest and laborious, social and influential, deeply pious and very successful. See Minutes of Annual Conferences of the M. E. Church South, 1869, p. 375.

Carfrae, Patrick, D.D., a Scotch clergyman of Carniehaugh, was licensed to preach in 1765, presents to the living at Morham in 1766, and transferred to Dunbar in 1781. He resided in the Blackingwall and Bonnerhouses, and died there, March 4, 1822, aged eighty years. He was known as one of the most eloquent and accomplished preachers of his day, and in his later years, because he took to reading his sermons, he was designated "Paper Pate." His publications were, A Letter to Scotch Dissenters, which elicited a reply (Burnet's Works, vol. ii) — Account of Morham. See Fasti Eccles. Scotiianae, i. 341, 369–70.

Cargill, David, A.M., an English Wesleyan missionary, was converted under the Methodist ministry while pursuing his studies at the University of Aberdeen. In 1802 he was sent as a missionary to the Friendly Islands. In 1833 he and Mr. Cross commenced the Christianization of the Fiji cannibals of Lagouma. After a visit to England, Cargill was re-appointed to the Friendly group with a special view to employing his learning for the translation of the Scriptures into the native tongue. Expectations were blasted, however, by his sudden death on board the Brierly, April 24, 1843, only five months after his brave coadjutor, Cross, had laid down his weary life on a neighboring island. Cargill wrote a Life of his wife, Margaret, with Notices of the Progress of Christianity in Tonga and Fiji (Lond. 1858, 12mo). See Minutes of the British Conference, 1844, pp. 79, 80. (See also Cargill, Missions in Tonga and Fiji, etc. See Cross, William.)

Cargill, James Harvey, a Methodist Episcopal minister, was born at Jackson, Susquehanna Co., Pa., in May, 1828. He was converted in 1839, began exhorting at the age of nineteen, graduated at Wyoming
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Seminary, and in 1852 was admitted into the Wyoming Conference, wherein he labored with distinguished ability and large success till his sudden death, July 4, 1855. Mr. Carrill was a young man of great promise in the ministry. See Minutes of Annual Conferences, 1855, p. 579.

Carrill, Thomas, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1610, was admitted to the living at Catterline in 1623, continued in November, 1622, and died before Sept. 4, 1678. See Fusti Eccles. Scoticae, iii, 577.

Carrillites is a name sometimes given to the Covenanters (q.v.) of Scotland, from Mr. Donald Carrill, one of their leading ministers.

Cariani, Giovanni, an Italian historical and portrait painter of great merit, was born at Bergamo, according to some authorities about 1510, but there are pictures by him dated 1514 and 1519. In the church of San Gottardo at Bergamo is his celebrated painting representing the Virgin and Infant in the Clouds. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Ross, Gen. Biog. Dict. s. v.

Carlatto. See Carlatto.

Caribert. See Caribert.

Carilefus (Calais, or Calais), Saint, was born of noble parents in the territory of Avrune, and entered a monastery at Misey, then under St. Maximinus. Not long after he went into retirement at Le Mans, and still later, obtaining from Childebert some land, he built thereon the monastery of St. Calais du Desert. He probably lived between 517 and 542. His remains were removed in 1171 and 1658. His day is July 21. There is a Carilefus, a prebendary of Annunsa, in Gaul, commemorated in Usuard's Martyrology on July 1.

Carilpianus, an early Christian martyr, is commemorated in Usuard's Martyrology on April 28.

Carillo, Alfonso (1), a Spanish prelate, was born at Seville in the last quarter of the 14th century. He was made cardinal in 1409 by the antipope Benedict XIII, and confirmed by pope Martin V in 1418, and by him sent as legate to Bologna. The Council of Basle afterwards appointed him legate to Avignon; but pope Eugenius IV had already sent the cardinal of Poix, and Carillo was obliged to return to Basle. He died there, March 14, 1424. See Hoefer, Nouv. Biog. Générale, s. v.

Carillo (D'Aconha), Don Alfonso (2), a Spanish prelate, nephew of the foregoing, was born in Portugal in 1410. He accompanied his uncle to Basle, and on his return was appointed bishop of Siguenza, in 1446 archbishop of Toledo, and afterwards minister of state by Henry IV. This last position gave him a political influence which he used against the king of Castile, his patron. He ever sought to gratify personal ambition, rather than the good of his country. He was at last frustrated in his schemes, and spent his remaining days in a monastery which he had founded at Alexia de Henares. He died July 1, 1482. See Hoefer, Nouv. Biog. Générale, s. v.; Ross, Gen. Biog. Dict. s. v.

Carianus, Lucius (or Leoncini Charrinus), is named as the author of the Gaucio or Manichaeum Acta, which bore, according to Photius (Bibl. p. 114), the title τῶν ἀπόστολων περίβολον, and contained the Acts of Peter, John, Andrew, Thomas, and Paul. See Acta (for TIR APOTHEEK (Apocrypha)).

Carlo, an Egyptian of the 4th century, left his wife and two children in order to retire to a hermitage at Scete. His story, in which his son Zacharias prominently figures, may be seen in Coteler (Ecl. Gr. Mon. i, 444, 516; see also Tillemont, Mem. x, 76).

Carisi, Antonio, an Italian hagiographer and founder of an order, was a native of Cugitone, in the district of Milan, and lived in the middle of the 17th century. He was curate of Milan, where he founded a congregation of monks for the aid of the sick. He wrote, I Capelli della bella Penitente Riveriti (Milan, 1649);—Ritratto di Gesù, etc. (ibid. 1671);—Esercizi sopra i Dolori di Gesù Cristo (ibid. 1672). See Hoefer, Nouv. Biog. Générale, s. v.

Carissimus, with Callistus, is commemorated as a martyr at Corinth in the old Roman martyrology on April 18.

Carites, Lus, are the priest-titular of a benefice entitled Caritas, who twice a day served the church of St. Stephen, in the city of Corbie and diocese of Amiens. This benefice seems to have originated in the charity and pious gifts of the abbots, monks, and citizens of Corbie, and others; and from this, its charitable foundation, and the aims which were distributed by the priests who held it, it seems to have derived its name. The Caritas began to be established about 1048, when the number of "Caritases" was forty; but in 1248 it was reduced to twenty. The benefice was in the gift of the abbots of Corbie, and the clergy who held it were for the most part curates of the city, canons of Fouilloy, or others of the neighboring clergy. The chief of them was called prepositus, or provost.

Caritan of Drumilara is commemorated as an Irish saint in the martyrologies on March 7, and Colgan (Acta Sanctorum, p. 510) gives an account of his life by identifying him with St. Cruithnech. As Dr. Reeves (Ad annum, p. 192 n.) says, however, "the connection of the two names extends no further than their initials."

Caritas (Charity), with her virgin sisters, Faith and Hope, and their mother, Wisdom, seem to have been real martyrs. Sophia, Pistis, Elpis, and Agape are said to have been mother and daughters who suffered in September, and whose relics were transferred to the church of St. Silvester. On the other hand, Sapientia, Spe, Fides, and Caritas are said by Azo to have suffered Aug. 1, and were buried on the Appian Way, in the crypt of St. Cecilia. The menology gives the ages of Faith, Hope, and Love as twelve, ten, and nine.

Caritans was bishop at the councils of Sirmium, A.D. 383, and Rome, A.D. 394.

Carkettick, Patrick, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1563. He went to the living at Soutra in 1599, was transferred to Stenton the same year, promoted to Hume in 1602, and died between April 6, 1616, and Feb. 20, 1617. See Fusi Eccles. Scoticae, i, 280, 386-7.

Carkettick, William, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1603. He was licensed to preach in 1605, although the Presbytery considered him too young and inexperienced; but he was admitted to the living at Stenton in 1606, and continued in 1608. There is no further record of him. See Fusi Eccles. Scoticae, i, 383.

Carl, Daniel, a minister in the Methodist Episcopal Church South, was born in New York, May 26, 1834. He removed with his parents to Tennessee, in early childhood, experienced religion at the age of twelve, went to Texas in 1837 and engaged in school-teaching, and in 1839 entered the Mississippi Conference. On the formation of the Texas Conference he became a member of it, and as long as health permitted to labor with zealous frankness. Although his life was spent largely on the Western frontier, he maintained a genial, unsullied ministerial character. He died Aug. 16, 1865. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 586.

Carlierius. See Charlier.
Carles, Lancelot de, a French prelate, was born at Bordeaux in the beginning of the 16th century. He was sent as a young man to the court of King Henry II, where he was intimately connected with the chancellor of the hospital, Ronsard, and with Joachim of Bellay. He died at Paris about 1570, leaving Epître Contenant le Proces Criminal fait à l'Encontre de la Reine Boullan d'Angleterre (Lyons, 1545) — Parcours en Vers français de l'Exécution de Salomon (1561);—a translation of Homer's Odyssey, is also attributed to him. See Hoefer, Nouv. Biog. Générale, s. v.

Carleton, George J., a Baptist minister, was born in Boston in 1812. He studied for a time at Amherst College, and also at Brown University, but did not graduate. He was ordained pastor of the Church in Andover, Mass., and subsequently labored at Wilminton, Del., and Arlington, Mass. For ten years he was chaplain of the Massachusetts State Prison. He died at his residence in Newton Centre, Mass., Feb. 17, 1884. See The Watchman, Feb. 21, 1884. (J. C. S.)

Carley, Jesse, an English Methodist Episcopal minister, was born in Daruvash, Sussex, in June, 1801. He was converted at the age of sixteen, and two years afterwards began his labors as a local preacher in London, where he remained several years. Subsequently he emigrated to New York, and two years after his arrival entered the New York Conference, in 1832. He died Nov. 1, 1887. Mr. Carley was humble, prudent, and simple in his manner. See Minutes of Annual Conference, 1837, p. 578.

Carley, Robert, a Protestant Episcopal clergyman of the diocese of Texas; entered the ministry while a resident of Missouri, in 1870; and in the following year became officiating minister of St. Andrew's Church, Seguin, Tex. He died Aug. 5, 1872. See Prot. Episc. Almanac, 1873, p. 133.

Caril, Denis, an Italian Capuchin missionary, was a native of Placentia. He was sent, in 1667, by the Propagation to Africa, with Michael Angelo Guattini de Reggio, and fourteen other Capuchins. On their arrival at Guinea they were appointed to the provinces of Bamba, Congo, and Danda. They baptized three thousand children, and made a good number of converts among the adults. Guattini, overcome by the effects of the hot climate, fatigue, and hunger, after recovering from a severe illness, returned to Europe. On reaching Bologna, he wrote a history of their journey and labors, entitled Il Miero Transportato in Venetia (Reggio, 1672; Bologna, 1674; Bassano, 1687). This was republished under another title, translated and published in English, and called Gesù nell'Africa, and died about 1680. See Hoefer, Nouv. Biog. Générale, s. v.


Carlile, Stephen, a minister in the Methodist Episcopal Church South, was born in Arkansas about 1818. He professed religion in 1837; soon became class-leader and exhorter; received license to preach in 1839, and was admitted into the Arkansas Conference, in which he served until his death, April 14, 1869. Mr. Carlile filled the important offices of class-leader and exhorter in many of the most important appointments in that conference. See Minutes of Annual Conferences of the M.E. Church South, 1860, p. 283.

Carroll, Thomas, an English Wesleyan minister, entered the itinerancy in 1762, after having been local preacher for ten years. In 1798 he became supernumerary, and died in August, 1801. His sermons were sometimes characterized by an exuberance of wit. See Minutes of the British Conference, 1802.

Carling-Sunday is an English term for the fifth Sunday in Lent, or Passion Sunday, so called because of a certain sort of peas, termed "Carles," were made into cakes and eaten on that day. A rhyming couplet, designating the Sundays in Lent, after the first, is still commonly quoted in certain parts of England. The abbreviated words in it refer to portions of the old services of the Church:

"Ptd, Mid, and Miere, Carling, Paim, and Pasch-egg day."

Carlisle, Hugh, a Presbyterian minister, was probably a native of Ireland, and was admitted into the New Castle Presbytery, Penn., before September, 1735. At this time Newton and Plumstead, in Buck's Co., secured his services, and he joined the Philadelphia Presbytery in 1736. He was employed the following year to supply Amwell and Bethlehem, in Penn. In 1738 he went into the bounds of Lewes Presbytery, Del., and was still a member in 1742; later his name is not seen. See Webster, Hist. of the Presb. Church in America.

Carlisle, John, an Irish Wesleyan minister, was born near Lisburn, March 17, 1800. He was reared by Presbyterian parents, but converted under the Methodist preaching, and joined the Primitive Methodist and Dissenting Societies. He was for some time a local preacher, and entered the conference in 1832. In this relation he continued for fifty years. He retired from the active work in 1874, but continued to do what he could for the Master until his death, in Belfast, June 26, 1882. See Minutes of Annual Conference, 1873, p. 41.

Carlisle, Simon, a Methodist Episcopal minister, was born Jan. 15, 1778. He was converted in 1798; and in 1790 entered the Tennessee Conference. In 1794 he was dropped on a doubtful charge of improper conduct, which disgraced him with uncommon Christian patience and forbearance for several years. In 1804 he removed to the banks of the Cumberland River, where he maintained an unbroken character and labored in the capacity of a local preacher for thirty years. In 1834 he again entered the itinerant ranks, and served the Church zealously until his death, Nov. 24, 1839. See Minutes of Annual Conferences of the M. E. Church South, 1840, p. 56.

Carlisle, Thomas, an English Congregational minister, was born at Enfield, Cheshire, Ireland, Aug. 4, 1838. He joined the Methodist New Connection at the age of fourteen, and in his nineteenth year was called into the regular ministry. After laboring three years, he was allowed, at his own request, a classical and theological course at London, under the tuition of the Rev. William Cooke, D.D. Leaving London, he labored successively at Liverpool, Bolton, and Guernsey. Preferring a settled pastorate to the itinerancy, Mr. Carlisle offered his services to the Congregational body, and in 1869 became pastor of the Church at Plaistow. Here his fervent and eloquent ministry, his amiable disposition, and diligence in pastoral duties were rapid in increasing the Church and extending his influence, when he died, June 22, 1870. Mr. Carlisle had a naturally fertile mind, which became well furnished and disciplined by study. His ministry was fervent and eloquent; crowds were attracted by his preaching. See (Loud.) Cong. Year-book, 1871, p. 307.

Carlcock, Jacob G., a Cumberland Presbyterian minister, was born in Overton, Tenn., Sept. 30, 1821. He was born in a Presbyterian family, and from boyhood maintained an irreproachable character. As a minister he was energetic and faithful in all of his labors, which were within the bounds of the Sparta Presbytery. He died at Livingston, Tenn., Oct. 19, 1860. See Wilson, Presb. Hist. Almanac, 1862, p. 284.

Carlcock, Moses, a Baptist minister, was born in Wilson County, Tenn., Sept. 5, 1828. He united with
CARLoman was the brother of king Pepin, and son of Charlemagne. On the death of his father he suc-
ceded to the government of Austrasia, Thuringia, Bav-
aria, and the country of the Alemanni, or Germans. In
742 he assembled a council at some place (name
unknown) in Germany, founded the celebrated monas-
tery of Fulda, endowed other religious houses, and fin-
ally resigned his kingdom, and became a monk in a con-
vent, which he had built in honor of St. Silvester, on
Mount Sorace, near Rome. Thence he went to Monte
Cassino, where he obtained no higher office than that
of assistant cook. He was sent into France, by his ab-
obot, on business, and died at Vienne in 755. He is by
some esteemed as a saint (Balliet, Aug. 17). See Lan-

Carlini, Carlo, a Milanese painter, was born near
Cornuda, and instructed by Giovanni Guaglia. He
died in 1775. Little is known of him as a painter,
but he executed the following engravings, mostly origi-
nal: The Conception of the Virgin; The Holy Family,
with St. John Kissing the Foot of Jesus; The Death of
a Saint.

Carlini, Giovanni Andrea (1), a reputable
Genoese painter, was born in 1590, and studied under
Sorri and Passagnani at Florence, where he became
an able fresco-painter. He assisted his brother in the
great fresco work in the Cathedral of the Guastato, at
Genoa, and was invited to Rome to paint the ceiling of
the Church of the Theatines, which he did not live to
finish. He died in 1636. See Spooner, Biog. Hist. of
the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carlini, Giovanni Andrea (2), a Genoese
painter, the son of Giovanni Battista, was born in 1599,
and studied with his father a few years, after which he
went to Venice and remained some time, and then re-
turned to Genoa. Some of his pictures are at Rome, in
the different churches. His earlier ones are at Perugia,
and The Life of St. Feliciano is in the church of that
saint at Spoleto. He died in 1637. See Spooner, Biog. Hist.
of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale,
s. v.

Carlini, Giovanni Battista, an eminent Geno-
ese painter, was born in 1594, and studied under Pas-
sagnani. He executed several great works at Genoa,
and in connection with his brother, the principal of which
were the fresco paintings in the three naves of the
Cathedral of the Guastato. In the principal nave are:
The Adoration of the Magi; The Entrance of Christ
into Jerusalem; The Resurrection; The Ascension; The
Descent of the Holy Ghost; and The Assumption. For
the same church he also painted The Presentation in the
Temple, and The Blessing of the Shepherds by the
Hangman (1757) — Four single Sermons — A Bio-
graphy (1760). — The Prologue to Hermius and Es-
piria (1754); and other works. See Fasti Eccles. Sco-
lonia, i. 287, 288; Christian Observer, 1861, p. 245.

Carlyle, David, a Methodist Episcopal minis-
ter, was born in County Down, Ireland, in 1850. He
was converted in 1873; licensed to preach in the Moravian
Church in 1877, and sailed to America as a missionary;
but not finding favor with the church, he withdrew
himself with the Methodist Episcopal Church, and,
joining the South Kansas Conference in March, 1873,
was stationed on Lyons Circuit. He rallied the people
about him, built a parsonage, and was progressing finely
with his work when he was smitten with malarial fever,
and died in 1874. See Minutes of Annual Con-
ferences, 1880, p. 55.

Carlyle, John, A.M., a Scotch clergyman, took his
degree from the Edinburgh University in 1837; was
called to the living at Dalton in 1702, and ordained in
1703; continued in 1710, and afterwards resigned his
charge. He was curate to James Carlyle, merchant,
Glasgow, in 1729 and 1720, after which time no record
of him is found. See Fasti Eccles. Scoticae, i. 645.
CARLYLE, Joseph Dacre, an English divine, was born June 4, 1758. Of the earlier part of his life we have no record. At the time of his decease he was vicar of Newcastleton, and rector of Carlisle. Professor of Arabic in the University of Cambridge, and chaplain to the bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning, greatly esteemed and respected. He died April 12, 1804. See (Lond.) Christian Observer, 1804, p. 256; Allibone, Dict. of Brt. and Amer. Authors, s. v.

Carlyle, William, A.M., a Scotch clergyman, descended from the Bridskirk family, took his degree at Edinburgh University in 1715. He was tutor to the sons of Mr. Hay, and afterwards chaplain in the family of lord Elibank; appointed minister at Cummertrees in 1720, and ordained; translated to Lochmaben in 1724; but the admission was set aside by the General Assembly, and he was transferred to Prestonpans the same year. He died March 8, 1765, aged seventy-five years. He was a highly popular preacher, orthodox and pious, but had a great relish for amusement. He published a sermon preached at the opening of the synod in 1748. See Fasti Eccles. Scotsiani, i, 552, 553, 615.

Carma (or Carma), in ancient pagan mythology, was the goddess who presided over the vital parts, and gave health and vigor. Some claim that she was the wife of Janus. The Greeks sacrificed to her on June 1, with potage of beans, meal, and bacon. She is also called Dea Carmina, or The Goddess of the Hinge, because, says Ovid, by her influence she opens what is shut, and shuts what is open.

Carmagnole, André, a French monk, was born at Coignac, March 9, 1619. He entered the order of the Oratory at Aix Jan. 27, 1637, and taught belles-lettres at Marseilles and at Beaufort. He was ordained priest March 19, 1643, and became superior of the Oratory of Beaufort in 1649; shortly after he was elected theologian of the chapter and superior of the hospital. He filled these offices for twenty years with much zeal and piety, and in 1669 was appointed governor of the Oratory of Rouen. Finally he became superior-general of the convent of St. Honoré at Paris, and died Dec. 5, 1688, leaving Recueil des Statuts Constitutifs de l'Ordre de l'Oratoire (Paris, 1684). See Hoefer, Nouv. Biog. Générale, s. v.

Carmen, Thomas, an English martyr, was one of three burned at Norwich, May 19, 1548, for their truthful testimony. See Fox, Acts and Monuments, viii, 462.

Carmathians were a heretical sect of Mohammedans, named from their spear Carmath (so called from being born at Hamadan-Carmath, a village near Cufah), a man of austere life, who flourished about the close of the 9th century. He inculcated the duty of praying fifty times a day, and his followers were obliged to neglect their worldly vocations and give themselves almost exclusively to a life of devotion. They were not bound by the creed and ceremonies of the Mussulmans, and professed that the angels were the guides of all their actions. He enforced upon his followers an inviolable secrecy as to the doctrines which he taught. They paid great respect to the Imam, or chief of their sect, laying aside a fifth of their substance for his benefit, and holding themselves at the sign of the cross. Thus, they were under the dominion of belief and fidelity to him was denoted by that command which forbids fornication. They increased rapidly at first, through the zeal and sanctity of their founder, who chose from among his most zealous followers twelve apostles, who were to exercise special authority over the others. He was soon pursued by the caliph, and imprisoned, but finally escaped. The sect flourished for a time, but, in the absence of their leader, it dwindled away, and is no longer in existence. See D'Herbelot, Bibliotheque Orientale, s. v.; Bibi. Universelle, s. v.

Carmel of Judea. We extract some additional particulars respecting this place from Robinson's Researches, ii, 197 sq.

"The principal ruins are on the level area to the west, and consist of fragments of walls, massive foundations, and heaps of hewn stones. The castle is a curious structure: it occupies a little eminence in the centre of the town; its form is quadrangular, sixty-two feet by forty feet, and the walls are ten feet high. The exterior is rough, the interior ancient; and has on the northern and western sides a sloping buttark, like the citadel in Jerusalem. It seems to have had a subterranean communication with the round tower adjacent. One of the ruined churches, about a quarter of a mile south of the castle, measures one hundred and fifty-six feet in length by about fifty feet in breadth. On the east was a chapel with a portico, while attached to it on the west was a large building, probably the episcopal residence. On the south is a square reservoir sunk in the rock. Most of the stones of the ruins were only thought of when hewn, and it has been worn away in the rock. In the western part are the remains of a smaller church, surrounded by those of very many houses. Here also is an open passage leading down into a cavern, apparently natural. A somewhat similar but artificial cave, about twenty feet square, is seen just east of the castle. The bottom of the amphitheatre is a beautiful grassplot. The well for the pool is brought by an underground channel, first to a small basin in the rocks, and then five or six rods further to the reservoir. There is no running water in the valley."

CARMEL, Monastery of. We give a fuller description of this, one of the chief conventual establishments of Palestine, from Conder, Tent Work, ii, 173 sq.

"Carmel has been a sacred mountain from the time of its earliest appearance in history. Elijah himself repaired the altar of the Lord that was broken down" (1 Kings xvii, 19), from which we infer that a sacred place, or Makom, had existed on the summit of the mountain at an earlier period, though, according to the Talmud, such an altar was never lawful after the building of the Temple at Jerusalem. From Tacitus we learn that Vesuvius visited a place on Carmel, sacred to the deity of the mountain, but without either statue or altar, and even now the Druses hold the site at El-Mahrak in reverence as a sacred place.

"In the early Christian period the memory of Elijah consecrated Carmel, and it became a favorite resort of hermits, to whom, in A.D. 412, John, the forty-second bishop of Jerusalem, gave a rule of life. In 1188, after Jerusalem had been taken by the Crusaders, a church was given over to the monks of El-Illah, and in 1299 a monastery of St. Margaret or St. Brocardus was built in a steep gorge south of the promontory. We visited from Hassa its ruins, with a cave containing sedilia for the monks and an upper open story, a spring with sedilia beside it, and below, at the opening of the valley, a second spring, and a garden of fruit trees, pomegranates, apricots, and figs. The lower spring was called after Elijah,
Monastery of Mount Carmel.

and the title still remains in the corrupted form El-Helweh ('the snake'), applied to the stream from it. A tradition exists that Elijah turned the fruits of the garden to stone, and the huge geodes in the white chalk of the valley are shown as the petrified fruit. This monastery was sacked by the Saracens in 1258, the monks were massacred and thrown into a rock quarry, and the lower spring, and hence the place is still called 'the Valley of Martyrs.'

In 1660 St. Simon Stock, a Kentish man, became general of the Carmelites. He is said to have received from the Virgin the scapular or distinctive tabard worn by the monks of this order; for sixteen years he lived in a cave on Carmel, and was visited by St. Louis during his stay in Palestine. The monastery of St. Bertoldo was built round this cave, and Simon Stock is buried there. The slope northwest of the present building, under the lighthouse, near the chapel containing the cave of Simon Stock, in 1291, however, the Saracens fell upon the monks while chanting the 'Salve Regina,' and massacred them all.

The history of the two subsequent monasteries gives a good example of that energy and perseverance which once formed the main characteristics of the Church of Rome. In 1680 the order of Carmelites was extinct in Palestine, when a certain father Prospero, of the monastery of Biscagia, near Genoa, was ordered by his general to proceed with his monks to Rome—probably he was found to be a dangerous man at home, for his history bears witness to his ambitious and energetic character. He got no farther than Carmel, where he left his companions and returned to Rome to obtain leave from the Propaganda to establish a missionary hospice on the mountain. In a second journey he obtained from the pope the title of Prior for himself and his successors, and, in 1851, he bought the land round the Oratorio of Elijah, where the present monastery stands, and round the cave called 'School of the Prophets' (now El-Khadr) at the foot of the promontory. He erected churches in both places, but a Moslem dervish succeeded in establishing himself at the latter place, and in 1835 the Moslems took it by force and made it a mosque. Quarrels and persecutions followed; in 1839 two robbers stabbed father Prospero and tied him to a tree. Soon after he died, and was buried in the upper chapel. In 1761 the famous Abbot of Amr had already made himself lord of Acra and king of Galilee; he despoiled the monastery, and in 1761 ordered its destruction, on the plea that it was in a dangerous position, on the slope of the hill. In 1775 he was beheaded at Acre, and his son Aly in revenge massacred all the monks.

In 1799 the sick of Napoleon's army were sheltered in the monastery, but, on his retreat, they were all killed by the Moslems. A pyramid in the front garden of the monastery marks the grave where their bones were afterwards laid by the monks. In 1821, by order of the pasha of Acre, the monastery was destroyed, and the new monks arriving from Europe saw it in flames on the hill-top. Warned by the natives not to land, they returned to Europe, but three of them came back in 1829—Fra Gianbattista of Frascati, Fra Matteo of Philippolis, and Fra Giusto of Naples. They built the present monastery from a design by the first named, and so strong has it been made, with high walls and anapse which affords flank protection on the outside, where alone being in other words, there is a ditch, that the monks need scarcely fear further massacres. In 1849 other monks arrived. In 1852 He Matteo died, in extreme old age, the last survivor of three founders.

CARMEL, MOUNT. The prominence of this range both in the geography of Palestine and the history of the Bible, justifies a few additional particulars, which we gather from Conder, Tent Work, i, 168 sq.

'Carment is best described as a triangular block of mountains, the apex being the prominent peak of Carmel. While the Carmeltonic monastery stands on the watershed which runs south-east from this point for twelve miles, to the Maharak or place of burning, a peak rises 3,000 feet above the winter, south of which lies Wady el-Milb, and above that valley a large volcanic upheaval near the ancient city of Ugarit (ancient Ushna). An upheaval of such a nature also exists farther west, near Aksum. The highest point of the mountain is 1,740 feet above the sea at the Brue village of Efori. The peak of Maharak is only 1,500 feet high, and the promontory by the monument is 500 feet high, but the
slopes of the shed is gradual. Long spars run out westward from this ridge and fill up the triangle, their western extremities having steep slopes above a narrow plain along the sea-coast. In the valleys among them are two fine springs, and others similar. The north-eastern declivity of the ridge is extremely steep, and fine cliffs occur in places. At the foot of the mountain are numerous springs feeding the Kishon, which runs beneath, gradually diverging northwards. The little town of Haifa nestles under the promontory, by which it is sheltered from the south-west wind, its bay forming the best harbor on the coast. On the north side of the bay is St. Jean d'Acre, twelve miles along the curve of the shore from Haifa. On the narrow plain between Carmel and the sea there are also many places of interest. Sycamore, Gehouf Horsemu, Calamoun, Elijah's Fountain, the Crusading Capernaum, and the strong and beautiful Château Pelerin, with its little advanced port of Le Detroit. On Carmel itself is a ruined synagoge, and on the south of the range, beneath the inland cliffs, are the fine springs feeding the Crocodile river.

"Carmel, 'the place of thickets,' was at one time cultivated, as shown by the rock wine-presses among its copes. In 1837 it had many villages on its slopes, but these were ruthlessly destroyed by Ibrahim Pacha, and only two now remain — Ela, on the main ridge, Ed-Dalleh, on a high spur; both are inhabited by the mountaine-loving Druzes, and are remarkable for their race of fine, handsome men and beautiful women, some with flaxen, curly hair and blue eyes. The whole mountain is covered thickly with brushwood, mastic, Hawthorn, the Spurge Laurel, and, on the top, dwarf pines. The luxuriance of the vegetation, rolling down the valleys between the steep gray and rusty cliffs like a dark curtain, attests the richness of the red soil, and the fine mountain air makes Carmel the healthiest district in Palestine. Among the thickets game abounds — the Nixor or hunting-leopard, wild pigs, gazelles, and fallow deer; partridges and other birds are seen continually in riding about the mountain. To this known fauna we were able to make an important addition. From natives of Haifa we learned that a kind of deer called Yahmăr was to be found on Carmel, and, offering a reward, we procured from some of the Arab charcoal-burners a specimen, which resembled the English roebuck." (See cut on p. 806.)

Carmel (Notre-Dame-du-mont), Order of. This was a military order of knights hospitaliers, founded by Henry IV of France. The knights were required to be one hundred French gentlemen, who in time of war were placed close to the royal person. Their collar was a tawny ribbon, from which was suspended a cross of gold, engraved with a figure of the blessed Virgin 

was united to that of St. Lazarus of Jerusalem in 1608.

Carmel, Michelangelo (originally Zeno), a Greek and Hebrew scholar of Italy, of the order of the Minor Friars of St. Francis, was born at Cittadella, in the territory of Vicenza, Sept. 27, 1706. He studied first under the direction of the secular priests, and afterwards pursued theology and philosophy at Verona, Padua, Rome, and Udine. In 1744 he was appointed professor of Oriental languages at the University of Padua, and member of the Academy dei Ricovrati. In the latter part of his life he was made commissioned visitor of his order for the province of Rome. He died at Padua, Dec. 15, 1766, leaving many historical and other works, for which see Hoefer, Nouv. Biog. Générale, s. v.

Carmélus, in Phcenician mythology, was a deity worshipped on Mount Carmel, without a temple or a statue. He, however, had an altar and a celebrated oracle there, whose priests first prophesied the universal role of Vespasian, from an inspection of the intestines of animals.
Carmenæ. See Carmenæ.

Carment, David, A.M., a Scotch clergyman, son of a schoolmaster, was himself schoolmaster at Kincardine in 1789, afterwards at Skye, and recommended for the mission at Roay and Halkirk. He became assistant minister at Croy; was elected to the charge at the Gaelic chapel in Glasgow in 1810, and ordained; but resigned the charge in 1822, and removed to Rosskene. He had a new church built in 1832; joined the Free Secession in 1843; and died May 26, 1856, aged eighty-three years. He was a ready and humorous speaker in Church courts. His son James was minister of the Free Church, Comrie.

See Fusi Eccles. Scoticae, ii, 323; iii, 34.

Carmenta, in Roman mythology, was originally the same as Carmen (q. v.). She had a temple at the foot of the Capitolia Hill, and altars near the Carmentalian door. In the later endeavor of the Romans to mingle their own mythology with that of the Greeks, Carmenta was affirmed to be a certain nymph from Arcadia, who journeyed with her son Evander to Italy.

Carmentalia, in Roman mythology, was the festival celebrated in honor of Carmen (q. v.) on Jan. 11 and 15, at which the goddess was proclaimed as Antevorta and Postvorta; names which related to her gift of seeing the past and the future.

Carmichael, Alexander, A.M., a Scotch clergyman (son of the minister at Markinch), took his degree at the University of St. Andrews in 1860; was licensed to preach in 1664, and admitted minister at Pettinain the same year. He was deposed for adopting views antagonistic to episcopacy, in 1667, and joined the Presbyterian; was cited before the privy council in 1672; went to London, and founded in London Wall one of the earliest congregations of Scottish Presbyterians in that city. He died in July, 1677, aged about thirty-eight years. Shortly afterwards appeared a small work of his, entitled Sin in Believers. See Wilson, Dissecting Churches, ii, 463, 464; Fusi Eccles. Scoticae, ii, 331, 332.

Carmichael, David, a Scotch clergyman, was licensed to preach in 1744; became for a time preacher at Norristown Chapel of Ease; was presented to the living at Pettinain in 1760, and ordained in 1761. He died April 4, 1779. See Fusi Eccles. Scoticae, ii, 332.

Carmichael, Frederick (1), A.M., a Scotch clergyman, was presented to the living at Kenneway in 1627. He was a member of the General Assembly in 1628, was transferred to Markinch in 1640, and confirmed in 1641; a member of the Committees of Assembly in 1643 to 1645, 1647 to 1649; also on the commission for visiting the University of St. Andrews in 1648, and a member of the assembly in 1650. He died May 3, 1667, aged about seventy years, leaving his sons John and Alexander in the ministry. See Fusi Eccles. Scoticae, ii, 540, 543.

Carmichael, Frederick (2), A.M., a Scotch
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clergyman, took his degree at the Glasgow University in 1729, where his father was professor of moral philosophy. He taught in the humanity class there during the illness of professor Rope, 1726–28. On the death of his father, in 1729, he was supported as candidate for his chair. He was licensed to preach in 1733; appointed to the living at Monimail in 1736; ordained in 1737; transferred to Inveresk in 1741; presented to the Grevines in 1747; and died Oct. 17, 1751, aged forty-two years. He published Christian Zeal, a sermon (1758); and a volume of Sermons on Various Important Subjects (ed.). See Fasti Eccles. Scotiacae, i, 70, 297; ii, 505.

Carmichael, George, a Scotch prelate, was of the family of that name, in Lanarkshire, and was elected bishop of Glasgow in 1563, and consecrated in the same year. See Keith, Scottish Bishops, p. 255.

Carmichael, George Oliver, a Methodist Episcopal bishop, was born in Cumberland, Sullivan Co., N. Y., Oct. 31, 1833. He was converted at the age of seventeen; received license to preach in 1856; in 1857 was admitted into the New Jersey Conference, and, being on appointment to Spanish Fork, from that time attended the Newark Conference. Though his early educational advantages were very limited, he became an able and acceptable preacher, from his lifelong studious habits. He died March 3, 1872. Mr. Carmichael was a man of sterling qualities of mind and heart, methodical, skilful, faithful, devoted, and successful. See Minutes of Annual Conferences, 1872, p. 35.

Carmichael, Geraham (1), a Scotch Presbyterian minister, was born at Glasgow in 1682, and was educated at the university there. He became pastor at Monimail, and afterwards professor of moral philosophy in the university of Glasgow, where he died in 1738, leaving some notes on Puffendorf's De Officio Hominis.

Carmichael, Geraham (2), a Scotch clergyman (son of the foregoing), was called to the living at Monimail in 1741; ordained in 1742; transferred to Dundee in 1751; and died Nov. 6, 1761, aged sixty years. See Fasti Eccles. Scotiacae, ii, 503; iii, 693.

Carmichael, Ichabod B., a Methodist Episcopal bishop, was born in 1828. He was converted in 1844; served the church some time as class-leader and exhorter; and, in 1867, was pre-eminent in preparing himself better for the ministry, he entered the New Jersey Conference. He labored with wondrous zeal and fidelity until his death, Jan. 11, 1888. Mr. Carmichael was energetic beyond his strength, sustained an unquestioned piety, and lived an exemplary life. See Minutes of Annual Conferences, 1888, p. 55.

Carmichael, James (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1654, and later was master of the grammar-school there. He entered upon the living at Haddington in 1657, officiating as schoolmaster in 1652; but the town council in 1654 separated the two offices. He took an active part in the business of the Kirk. In 1574 he had also fought for the pulpit and the kirk in church. He was appointed by the assembly the same year one of four to prepare the acts of the kirk for more general use, and one of the editors to oversee the printing. In 1577 the assembly appointed him one of five to revise the Second Book of Discipline. He was presented by the king to the vicarage of Haddington in 1681, but was compelled to flee into England in 1684, having been friendly to those who had taken Stirling Castle by surprise. He was a member of twelve general assemblies in fourteen years. There is no further record of him. See Fasti Eccles. Scotiacae, i, 311, 312.

Carmichael, James (2), A.M., a Scotch clergyman (son of the minister at Haddington), took his degree at the University of St. Andrews in 1666; was presented by the king to the vicarage of Athelstaneford and that of St. Martin, in 1613; admitted in 1614; instituted in 1619; continued in January, 1664, being aged and infirm. See Fasti Eccles. Scotiacae, i, 819.

Carmichael, James (3), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in July, 1612; was presented by the king to the living at Cleish in 1614; but resigned it in October, 1649, "being sensible of his weakness for the ministry." See Fasti Eccles. Scotiacae, i, 592.

Carmichael, John (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1584; and was admitted to the living at Newburn in 1596. He was a member of the general assemblies in 1597, 1600, 1601, and 1602; and was appointed in 1600 a visitor of Ross-shire, and in 1601 to sit in the General Assembly of the Kirk. He was transferred in 1603 to Kilconquhar, and was one of those who counselled with the six ministers previous to trial, in 1606, and one who signed the protest to Parliament against the introduction of episcopacy; for which he was summoned to London, and placed under guard with the archbishop of York in 1607; but obtained leave to return on condition of keeping himself quiet, not preaching, nor attending synod or presbytery. He took part in a conference at Falkland in 1609; was released from his confinement in 1614, and in 1616 was offered the degree of D.D., which he declined. He was a member of the assemblies of 1608 and 1618, and edited the articles adopted by them. He was on the royal commission in 1619 for visiting the colleges at Aberdeen, and was charged before the High Commission with disobeying the acts of the Perth Assembly. He was nominated to fill a vacant charge in Edinburgh in 1620, and died there in June, 1622, aged about fifty-eight years. He firmly resisted all the incinations proposed by the king, and was a man godly, learned, and zealous in the cause of right and truth. His son Frederick was minister at Markinch. He published Two Letters to James Melvill. See Fasti Eccles. Scotiacae, ii, 438, 451.

Carmichael, John (2), A.M., a Scotch clergyman, took his degree at the Glasgow University in 1632; was minister at Kirkconnel after 1641, and had also the charge of Sangquhar, but was ejected on the re-establishment of episcopacy, in 1662. See Fasti Eccles. Scotiacae, i, 679.

Carmichael, John (3), A.M., a Scotch clergyman (son of the minister of Markinch), took his degree at the University of St. Andrews in 1650; was elected to the living at Traquair the same year; ordained in May, 1661, as minister of Thursby, in England; presented by the king to the living at Traquair the same year; instituted and admitted in 1662; deposed in 1665 for declining episcopacy, when he joined the Presbyterians, and had his share of suffering. He died at Pitscottie, in Fife, aged about thirty-six years. See Fasti Eccles. Scotiacae, i, 257.

Carmichael, John (4), a Presbyterian minister, was born at Tarbert, in Argyleshire, Scotland, Oct. 17, 1728. He was educated at the College of New Jersey; studied theology at Princeton; and was licensed to preach by the New Brunswick Presbytery in May 8, 1760. Some time during the same year he accepted a call from the Presbyterian Church at the Forks of Brandywine, Chester County, Pa. This connection was terminated by his death, Nov. 15, 1785. Mr. Carmichael took the side of his adopted country; and in 1777 preached a sermon to the militia of Lancaster County, Pa., in which he maintained the dignity and self-defence of the American people. This sermon was published, and soon a second edition was called for. So effectually did he succeed in instilling into the minds of the people his own patriotic spirit, that, whenever they were called into service, it is said that not one hesitated. He was a man of an eminently devout and Christian spirit, and indefatigable in his labours, as a minister. See Sprague, Lives of the Amer. Pulpit, iii, 228; Alexander, Princeton Coll, of the 18th Cent.
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CARMICHAEL, Patrick, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1597; was admitted minister at Soutra in 1599; transferred to Aberdour, Fife, in 1602, and to Oxnam in 1610; and died before Sept. 16, 1623. See Fasit Eccles. Scoticae, i, 290, 509; ii, 574, 575.

CARMICHAEL, William (1), A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1589; became licentiate at Colleteon; was licensed to preach in 1603; became minister at Wampray in 1664; was transferred to Athislanestred in 1665; deprived for refusing the test in 1681; received again into the communion and made minister at Makerston in 1689; re- signed in 1715, being incapable of ministerial duty, though he gave his influence; and died in 1718, aged seventy-eight years. See Fasit Eccles. Scoticae, i, 1, 319, 463, 664.

CARMICHAEL, William (2), A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1688; held a bursary of philosophy at the Glasgow University in 1690; was called and admitted minister at Symington in 1692, and ordained; and died before May 11, 1719, aged about thirty-one years. See Fasit Eccles. Scoticae, i, 381.

CARMICHAEL, William (3), a prelate of Ireland, was the second son of the second earl of Hyndford. In 1742 he was appointed archdeacon of Bucks, and, Jan. 5, 1758, was consecrated bishop of Clonfert and Kilmacalmage. In 1756 he preached, before the House of Lords, the anniversary sermon on king Charles's martyrdom. In 1768 he was translated to the see of Leighlin and Ferns, and in the same year that of Meath. In June, 1765, he was transferred from Meath to the see of Dublin. He died Dec. 15, 1765. See D'Alton, Memoirs of the Archb. of Dublin, p. 342.

CARMICHAEL, William Millar, D.D., an Episcopalian minister, was born in Albany, N. Y., June 28, 1841. He received his preparatory education at Plainfield, N. J., graduated from Hamilton College, N. Y., in 1862, entered Princeton Seminary, and graduated in 1862. In 1862 he was licensed by the Presbytery of Albany, April 22, 1892; served as a missionary at Clinton, N. J., 1892-93; and as stated supply to the Reformed Dutch Church at Waterford, N. Y., from May to December, 1890, when he united with the Protestant Episcopal Church. He was licensed as lay deacon in 1891. May of that year he went to Europe, returned in December following, was called to the rectorship of Christ Church at Rye, and ordained deacon Jan. 13, 1892, and priest April 10. In 1894 he became rector of St. George's Church, Hempstead, L. I., where he continued five years; then he was rector of Thomas's Hall, Elmsford, and remained one year. He was rector at Watertown, N. Y., from Jan. 5, 1894, until Oct. 1, 1897; at Meadville, Pa., from the last date until Nov. 30, 1897; at Christ Church, Richmond, Va., from Oct. 1, 1895, until July, 1896; at Filatia, Fl., as missionary and rector, from Aug. 28, 1896, until Aug. 1, 1897; at Milledgeville, Ga., as missionary and rector, from Nov. 1, 1897, until Aug. 1, 1898; at Hempstead, L. I., occasionally acting as assistant rector of Trinity Church, Rockaway, until April 1, 1873. He died at Jamaicus, L. I., June 14, 1891. See Necrol. Report of Princeton Theological Seminary, 1882, p. 16.

CARMOLY, Eliakim, a French rabbi and Orientalist, was born in 1808. He was a Jewish pastor at Brusseis, and the Asiatic Society of Paris included him among its members. Among his numerous writings are, Ode Hebraique et Francaise en l'Honneur de Philippe I (Mets, 1830) — Biographie des Israélites Anciens et Modernes—Contes Chaldéens. See Hoefer, Nouv. Biog. Générale, s. v., First, Bibl. Jud. i, 144.

CARVON, Jacob, a German jurist and canon, was born at Rostock, March 2, 1677. He descended from an aristocratic family, which had made itself fa-

mous in England under Henry VIII. He studied theo-
logy in his native town, but afterwards studied law at the universities of Wittenberg and Jena. After his return to Rostock, in 1706, he was appointed archi-

vist and secretary of the academy, and procurator of the Protestant consistory. In 1712 he occupied the chair of Bibliography and of belles-lettres, and in 1718 he became professor of the Pandects. He died at his native city, July 25, 1748, leaving many historical treatises, for which see Hoefer, Nouv. Biog. Générale, s. v.

CARVON, Don Emanuelle, Salvador, an eminent Spanish engraver, was born at Madrid about 1740, and instructed in the school of Charles Dupuis. In 1760 he received into the academy at Paris. He died at Madrid in 1788. His engravings are very fine, and his publications include plates: The Virgin and Infant; The Angels Appearing to Magdalene; St. John Baptist in the Desert; See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

CARNAGIO, Ignazio de, an Italian theologian, was born at Carnago (Milan), and lived in 1666. He was a zealous preacher, of the Capuchin order, and wrote, De Exceletitia B. Virginis Mariae (Milan, 1646) — Cita di Rifugio a Mortali (ibid. 1655) — Manuale Servorum Beatae Mariae Virginis (ibid. 1656; Cremona, 1658) — Paradisa Spiritualia, etc. (Milan, 1663) — Turris Saur supra Firmam Petram (ibid. 1666). See Hoefer, Nouv. Biog. Générale, s. v.

Carnarvon is a "skull-house," or charnel; a vault stacked with bones and skulls of skeletons; as at Grantham, Hereford, Worthwell, Ripon, and Christchurch (Hants), and the Franciscan church at Evora, Portugal. A charnel chapel was built near the west end of the cathedrals of Worcester and Winchester, over a crypt devoted to the pious purpose of preserving human remains disinterred when new graves are formed.

Carnegie, Alexander, A.M., a Scotch clergyman, took his degree at Marischal College in 1783, was licensed to preach in 1788, and ordained as assistant min-
ister to his father, John, in 1796; presented by the king to the living at Inverkeilor in 1799, and died Jan. 2, 1806, aged seventy-three years. He published An Ac-
count of the Parish. See Fasit Eccles. Scoticae, iii, 798.

Carnegie, Charles, D.D., a Scotch clergyman was regent at St. Leonard's College, St. Andrews, ad-
mitted minister at Farnell in 1684, and died in July, 1694, aged about thirty-eight years. See Fasit Eccles. Scoticae, iii, 828.

Carnegie (or Carnegie), David, a Scotch clergy-
man, was a tenet at King's College, Aberdeen, was ad-
mitted minister of the second charge at Brechin, 1631, transferred to Farnell in 1638, and held the two chaplaincies of Maisondieu. He preached a thanksgiving sermon at Brechin on the deliverance from the pestilence. He died in 1692, aged seventy-seven years. See Fasit Eccles. Scoticae, iii, 815, 827.

Carnegie, James (1), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1653, was licensed to preach in 1668, and appointed the same year to the living at Kilmarnock; was transferred to Arboath in 1669, and died in April, 1686, aged about fifty-three years, being also parson of Kilmore and pre-

Carnegie, James (2), A.M., a Scotch clergyman, son of David, minister at Farnell, took his degree at the University of St. Andrews in 1664, was licensed to preach in 1668, presented to the living of Redgorton in 1664, admitted and ordained in 1665, transferred to Barrie in 1681, and died Dec. 6, 1701, aged about sixty-

Carnegie, John, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1744, was licensed to preach in 1750, called to the living of Inve-
Carnegie, William, A.M., a Scotch clergyman, took the degree of D.D. at the University of St. Andrews in 1667, became tutor in the family of the earl of Southesk, was licensed to preach in 1673, appointed to the living of Careston in 1679, transferred to Hoddam in 1681, and thence to Arbroath in 1686, and died before Dec. 15, 1694. See Fasti Eccles. Scotienses, i, 620; iii, 796, 818.

Carneiro (Lat. cara, flesh) was an opprobrious name applied by the Orispionis (q. v.) to the early Christians, because they maintained the doctrine that the bodies of men, after the resurrection, should be composed of flesh and bones, as they are now, only altered in quality.

Carneiro (da Sylva), Joaquim, a Portuguese engraver and writer, was born at Oporto in 1727. He went to Brazil at the age of twelve, and became a pupil of João Gomes, at Rio de Janeiro. He not only studied art, but also became a skillful musician, and made himself acquainted with literature. He went to Lisbon in 1756, and in the following year visited Rome to study its masterpieces. An order of Don Francisco d'Almeida called back all Portuguese who were staying in that city; but Carneiro went to Florence and remained there in his art. In 1769 he was placed at the head of an engraving school attached to the royal printing-house at Lisbon. Some time after that he was a teacher of design in the royal college. He died at Lisbon in 1818. He left a great number of engravings, among which is The Coronation of the Virgin Mary, and The Assumption of the Virgin Mary, etc. He also translated several useful books from the French into the Portuguese language, such as, La Elementa de Geometria de Coulston (Lisbon, 1772); and the Traité Théorique des Caractères Typographiques (1802). See Hoefer, Nouv. Biog. Générale, s. v.

Carneiro, Manoel, a Portuguese composer and Carmelite, was born at Lisbon in 1660, and died in 1695. He was an excellent organist, and left the following works: Responsoria e Licanias das Matinas de Sabado de Santo (for two choirs); Responsoria de Pascha (ibid.); Missa de Defuntos (ibid.); Psalms, Motets and Villancicos (for many voices). See Hoefer, Nouv. Biog. Générale, s. v.

Carneiro, Melchor, a Portuguese missionary, was descended from a noble family of Coimbra. He had already gained some reputation as a scholar in his native place, when the Jesuits drew him into their ranks, in 1548. He was soon after made first rector of the college established by the congregation at Coimbra. Ignatius of Loyola having called him to Rome, he was appointed by pope Julius III bishop of Nice and confidant of the patriarch of Ethiopia. In 1556 he went to Goa; but his attempts to convert the Jews of Cochin were not more successful than were those for the conversion of the Christians of St. Thomas, upon the coast of Mocha. In 1567 he was appointed bishop of China and Japan, which office he held until his death, Aug. 19, 1583. He wrote, Duas Cartas Sopre a Missao. See Hoefer, Nouv. Biog. Générale, s. v.

Carnell, Simon P., a Lutheran missionary, studied for some time in the theological seminary at Gettysburg, Pa., and immediately offered himself for the African work. He arrived at Monrovia March 14, 1839, and for a little more than four months labored successfully, when he was seized with a sudden attack of fever, and died May 4, 1870. See Lutheran Quarterly, iv, 457.

Carney, Thomas Johnson, a Universalist minister, was born in Dresden, Me., June 10, 1818. He was taught Universalism from childhood; travelled quite extensively in the West in 1838 and 1839; resided in South Carolina from 1840 to 1844, and was engaged as private tutor; returned to Maine in 1845; received private instruction in theology; and in 1846 began preaching. In 1848 he was ordained pastor of the Kenington Society, Philadelphia, Pa., and had charge in Liverpool, Leeds, Wayne, and Livermore Falls, Me., in 1850; labored at Cooperstown, N. Y., in 1851; spent several years as missionary in Illinois, Missouri, and Kansas, and died May 4, 1871. Mr. Carney was essentially a Church organizer and pioneer. See Universalist Register, 1871, 14.

Carmignani, Claudio de, a French canon and theologian of the early part of the 17th century, was curate of St. Peter's at Douay, and wrote, Traité de la Foros des Lois Humaines (Douay, 1608) — Défense de la Police Ecclésiastique et Civile (Anvers, 1620; Douay, 1621): — La République Naturelle et Intérieure des Amons, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Carniprivicium (or Carniprivium) is a name given by Macrobius to be applied to Quinquagesima Sunday, as being the last day on which it was permitted to eat flesh, the Lent fasts anciently commencing on the following day, as he says, is still customary with the Orientals and with some religious orders in Europe. In the calendar of the Greek Church, however, the corresponding term, Aprocous, designates Sexagesima Sunday.

Carnott, Luigi (known also under the pseudonyms of Virgilio Nolari and Giulio Larante), an Italian biographer, was born at Bologna in 1618. He became a Jesuit, and for six years taught grammar and rhetoric, and for eight years philosophy and theology. He died at the city of his birth in 1658, leaving Vita l'ingegnoso Tredittore Historiografo (Venice, 1652); Della Virtù d'Ignazio di Loyola (Bologna, 1658); — Vita d'Ignazio di Loyola (Venice, 1680) — Oratio in Erectione Academia Accesorum Mantuana (Bologna, 1655). See Hoefer, Nouv. Biog. Générale, s. v.

Carnott, or Crennach, John de, a Scotch priest, was bishop of the see of Brechin in 1455. The same year he accompanied princess Margaret, daughter of king James 1st of Scotland, into France, to attend her marriage with Louis XI, then dauphin of that kingdom. In 1450 he, with others, was sent on an embassy to England. He is mentioned as living April 18, 1451. See Keith, Scottish Bishops, p. 163.

Carnson, David Thompson, an English Congregational minister, was born at Cummertrees, Dumfriesshire, Sept. 5, 1737. He connected early with the Independent Church, and entered the Independent Church in Carlisle. In 1817 he entered as student at Blackburn, and in 1820 became pastor of Fishergate Church, Preston. Here he was secretary of the executive of the Lancashire Congregational Union, and was one of the founders of the Lancashire Ministerial Provident Society. After thirty-four years' labor in Preston he removed to Halesworth, Suffolk, where he remained till 1864, when failing health compelled him to resign. He returned to Preston and there remained until his death, May 28, 1877. Mr. Carson was a man of strong convictions, and a lover of Puritan theology, which he preached in a terse and vigorous style. See (Lord) C. C. Year-book, 1878, p. 309.

Carnull, or Carmullo, Simon da, a Genoese painter and Franciscan monk, painted several pictures for the church of San Francisco, at Voltri, two of which are The Lust Supper and The Preaching of St. Anthony, dated 1519. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caro, Francisco, a Spanish painter, was born at Seville in 1572. He learned the first principles of his art from his father, Francisco Lopez, and then went to Madrid to study at the school of Alonso Cano. He made rapid progress, and in 1588 was charged with the entire decoration of the chapel of Sant-Isidoro, in the church of St. Andrew. His most remarkable painting is The Jubilee, for the conven of San Francisco at Segob.

Caro (cuz Tomaso), Don Francisco, a Spanish priest and traveller, was born at Seville, and lived in the early part of the 17th century. He belonged to the order of Saint-Yago, and traversed successively the Netherlands and the West Indies. He wrote, Relación de los Servicios del Don Alonso do Sottomayor, etc.—also Historia de los Ordoines de Sant-Yago, Calatrava y Al- canuez (Seville, 1659, fol.). See Hoefler, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.

Caro, Francisco Lopez, a Spanish painter, was born in Seville in 1592, and studied under Pablo de las Roelas. His principal works are the pictures of The Life of the Virgin, in the chapel of Sant-Isidoro, and his celebrated Porciúncula, in San Francisco, at Segovia. He died at Madrid in 1662. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Rose, Gen. Biog. Dict. s. v.

Caro, Giuseppe, an Italian priest and canonist, lived in the middle of the 17th century. He wrote, a Psalter (Rome, 1658) — Responses and Antiphons, arranged by Gregory the Great (ibid. 1686) — Titles, Chapters, and Sections of the Bible, according to the Sept. See Hoefler, Nouv. Biog. Générale, s. v.

Caro, Rodriguez, a Spanish ecclesiastic and historian, was born at Utrera, and lived in the early part of the 17th century. He was grand-vicar of Don Gaspar de Borgias, cardinal-archbishop of Seville, and wrote, Pasquale Monaldi Historia que Ezentas Fragmenta, cum Chronico M. Musimini, Helicon et S. Brantoni, Notis Illustrata (Seville, 1627) — Relación de las Inscripciones y Antigüedad de Utrera. In manuscript we find several other works, and some poems in Latin and Spanish. See Hoefler, Nouv. Biog. Générale, s. v.

Caro, Santo. See Hugo.

Carol (quadril, from its square shape, quadré, through the Norman word carole), as an architectural term, is (1) a grille, cage, closure, or channel; railings round the tombs of martyrs or persons of sanctity or importance; a screen of wood or metal, designed to preserve them from indiscreet devotion by pilgrims, and from injury by ignorant or mischievous visitors. They are frequently mentioned in the inventory of St. Paul's, London. In the reign of the basilica was always fenced with a balustrade of this kind. (2) An enclosed study or reading-place in a cloister, used by the scribes or ordinary monks and regular canons. Carols of stone remain in the cloisters of Beaulieu, Melrose, and Gloucester, the south and west walks at Chester, the south and east walks at Worcester, and were in the south alley of Canterbury. At Durham there are three carols in each window; at Worcester apertures for communication remain between the recesses. In foreign monasteries they are usually placed in the little cloisters.

Caroli, Giovanni, an Italian Dominican, was born about 1425. In 1457 he received the degree of doctor of theology; was appointed dean of the theological faculty at Florence; and in 1459; and died there. He wrote, Expositio in Psalmos Graduales, in Psalmum caeli et in Officium Defunctorum (Paris, 1477) — a number of biographies, published in Leandi Alberti de Viris Illustribus Ordinis Praedicatorum (Bologna, 1577). See Winer, Handbuch der Theol. Lit. 1, 708; Jücher, Allgemeine Gelehrte-Lexikon, s. v. Eckard, De Scriptoris Ordinis Dominiconorum; Ouid, De Scriptoris Ecclesiasticis. (B. P.)

Caroli, Pietro Francesco, a Piedmontese painter, was born at Turin in 1638. He studied architecture, geometry, and perspective; and visited Venice, Florence, and Rome, where his merit gained him admission to the Academy of St. Luke, of which he became professor. His subjects were the interior views of churches.


Carolus, Johannes, a Belgian monk and historian, was born at Antwerp in 1596. He was a member of the grand council of Malines, an eminent jurist, a scholar and historian. He died at Malines in 1597, leaving Mémoires Historiques (published long after his death). See Hoefler, Nouv. Biog. Générale, s. v.

Caron, an early Welsh saint, and patron of Fregam, in Cardiganshire, is commemorated on March 5. See Ross, Welsh Saints, s. v. 906.

Caron, Augustin Pierre Paul, a French canonist, was born at Marseille-le-Petit, Oise, in 1716. He entered the congregation of St. Sulpice, where he taught the liturgical and ceremonial exercises. With abbot Gosselin he published several important works, among others, Œuvres Complètes de Bissare et de Fémion, accompanied with valuable notes. He died at Paris in 1851, leaving a number of articles published in L'An de la Religion; also, Manuel des Cérémonies à l'Usage de Paris (1847) — Notices sur les Anciennes Rites de l'Église de Paris, a dissertation full of interesting research. See Hoefler, Nouv. Biog. Générale, s. v.

Caron, Raymond, an Irish theologian, was born in the county of Westmeath in 1605. He entered the order of the Benedictines, and studied at Sablony and Louvain; returned to his country as commissary-general of his order; emigrated when the Puritans were in power; returned at the Restoration, in 1660; and died at Dublin in 1666. He wrote several works, especially, Regnaturia Hybernorum contra Locamiones Ubra- monietas, etc. (Lond., 1645); Antwerpian Triumphantes (Antwerp, 1635) — Apostolatus Exemplar Missionarius (1658) — Controversia Generalis Ius (1660) — Loyalty Asserted and the Late Remonstrants or Allegiance of the Irish Clergy and Laymen Confirmed (Lond. ed., 4to): A Vindication of the Roman Catholicity of the English Nation (ibid, ed. 4to). See Hoefler, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Carondelet (Pottelettes), Albert Charles Dominique, a French ecclesiastic and antiquarian, was born Oct. 16, 1761. He became a priest in early life, and was elected jurist of the chapter of Cambray June 11, 1784. He travelled abroad, making historical researches in Flanders, Hainault, and Cambresis, and died at Antwerp, Jan. 20, 1838, leaving some very interesting papers on those provinces. See Hoefler, Nouv. Biog. Générale, s. v.

Carondelet, Jean de, a prelate and magistrate of Burgundy, was born at Dôle in 1469. He was successively dean of the metropolitan church of Besançon, abbot of Mont-Benoit, provost of Saints-Denaiet of Bruges, and, in 1558, ecclesiastical member of the sovereign council of Middles. Carondelet's name is inestimable by Charles V, who, in 1527, appointed him perpetual president of the council of Brussels, and in 1531 made him president of the privy council of the Netherlands. He was afterwards appointed archbishop of Palermo, and primate of Sicily. He was obliged, in 1545, to resign his See, and retired to a nunnery. He was a very respectable person, and in 1544, leaving le Orbis Situ (Antwerp, 1565), and several manuscripts upon various questions of law. See Hoefler, Nouv. Biog. Générale, s. v.

Caroselli, Angelo, an Italian painter, was born at Rome in 1585, and studied under M. A. Cavagaggio. He made a number of rich works in the churches of Rome. The Martyrdom of St. Placidus and St. Gregory (an exalting Mass, in Santa Francesca Romana; also St. Venceslas, in the pontifical church of the Quirinal. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Carossa was the traditional name of Moses' mother, cursed in the anathemas which converts from
Manicheanism had to subscribe before they were admitted into the Church. See Beausobre, Hist. Manich. i, 67.

Carthusian. (1) See Catullinus. (2) One of the Ilyrian bishops addressed by Leo the Great (Epist. 18, p. 677.), in the consulsship of Actius and Symmachus. (3) Eutychian abbot, whom Leo begs the emperor Marcian to silence (Epist. 136, p. 281), and who was accordingly turned out of his monastery (Epist. 142, p. 1257).

Carothers. [Robert G., a Presbyterian minister, was born at Kingston, D.C., in 1827. He was educated at Columbian College, Washington, and preached at Worcester, N. Y., for five years; but in 1839 removed to Ohio and ministered at Litchfield. He died Oct. 20, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 290.

Carothers, Robert, D.D., a Presbyterian minister, was born at Turtle Creek, Pa., in October, 1831. He entered Eldred Academy in 1850, and in 1852 Jefferson College, graduating in 1854, and afterwards at the Western Theological Seminary. He was licensed and ordained by the Presbytery of Blairsville; commenced his labors at Henry, Ill., and afterwards preached at Millersburg, O. In 1860 he was installed pastor of the Presbyterian Church at Tipton, Ia., where he remained five years. His next charge was at Cory Roads, Pa., where he continued in charge until he was elected principal of the Iowa College for the Blind, at Vinton, in 1877. He filled all the offices committed to his trust with the greatest integrity, but his work in the College for the Blind was the greatest of his life. He died at Vinton, March 17, 1892. (W. F. S.)

Carotto (or Caroto), Giovanni Francesco, an Italian painter, was born at Verona in 1470, and studied under Liberale Veronese and Mantegna. His chief works are, St. Fermo, at Verona, and the altar-piece of the Angel, in Santa Eufemia. He died in 1546. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carové, Friedrich Wilhelm, a Roman Catholic writer of Germany, was born at Coblenz, June 20, 1789. He studied law and practiced for some time. In 1815 he went to Heidelberg, where he devoted himself under the guidance of Hegel, to philosophical studies. In 1818 he followed Hegel to Berlin, and in 1819 commenced his lectures at Breslau as privat-docent. His political views made it necessary for him to change his residence, and he died at Heidelberg, March 18, 1852. He wrote, Uber die Autorität der alleinlegitima- chenden Kirche (Frankfort, 1825, 2 vols.; 2d ed. Hanau, 1885) — Was heisst römisch-katholische Kirche? (2d ed. Altenberg, 1847) — Der Staat-Simmonius und die neueren Französischen Philosophie (Leipsi, 1831) — Uber das Кол- батgesetz der römisch-katholischen Ceres (1832, 2 vols.) — Uber kirchisches Christentum (1835) — Papismus und Humanität (1888) — Vorhalle des Christentums oder die letzten Dinge der alten Welt (Jena, 1881). See Zachold, Bibl. Theol. i, 215, Winer, Handbuch der theolog. Lit. (see Index). (B. F.)

Carosello, Benedetto, an Italian painter, probably the nephew of Vittore, painted a picture in 1557, in the church of the Rotonda, at Capo d'lstria, representing the Coronation of the Virgin. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carosello (called also Scarpacca or Scarpazzia), Vittore, a Venetian painter, was born about 1450, and died at Venice about 1508. He is said to have had several pictures in competition with the Bellini, for the churches and public edifices at Venice. There is a picture by him at Ferrara, in Santa Maria del Vado, of the Death of the Virgin. His principal work was destroyed by fire in 1576, See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Carpagno, Gasparo, an Italian cardinal, theologian, and numismatologist, who lived in the latter half of the 17th century, wrote, Epistola Pastoralis, in the series of Carlo Borromeo: — Instruzioni Pastorali (Louvain, 1702; Rouen, 1707). But Caragana is better known as the collector of a cabinet of coins and medals, a catalogue and description of which is attributed to Bellori, entitled, Scelta de Medaglioni più vari nella Biblioteca dell' Emilienissimo Signor Cardinale Gasparo Caragana (Rome, 1673). Another description was published under his academic name, Virro Ercopolis: — some Latin poems inserted in Arcadia Carmina (ibid. 1757). See Hoefer, Nouv. Biog. Générale, s. v.

Carpani, Giuseppe, an Italian theologian and poet, was born at Rome, May 2, 1683. He joined the Jesuits, taught rhetoric, philosophy, and theology at the Germanic college of Rome, and died there about 1765, leaving seven Tragedies in Latin verse (Vienna, 1746; Rome, 1750) — De Jesu Infante (Rome, 1747); both works are published under his academic name, Virro Ercopolis: — many Latin letters in the Epistolae Sanuarii, Sacchi et Farnesi (Milan, 1621). See Hoefer, Nouv. Biog. Générale, s. v.

Carpano, Pietro Vicenzo, an Italian scholar and sacred orator, a native of Milan, lived in the early half of the 17th century. He wassecular priest and director of the seminary of Brescia, where he taught eloquence. He wrote, De Ratione Scribendi Epistolae Schola Priores (Brescia, 1613) — Christus Nacensis, Christus Circumcissae, Formista (Genoa, 1625) — Dell' Forma che deve Tenersi nelle Gare (without date or place of publication) — Elogia Sacra — Laucynio de Christi Dominici Cruciatibus et nece, Poema: — many Latin letters in the Epistolae Sanuarii, Sacchi et Farnesi (Milan, 1621). See Hoefer, Nouv. Biog. Générale, s. v.

Carpenter, Alfred G., a minister in the Methodist Episcopcal Church South, was born in South Carolina, Aug. 1, 1837. He professed religion at the age of fourteen; became a Christian afterwards, and was reclaimed when about eighteen; labored from that time as exhorter and Sunday-school superintendent till 1862, when he was licensed to preach, and, after serving the Church six years as local preacher, he entered the North Georgia Conference, wherein he labored until his death, Sept. 20, 1871. Mr. Carpenter was characterized by great faith, exemplary piety, and a prayerful life. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 549.

Carpenter, Burton, a Baptist minister, was born at Monkton, Vt., March 5, 1785. He was ordained in 1816, in Schoharie County, N. Y., where he was a useful and successful pastor for nearly a third of a century. In 1836 he removed to the West. His labors were of a most useful character, but was able to preach but little afterwards, and died at Grand Detour, Ogle Co., Ill., July 3, 1849. See Minutes of Ill. Annuals, 1849, p. 5. (J. C. S.)

Carpenter, Charles, an English Baptist minister, was born at Alsfold, Hants, in 1776. He was converted in his youth, and baptized at Folkstone, Kent. He established the first Baptist chapel at Dover, and afterwards removed to Rochester, where he gathered a new church and was its pastor for four years. He next settled in London for sixteen years, then spent three years in Wales, and finally located at Bury St. Edmunds, Suffolk, where he died, March 24, 1858.

Carpenter, Chester Whitmore, a Congregational minister, was born at Ashford, Conn., Aug. 8, 1812. He graduated at Amherst College in 1839, and at the Connecticut Theological Institute in 1844. He taught in the Geology and Chemistry one year in Putney, Mass., and was ordained at Sim- clairsville, N. Y., Sept. 25, 1845. After preaching some time, he went South for the benefit of his health; and while on his return died, April 17, 1867. See Hist. Catalogue of Comm. Theol. Inst. p. 40. (J. C. S.)

Carpenter, Cyrus Evans, a Methodist Episcopal minister, was born in Carroll County, Ind., April 2, 1834. He removed with his father's family to Iowa in
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1850; was converted in 1852; made a class-leader in 1857; received license to preach in 1858, and in 1859 united with the Mississippian and Kansas conferences. He was stationed on the western frontier, but the intolerance of the secessionists at the opening of the rebellion necessitated his leaving, and he fled to Kansas, where he remained a short time, then went to Iowa, and in the spring of 1862 returned to Missouri. He continued his zealous labors till early in 1867, when failing health compelled him to become superannuated, and, removing to Fairfield, Ia., he died there, May 21 of that year. Mr. Carpenter was a worthy man, enjoying the confidence and esteem of all classes; an able preacher, a sound theologian, a good singer, an amiable companion, and a Christian gentleman. See Minutes of Annual Conferences, 1868, p. 21.

Carpenter, Ebenezer, a Congregational minister, was born in Vernon, Conn., June 24, 1800. He graduated at Yale College in 1825, and then taught for some time at Norwich. For two years he studied theology at Andover, Mass., and was licensed to preach, in 1828, by the [Londonderry] Presbytery. He labored as a missionary in Waterville, Me., and also at Woonsocket, R. I. From 1833 to 1839 he was the regular pastor in New York, N. Y. In December of the latter year he was installed over the Congregational Church in Southbridge, Mass. His health failing, in October, 1833, he obtained leave of absence from his charge, in order to conduct The American National Preacher. In March, 1837, he resumed his labors in the Southbridge church, and remained there until July, 1846. The last three years of his life were spent in Boston, where he preached occasionally. He had accepted a unanimous call to the church in North Falmouth, but died in Boston, Oct. 21, 1867. See Cong. Quarterly, 1873, p. 71.

Carpenter, Erasmus Irvin, a Congregational minister, was born at Waterford, Vt., April 29, 1806. He received his preparatory education at Peacham Academy; graduated at the University of Vermont in 1837, and was one year (1841) at Andover. He was ordained at Littleton, N. H., Dec. 13, 1842; was installed at Barre, Vt., Dec. 25, 1857; and March 6, 1867, became acting-pastor at Berlin. In 1869 he removed to White River Junction, and was appointed agent of the Vermont Bible Society. He became acting pastor at Swanzey, N. H., in 1874; and died Feb. 10, 1877. (W. P. S.)

Carpenter, Ezra, a Unitarian minister, was born at Rehoboth, Mass., in 1702. He graduated at Harvard College in 1720; was ordained pastor at Hull, Nov. 24, 1728, and at Keene, N. H., Oct. 4, 1738; dismissed March 6, 1769; and died Oct. 26, 1785. See Sprague, Annals of the Amer. Pulpit, vi, 3.

Carpenter, Ezra Greenwood, a Congregational minister, was born at Potsdam, N. Y., Dec. 20, 1829. He studied at St. Lawrence Academy, then a few months in Chicago Theological Seminary, and privately in Minneapolis. He was ordained evangelist at Maiden Rock, Wis., Dec. 30, 1858; was acting pastor there, 1867-71; at Grand Rapids, 1870-72; at Corning, Ia., 1872-74; was installed at Stuart, Aug. 22, 1874; resigned Mar. 17, 1875; was acting pastor of Minnehaha, 1875-76; at Golden Prairie, 1877; and died Aug. 25, 1879. See Cong. Year-book, 1880, p. 15.

Carpenter, George, an English martyr, resident at Emmichr, in Bavaria, was brought before the council for the following offences: (1) He did not believe that a priest could forgive sins; (2) he did not believe that a man who lived the life of a saint did not believe that God was in the bread which the priest places over the altar, but that it was the bread of the Lord; (3) he did not believe that the water itself, in baptism, could bestow grace. He utterly refused to recant, and was burned in 1527. See Fox, Acts and Monuments, iv, 374.

Carpenter, John (1), an English prelate of the 15th century, was born at Westbury, Gloucestershire. He was educated at Oriel College, Oxford; became precentor and dean of Canterbury; was succeeded to the see of Canterbury by the archbishops of Canterbury, and became prebendary of St. Anthony's, London, and at last became bishop of Worcester. He died in 1475. See Fuller, Worthies of England (ed. Nuttall), i, 555.

Carpenter, John (2), an English theologian, was born in Cornwall, and died in 1620, leaving Sermons, Meditations, etc. (Lond. 1588). See Hoefer, Nouv. Biog. Générale, s. v.

Carpenter, John (3), D.D., an Irish prelate, was born in Charleville, Limerick, and was educated at the university at Lismore. On his return to his native city he was appointed curate in St. Mary's parish chapel. He was consecrated to the see of Dublin, June 3, 1779, by the Catholic primate, assisted by several others. In November, 1778, Carpenter, at the head of seventy of his clergy, and several hundred Roman Catholic laity, attended at the court of the king's bench in Dublin, and took the oaths prescribed by the act for the relief of Roman Catholics in that kingdom. He died Oct. 29, 1786. See D'Alton, Memoirs of the Appts. of Dublin, p. 472.

Carpenter, Lucien Bonaparte, a Methodist Episcopal minister, was born at Denver, Colorado, Aug. 13, 1829. He was a precocious youth; secured for himself a private collegiate education; removed to Springfield, Ill., at the age of seventeen; taught school, and prepared to study law, but, on experiencing religion, in 1858, became an earnest Christian worker; received license to preach, and in the same year entered the Illinois Conference. His appointment was to Exeter, Petersburgh, Cañon City, Beards town, Hillisborough, and Stapp's Chapel, Decatur; in 1870 he received a transfer to the Indiana Conference, wherein he was stationed three years at Trinity, Evansville; was transferred to the Virginia Conference in 1873, and appointed to Fourth Street, Wheeling; and in 1874 was transferred to the Baltimore Conference, in which he was stationed for three successive years as pastor of Grace Church; in 1877 and 1878 of Exeter Street Church, and in 1879 of Jackson Square Church, Balti more, where he died suddenly, Nov. 20, 1879. Mr. Carpenter's pulpit ministrations always attracted a throng of admiring listeners. He was passionately fond of study, a brilliant orator, and an advanced thinker. See Minutes of Annual Conferences, 1880, p. 15.

Carpenter, Mark, a Baptist minister, was born at Guilford, Vt., Sept. 23, 1802. He pursued his studies in part at Amherst College, and graduated at Union College in 1829, and from the Newton Institution in 1833. He was ordained at Milford, N. H., Feb. 12, 1844, and six days later was transferred to the Baltimore conference, where he accepted a call to a church remaining there about five years. He was pastor from 1846 to 1850 at New London, N. H.; from 1851 to 1861 at Holyoke, Mass.; at Brattleboro, Vt., from 1861 to 1867; at West Dumferton, from 1867 to 1869; South Windham, from 1869 to 1874, when he removed to Townsend, and died there, Nov. 13, 1882. He was one of the oldest and best-known ministers in the state of Vermont. See Cattch, Baptist Encyclopedia, p. 185. (J. C. S.)

Carpenter, Mary, an English philanthropist, was born Aug. 18, 1867, at Bristol. At a very early age she took an active part in that social movement which had for its object the amelioration of the condition of the lower classes, the reorganization of prisons, and caring for homeless children. To this end she originated the system of reformatory schools and such institutions as had her cherished object in view, and by word and deed she interested the community at large. She was active in the annual meetings of the "British Association for the Promotion of Social Science," and even undertook a voyage to India for philanthropic purposes in 1866-67, the results of which she published in "Suggestions on Prison Discipline and Female Education in India" (1867); and "Six Months in India" (1868, 2 vols.).
Carpenter, Nathaniel, an English clergyman, was born in Devonshire in 1588, and educated at St. Edmund's Hall, Oxford. About 1626 he became acquainted with archbishop Usher, then at Oxford, who admired his talents, and took him to Ireland, where he made him one of his chaplains. Soon after this Carpenter was advanced to a deanship. He died at Dublin, according to Wood, in 1628; according to Fuller, in 1635. His publications include *Philosophia Libera*, etc. (1621), memorable as one of the first attacks upon the Aristotelian philosophy;— *Geographie Delineatus* (1625):— and several sermons. See also Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.*, s. v.

Carpenter, Richard (1), an English divine, was a native of Cornwall, and was educated at Exeter College, Oxford, of which he became a fellow in 1590. In 1617 he was admitted to orders; and about that time he was made rector of Sherwell, and of Loochmore, adjoining, in Devonshire; and afterwards obtained the benefice of Hams, near Sheerness. He died Dec. 1637, and aged fifty-two. He published several single sermons. See Chalmers, *Biog. Dict.*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carpenter, Richard (2), D.D., an English divine and poet of the 17th century, was educated at Eton College, and at King's College, Cambridge. About 1625 he left England, and studied in Flanders, France, Spain, and Italy, and at length received holy orders at Rome from the hands of the pope's substitute. He entered the order of St. Benedict, and was sent to England to make proselytes; but in little more than a year he returned to the Protestant communion, and obtained the vicarage of Foling, in Sussex. In the time of the civil war he was pressed to return to Paris, and subsequently to himself to the Romish Church. He afterwards returned to England, and settled at Aylesbury, where he obtained a curacy. He was living there in 1670, but, before his death, returned a third time to Romanism. He published, *Experience, History, and Divinity* (1641);— *Antrology Faced Harmless*, *Pons, Useful* (1663);— *Aron* in *her Fruits* (ed.);— *The Pragmatical Jesuit New Learned*; and other works. See Chalmers, *Biog. Dict.*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Carpenter, Robert Wright, an English Congregational minister, was born at Taunton, July 5, 1831. He joined the Church in his boyhood; received his ministerial training at Hackney College; and, at the close of his college course, became co-pastor at Portsea. He commenced his ministry there in 1858; removed to Devonport in 1861, to Woolwich in 1869, and finally retired to Buxley Heath, and died there, May 15, 1872. (See Lond.) *Cong. Year-Book*, 1872, p. 307.

Carpenter, Samuel T., a Protestant Episcopal clergyman of the diocese of Ohio, was rector of the Church in Smyrna, Del., in 1858, and remained there for several years. He subsequently returned and removed to Muncie, Mich., as rector; in 1859 he became rector of Trinity Church, Poli, III.; and in 1864 he was appointed chaplain in the United States Hospital at Cincinnati, O. He died Dec. 26, 1864. See *Prot. Episc. Almanac*, 1866, p. 98.

Carpenter, Sarah, wife of Zeno Carpenter, was an elder, for many years, of the Society of Friends (Orthodox), and was also a member of Bridgewater Monthly Meeting. She died Dec. 16, 1855, in Utica, N. Y., aged sixty-two years. See *The Friend*, ix, 112.

Carpenter, William, a Lutheran minister, was born near Madison, Va., on Nov. 29, 1762, and was a soldier in the Revolutionary war up to its close. While there he felt called to preach. He took a course of theology, and was licensed, by the Synod of Pennsylvania, in 1787. His first field of labor was in Madison County, Va., where he continued twenty-six years. He removed to the West in 1815, and entered upon his second and last charge, in-wrapper County, Ky. He died there, aged seventy years, and died Feb. 18, 1833. See *Sprague, Annals of the Amer. Pulpit*, i, 84.

Carpentras, Council of (of Concilium Carpentoracense), was held in 527, Cæsarius of Arles presiding, at the head of sixteen bishops. They published but one canon, which forbids the bishop to take anything from the churches within his diocese, provided he has a sufficient revenue for his maintenance. In this council, also, Agrecius, bishop of Antibes, was suspended during a year for conferring orders contrary to the canons. See Labbe, *Concil. iv*, 1668.

Carper, Joseph, a Methodist Episcopal minister, was born in Pendleton County, Va., in 1789. He passed his early years on a farm; received a very limited education; was converted in his youth; but spent his early manhood in the army. His religious conversion, turning however, he received license to preach, and in 1816 entered the Baltimore Conference. In 1819 he was transferred to the Ohio Conference. Between 1837 and 1840 Mr. Carper held a local relation. He then entered the effective ranks and served until 1848, when he again located, but continued to preach until 1855, when he became superannuated. He died Aug. 27, 1867. Mr. Carper was capable of great physical endurance; had a strong, clear voice; a logical, rhetorical, practical mind; a pathetic manner of delivery; an ardent spirit, and a soul full of devotion. See *Minutes of Annual Conferences, 1867*, p. 527.

Carphacaseomechelis (Карфакасемехелис) was one of the heavenly powers in the system of the Persians (q. v.).

Carpi (or de Carpi), Girolamo, a reputable Italian painter, was born at Ferrara in 1501, studied under B. Garofalo. He painted many fine pictures for the churches of Ferrara and Bologna. At the latter place are his two best pictures—one in San Martino Maggiore, of the *Inquisition of the Magi*; and the other in San Salvatore, of *The Magi*, with St. Catherine and other saints. He died about 1569. See Hœfer, *Nouv. Biog. Générale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Carpi, Ugo, an Italian painter and engraver, was born at Rome about 1460, and distinguished himself by the invention of printing in chiaro-scuro, in imitation of drawing. The following are some of his principal engravings: *Joseph's Ladder*; *David with the Head of Goliath*; *The Murder of the Innocents*; *The Descent from the Cross*, etc. He died about 1590. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hœfer, *Nouv. Biog. Générale*, s. v.

Carpiànus was the brother to whom Eusebius (iv, 1250) addressed his scheme of canons for a harmony of the Gospels.

Carpio, Yago de, a witness of the apostasy of Marcellinus, A.D. 903, and bishop at the Council of Rome, A.D. 924.

Carpiñi, Giovanni de Plano, a Franciscan monk, was born in Italy about 1220. Pope Innocent IV sent him, with six others, in 1246, on a religious embassy to the descendants of Genghis Khan, who were threatening Europe. After great hardships he reached his des-
Carpionti, an Italian painter, was born at Clusone in 1566, but visited Venice while young and painted a series of pictures of the Venerable Face of Christ. He afterwards labored as a zealous missionary among the central and northern tribes of Europe, and died at an advanced age. See Hoefer, *Nov. Biog. Générale*.

Carpioni, Domenico, an Italian painter, was born at Clusone in 1566, but visited Venice while young and painted a series of pictures of the Venerable Face of Christ. He afterwards labored as a zealous missionary among the central and northern tribes of Europe, and died at an advanced age. See Hoefer, *Nov. Biog. Générale*.

Carpioni, Marsiale, an Italian painter, the grandson and scholar of Domenico, was born at Clusone in 1644. He was instructed in the school of Ciro Ferri, at Rome. He painted a number of historical works for the churches at Clusone, Bergamo, and Brescia. Some of his best works are, *The Nativity; The Baptism of Christ; St. Domno; St. Eusebia*. He died in 1722. See Hoefer, *Nov. Biog. Générale*.

Carpionti, Giulio, an Italian painter and engraver, was born at Venice. He was one of the best scholars of Alessandro Varatoli, surnamed the Paduan. He settled at Vicenza, where he painted many small pictures representing fantastic or mythological subjects. He also engraved a large number of plates, of which the principal ones are, *Severus, Severianus, and Victorius*, *Jesus on the Mount of Olives; The Penitent Magdalene; Two Baccchae; and The Four Elements*. He died at Verona in 1611. See Hoefer, *Nov. Biog. Générale*.

Carpiones was one of the five alternative appellations employed in the system of Valentins, to denote the *Son* *Horus*. The application of so many different names to the same personage seems to be best explained by the fact that in what is apparently an older form of the Valentins system, known to us by a fragment in Eusebius (Haur. xxxii, 6), there correspond to Horus five different sons, Carpiones being the name of one of them. It is intelligible that when the system was simplified by the reduction of the five sons to one, this one was considered as entitled to receive any of the older appellations. The name is supposed by Grabbe to be derived from Καρπείς, the rod with which the preceptor emancipated a slave. Καρπείς then denotes an *emancipator*, and is completely parallel to *Karpheus*, one of the other titles of Horus. The functions attributed to Carpiones are stated by Irenæus (1, 3) to be two-fold, that of supporting, and of restraining or limiting; as it is by him that each son is sustained in its own place, and restrained from intruding into that which does not belong to it.

Carpônés was a presbyter of Alexandria, a rival preacher to Arians, afterwards excommunicated along with him, a.D. 319, and was his companion in exile at Nicomedia, where he signed his letter to Alexander. At a later date he was deputed by Gregory of Cappadocia to pope Julius.

Carpaphorus, Saint (1), was one of the four crowned brothers, martyrs at Rome, in the year 304. The names of the other three were Severus, Severianus, and Victorius, who, with Caraphorus, in the Diocletian persecution, were whipped to death with scourges loaded with lead. Pope Gregory the Great mentions an old church of the four crowned martyrs in Rome, which was subsequently repaired, or rebuilt, by Leo IV and also by Pascal II. This church (*Sanctorum Quattuor Coronatorum*) is commemorated in an ancient title of a cardinal-priest (see Butler, Nov. 8; Baillet, Nov. 8). (2) Said to have succeeded Cyprian at Carthage. (3) The name of a martyr of unknown date, celebrated in Umbria and at Capua and Milan. (4) Presbyter, martyr at Spoleto, commemorated Dec. 10, in the old Roman Martyrology.

Carpov, Jacob, a German Lutheran theologian, was born at Goslar, Sept. 29, 1699. He studied at Halle and Jena, and at the latter place he completed, in 1725, the course of philosophy and theology. He then returned home, and two years after, in 1728, he started in applying the mathematical and philosophical demonstrations of Wolf to Christian dogmas. This innovation, introduced in the teaching of theology, arrayed against him all the academic corps, and led to the condemnation of his writings. In 1736 he was obliged to leave Jena, and established himself at Weimar, where he continued his course of theology, for many of the students of Jena had followed him. In 1737 he was appointed sub-director of the gymnasium of Weimar; in 1742 professor of mathematics; and in 1745 director of this gymnasium, and he elected a member of the Academy of Berlin. He died at Weimar, June 9, 1748. Some of his principal works are, *De ratione Sufficiendi Principii (Jena, 1725); Disput. de Quant, Utrum Tellus sit Machina, An Animal (ibid. ed.); Disput.; Theol. Trinitatis Mysterium Methodo Demonstrativa Proposita (Jena, 1750);* a long work directed against Poly_campaign, who had declared the Trinity contrary to sound judgment. The mathematical proofs given by Carpov in support of the Trinity were commented upon in a work by John Thomas Haupt: *Gründe der Vernunft zur Erläuterung und zum Beweise des Geheimnisses der heyligen Dreifaltigkeit* (Roent, 1729). The following three works relate to the same controversy: *Revelatum S. S. Trinitatis Mysterium Methodo Demonstrativa Propositione (Jena, 1735); De pluralitate Personarum in Deitate (ibid. ed. and 1737); Anmerkungen über den Trokta; von De Pluralitate Person, etc.;* *Gesamta Salutis N. T. (Jena, 1735, 1736);* *Frankfort and Leipzig, 1737, 1749;* and Rodas_bstadt and Leipzig, 1761). See Hoefer, *Nov. Biog. Générale*.

Carpus, martyr at Pergamus (*Euseb. iv. 16*). The Byzantine calendar distinguishes him from the Carpus of Tross, and commemorates him Oct. 15.
Carr, Henry, a Baptist minister, was born at Moorefield, Hardy Co., Va. He graduated at Union College in 1829, and from the Newton Institution in 1832; was ordained at Newton, Sept. 20 of the same year, and went to Ohio, where he was pastor of the Church at Granville, and then of the Church at Akron. Subsequently he was Secretary of the Ohio Education Society, and afterwards acted as an agent to raise funds for Granville College, now Denison University. He died at Granville, July 24, 1864. See Newton General Catalogue, p. 10. (J. C. S.)

Carr, James, an English Wesleyan minister, was born near Leeds, Feb. 27, 1810. He was converted at fourteen; entered the ministry in 1832; became a superintendemty at Dynas Powia, near Cardiff, Wales, in 1875, and died March 10, 1880. He was eminently successful in turning many to righteousness. See Minutes of the British Conference, 1880, p. 26.

Carr, L. C., a Baptist minister, was born in Pennsylvania in 1814, and early in life removed to Ohio. He was educated in Granville College, now Denison University. After leaving college he was pastor of the Church in Lockland. Subsequently he removed to Illinois, and preached in Monroe, Jerseyville, Griggsville, and other places in that state. Finding his health impaired by the rigors of northern winters, he removed to Florida, where, at Spring Garden Centre, in that state, he died suddenly, June 3, 1882. He is spoken of as an excellent man, a good preacher, and an earnest worker, making himself especially useful in the cause of temperance in Illinois. See Watch-Tower, June 15, 1882. (J. C. S.)

Carr, Robert, a Scotch clergyman of Tweedmouth, studied theology at the Edinburgh University, was tutor in the family of Sir James Colquhoun; licenced to preach in 1817; ordained in 1821 as minister of the Presbyterian Congregation at Mayport; presented to the living at Luss the same year, and died Sept. 4, 1845. He published An Account of the Parish. See Fasi Eccles. Scoticae, ii, 367.

Carr, Samuel, D.D., an English divine of the latter part of the 18th century, was prebendary of St. Paul's, and published Sermons on Practical Subjects (Lond. 1786, 3 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Carr, Thomas (1), an English Catholic writer, ascetic, and priest, was born in 1599. His real name was Miles Picken, and he became a member of the college at Douay, where he had been studying, he went to Paris, and established there the monastery of the English Augustinians. He died Oct. 31, 1674, leaving, Sweet Thoughts of Jesus and of Mary (1656):—Peter Puriensis (Paris, 1666);—The Love of God, from St. Francis of Sales (ibid. 1680);—The Pledge of Eternity, from Camus, Bishop of Bethel (ibid. 1732)—Soldigiques, from Thomas a Kempis (ibid. 1653); and some other works of the same kind. See Hoefer, Nouv. Biog. Générale, s. v.

Carr, Thomas (2), a Methodist Episcopal minister, was born in Washington County, Pa., Feb. 23, 1793. He removed, when quite young, with his father to Tuscarawas County, O., was converted in his youth, and, after spending some years as local preacher, was admitted into the Ohio Conference, wherein he continued to travel until 1824, when he joined the Pittsburgh Conference. Subsequently he became a member of the Erie Conference, and in it labored to the close of his life, Sept. 27, 1856. Mr. Carr was a most successful preacher, his high and well disciplined, and his life exemplary. See Minutes of Annual Conferences, 1837, p. 375.

Carradori, Giacomo Filippo, an old painter of

Carpov, Johann Benedikt, Dr., a Protestant theologian of Germany, brother of the preceding, was born at Leipzig, April 24, 1639, where he also studied, as well as at Jena and Strassburg. Besides these universities, he also visited others, and when he returned to his native place was appointed, in 1665, preacher at St. Nicholas, in 1665 professor of ethics, in 1668 professor of rhetoric. In 1674 archpriest of the cathedral of St. Thomas, and in 1684 professor of theology. He died at Leipzig, March 28, 1699. His principal works are, Dissertation de Nummis Mosen Cornutum Exhbitibus (Leipzig, 1659);—A Latin translation of the treatise of Maionides, On the Fasts of the Hebrews, with the text (ibid. 1679);—On several treatises of sacred philology, a collection of which was published (ibid. 1689). He also wrote Introductioni in Theologia Judaeam (ibid. 1687), and edited Schickard's Jus Regnum Hebraorum (ibid. 1674); Tarnov's Prophetes Minores (1688); Lightfoot's Horae Hebraicas et Talmudicas (1684); Lankisch's Deuteche, Hebriache v. Griechische Cordexandt (1696); and his father's Hodogeticum (1689). See Herzog, Real-Encyclop. (2d ed.), a. v.; Winer, Handbuch der theolog. Lit., i, 142, 239; Hoefer, Nouv. Biog. Générale, s. v. (B. F.)

Carpov, Johann Benedikt, third, a German Orientalist, son of the preceding, and father of Johann Benedikt, was born at Leipzig, Nov. 21, 1670. He studied at Leipzig, Jena, Altdorf, and Strassburg; was made magistrate at Leipzig in 1696; preacher in 1703, and professor of Hebrew in 1715; and died there, Aug. 14, 1738. He published a work of his father, Colloquiae Rabbinico-biblici (Leipzig, 1703):—also Christianae de Urina et Thummin Conjecturae.—De Sepulitura Josephi Patriarchae, etc. See Hoefer, Nouv. Biog. Générale, s. v.

Carpov, Samuel Benedikt, a German theologian and scholar, brother of Johann Benedikt, Sr., was born at Leipzig, June 17, 1474. He studied at his native place and Wittenberg. Like his brother, Johann Benedikt, Jr., he opposed Spener. In 1674 he was called as third court-preacher to Dresden, and in 1680 superintendent, in 1692 first court-preacher, and died Aug. 31, 1707. His principal work is Anti-Musaeum. See Hoefer, Nouv. Biog. Générale, s. v.

Carr, Eliasha, a minister in the Methodist Episcopal Church South, was born in Tennessee about 1806. He experienced religion when ten years old; exercised great influence as a class-leader and exhorter; and in 1831 entered the Tennessee Conference, in which he continued active until his death, at Nashville, Feb. 2, 1866. Mr. Carr was most thoroughly devoted to his calling, and served the church honorably. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 57.

Carr, George, a clergyman of the Episcopal Church in Scotland, was born at Newcastle, England, Feb. 18, 1704, and educated at St. John's College, Cambridge. In 1737 he was appointed senior clergyman of the See of Pincherne. After serving the dean for the remainder of his life. He died Aug. 18, 1776. Three volumes of his Sermons were published in 1777.

See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.
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CARRERO

the Bolognese school, was born at Faenza, where he flourished in the latter part of the 16th century, and executed some works for the churches. There are still two altar-pieces by him at Faenza, bearing his name, and dated 1580 and 1587.

Carrail, Matthew, a Scotch clergyman (son of the minister at Edrom), was appointed to the living at Bonkle and Preston in 1607, transferred to Edrom in 1612, and died before Aug. 20, 1646. See Fusti Eccles. Scoticanæ, i, 407, 435.

Carrail, William, a Scotch clergyman, was reader at the parish of Edrom from 1574 to 1580, appointed to the living in 1583, and died before July 12, 1612. See Fusti Eccles. Scoticanæ, i, 483.

Caranza, Didier, a Spanish interpreter and missionary of the Dominican order, who lived in the middle of the 15th century, wrote Doctrina Christiana en Lengua Chimal, the dialect of the province of Tobacco, in Mexico. See Hoefer, Nouv. Biog. Générale, s. v.

Caranza, Miguel Alfonso, a Spanish biographer and ascetic theologian of the order of Carmelites, was born at Valencia about 1527, and died in the same year. His principal works are Vita S. Ida- phonii (Valencia, 1556, republished by Bollandus, with notes, in the Acta Somtorum) — Camino del Cielo (ibid. 1601) — Cathecismus et Doctrina de Religiosis Noticias, Profejos et Monjas (ibid. 1605). See Hoefer, Nouv. Biog. Générale, s. v.

Carrari, Baldassare, an eminent artist of Ravenna, flourished in the first part of the 16th century. He painted for San Domenico at Ravenna the celebrated altar-piece of St. Bartholomew, containing very elegant histories of the holy apostles.

Carraway, George S., a Protestant Episcopal clergyman of the diocese of Virginia, was rector in Urbana, Va., in 1833, and remained there for some time. About 1857 he became rector of Old Church, Hanover Co., Va., in which parish he remained until his death, at Providence, R. I., Dec. 29, 1867. See Prot. Episc. Almanac, 1868, p. 104.


Carré, Jean Baptiste, a French monk, born in 1856, was the founder of the Noviciate General, at Paris, for the Dominicans, in the Faubourg St. Germain, in which were educated novices from all the provinces.

Carré, Michael, a Dutch painter, was born at Amsterdam in 1666, and studied under his brother, and afterwards under Berghem. One of his principal works is in a salon at the Hague, where he has represented in large landscapes, with figures, the history of Jacob and Esau. He died in 1728. See Rose, Gen. Biog. Dict.; Spooner, Biog. Hist. of the Fine Arts, s. v.


Carré, Remy, a French theologian and musical composer, of the Benedictine order, was born at St. Fal, in the diocese of Troyes, Feb. 20, 1706. He was prior of Beceleuf and sacristan of the convent of La Cell, and died at the close of the 18th century, leaving, Le Maître des Nocives dans l'Art de Chanter (Paris, 1744) which contains a high-sounding melody on wine, which he recommended for the cure of all ills:—also La Clof des
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dent Spanish painter, was born at Aviles, in the Asturias, in 1614, and studied at Madrid under Las Cuevas, and afterwards under Bartolomé Romano. At Madrid he painted the celebrated cuadra of the Magdalene and a fine picture of Magdalene in the Desert, in the Convent of las Rocias. He died in 1685. See Spooner, Bosc. Hist. of the Fine Arts, s. v.; Hoefr, Nov. Biog. Générale, s. v.

Carrera, Francesco, an Italian Jesuit, was born in Sicily in 1629, and died Feb. 27, 1679, leaving Pantheon Sacrè, see Sanctorum Scotorum Eliso (Genoa, 1679, 4to). See Hoefr, Nov. Biog. Générale, s. v.

Carretus, Ludovicus, a Jewish convert (originally Tadros Cohen), was a native of France. As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1380. Some years after, at the age of fifty, he professed Christianity, at Genoa. He wrote Ḥalak Ḥelak in Hebraic, Liber Visorum Divinorum, a cabalistic work, in which he speaks of his conversion, quoting at the same time passages from the Bible and the Cabala for the truth of Christianity. It was translated into Latin by Angelo Canini (París, 1558). See Fürst, Bibl. Jud. i, 146; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Wolf, Bibl. Hebr. i, 724; Delitzsch, Saat auf Hoffnung, vii (1870), 375; id. Wissenschaft, Kunst, Juden tümh (Grims, 1888), p. 290. (B. P.)

Carrick, James, a Scotch clergyman, was licensed to preach in 1755, presented to the living at Balmore, in 1772, and ordained; transferred to New Kirkpatrick in 1776, and died Feb. 28, 1787. See Fusti Eccles. Scotiaca, ii, 343, 365.

Carrick, Robert, a Scotch clergyman, studied at the Glasgow University, and was licensed to preach in 1713; became tutor in the family of Andrew Buchanen, provost of Glasgow, through whom he was called, in 1719, to the living at Houston, and ordained in 1720. He died May 1, 1771, aged ninety years. See Fusti. Eccles. Scotiaca, ii, 215.

Carrick, Samuel, a Presbyterian minister, was born in York County, Pa., July 17, 1760. At an early age he went to the valley of Virginia, and there pursued his studies under the Rev. William Graham. He was licensed by the Hanover Presbytery, Oct. 25, 1781; became pastor at Rocky Spring, in November, 1783. In 1785, he removed to New Albany, and labored between New York, Pennsylvania, Virginia, and Tennessee. He was active in civil and ecclesiastical affairs. He died in 1806. See Sprague, Annals of the Amer. Pulpit, iii, 483.

Carrière (or Carrières), François de, a French monk of the order of Conventuals of St. Francis, was born at APT in 1612, and died in 1655, leaving Meditations Bibliorium, Exquimis Summariæ quaest. Testamenti Liber Veteris Testamenti (Lyons, fol. 1660);—Fidei Catholici Digestum, etc. (ibid. 1657, 2 vols. fol.). See Landon, Eccles. Dict. s. v.; Huesca, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Carrière, Joseph, a French theologian, was born at Avignon, Feb. 19, 1735. He was educated at the seminary of St. Sulpice, and became professor of theology in the same institution, and afterwards director. He was finally appointed superior, in place of M. de Courson, who died just at the time when M. Carrière published a work on theology which was highly esteemed by the clergy, entitled Prælectiones Theologicae. He also wrote De Deo Patre (Paris; 1839)—De Contractibus (ibid. 1844-47). M. Carrière always dealt impartially with questions of controversy concerning the Church. He died April 23, 1864. See Hoefr, Nouv. Biog. Générale, s. v.

Carrillo, Francisco Perez, a Spanish ascetic theologian, who lived in the early half of the 17th century, wrote Via Sacra, Exercícios Espirituais, y Arte de bien Mortir (Saragosoa, 1619). See Hoefr, Nov. Biog. Générale, s. v.

Carrillo, Juan, a Spanish Franciscan, brother of Martin, left an account of the Third Order of St. Francis, published in two parts (1610 and 1615); he was also a Lubavdit, queen of Isabel, and an account of the foundation of the monastery of Discalceates of Santa Clara, at Madrid (Madrid, 1616).

Carrillo, Martin, a celebrated Spanish historian and jurist, was born in the latter part of the 16th century at Saragosoa, where for ten years he professed the canon law, and where he subsequently obtained a canonry in the cathedral. In 1611 Philip III sent him to Sardina, whence he returned in the following year; and he died abbot of Mount Aragon, about 1630. He wrote, Annals Memorias Cronologicas, etc. (Huesca, 1622, fol.);—Historia del Gloria St. Valero Obispo de Saragossa (Saragosoa, 1615, 4to), containing lists of all the prelates, bishops, etc., of the kingdom of Aragon;—Relacion del Regio de Sardeeta (Barc. 1612)—Catalogus Archip. Cesarengustaneo Ecc. (Cagliari, 1611, etc.). See Hoefr, Nouv. Biog. Générale, s. v.; Landon, Eccles. Dict. s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Carroll, Andrew, a Methodist Episcopal minister, was born in County Monaghan, Ireland, Dec. 24, 1810. He was educated at Belfast; emigrated to Canada in his youth; was converted in 1830; and removed to Ohio, where he was employed as school-teacher, and where he joined the Church. In 1833 he was licensed to exhort, in 1834 to preach, and in 1835 entered the Ohio Conference. He continued his faithful, zealous labors without abatement until his death, Feb. 17, 1870. Mr. Carroll was humble, industrious, and useful. See Minutes of Annual Conferences, 1870, p. 266.

Carroll, Henry G., a Baptist minister, was born in Dublin, Ireland, in December, 1822. He was educated as a Presbyterian, and for a time was pastor of a church of that denomination in his native city. In 1867 he came to Canada, and the year succeeding to the United States. He united with the Baptist Church and became a minister of that denomination in Pontiac, Ill.; Orangeville, Mich.; Denison, Ia.; Appleton, Wis.; Evanston and Chicago, Ill. He died at Deadwood, Dak., in November, 1888, to which place he had gone for his health. See Chicago Standard, Dec. 6, 1883. (J. C. S.)

Carroll, John, an Irish Congregational minister, was born at Ballynicky, Armagh, in 1791. He grew up a Christian in his youth; was converted in 1820; and received his special ministerial preparation at Dublin Theological Institution, and began his ministerial office at Ballyraff, Antrim, in 1817. He then labored with noble self-sacrifice and consuming zeal till 1827, when he accepted a call to Richhill, Armagh, where he remained twenty-one years, becoming exceedingly popular as a preacher, and greatly respected as a pastor. In 1848 Mr. Carroll resigned the pastorate, removed to Newry, labored for several years as evangelist, and then returned to his native place, where he died, May 14, 1867. See (London) Cong. Year-book, 1868, p. 261.

Carroll, Philip Clifton, a Methodist Episcopal minister, was born in Mercer County, Pa., Oct. 14, 1840. He was converted in 1856, and admitted into the Illinois Conference the same year. He served the Church faithfully until his death, April 24, 1879. Mr. Carroll had studied law before his conversion, thereby gaining much knowledge. As a speaker, he was clear, brilliant, elegant, and sympathetic. See Minutes of Annual Conferences, 1875. (J. C. S.)

Carron, Guy Toussaint Julien, Abbé, a French philanthropist, was born at Rennes, Feb. 23, 1769. He was tonsured at the age of thirteen, and taught the children of the suffering classes, and relieved their wants. In 1785, having been impressed by the disorder arising from beggary throughout his province, he conceived
the idea of erecting an institution of charity, for which he interested a number of noble families, who contributed large sums to the execution of his plan; so that the city of Rennes, in 1791, came into possession of cotton spinning-mills, weaving establishments, etc., which occupied more than two thousand working people of both sexes, under his direction. In 1792, having the island of Jersey, together with many others during the French Revolution, he established there two schools for the instruction of young French refugees, a new chapel for Catholic worship, and a library for divines. In 1796 he went to London, where he received contributions which greatly extended his power. At Somerton, a suburb of London, a building was erected, for the instruction of French youth. He returned to Paris in 1814, and died there, March 15, 1821. The active charity and constant occupation of abbé Carron did not prevent his devoting himself to his ministry, nor from writing religious books for the instruction or edification of the faithful. See Hoefer, Nouv. Biog. Générale, s. v.

Carron, Philippe Marie Thérèse Guy, a French prelate, nephew of Guy Toussaint Julien, was born at Rennes, Dec. 13, 1788. Having been vicar, then rector, of St. Germain, at Rennes, he became grand-vicar to the bishop of Nevers, and was appointed in 1829 bishop of Mans, where he instituted nuns of the Carmelites and Bon Pasteur orders. He died Aug. 27, 1833. See Hoefer, Nouv. Biog. Générale, s. v.

Carruth, James Le., a minister in the Methodist Episcopal Church South, was born at Madison, Fla., Jan. 27, 1842. He experienced religion in 1857, and in 1859 was licensed to preach, and received into the Florida Conference. In the latter part of 1861 he enlisted in the Confederate army, and died Jan. 9, 1862. He was a young man of extraordinary talents and great promise. See Minutes of Annual Conferences of the M. E. Church South, 1862, p. 410.

Carrucci (da Pontorno), Jacopo. See Pontormo.

Carruthers, David, a Scotch clergyman, was licensed to preach in 1816; presented to the living at Kirkden by the king, in 1824, and was ordained. He had a new church built in 1825, and died Nov. 21, 1846, aged sixty-one years. See Fasti Eccles. Scoticae, iii, 503.

Carruthers, James, a Scotch clergyman, the earliest Protestant minister in the parish of Buitte, was first an exhorter at Preston in 1570, and was appointed to the living at Buitte in 1574. He continued in 1586, and was transferred in 1588 to Croxsmichael, with two other parishes in charge; he continued in 1590, and removed to Balmaghie the same year, and continued in 1593. There is no further record of him. See Fasti Eccles. Scoticae, i, 697, 703, 708.

Carrying-cloth is a robe or cloth in which children were anciently enveloped when taken to church for baptism. It was made of various materials—satin, silk, or lawn, richly and appropriately embroidered.

Cars, Laurent, an eminent French designer and engraver, was born at Lyons in May, 1699. When young he went to Paris, and soon acquired distinction. Cars may be considered one of the best artists of his time, in the class of subjects he has represented. He died at Paris, April 14, 1771. The following are some of his principal works: The Adoration of the Shepherds; The Flight into Egypt; The Chastity of Joseph; Adam and Eve before their Sin; Adam and Eve after their Sin. See Sées, Histoire de l'Art, Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carsan, John, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1670, and had a charge at Longford, Ireland; was presented to the living at Abdie in 1691; and died May 18, 1719, aged about sixty-nine years. See Fasti Eccles. Scoticae, ii, 468.

Carse, Robert, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1624; was admitted to the living at Newton in 1646; ordained in 1641; and was a member of the Commission of Assembly in 1645. He continued Dec. 12, 1661, and confirmed to Episcopacy. See Fasti Eccles. Scoticae, i, 298.

Carshun Version of the Scriptures. The Carshun, or Arabic in Syriac characters, is used (chiefly by members of the Syrian churches) in Mesopotamia, Aleppo, and in many parts of Syria. A diglot edition of the New Testament, which the Syriac fathers in Carshun from the Arabic text of Erpenius were ranged in parallel columns, was published in 1703 at Rome, for the use of the Maronite Christians. From this edition the British and Foreign Bible Society had a new edition prepared at Paris in 1827; M. de Quatremère and de Lisle, the editors. See Bible of Every Land, p. 56. (B. P.)

Carstale, William, an English Presbyterian minister, was educated at Exeter College, Oxford, and had the living of Werrington, Devonshire, till ejected in 1662, when he came to London and preached there during the Great Plague, 1665-66. He then settled at Paris Street, Horsleydown, till his death, in 1688. Calamy relates that "he was a good and pious man, inclined to melancholy." See Wilson, Dissenting Churches, iv, 275.

Carson, David, an Associate minister, was born in Greencaust, Pa., Oct. 25, 1739. He graduated at Jefferson College in 1819, and took a theological course in New York. After receiving several calls from different congregations, he finally accepted one from the congregation at Big Spring, Pisgah Creek, Elizabeth, in Tennessee. He was ordained in 1824; labored in Tennessee ten years, and was then elected professor of Hebrew, Biblical antiquities, chronology, and Church history in the Associate Presbyterian Seminary at Canonsburg, Pa. He did not live to enter upon his duties as professor, being Lied Sept. 29, 1834. See Sprague, Annals of the Amer. Pulpit, IX, iii, 117.

Carson, Irwin, a Presbyterian minister, was born in 1809. He was at one time pastor of the First Presbyterian Church of Chillicothe, O., and afterwards of the Church of Oskaloosa, Ia. He returned to Ohio and supplied a number of churches. He died at Chillicothe, May 31, 1875. See Presbyterian, June 28, 1875. (W. P. S.)

Carson, Joseph, a minister in the Methodist Episcopal Church South, was born at Winchester, Va., Feb. 18, 1783. He was converted in his seventh year; soon became class-leader, exhorter, and local preacher; and in 1805 entered the Baltimore Conference, and was appointed as junior preacher on Wyoming Circuit. There was not a church on the circuit—the preaching was in private houses, barns, and groves; nevertheless, six hundred were led to Christ that year, and a new circuit formed. Thus he labored on large circuits, and met with great success, until 1812, when impaired health led him to locate. In 1824 he entered the Virginia Conference, and in it remained faithful to the close of his life, April 15, 1875. Mr. Carson possessed a clear, logical, powerful mind; a strong, pure, self-sacrificing character; a genial, confiding spirit, and deep piety. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 143; Simpson, Cyclop. of Methodism. s. v.

Carson, Leander, a Methodist Episcopal minister, was born April 12, 1823. He was converted about 1841; licensed to exhort in 1852; and in 1854 received license to preach, and was admitted into the North-western Indiana Conference, in which he served, with zeal and fidelity till his death, March 24, 1868. Mr. Carson was deeply imbued with the spirit of the Christian ministry, and was faithful and successful in his work. See Minutes of Annual Conferences, 1858, p. 282.
Carson, Robert (1), a Scotch clergyman, was licensed to preach in 1745; presented to the living at Anwoth in 1753; and died March 26, 1769. See Fasti Eccles. Scottiani, i, 694.

Carson, Robert (2), an Irish Methodist preacher, was born at Omagh, County Tyrone, in 1784. He was converted in his youth, and became an itinerant preacher in Ireland in 1808, laboring with earnestness and success for thirteen years; he then became a superannuated, and died May 29, 1854. See Minutes of the British Conference, 1854.

Carson, Robert Joiner, a minister in the Methodist Episcopal Church South, was born near Louisburg, Franklin Co., N.C., in 1809. He was led to Christ in early life; obtained a good English education, and in 1829 entered the Virginia Conference. On the formation of the North Carolina Conference, in 1837, he became one of its members, and in it for four consecutive years labored with all his energy. In 1858 he returned to the Virginia Conference as a superannuate, which relation he sustained to the close of his life, in 1873. Mr. Carson was a fine preacher, often powerful, always simple; a charming companion, and a steadfast friend. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 787.

Carstairs, Andrew, A.M., a Scotch clergyman, a native of Singapore, took his degree at the University of St. Andrews in 1664; was licensed to preach in 1670; instituted to the living at Kirkmaiden in 1677; resigned before August, 1681, and died in Edinburgh, Oct. 11, 1692, aged about forty-nine years. See Fasti Eccles. Scottiani, i, 761.

Carstairs, George Andrew, D.D., a Scotch clergyman, was educated at the grammar-school, Kings-barnes, and at the University of St. Andrews; became tutor in the family of Mr. Lundin; was licensed to preach in 1802; presented to the living at Anstruther-Wester in 1804; ordained in 1805, and died at Devon-Grove, Dollar, Oct. 11, 1838, aged fifty-eight years. He published, The Scottish Covenant Service (Edinb. 1829); and a Sermon in the Scottish Pulpit. See Fasti Eccles. Scottiani, ii, 409.

Carstairs, James, A.M., a Scotch clergyman born at Boarhills, took his degree at the University of St. Andrews in 1662; was licensed to preach in 1666; appointed to the living at Tamadice in 1667, and ordained; was transferred to Inchtuthil in 1682, and died before May 4, 1706, aged about fifty-eight years. See Fasti Eccles. Scottiani, iii, 765, 767.

Carstairs, John, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1641; was licensed to preach in 1646; presented to the living at Cathcart in 1647, and ordained. He was elected in 1648 for the living at Burnt-Island, and for one of the livings at Edinburgh in 1649, but was transferred to the Outer High Church in Glasgow in 1650. He accompanied the army, was wounded, stripped naked, and left among the dead at the battle of Dunbar the same year. He had charge of the south district of the city in 1651, and removed to the Inner High Church in 1655. When it was proposed to unite the Revolutioners and Protesters, he urged agreement unconditionally. He had the west quarter of the city for his Charge in 1658, and the east district from 1660 to 1662. He was deprived and imprisoned in 1663 for not taking the oath of allegiance; was charged in 1664 with "keeping conventicles," and fled to Ireland, but returned; joined the rising in 1666, for which he was indicted, but had indemnity in 1667, and died at Holmwood, where he refused to be come minister of the Scottish Church, but returned soon after; attended lord chancellor Ruther's on his death-bed, in 1681, and the earl of Arryill previous to his execution, in 1685. He died Feb. 5, 1686, aged sixty-three years. He published some Poems and Letters:—A Treatise on scandal:—Unanswerable Ritches of Christ.—Calderwood's True History of the Church of Scotland (1787). See Fasti Eccles. Scottiani, ii, 8, 22, 59.

Carstens, Aamun Jakob, a Danish painter, was born at Sankt-Jürgen, near Schleswig, May 10, 1754. While young he served in a mercantile house; but afterwards, quitting his master, went to Copenhagen, where he supported himself for seven years by taking portraits in red chalk. During these years he produced two of his best pictures: The Death of Eschylus, and Alcides and Ulysses. In 1783 he started for Rome, but could go no farther than Mantua, on account of his poverty. Here he remained a month, and then went to Lubeck, where he spent five years in obscurity. Through the poet Overbeck he became acquainted with one of his wealthy patrons, who sent him to Berlin, where his Fall of the Angels gained him a professorship in the Academy there. In 1792 he was appointed to the chair of art at Copenhagen. In 1797 he returned to Rome and studied the works of Raphael and Michael Angelo, and also those of Albert Dürer, at Dresden. His best works were designs in water-colors and paintings in fresco. He died at Rome, May 23, 1798. His biography was published in 1806 (new ed. by Riegel, 1867), and his works engraved by Müller in 1809. See Rose, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Générale, s.v.; Spender, Biog. Hist. of the Fine Arts, s.v.

Carstens, Heinrich Johann, a Lutheran theologian of Germany, was born April 9, 1715, at Witzen- dorf. He studied at Helmstädt, was in 1746 pastor at Hanover, in 1754 pastor primarius at Hitzacker, and in 1759 superintendant at Burgdorf, where he died, April 30, 1783. He wrote, Commentatio ad Joa. III, 38 (Lem- gow, 1744): — Disquisitio Theologica de conscribendis Christiana (Göttingen, 1760). See Jöcher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

Carwell, Donald, A.B., a Scotch clergyman (brother of bishop Carwell), studied at the University of St. Andrews in 1654, and took his degree there in 1568; was appointed to the Protestant ministerate at In- shail in 1572, and soon afterwards the parish was united to Clashan-Dysart. He resigned the rectory the same year, and was vicar, in 1681, of Kilmartin. There is no further record of him. See Fasti Eccles. Scottiani, iii, 11, 68.

Carwell, John, a Scotch clergyman, studied at the University of St. Andrews in 1648. He had been a conventual brother in the abbey of Inchmilk; was rector at Kilmartin from 1558 to 1646; embraced the Protestant faith, and was appointed chaplain to the earl of Argyll; was nominated by Parliament as superintendent of Argyll, in 1660; and was promoted to the bishopric of the isles in 1656, by queen Mary. In the General Assembly of 1569 he was reproved for ac- cepting without informing the assembly, and "for as- sisting at the parliament held by the queen after the murder of Darnley the king." He died between July 10 and Sept. 29, 1572, and was a man of great piety and learning, as well as of wealth and official power. He published A Joinstallation of John Stirling, 1579, the first book printed in Gaelic, only two copies of which are known to exist. See Fasti Eccles. Scotti- can, iii, 11, 447; Keith, Scottish Bishops, p. 307.

Carr, Josiah, was, at the British Wesleyan Methodist- ist Conference of 1867, received as a candidate for the foreign missions; soon after he was appointed to Ba- lize, but died in Jamaica, before reaching his destina- tion, May 6, 1868. See Minutes of the British Confer- ence, 1868, 47.

Cartaphilus (or Cartophylus), in Christian legend, was a Roman soldier who was doorkeeper at the entrance to the palace of Pilate at the time of our Lord's crucifixion. When Jesus was led out thence, and went too slow for Cartaphilus, the latter struck him with his hand, and mockingly said, "Faster, Jesus, faster;
why tarried thou?" But Jesus pitifully looked at him, and said, if so be, thou shalt tarry until I come again. In fulfillment of the Saviour's prophecy, Car-
tophilus still waits in tears and anxiety for the judgment, and only the Saviour's own merciful prayer sus-
tains him: "Father, forgive them, for they know not what they do." This is the basis of the fable about the Wandering Jew (q. v.). See Meth. Quart. Rev. July, 1882.

Carter, John, an English clergyman, was edu-
cated at Trinity Hall, Cambridge (1707). Having
taken holy orders, he became first vicar of Tach-
broke, in Warwickshire, and was afterwards pro-
moted to the vicarage of Hinckley, in Leicester-
sire, with the rectory of Stoke annexed. At this
place he resided from 1720 until his death, Dec. 17,
1753.

Carter, Samuel, an English divine and anti-
quary, was born in 1653, and educated at Coventry,
his native place, whence he removed to Oxford. He
became prebendary of Lichfield, and vicar of St.
Martin's, at Leicester, where he died, in 1740,
leaving Tabula Chronologica Archiugiae, et Epis-
copatus in Anglia et Wallis, Ortus, Divisions,
Translationes, etc., Brevior Excubia (fol. without
date).

Carter, Thomas, an English clergyman and learned
historian, was born at Clifton, in Warwickshire, in 1686,
and educated at University College, Oxford. In 1714
he visited the south of France, and returned to Eng-
land, where he began to write his "History of Eu-
rope," which was published in 1728. He died in 1772,
and was buried in St. Mary's Church, Coventry.

Carter, Albert, a Methodist Episcopal minister,
was received into the New Hampshire Conference in
1842, from which time till within a few days of his
death, Aug. 1, 1852, he labored with diligence and suc-
cess. He everywhere gave evidence of a sterling Chris-
tian character and thorough devotion to Methodism.
See Minutes of Annual Conferences, 1853, p. 229.

Carter, Benjamin, a Methodist Episcopal minis-
ter, was born in the Ohio or the Mississippi valley.
He was converted about 1875, and two years later entered
the itineracy. He died at Shoulderborne, Washington
Co., Ga., in August, 1792. Mr. Carter was a man of
perennial happiness and great courage, a pointed, zeal-
ous preacher, and a strict disciplinarian. See Minutes of
Annual Conferences, 1798, p. 49.

Carter, Edward, a Baptist minister, was born in
Maine about 1790. He was licensed, in 1816, by the
First Church in Montville, Me., and ordained pastor of
the Second Brooksville Church in 1817. Here he re-
mained about 15 years, and for a longer period was an
itinerant preacher. In 1832 he became pastor of the
Church in Plymouth, Me., where he continued to labor,
and many discouragements, from 1832 to 1843. On
resigning he engaged in evangelistic work. The date
of his death is not recorded. See Mellett, Hist. of the
Baptists of Maine, p. 436. (J. C. S.)

Carter, E. J. G., a Baptist minister, was born in
Mississippi in 1846, and removed to Arkansas in 1852.
About 1870 he began to preach, and after supplying
different churches for five years, he was ordained in
1876. The field of his ministerial labors was with
churches in Washita and Nevada counties, Ark. He
died in 1879. See Cathcart, Baptist Encyclop. p. 188.
(J. C. S.)

Carter, Herbert, a native Wesleyan Methodist
missionary, was converted early; embraced Methodism
at the cost of much sacrifice; was called to the ministry
in 1843; was one of the first of the native ministers of
the Wesleyan body ordained in Jamaica, W. L., and died
at Ocho-Rios, Jamaica, Sept. 29, 1861. See Minutes of
the British Conference, 1862, p. 57.

Carter, Hugh, an English Wesleyan minister, was
born near Mold, Flintshire, June 15, 1784. He
was converted at Denbigh, whither his parents had
removed a few years after his birth. In 1805 he began
to preach in Welsh, but was afterwards connected with
the English work. In 1855 he was made a super-
numerary, and died Sept. 8 of that year. See Minutes of
the British Conference, 1856.

Carter, James, an Irish Wesleyan minister, was
born in Tentore, Queen's County. He entered the min-
istry in 1747; retired from the active work in 1837;
resumed it, and was ordained on account of the exten-
sion of his labors, in 1841, and died July 31, 1844. He
was "a true wit-
ness for his Lord." See Minutes of the British Confer-
ence, 1845.

Carter, James W., a Baptist minister, was born in
Wilson County, Tenn., Feb. 6, 1817. He united with
the Church in April, 1843; soon after was licensed,
and was ordained Sept. 21, 1846. After preaching for
a year or two, he was called, in 1848, to be pastor of
Shady Grove Church, Haywood Co.; also had pastoral
care of another church for seven years. From 1849 to
1854 he preached for a church in Quincy. In 1854 five
churches looked to him as their pastor. An attack of
hemorrhage of the lungs compelled him to give up
preaching in 1857, and he died near Chestnut Bluff,
March 16, 1858. See Borum, Sketches of Tenn. Minis-
ters, i, 137-139. (J. C. S.)

Carter, John, an English Congregational minister,
was born at Blandford, in 1728. He early united with
the Church, entered Hoxton College in 1808, and was
ordained over the Independent Church at Braintree
in 1812, where he remained till his death, June 23, 1864.

Carter, John J., a Methodist Episcopal minister,
was born in Patonsburg, Botetourt Co., Va., Sept.
16, 1806. He experienced religion in 1824, and in 1839
entered the Virginia Conference, wherein he labored
until his death, Nov. 3, 1883. Mr. Carter was a zealous,
successful preacher, much beloved, an amiable, piou-
eman, and a deeply devoted Christian. See Minutes of
Annual Conferences, 1894, p. 278.

Carter, Joseph Sylkes, an English Congrega-
tional minister, was born at Booth Bank, near Hid-
dersfield, May 16, 1830. He was pious educated,
and, after many struggles with scepticism, became
converted, studied at Airedale College, and entered
upon his pastoral duties at West Houghton, Yorkshire,
with great energy and diligence. Here he died, Feb.
5, 1869. Mr. Carter, during his last years, was filled
with a holy enthusiasm, and a glowing anxiety for
the salvation of souls. See (Lond.) Cong. Year-book,
1861, p. 205.

Carter, Lawson, a Protestant Episcopal clergy-
man of the diocese of Ohio, was rector of Grace Church,
Cleveland, in which position he remained until 1861.
When he retired from the active ministry, retaining his
residence in Cleveland. He died July 11, 1865. See
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CARTACH

Carter, William E., a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., Oct. 81, 1869. He was converted in 1850; began preaching in 1856, and in the same year entered the Alabama Conference. He died July 19, 1869. As a preacher Mr. Carter was gifted and eloquent. The most marked feature of the man was his spirit of consecration to God. See Minutes of Annual Conferences of the M. E. Church South, 1869, p. 365.

Carteria, The Martyrs of, in Africa, are commemorated Feb. 2 in the Carthaginian calendar. They may therefore be either Victor, Marinus, Honoratus, Hilary, Urban, and Perpetua; or else Fortunatus, Felician, Firmus, Candidus, Castula, and Secundula: both which sets are marked that day in the Hieronymian Martyrology of D'Achery.

Carteriæus is the name of several men in early Christian records. See also Pamphilus; Philostorgius.

1. A martyr at Sebaste, in Lesser Armenia, under Linius and duke Marcellus. If the title be rightly attached to the legend, he was of the company of Attius, Eudoxius, and Agapius, who had taken counsel with the whole army to abide in the faith of Christ. They were tortured and imprisoned, then brought out and beheaded, and committed to the flames, with many others.

2. Signed the epistle of the Council of Alexandria to Antioch in A. D. 362 (Tillem. vii. 212). He only says, "I, Carterius, pray your welfare." Tillemon supposes him to be the bishop whose exile was mourned by the Church of Antiochus; as Athanasius (i. 705) tells in his apology for his flight.

3. The joint provost with Diodorus, afterwards bishop of Tarasus, of a monastery in or near Antioch, under whom Chrysostom and his companions studied the holy Scriptures and practiced asceticism (Socrates, H. E. vi. 9). He may also be the same that is commemorated by Gregory Nazianzen. Again, there is a Carterius on whom Gregory wrote an epitaph. Chrysostom was with Carterius up to A. D. 380. Tillemon (i. 370) says that there was an abbey of St. Carterius near Emesa, in Phoenicia, in the middle of the 6th century.

4. Governor of Cæsarea, in Cappadocia, A. D. 494. Chrysostom having halted at Cæsarea on his way to his place of exile at Cucusus, was there attacked by a mob of fanatic monks, the tools of the bishop Phæretius, his concealed enemy, from whose violence Carterius used his utmost efforts to shield him. His endeavors proving ineffectual, he made a vain appeal to Phæretius to call off the monks and allow Chrysostom to enjoy the rest of his sentence in peace. On his refusal at Cucusus, Chrysostom sent him a warm letter of thanks for his services, and begged that he might hear from him (Epist. 14, p. 236).

5. A presbyter of Constantinople, who brought Anatolian's letter to Leo the Great, and carried back the answer (Leo, Epist. 89, p. 1088), April, A. D. 451.

Carthach (Lat. Carthagius) is the name of two early Christian saints.

1. The Elder, commemorated March 5, is entered in the Martyrology as "Carthach mac-Aengusa Droma Ferdaim," and in Mart. Doney, as bishop, alumnus of Ciaran of Saighir. Colgan (Acta Sanctorum, p. 473-474) gives a memoir of him that little is known of him. He was of royal descent in Munster, being son or grandson of Aengus, king of Cashel. He was sent by St. Ciaran upon a penitential pilgrimage, when he spent seven years abroad, visiting Gaul and Rome. On his return he taught, and founded churches and monasteries, St. Ciaran choosing him, it is said, to be his successor. The scene of his labors was Kerry, where he was bishop; he had a church called Druin-Fertain, in Carbery; another on Inis-Uachtair, in Loch Silean, now Sheelin; and a third, Cill-Carthach, in Tir-Boghaine, in Tírconel, County Donegal. In Kerry, on the banks of the
Mang, he trained his pupil and namesake, St. Carthage the younger. The year of neither his birth nor death is known, but he flourished about A.D. 540, and probably did not die before 580. His two chief designations are "alumnus S. Kieran Sigirensis," and "institutor S. Carthacci Junioris seu Mochuda" (see Lanigan, Eccl. Hist. Ir., ii, 98 sq.; Kelly, Cat. Ir. Sanctarum, p. 83). The "Acta Sanctarum, Mhath. 1,899-389" have a combined account of St. Kieran and St. Carthach.

2. The Younger, commemorated May 14, is one of the most noted saints in the beginning of the 7th century. Two lives are given by the Bollandists (Acta Sanctarum, May 14, tom. iii), the second life being the more remarkable. He is also a subject of the very fine picture of Bishop of Kilkenny, in Primase Marsh's Library, Dublin. He was a native of Kerry, and for forty years ruled his community of monks in Rahen of Ballycowan, King's County, where scholars flocked to him from all parts of Ireland and Britain, so that he is said to have had eight hundred and sixty-seven under him. He had been ordained priest by the elder St. Carthach, perhaps about 580, and at Rahen, which was probably founded in 591, and was consecrated bishop. For his monks he drew up a rule, but, notwithstanding his sanctity and zeal, he was driven from Rahen by Bathmac, king of the country; and his successor in Rahen from "diebus passum," was usually set down at 630; the Four Masters give 631, and the other Irish annals place it later. After wandering about for some time he was at last presented with land for a monastery, by Metris, which was the origin of the present church and town of Lismore. St. Carthach had only been a short time at Lismore when he died, May 14, 637, and was buried in the monastery.

Carthage, Councils of (Concilium Carthaginense). An account of some of these have been given in the arts. African Councils; Carthage, Councils of; and Milevita. The following are additional particulars:

I. Was held in 217, by Agrippinus, bishop of Carthage, and attended by all the bishops of Africa and Numidia. In this council it was declared that those who have received the form of baptism out of the Church may not be admitted into it without being rebaptized. See Labbe, Concil. iv, 607.

II. Held by St. Cyprian, at the head of sixty-six bishops, about 253 (2). Here a letter was read from Fidus, which informed them that another bishop, named Therapius, had granted reconciliation to Victor, who had been ordained priest a long time before, without his having undergone the entire course of ordination, and that even then, when the people had not required it, nor even known anything about it; and there was no plea of necessity, such as illness, to constrain him. The council expressed great indignation at the act, and administered a strong rebuke to Therapius; nevertheless, they would not depose of communion Victor, who had been admitted to it by his own bishop. See Labbe, Concil. i, 741.

III. Held in 254, by St. Cyprian, at the head of thirty-six bishops. It was decided that Basilides, bishop of Leon, and Marcial, bishop of Astorga, could not be any longer recognized as bishops, being both of them among the "Libellatici," and also guilty of various crimes. See Labbe, Concil. i, 746.

IV. Was also held in 254 upon the case of those who had relapsed into idolatry during the persecutions. See Lapsi. The circumstances of this council are detailed under Novatian.

V. To remove the doubts of those who had been influenced by the false statements of Novatian and his party, with respect to the conduct and consecration of Cornelius, the council resolved to obtain the testimonial of those who were present at his consecration, and to send deputies to Rome to inquire into the matter. This precautionary step did not, however, hinder St. Cyprian from recognizing at once the election of Cornelius.

When the deputies of Novatian arrived at Carthage, they required that the bishops should examine their accusations against Cornelius; to which the fathers in council answered, that they would not suffer the reputation of their brother to be attacked, after he had been elected by so many votes, and consecrated: and that a bishop having been once recognized by his fellow-bishops, is not another to the same see; and further, the council addressed a synodal letter to Cornelius upon the subject.

Then they proceeded to inquire into the case of Feliciusimus, and the five priests who had followed him: these men they condemned and excommunicated. And further, seeing that there was a sect, viz., the Feliciusimites: Novatian on the one hand and Novatian on the other, virtually destroyed penance by the opposite extremes to which they endeavored to bring it—the former abolishing it, in fact, by admitting at once to communion all those who had fallen into sin, while the others altogether refused to acknowledge its efficacy—they proceeded to consider what they considered a course of penance reestablished. It was decreed that the Libellatici, who, immediately after the commission of their fault, began a course of penance, should be thenceforward admitted to communion: that those who had actually sacrificed should be treated more severely, yet so as not to take away from them their true Christian character. It was also decreed that a bishop should be for a long period kept to a course of penance, in order that they might thus seek with tears and repentance to obtain God's pardon for their sin. It was further decreed that the different circumstances of the sin of each individual ought to be inquired into, in order that the duration of their course of penitence might be regulated accordingly, that those who had for a long time resisted the violence of the tortures should be treated with more lenity; and they judged that three years of penance ought to suffice in order to render these admissions commissible to communion.

At this council several articles or canons were drawn up, and afterwards forwarded in writing to every bishop. Baronius thinks that these were the same with those afterwards styled the "Penitential Canons."

With respect to bishops and others of the clergy who had either sacrificed or had received certificates of having done so, it was determined that they might be admitted to communion only after they should have been once excluded from the priesthood, and from all exercise of their office, or of any ecclesiastical function. It was also determined that the communion ought to be administered to persons who might be visited with mortal sickness during the course of their term of penance.

Novatian and Feliciusimus were both condemned in this council, which continued sitting for a long time. See Labbe, Concil. i, 714.

VI. Held in 255. Eighteen bishops of Numidia having applied to St. Cyprian for advice upon the subject of baptism, those who had received the form out of the Church being anxious to be received regularly, held on the 20th of November, with the assent of the council, the reply that they ought, by all means, to follow the ancient practice, which was to baptize every one received into the Church, who had previously been baptized only by heeretic or schismatical bishops (Cyprian, Epist. 79). See Labbe, Concil. i, 761.

VI. Another council was held in September in the same year (255), attended by eighty-seven bishops from the provinces of Africa, Numidia, and Mauritia. The letter of Julyab, who had written to consult St. Cyprian upon the subject of baptism, was read, and likewise the answer of Cyprian. Also the letter of Cyprian and the former council to Stephen was read, and the answer of the then bishop does not appear in this answer, although accompanied by threats of excommunication, had the effect of shaking the opinion of Cyprian.

After these papers had been read, Cyprian delivered a discourse, in which, forcibly, yet mildly, testifying his disapproval of the conduct of those who would, as it were, make themselves bishops over other bishops, in
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wishing to compel them, by a tyrannical fear, to sub-
mit absolutely to their opinion, he again protested that
he left to each full liberty in his faith as to the subject
before them, without judging or desiring to separate
them from communion with himself on that account.
The other bishops present then delivered their opinion,
afterwards Cyprian himself declared his own, and all
agreed unanimously.

Nevertheless, pope Stephen, filled with anger, refused
even to grant an audience to Cyprian; and, to confirm
his case, Cyprian wrote upon the subject to Firmilian,
bishop of Cessarea, in Cappadocia. The latter, in his
answer, declares twice, that in his opinion the pope had
entirely broken peace with Africa; and that he did not
feel to assert that Stephen, by the very act of separating
all others from his communion, had, in fact, separated
himself from all the other faithful, and therefore from
the communion of the Catholic Church; and, by so do-
ing, had really become himself schismatical. This con-
test lasted until the pontificate of Sixtus, who succeeded
Stephen, and it seems that the bishops of Africa, little by
little, yielded their opinion. St. Jerome says, that many of
the bishops of Africa, who had declared in communion the
invalidity of heretical baptism, afterwards concurred in a
contrary decree. See Labbe, Concil. i. 786.

VII. Was held in 348 or 349, after a great number of
the Donatists had united themselves to the Church, un-
der Gratus, bishop of Carthage. Bishops from all the
provinces of Africa attended it, but neither their num-
ber nor the names of the greater part of them have come
down to us.

Gratus having returned thanks to Almighty God for
the termination of the schism which had for so many
years rent the African Church, they proceeded to pub-
lish fourteen canons. The first forbids to republicate
those who have been baptized in the name of the Sa-
cred Trinity; the second forbids to honor those as mar-
tyrs who, by their indiscretion, have been instrumental
in bringing about their own death, and treats generally
of the honor due to the martyrs; the third and fourth
forbid the clergy to dwell with women; it was also
ruled, that three bishops are necessary in order to judge
a deacon, six for the trial of a priest, and twelve for that
of a bishop. See Labbe, Concil. ii. 713.

VIII. Held in 890, by Geneethius, bishop of Carthage.
The number of the bishops present is unknown. They
first drew up a profession of the Catholic faith, and then
proceeded to publish thirty-three canons.

The 1st enjoins belief in the Holy Trinity.
The 2d enjoins obedience upon all the clergy.
The 3d forbids the consecration of the chalice by priests,
and the consecration of virgins and the reconciliation
of penitents at public mass by them.
The 7th orders that those of the clergy receiving per-
sons into their church excommunicated by any bishop,
without his permission, shall also be excommunicated.
The 12th forbids the consecration of a bishop without
the consent of the metropolitan.

From the canons of this council it appears, plainly,
that the bishop was the ordinary minister in cases of
penance, and the priest only in his absence, or in cases
of necessity. See Labbe, Concil. ii. 1158.

IX. Held Aug. 28, 397, under Aurelius, the bishop,
at the head of forty-four or forty-eight bishops, among
whom was St. Augustine. They published fifty canons.
The 1st orders every bishop to ascertain from the pri-
mate yearly, the day upon which the festival of Easter
should be celebrated.
The 2d enjoins that a council be held annually.
The 3d directs that all the bishops and clergy shall ac-
quaint the people of the canons of this council before their
consecration.
The 4th enforces the order of deacons or the velling of
the consecrated virgins before their twenty-fifth year.
The 6th forbids the administration of baptism or the
excommunication of the third.
The 21st forbids any bishop to ordain the clergy of an-
other diocese.
The 26th orders that mass be said fasting.
The 34th allows the baptism of sick persons unable to
speak, if their desire of this be guaranteed by their friends.

The 39th forbids the consecration of a bishop by less
than three bishops.
The 46th forbids the translation of bishops.
The 47th canon forbids the reading of anything in the
Church that differs from the usage of sacred Scripture, except
the canonical writings, among which are included the apo-
ephyal books of Tobit, Judith, the Wisdom of Solomon,
Ecclesiasticus, and the books of Maccabees. St. Au-
gustine's "whole canon of Scripture," in his treatise De
Doctrina Christiana, is identical with the 34th contained
in this forty-seventh canon of the Council of Carthage, at
which that father was present.

See Labbe, Concil. ii. 1165.

X. Held Nov. 8, 398, under Aurelius of Carthage, at
the head of two hundred and fourteen or two hundred
and fifteen bishops, including St. Augustine. One hun-
dred and seven canons were published, chiefly relating
to the life and conduct of the clergy.

The 1st enjoins that no one be elevated to the episco-
Bpate without adequate inquiry first made as to his faith
and moral character, in order to ascertain whether he
hold the Catholic faith, and have all the virtues necessary
for the office; whether he be prudent, docile, moderate,
chaste, sober, charitable, humble, well instructed in the
word of God, etc.
The eight canons following are upon the ordination of
bishops, priests, deacons and sub-deacons, acolytes, ex-
orcists, etc.
The 15th directs that bishops shall have nothing but
what is plain and simple, either at table or in their fur-
niture, and that they should keep their clergy and ser-
eslaves only by the lustre of their faith and virtue.
The 16th enjoins that bishops from receiving costly works of
beauties, but allows those of heretics to be read in case of
necessity.
The 22d forbids that a bishop should ordain any one
without the consent of his clergy, and the testimony of the
laity.
The 24th orders that all persons leaving the church
during the time of sermon be excommunicated.
The 34th forbids a bishop, while seated, to keep a priest
standing.
The 88th permits a deacon, in cases of great necessity,
to administer the eucharist in the presence of a priest.
The 151st and two following canons order the clergy to
get their living by some honest trade.
The 61st declares that bishops and clergyman swearing by
any creature be severely rebuked, and if he continues in fault he is
to be excommunicated.
The 64th declares those persons not to be Catholics who
fast upon Sunday.
The 66th enjoins that the clergy who consider them-
seves heretics, but are treated by their bishop, may appeal to a
syndikon.
The 70th forbids all the clergy to keep company with
heretics and schismatics.
The 82d directs that greater respect be paid to old peo-
ples, and to the poor, than to others.
The 344th declares that the bishop should have whatever, whether heret-
ic, Jew, or pagan, to remain in church until the mass of the
aforesaid was finished.
The 93d and 94th order that the offerings of those who
are at variance, or those who oppress the poor, be re-
egected.
The 99th forbids a woman, however well instructed and
holy, to presume to teach in an assembly of men.

See Labbe, Concil. ii. 1196.

XI. Held about the year 401, in June, by Aurelius, at
the head of sixty-two bishops. It was agreed that
deputies should be sent to Rome and to Milan, to submit
for approval a scheme for putting into the order of
clergy the children of Donatists who had been convert-
ed. The great scarcity of clergy in Africa arose chiefly
from the oppression of the Donatists, and the extreme
carton of the bishops in making choice of fit persons.
Fifteen canons were drawn up, one of which directs that
the bishop shall live at his cathedral church.
The decree concerning the continence of the clergy was con-
firmed. See Labbe, Concil. ii. 1241.

XII. This council was held Sept. 13, 401, to consult
upon the best method of acting towards the Donatists.
It was resolved to treat them with lenity, and (2) that those of the Donatist clergy who desired to re-
sume their ministerial functions in the Church should be
received. Afterwards the council drew up certain rules
of discipline. Some suppose that these canons were
drawn up at another council in the same year.

1. The canon made in the Council of Carthage, A.D.
396, which forbids the marriage of bishops, priests, and

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desecraced, was confirmed, and its observance enforced under the ecclesiastication. In the case of bishops, it was ruled that each Church should follow its own custom in the matter.

2. It was forbidden to any bishop to change the place of his see, or to absent himself from it for long together.

3. It was ordered, that whenever it became necessary to consult the whole council, all the bishops of each province should assemble previously, in two or three classes, from whom all the deputies should be chosen, who should be obliged to proceed forthwith to the council, or to communicate the cause of their absence.

4. The action in the case of the goods should be refused community, and deposed, on account of any crime committed, should be allowed the space of one year wherein to justify themselves, or not be doing the same within the year, they should never be received again.

5. That if any bishop should make any strangers, not his kinsmen, nor his relatives, if they were heretics, or heathens, his heirs, in preference to the Church, he should be anathematized after his death. The part in which the property only which was not in the eighth canon of the Council of Hippo permitted him to dispose of by will, was, his patrimony, and property which had been given to him.

6. In order to prevent superstition, it was resolved to allow of no altar or chapel in honor of a martyr, except his body was actually there buried, or except he had lived or had suffered there; and that all altars should be destroyed which had been erected upon the strength of pretended revelations.

It is not known what bishops were present in this council, but there is good reason to believe that the number was large, and that Aelfricus, St. Augustine, and Possidius were present. The Donatists were invited to a conference, but they rejected the offer with contempt, upon the pretense that they could not confer with sinners. As a consequence the fathers in council were obliged, through their legates, the bishops Euodius and Theodiscus, to require from the emperor Honorius that laws should be enacted against the Donatists. See Labbe, Concil. ii, 1292.

XIII. This council was held Aug. 25, 403; at which Alypius, St. Augustine, and Possidius were present. The Donatists were invited to a conference, but they rejected the offer with contempt, upon the pretense that they could not confer with sinners. As a consequence the fathers in council were obliged, through their legates, the bishops Euodius and Theodiscus, to require from the emperor Honorius that laws should be enacted against the Donatists. See Labbe, Concil. ii, 1291.

XIV. Was held Aug. 28, 405. It was resolved that letters should be written to the governors of the provinces, begging them to labor to effect union throughout Africa. A letter to the emperor was also agreed upon, thanking him for the expulsion of the Donatists. See Labbe, Concil. ii, 1331.

XV. At this council, held in 407, deputies were present from every province in Africa. By common consent, according to the canons of Hippo, which decreed that a general African council should be held annually, on account of the difficulty of getting to the council. It was further ruled, that when any circumstance arose affecting the whole Church of Africa, the matter should be communicated in writing to the bishop of Carthage, who should thereupon convene the council in which it might be determined what should be done; that other matters should be considered and determined in their own province; that in case of an appeal, each party should name their own judges, from whose decision there should be no further appeal. In order to prevent the bishops from going to the emperor's court more than was absolutely necessary, the council ordered that the cause should be specified in the letter to the Roman Church, given to every bishop journeying to Rome, and that, when at Rome, a letter for the court should be given to him; that if any bishop, having received a commendatory letter for his voyage, should arrive at the court, should nevertheless go thither, he should be separated from communion. It was also ruled, that no new see should be erected without the consent of the bishop out of whose diocese it was to be formed, and that of the primates and whole council of the province. Rules were also laid down concerning the conduct of the Donatists; the council further deputed the bishops Vincentius and Fortunatusian to attend the emperor in the name of the whole African Church, and to defend the cause of the Church in the conference with the Donatists, and also to demand of the emperor five ad

vocates to defend the interests of the Church. See Labbe, Concil. ii, 1338.

XVI. Held Jan. 12, 411, with a view to uniting the Donatists with the Catholic Church, and convincing them of the necessity of seeking for salvation therein.

These heretics appear to have increased to such a degree in Africa, that they were in a fair way to overwhelm the Catholics altogether, and from the time of their obtaining full liberty they were guilty of acts of violence equal to the acts of the Heretics of the sixteenth century, and the necessity of the Church being united was now more urgently called for. The Catholic bishops having at last persuaded the emperor Honorius to allow a public conference with the Donatists, Marcellinus was sent over to Africa by order of that prince, who appointed June 1 for the day of meeting. He also ordered that seven bishops only, on each side, should take part in the conference, to be chosen by the whole number, but that each party might have seven other bishops, with whom the disputants might take counsel, if they needed it; that no other bishop should be permitted to take part in the conference than the fourteen disputants; and, lastly, that each party should bind itself to stand by the acts of those whom they had named to represent them, and that notes of what passed should be taken by public notaries.

The Donatists, however, refused these terms, and desired that all their bishops should be present. The Catholics, on their part, wrote to Marcellinus, accepting his offer, and threatening they would declare their object to be to show that the holy Church throughout all the world cannot perish, however great may be the sins of those who are members of it; and, further, they declare their willingness, if the Donatists can show that the Catholic Church is reduced to their communion, to submit themselves entirely to them, to vacate their sees and all their rights; but if the Catholics, on the other hand, can show that the only true Church is in their communion, and that the Donatists are in error, that they will, nevertheless, preserve to them the episcopal honor; that in cities where there are both a Catholic and a Donatist bishop, both shall sit alternately in the episcopal chair, and that when one of the two shall die, the survivor shall remain sole bishop. Then they named, as their representatives in the conference, Aurelius of Carthage, Alpian of Tagaste, Augustine, Vincentius of Capua, Fortunatus of Cirta, Fortunatianus of Soes, and Possidius of Calama. Seven others were also named for consultation, and four more as sureties that the result of the conference should be observed faithfully. The Donatists also (being compelled) named their representatives in the same order.

In the second sitting, after a long discussion, a delay was granted. In the third sitting the Donatists did everything in their power to prevent the question of the origin of the schism being inquired into; but Marcellinus caused the statement of Anulinus the proconsul to be read, in which he set forth the complaints of the Donatists against Cæsarianists. The Donatists, being thus hand pushed, presented a memorial, in which they endeavored to show from holy Scripture, that bad pastors are spots and defilements in the Church, and that she cannot have among her children any that are openly wicked. After this document had been read, the Catholics answered it through Augustine. He strongly established the verity, that the Church is in this world composed of evil members, both open and concealed, and that the good, although they are mingled with the evil, do not participate in their sin. From Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholic Cyprian was to prove that in this world there are evil members, whether they are open or concealed, and that the good, although mingled with the evil, do not participate in their sin. From Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholic bishops being to prove that in this world there are evil members, whether they are open or concealed, and that the good, although mingled with the evil, do not participate in their sin.
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way be reconciled. He showed that the Church is to be regarded in two lights: first, as she is, militant in this world, having within her both good and bad men; and secondly, as she will stand in the future, when all evil shall be purged out of her; he also explained how the faithful are bound in this life to separate from the evil, viz. by withdrawing from all participation in their evil deeds, not by separating from them outwardly.

When the Donatists found themselves too closely pressed by the reasoning of Augustine, they declared plainly that they did not conceive themselves to be permitted to join in any act of devotion with those who were not perfectly just, and true saints, for which reason they regarded the holy sacraments as utterly null and void, except they were administered by persons whom they knew to be truly preachers of the same cause they insisted upon rebsipizing Catholics. Augustine, in reply, showed plainly that such a notion went at once to overthrow all external religion whatever, since difficulties without end must arise upon the question of the personal holiness of ministers.

They now proceeded to inquire into the original cause of the rupture between the Donatists and Catholics. The former maintained that they were justified in separating from Cecilianus, who had been consecrated by men who were themselves " Traditores." However, the proofs which they alleged were without weight, and Augustine, in reply, further unravelled all their tricks and shifts. He bade them bear in mind that Memmius, the predecessor of Cecilianus, although charged with the same crime of having given up the sacred volumes, was yet never publicly condemned; that the Council of Carthage against Cecilianus condemned him in his absence, and that this was done by bishops who in the Council of Cirtha had been pardoned for the same crime; in proof of which he caused the acts of the Council of Cirtha, A.D. 306, to be read.

After various shifts on the part of the Donatists in the matter of this last-mentioned council, the acts of the Council of Rome, in 313, absolving Cecilianus, were read, and also the letter of Constantine to Eumelas, upon the subject of the contradictory judgment which that prince had given in the matter of Cecilianus. It seemed, indeed, as M. Tillemont observes, as if the Al-masai constrained the Donatists to speak in spite of themselves, since the very document which they produced served only to bring out more clearly the innocence of Cecilianus; for, first, wishing to show that Constantine, after having absolved Cecilianus, had condemned him again by a later judgment, they were blind enough to produce a petition which they had clumsily addressed to the pope of which it appeared that he had himself condemned them, and maintained the innocence of Cecilianus; secondly, they produced a letter of Constantine, in which he acknowledges that the cause of Felix of Aptoula had not been examined and judged impartially, and in which he ordered that Inquitius, who confessed that he had told a lie, should be sent to him, in order to bring about the condemnation of Felix.

Now, nothing could better serve the cause of the Catholics and more confound the Donatists than to show that this very Felix was in truth innocent of the charge upon which he had been condemned; for, simply considered, their charge against Cecilianus was, that he had been consecrated by a man who had delivered up the Holy Scriptures. But, to complete the proof of the innocence of Felix, the Catholics produced the statement of the procuress Eliana, who had acted as judge in the affair, and the very acts of the judgment, to none of which had the Donatists anything to object; and finally, the Catholics having entirely established every thing that they had asserted, Marcellinus gave sentence, two hundred and eighty-one articles of which still remain to us; it was to the effect that the Donatists had been entirely rebfuted by the Catholics; that Cecilianus had been justified, and that, even had the crimes with which he had been accused been proved against him, he was a man of good will, and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed.

From this sentence the Donatists appealed to the emperor, but in vain. Honorius confirmed the acts of the conference of Cartaghe by a law, bearing date Aug. 30, 414.

This conference may be said to have given the death-blow to Donatism. From this time the sectarians came in crowds to unite themselves to the true Church, and the heresy declined. See Labbe, Concil. ii, 1355.

XVII. Held in 412, against Celestius, the disciple of Pelagius. In this same council, ii, 1510.

XVIII. Held in 416, against Pelagius and Celestius. It was composed of sixty-seven bishops, whose names are preserved; Aurelius of Cartaghe presiding. The letters of Heres and Lazarus were read, in which they accused Pelagius and Celestius of errors worthy to be visited with the censures of the Church. Then the acts of the Council of 412 against Celestius were read. It was finally resolved that both he and Pelagius should be anathematized, unless they would unequivocally abjure their wicked doctrine. A synodical letter was also addressed to pope Innocent, to inform him of the affair, and he added the heaviest canon, that treachery to the decree. In this letter the principal errors of Pelagius are specified and refuted summarily from Holy Scripture; to it were added the letters of Heres and Laz-rus, and the acts of the Council of 412, in which Celestius was condemned. See Labbe, Concil. ii, 1538.

XIX. Held by Aurelius in 419; composed of two hundred and seventeen or two hundred and fourteen bishops. Here eight doctrinal articles, drawn up by Augustine, were agreed to against the Pelagians. These articles or canons have come down to our time, and are dated May 1, 418. The last three definitively declare that no man can be said to be without sin, and anathematize those who should deny it. Besides these canons, the oldest Roman code adds another, by which the council condemns with anathemas those who hold that infants dying without baptism enjoy a happy existence, although not in the kingdom of heaven. Photius, who, as a later bishop, had given the Pope the use of good MSS, recognises this canon; and, as a further proof of its genuineness, Augustine, in his letter to Boniface, says, that both councils and popes had condemned the heresy of the Pelagians, who maintained that infants not baptized enjoy a place of salvation and repose out of heaven.

In this same council, ten other canons were agreed to against the Donatists. It was determined, that in places containing both Catholics and Donatists, each party recognising a different diocesan, the Donatists, at whatever period they might have been converted, should belong to the bishopric which the original Catholics of the place recognised as their own. That if a Bishop of a Donatist church be converted, those parishes where the Donatists had been under his jurisdiction, and the Catholics under the bishop of some other city, should be equally divided between the two bishops, the oldest to make the division, and the other to have the choice. The same council determined, by another remainder, that the priests and other inferior clergy had any complaint to make against the judgment of their bishop, their case might be judged by the neighboring bishops, from whose decision they might appeal either to the primate or to the Council of Africa; but if they pretended to appeal to any authority beyond the sea, all Donatists were forbidden to communicate with them. It also gave permission to a virgin to take the veil and the vows before the age of twenty-five, in cases where her chastity was endangered by the power of those who sought her in marriage, provided also that those upon
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whom she was dependent made the demand as well as herself.

The bishops at this council waited to see what steps the new pope Zosimus would take in the matter of the Pelagians, the chief of them continued at Carthage, and thus formed there for some time a sort of general council. In the end, Zosimus, perceiving that he had permitted himself to be taken in by the Pelagians, gave his sentence, confirming the decrees of the African council; and according to the judgment of pope Innocent, his predecessor, he condemned afresh Pelagius and Celestius, reduced them to the rank of penitents, under condition that they abjured their errors, and, in case of refusal, sentenced them to be entirely cut off from the communion of the Church. He also wrote a very long epistle to all the churches of the world, which all the Catholic bishops subscribed. The emperor Honorius issued a decree against the Pelagians, and added the weight of his authority to the decision of the Church.

At the head of these decrees, the bishops wrote to Zosimus, the pope, declaring that they were resolved that the sentence passed by his predecessor Innocent against Pelagius and Celestius should remain in force against them, until both of them should clearly recognize the necessity of divine grace, agreeably to the decrees of the council; and that so they need never hope to return into the bosom of the Church without abjuring their errors. They also reminded the pope of the mean opinion which Innocent had of the Council of Diospolis, and represented to him that he ought not to have given ear so readily to the representations of a heretic. Lastly, they laid before him all that had passed in Africa upon the subject. This letter was carried to Rome by Marcellinus, subdeacon of Carthage. See Labbe, Concil. ii. 1576.

XX. Held May 15, 419, in the Basilica of Faustinus, was convoked by Aurelius, bishop of Carthage, assisted by the primates of Numidia, and Faustinus, legate of the pope. Deputies from the different provinces of Africa and the bishops of the proconsular province were present, making in all two hundred and seventeen bishops; Aurelius presiding, and Augustine being present.

At the first sitting the pope's instructions to his legates were read, and also the canon, which he brought forward in order to show that all bishops have a right of legislation. First, it was decreed that the pope should be written to, in order to secure an authentic copy of the canons. Secondly, all that related to the case of appeals was read, and Augustine promised that it should be observed until they had received more authentic copies of the Council of Nicea. Thirdly, the Nicaeans, together with other ordinary African canons, and the several regulations made by the African councils held under Aurelius. Fourthly, the affair of Apianus (q. v.) was discussed, and the right of appeal to Rome denied. The bishops further desired that the clergy should make complaint of judgments passed upon them by the primates or council of the province, and to the bishops of the neighboring provinces. Finally, Cyril, bishop of Alexandria, and Atticus, of Constantinople, delivered to the priests deputed by the council faithful copies of the acts of the Council of Nicea.

In the second sitting six canons were drawn up, relating to the charges that might be alleged against clerks. See Labbe, Concil. ii. 1689.

XXI. It is doubtful whether this council, held in 424, was not merely a continuation of the preceding. It was called to attend to the business of Apianus, mentioned in the account of the preceding council. After having been re-established by the foregoing council, he was again guilty of great enormities, and, accordingly, a second time excommunicated, and driven out of Trabuc, a city in the proconsulate of Africa, whence he fled to Rome. The pope Celestine, giving credit to everything that he was pleased to pretend in the way of justification, readmitted him to communion, and added further a letter to the bishops of Africa. This controversy on the part of the pope caused the whole of the Africa to assemble at Carthage, to hold there a general council. Out of the whole number present we have the names of only fifteen. Apianus appeared with Faustinus, who acted rather as his advocate than his judge. He wished them to promise to receive Apianus into communion with them; but the fathers, in their conference, thought first to examine into his criminal conduct. Apianus eventually confessed the crimes of which he had been guilty, and was excommunicated. The council ordered a letter sent to pope Celestine, in which they complained of his conduct in absolving Apianus; begged of him to be future not to listen so easily to those who came to him from Africa, nor receive into communion those whom they had excommunicated; and lastly, requested the pope to send no more legates to execute his judgments, lest the pride of the world be introduced into the Church of Christ. See Labbe, Concil. ii. 1638.

XXII. Held in 525, under pope Boniface, in order to restore the discipline of the Church. On this occasion an abridgment of the canons made under Aurelius was read. The last three forbid all appeals beyond the sea, absolutely, without making any distinction between bishops and others. See Labbe, Concil. iv. 1628.

XXIII. Held in 555, composed of two hundred and seventeen bishops; convoked to Carthage by Reparatus, bishop of that city. A demand was made upon the emperor Justinian to restore the rights and property of the Church, which had been usurped by the Vandals, which request was granted, by a law bearing date Aug. 1 in the same year. See Labbe, Concil. iv. 1784.

XXIV. In the year 645 a conference was held between Pyrrhus, bishop of Constantinople, the chief of the Monothelites, and the abbot, Maximus, in the presence of the patrician Gregory and several bishops. Maximus there showed that there were two wills (due voluntates) and two operations in Jesus Christ. Pyrrhus yielded to his proofs, and went afterwards to Rome, where he retracted what he had formerly taught, and was received into communion; subsequently, however, he returned to his errors.

XXV. Held in the year 646. Several councils were added together in the same year, against the Monothelites; one in Numidia, another in Byzacena, a third in Mauritania, and a fourth at Carthage (sixty-eight bishops present), in the proconsular province. See Labbe and Comart, Concilia Sacrosancta i. Paris. 1671.

CARTHAGENA, Don Alfonso de, a Spanish prelate, was born a Jew. He was a son of Paulus Borgenais (q. v.), and was baptized, together with his three brothers, at the time when his father professed Christianity, in 1392. After his father's death he succeeded him in the bishopric. When the Council of Basle was convened, in 1431, he was a representative of Castile, and was treated with great honor, on account of his talents and distinguished excellence. Emas Sylvia, afterwards pope Pius II, called him, in his memoirs, "an ornament to the prelacy." Pope Eugenius IV, learning that the bishop of Burgos was about to visit Rome, declared in full council that in the presence of such a man he felt ashamed to be seated in St. Peter's chair. Spanish historians speak very highly of him. He died in 1456. Among his writings we notice, Chronicles of the Kings of Spain:—A Treatise on Christian Morality; or, Instruction for Knights, and Memorials of the Church; both of the former works were translated into Latin and Spanish; and dedicated to prince Edward, afterwards king of Portugal:—Commentary on the 28th Psalm:—Homily on Prayer. See Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Da Costa, Israel and the Gentiles, p. 523 sq. (B. F.)

CARTHAGENA, Juan de, a Spanish theologian.
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Left the Jesuit order to enter that of the Observantine Franciscans, and became professor of theology at Salamanca, then at Rome. He died at Naples in 1617, leaving a fine Ecclesiastica Libri De Temporibus (Rome 1607) - Propugnaculum Catholicum, etc. (ibid. 1609) - Homiliae Catholicae (ibid. cod.; Paris, 1616) - De Sacris Arcaeni Deiparae (Cologne, 1618, 1618; Paris, 1614-15) - Praeatis Oratorum Mentalis (Venice and Cologne, 1618). See Hoefer, Nouv. Biog. Générale, s. v.

Carthagh. Saint. See CARTHACH.

CARTHACH, St. See CARTHACH.

CARTHAGINIAN, MYTHOLOGY OF. The Carthaginians had, like their progenitors, the Phoenicians, a very imperfect mythology. The account which the Romans or Greeks gave us of them is, perhaps, the least correct, as they always identified other deities with their own. So much, however, is certain, that the religion of the Carthaginians was a branch of the fire and star worship which was universal in Phoenicia and the Orient. In general, like the Greeks and Romans, they had a kind of Polytheism of a rough, barbaric nature. Their supreme god seems to have been Moloch, or Baal (q. v.), the sun, whom all the tribes of Canaan and the neighboring countries worshipped under this name. Astarte, the second principal deity, was the receiving principle; her worship was even wilder and more profligate than that of Venus in Carthage. The worship of Astarte and Carthage was therefore called by the Romans Regnum Veneris. This cultus lasted long after Christianity had sprung up. The emperor Constantine, and, later, Theodosius, were obliged to publish edicts against it. A third deity was Melcart, who seems to have been the god of the Carthaginian Hercules. The worship of Esmun is compared to that of Aesculapius. The worship of Ceres and Proserpine came from Sicily, and that of Iolaus from Sardinia, the oldest colony of Carthage. Native hero, however, are Dido and Hamilcar, who had temples in Carthage. The Carthaginians, like the Romans, had their field-worship, their tabernaculum augurale, under a tent, beside an altar which, in important ceremonies, was turned into a funeral pile, or pyre. It is certain that the Penates and Larves were domestic deities of the Carthaginians; they took them along on journeys, for Hannibal had so many and such large idols that he was able to hide his treasures in them, when he fled from Crete. The Carthaginians considered the mountain-tops as habitations of the gods, and gave them names, as if they were the car or throne of the deities. They did not have a separate caste of priests, like the Egyptians and Indians. Their generals, high officials, and kings performed the sacrifices for the Carthaginians, although for over seven hundred years a powerful nation, still, on account of their barbaric and bloody religion, made no progress in civilization, and by their human sacrifices they became an object of abhorrence. The superstition of the people was of a wild and uncivilized nature, and cruel both to foreigners and natives. Many a Carthaginian general died on the cross because he was unsuccessful in battle; besieged tribes were horribly massacred; often the inhabitants of large cities were cut down without respect to age or sex; the corpses were torn from the graves, the temples destroyed, the statues of the deities broken to pieces, and if they were of precious metal, they were melted and carried off. Such acts of violence, however, were common in many other ancient nations. See PHENICIA.

CARTIER, Gallas, a French Benedictine, was born at Poretry, in Franco-Switzerland, April 8, 1698. In 1717 he took holy orders, and was for some time professor of philosophy and theology at the monastery of the Etienne-Minster, in the Beuvrais, and at Grangengbach. He died April 17, 1777. He was one of the most learned Benedictines of the last century, and wrote, Tract. Theol. de S. Scriptura (1736) - Autoritat in Infalibilites Summarum Pontif. (1758) - Universal. Concepta et Scientia (1749; 2 vols. - Philosophia Electrica (1756) - - Theologia Universalis (1757, 5 vols.). See Werner, Geschichte der Katholischen Theologie: Allgemeine Deutsche Biographie, iv, 36 sq.; Sachs in Wetzer u. Wolff's Kirchen-Lexikon, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

CARTIER, Germanus, a German Benedictine and prior at Etttenheim, where he died, Feb. 18, 1749, is the author of Dilucidatio Paschalis Ecclesiastical, Breviarri Monasti Dispositio Occurrentia (Freiburg, 1734) - Biblia S. Vulgata Editionis (Constance, 1751, 4 vols.). See Ziegler's Gesch. d. Lit. Ord. S. Bened., v, 186; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. P.)

CARTIGNY, Jean, a Flemish theologian of the order of Carmelites, was born about 1550. He was professor of theology at Brussels in the convent of his order, of which he became prior. In 1654 he was sent to Rome as delegate from his province to the general chapter. He died at Cambray in 1580, leaving, Commentaires sur l'Écriture, etc., and also the work, De Quatre Fins de l'Homme (Antwerp, 1558, 1572). See Hoefer, Nouv. Biog. Générale, s. v.

CARTLEGG, Samuel, a Baptist minister, was born at Pedee, N. C., in June, 1750. When he was about thirteen years of age his father removed to Columbia County, Ga. He received his religious impressions under the exhortation of Mr. Marshall, and was put under the care of Rev. Daniel Marshall, when her husband, in 1771, was arrested for preaching in St. Paul's parish, and was baptized by Mr. Marshall in 1777. Although for many years he had been very active in promoting the interests of his denomination, he was not ordained till 1789, and soon after removed to South Carolina, where he was pastor of Plumb Branch Church about fifty years. In 1813 he visited Columbia County, Ga., on horseback, and preached as usual, but was thrown from his horse, and died soon afterwards. See Campbell, Georgia Baptist; Haynes, Baptist Cyclopedia, 1, 153. (J. C. S.)

CARTOPHYLLUS. See CARTAPHILLUS.

CARTULARIUM, in a monastic or ecclesiastical establishment, is the keeper of the papers and archives. This officer, in the Church of Constantimople, was called CHARTOPHYLLUS. The cartularies of Rome presided at ecclesiastical judgments in the place of the pope. Gregory the Great sent his cartularies into Africa to hold a synod.

CARTULARY (veterum chartarum volumes) is a book containing a collection of the original, or copies, of contracts of sale and exchange, deeds, privileges, immunities, and other monuments and papers, relating to churches, monasteries, etc. The most ancient known cartulary is that of the abbey of St. Bertin, at St. Omer, compiled, according to Mabillon, by Folquinus, a monk of that abbey, at the end of the 10th century. The most noted in Italy are those of Monte Cassino and Fara. That of Compóstella, in Spain, was put together about 1129. In the library at Turin is a cartulary entitled, Chrysobolum et Argyrobolus, being a collection of diplomas of the Greek emperors, which formerly belonged to some monastery. It is signed at the end by the emperor and patriarch. Of the numerous cartularies which still exist, relating to monastic foundations in England, a list has been printed by Sir Thomas Phillips, Bart., of Middle Hill.

The term cartulary is sometimes extended to include any monastic record-book, and is likewise applied to the receptacle or room in which such documents are kept.

CARTWRIGHT, Edmund, D.D., F.R.S., an English clergyman, was born at Marnham, Nottinghamshire, April 24, 1743, and was educated at Wakefield Grammar-school. His academic studies were begun at Oxford, in University College, and in 1762 he was elected a deymy of Magdalen College, where, in 1764,
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he succeeded to a fellowship. He published, in 1779, *Armire and Eleira*, a legendary tale in verse, which passed through editions in more than one year. In 1779 he published his best poetical production, *The Prince of Peace*. In the same year he was presented to the rectory of Godby Marwood, Leicestershire, to which was added a prebend in the cathedral of Lincoln. Dr. Cartwright probably would have passed an obscure country clergyman life, but his attention had been turned, in 1784, to the possibility of applying machinery to weaving. He invented the power-loom, for which a patent was granted in 1785. In 1796 he settled in London. The first mill on his plan was that of Messrs. Grimshawe, of Manchester. About 1807 parliament voted him a grant of £10,000, in consideration of his having contributed so largely to the commercial prosperity of the nation. He also invented machines for combing wool and making ropes, and was the author of many improvements in the arts, manufactures, and agriculture. He died near Sevenoaks, Kent, Oct. 30, 1823. See *Encyclop. Brit.* 9th ed. s. v.

**Cartwright, Joseph**, an English Baptist, succeeded Thomas Charlton as minister at Mazepond, Southwark. He tried to get into the national Church, but failed to do so. He took a place in Lambrecht, Borough where he read the church prayers, and preached till his death. See Wilson, *Dissenting Churches*, iv. 284.

**Cartwright, Peter**, a famous pioneer Methodist Episcopal minister, was born in Amberst County, Va., Sept. 1, 1785. He removed at the age of eight with his parents to Logan County, Ky., and grew up amid the wild scenes of backwoods life, being more familiar with the axe, rifle, and plough than with books, and hence his education was quite limited. He was converted at a protracted meeting in 1801; received license to exhort in 1802, from bishop Asbury, and removed to Lewiston County, where he entered Brown's academy and received the rudiments of an education, but continued his work as an exhorter, holding forth to large congregations. He was soon licensed to preach, which enlarged his authority but did not increase his labors or usefulness. Leaving his school to form a circuit, he supplied it with preaching, and was thus employed by the presiding elder until 1804, when he was admitted into the Kentucky Conference. His theological studies were with Mr. McKendree towards bishop. In 1806 he was ordained a deacon by bishop Asbury, and appointed to Marietta Circuit, O., meeting with hard service and poor fare. His next appointment was Barren Circuit, where he was allowed the first and only vacation he ever enjoyed. In 1808 he was ordained and in 1812 was appointed presiding elder of Wabash District, and in 1818 of Green River District. Between 1816 and 1826 he travelled circuits in Kentucky, and in 1821 was appointed presiding elder of Cumberland District, which was the beginning of his fifty years in regular succession of presiding eldership. He was a delegate to thirteen general conferences, beginning with 1816. In 1823 he rode on horseback into Illinois to explore the country, and in the following year moved his family to Pleasant Plains; there he continued to reside during the remainder of his eventful life; there he died, Sept. 25, 1872, and there his remains still lie in the soil which he, like Abraham, purchased with his own money. The Illinois Conference was organized in 1824, and Mr. Cartwright, becoming one of its members, was appointed presiding elder, and in that office continued in that conference until, at his own request, in 1869, a superannuated relation was granted him. He was present at first roll-call of forty-five out of the first forty-seven sessions of the Illinois Conference: a conference visitor six years to McKendree College, three to Illinois Wesleyan University, and one to Garrett Biblical Institute; and was eight years a member of the Old Western Conference, eight of the Tennessee Conference, four of the Ken¬

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ucky Conference, and forty-eight of the Illinois Conference. He took an active part in all the controversies which agitated the church, and could with ease present delegations, etc., being firm in his opposition to all innovations on primitive Methodism; and during the earlier years of his ministry had many controversies with Presbyterians, New Lights, Universalists, Haly¬ons, Mormons, etc. He published two anti-Calvinistic pamphlets, but his principal literary production was his *Autobiography*. He has had an English edition, and been translated into German and French, the *Revue des deux Mondes* regarding it as a romance. While on the Illinois District he was a candidate to the state legislature, and, entering with zeal into the campaign, was elected, but soon became disgusted with politics, and returned to his God-appointed work. Few men ever passed a more eventful or toilsome life. For upwards of fifty years he was an indefatigable servant of the Church. Although considered eccentric, he was an acknowledged leader in his conference. In person five feet ten inches high, with a square-built, powerful physical frame, weighing nearly two hundred pounds, as immensely strong and enduring constitution, dark complexion, high cheek bones, small, piercing black eyes, large head, and curly black hair, he naturally appreci¬iated highly the muscular part of Christianity, consider¬ing himself one of the Lord's breaking-up ploughs, to drizzle and break with all kinds of soil, from the roughs and disturbers at camp-meetings and else¬where stood in awe of his brawny arm. Above all there was a moral and kingly power that belongs to all real heroes, which commanded the respect and reverence of all. Mr. Cartwright was a man of supreme mental force, a master in interpreting human nature, a preacher warm in sympathy, clear in thought, and often of the highest style of oratory. His speeches were short, pithy, and pointed, exhibiting a scathing sarcasm, a stern indignation, and a piercing wit that defied rejoinder. See *Minutes of Annual Conference*, 1873, p. 115; Simpson, *Cyclop. of Methodism*, s. v.; also his *Autobiography*.

**Cartwright, William**, an English clergyman and poet, was born at Northway, near Tewkesbury, Gloucestershire, in September, 1611. He was educated at the free school of Cirencester, Westminster school and Christ Church, Oxford. He took holy orders in 1638, and became the "most florid and yet seraphical preacher in the university." In 1642 he was made rector of the church of Salisbury, where he was appointed a delegate to provide for the troops sent by the king to protect the colleges. His zeal in this office caused his imprisonment by the parliamentary forces. In 1643 he was chosen junior proctor of the university and reader in metaphysics. He died Dec. 23 of the same year. He wrote several poetical pieces, among which were *The Royal Slave; a Tragedy* (1639); *Troyes Com¬edies, with other Poems* (1640). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Carus, Friedrich August**, a Protestant theologian of Germany, was born April 26, 1770, at Bautzen, in Upper Lusatia. He studied at Leipzig and Göttingen, and in 1783 commenced lecturing at the former place. In 1795 he was made bachelor of theology and morning preacher at the university church. In 1786 he was appointed professor of philosophy, and died Feb. 6, 1807. He wrote, *De Accominatio Christi et Apostolorum* (Leipsic, 1798); *Die Awakening Comosmtographie Fontibis* (ibid. 1796). After his death were published, *Ideen zur Geschichte der Philosophie* (ibid. 1805); *Psychologie der Bewegung* (ibid. 1830); *Moral- und Religionsphilosophie* (ibid. 1819; 2d ed. 1824). See Döring, *Die Gekennerten Theologen Deutsch¬lands*, i, 243 sq.; Winer, *Handbuch der theol. L., 285, 429, 596; Lichtenberger, *Encyclopädie des Neu¬en Religions*, s. v.; Hoefer, *Notiz. Bist. Grands*, s. v. (B. P.)
CARUS, Josephus Maria. See CARO, GIUSEPPE.

CARUTHERS, Eli Washington, D.D., a Presbyterian minister, was born in Rowan County, N.C., Oct. 26, 1798. He was educated at Hampden-Sidney College, Va., and New Jersey College; and graduated from Princeton College, N.J., in 1829. He was licensed to preach in the New Brunswick Presbytery in the same year; became pastor of Bethel and the adjoining churches in Guilford County, N.C.; of Alamanche Church, one of these, for over forty years, resigning in 1861; and died near Greensboro, N.C., Nov. 24, 1865. See Wilson, Pref. Hist. Alamanche; 1886, p. 347.

CARUTHERS, James El., a Presbyterian minister, was a member of the Presbytery of Peeoria, and pastor in Yates City, Ill. He died near Poland, O., March 7, 1875, aged 54 years. See Presbyterian, March 27, 1875.

Carvajal (or Carvaga), Luis de, a Spanish Franciscan, of the order Observantines, in the province of Castile, and theologian of Alcala, studied at Paris, and attended the Council of Trent, in 1547, where he delivered a discourse, on the second Sunday in Lent, which has been printed at Antwerp. He also wrote an Expositurale Declaration (in Latin) for the Immaculate Conception (Seville, 1583; Paris, 1541);—Theologiae Sententiae, etc. (Cologne, 1545);—Apostolia Monastic, against Erasmus (Basle and Paris, 1579).

Carvajal, Tomas Jose Gonzalez, a Spanish statesman and writer, was born Dec. 21, 1758, at Seville, where he studied jurisprudence and philosophy. At the age of fifty-four he commenced the study of Hebrew, and died Nov. 9, 1844. He was the author of a metrical version of the Psalms, Los Sabinos Aluminia, 1819, 5 vols.;—Los Libros Poéticos de la Santa Biblia (ibid. 1827, 6 vols.). See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Carvalho, Antonio, a Portuguese theologian of the Jesuit order, was born at Lisbon in 1590. He was professor of theology and philosophy at Evora, then at Coimbra, and died in 1650, leaving S. Comercio e Obreros Espirituales de los Almas, etc. (Lisbon, 1627);—Commentaria upon the Summa of Thomas Aquinas. See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho (da Pereda), Antonio, a Portuguese theologian and controversialist, was born in 1595 at Sardoal, in the diocese of Guarda. Having studied theology and philosophy at Coimbra, he fulfilled the functions of arch-priest of the cathedral of Lisbon, of proctor or delegate of the Portuguese clergy to the court of Madrid, and of guardian of the royal archives of Portugal, called Torre do Tombo, and was also apostolic prothonotary. He died at Lisbon, Dec. 12, 1645, leaving S. Comercio e Obreros Espirituales de los Almas, etc. (Lisbon, 1627), together with some other works. See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho, Juan, a Portuguese author of the early half of the 17th century, was professor of canonical law at Coimbra, and wrote De Quarta Fideiida et Legitima, etc. (Coimbra, 1631). See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho, Lorenzo Peres, a Portuguese canonist, who lived at Lisbon at the close of the 17th century, wrote Eucateleons Ordinum Militari[m, etc. (Lisbon, 1683). See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho, Miguel de, a Portuguese missionary, was born in 1589. He completed his theological studies at Coimbra, then went East, and in 1602 was in the East Indies. He belonged to the Jesuit order, and having determined to go to Japan, just as the persecution against the Christians began, forced his way as far as Nagasaki, where he preached until obliged by the authorities to cease. He was thrown into prison, and died soon after upon a funeral pile, in 1624. Some of his letters were published under the title Carta ao Padre Provincial, etc. (1624). See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho, Tristan Barbosa de, a Portuguese ascetic writer, lived at the commencement of the 17th century. His principal work is Romilete del Alma y Jesucristo de la deuda. See Hoefer, Nouv. Biog. Générale, s. v.

Carvalho, Valentim, a Portuguese missionary of the Jesuit order, was born in 1560 and died in 1631. He wrote, Supplementum Anaurum Epistolvarum ex Japonia, Anno 1600;—Annuar Littera ex Sinis, Anno 1601, etc. (Rome, 1603). See Hoefer, Nouv. Biog. Générale, s. v.

Carvam, Christovao, a Portuguese preacher of the Dominican order, lived in the early half of the 17th century. He was censor of the inquisition, and wrote Sermones Varios (Florence, 1629). See Hoefer, Nouv. Biog. Générale, s. v.

Carve, Thomas, an Irish Roman Catholic clergyman, was born in the county of Tipperary in 1589 or 1590. He became apostolic notary and vicar-choral of St. Stephen's, Vienna; and, according to some, died in 1664, but, according to others, was living in 1672. His works include, Historian (1639-46, 3 parts);—Rea Germanica, 1637-41 (1641, 12mo);—Lyra, seu Anacaphalosis Hibernica, etc. (1651);—Response Veridica ad Illotum Libellum (1672). See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Carver, Dirick, an English martyr, was burned at Lewes, of the parish of Brighstone, in Sussex County. He was examined on many points of the Christian religion, and compelled to leave the works of Liberal, of which he firmly believed in, but refused to sign the articles presented him by the bishop concerning the papal Church. He was sent to Newgate prison, where he remained some time in torture. He was burned in a barrel in 1555. His sufferings were horrible, but he bore them more joyfully. See Fox, Acts and Monuments, vii, 921.

Carver, James, an English divine, was born at Wymondham, Norfolk. He was conspicuous in youth for integrity and high moral character, and began his ministry in a rural charge in Norfolk. In 1823 he entered upon the curacy of St. Nicholas, Lynn, and the evening lectureship at St. Margaret's; and in 1828 was appointed chaplain to Lord George Wellesley's prison for London debtors, in which he labored, greatly esteemed for the holy consistency of his character, till his sudden death, Sept. 3, 1840. See (Lond.) Baptist Hand-book, 1841, p. 31. (J. C. S.)

Carver, Robert, a Congregational minister, was born at Taunton, Mass., April 20, 1810. He graduated at Yale College in 1833, and at Andover in 1836. He preached in Phillipsburg, Ont.; Walden, Vt.; Berlin, Mass.; Plattsburg, Vt.; Cut trespass., L. I.; and Raynham, Mass. In 1857 he took charge of the boarding-house of the Wheaton Female Seminary, Norton, Mass. He was subsequently appointed chaplain to the 7th regiment of Massachusetts Volunteers, and in 1861 left with them for Washington. His health declined after the campaign of Yorktown, and he was compelled to leave the service. He was conveyed to the house of his father, in Orient, L.I., where he failed rapidly, and died Feb. 28, 1863. "Few excelled him in fidelity as a chaplain, adhering to his post and duty to the last." See Cong. Quarterly, 1863, p. 194.

Cary, Alice, an American authoress, was born in
the Miami valley, eight miles north of Cincinnati, O., April 26, 1820. At the age of eighteen she began to write verses, and for ten years made frequent contributions to local and distance newspapers and magazines. Attention was first attracted to her by some sketches of rural life published in the National Era. The poems of Alice and her sister, Phoebe Cary, appeared in 1841. In 1850 she removed to New York, where, with her sister, she devoted herself successfully to literature. He was professor in the University of New York, Dec. 8, 1842. Of some of her best works are, Cloternook Papers (in two series, 1851 and 1853) — Hogar: A Story of To-day (1852) — Lyra and other Poems (1858) — Married, not Mated (1856) — The Bishop's Son (1867), etc.

Cary, Austin, a Congregational minister, was born at North Bridgewater, Mass., Oct. 1, 1809. He studied at Watertown, Me., graduated at Amherst College in 1830. He was professor in the University of New York, Dec. 8, 1842. He published works, besides the contributions to the volume issued in conjunction with her sister, were, Poems and Parodies (1854)— Poems of Faith, Hope, and Love (1868); and a large portion of the Hymns for all Christians, compiled by the Rev. Dr. Deems in 1869. She was a Free will Baptist, married the Rev. Dr. Deems, on Nov. 12, 1871. Some of her best works are, Cloternook Papers (in two series, 1851 and 1853) — Hogar: A Story of To-day (1852) — Lyra and other Poems (1858) — Married, not Mated (1856) — The Bishop's Son (1867), etc.

Cary, Benjamin, a Congregational minister, was born at Hopkinton, Mass., in 1732. He graduated at Harvard in 1751, and was named the first minister of the Church in Dover, Mass., Nov. 10, 1762, in which position he remained until his death, Nov. 14, 1811. He was a man of very modest and retiring character. See Hist. of Meriden Association, p. 214. (J. C. S.)

Cary, Henry Francis, A.M., an English author, was born in Gibraltar, December, 1772. He was educated at a Christ Church, Oxford, where he received his A.M. in 1789; was appointed to the vicarage of Abbey-Sibthorpe, Staffordshire, in 1793, became assistant librarian in the British Museum in 1826, and died in September, 1844. Mr. Cary published, A Translation of Dante's Inferno, Purgatorio, and Paradiso, in English blank verse, with notes — A Translation of the First Book of the Hymnody of Pindar, in English Verse. — Lives of English Poets, from Johnson to Kirke White; intended as a continuation of Johnson's Lives. — The Early French Poets; and carefully revised editions of Pope, Cowper, Milton, Thomson, and Young. See The Eng. Rev. (Lond.), 1847, p. 206; Hart, Eng. Manual, p. 505; Allibone, Dict. of Brit. and Amer. Authors; New Amer. Cyclop. p. 505; Memoir (Lond. 1847).

Cary, James, an English prelate of the 14th and 15th centuries, was born at Cockington, Devonshire, and, while in Rome, was made bishop of Lichfield. On his journey towards England he met the pope at Florence, and received the see of Exeter at Rome, where he died at Florence, 1323. See Fuller, Worthies of England (ed. Nuttall), i. 406.

Cary, Joseph Addison, a Presbyterian minister, was born at West Brookfield, Mass., March 29, 1813. He graduated at Amherst College in 1832, and at the Union Theological Seminary in 1839. He was a resident licentiate until 1848, and was ordained May 13, 1844. He was professor of the Debt and Dumb Institute at New York city (1825-51), and for a time supplied the pulpit of a Dutch Reformed Church in the same city. In 1851 he was appointed principal of the Debt and Dumb Institute, and, after sustaining this relation for one year, he removed to Columbus, O., where he died, Aug. 7, 1852. See Gen. Cat. of Union Theol. Sem. 1867, p. 13 (W. P. S.).

Cary, Mordecai, an Irish priest, bishop of Confont, was translated to Killala in 1733, and died in 1752. He published a Sermon on James i, 27 (Dublin, 1744). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cary, Phoebe, an American authoress, sister of Alice, was born near Cincinnati, O., Sept. 4, 1824, and died at Newport, R. I., July 31, 1871. When quite young, she contributed largely to periodicals. Her writings were chiefly poetical. Her earliest poem of speech worth was her New Home, which was a popular success. Her published works, besides the contributions to the volume issued in conjunction with her sister, were, Poems and Parodies (1854) — Poems of Faith, Hope, and Love (1868); and a large portion of the Hymns for all Christians, compiled by the Rev. Dr. Deems in 1869. She was a Free will Baptist, married the Rev. Dr. Deems, on Nov. 12, 1871. Some of her best works are, Cloternook Papers (in two series, 1851 and 1853) — Hogar: A Story of To-day (1852) — Lyra and other Poems (1858) — Married, not Mated (1856) — The Bishop's Son (1867), etc.

Cary, Richard M., a Free will Baptist minister, was born at Williamsburg, Va., Dec. 10, 1749. After two or three changes of residence, his father removed, in 1806, to western New York, and settled in Boston. Erie Co., then known a "The Holland Purchase." He was converted in 1816, and soon after became pastor of the Church in Hamburg, N. Y., where he remained for twelve years, having also the pastoral charge of the Church in Zoor. He afterwards performed much evangelistic labor in different sections of the country, and was pastor of a church in what is now Ashford, Cattaraugus Co., for twenty years. In 1842 he removed to Cohoes, N. Y., and was the pastor of the Church in Cohoes, N. Y., for five years, and of the Church at Fort Plain, N. Y., until his death, Oct. 16, 1868. See Barrett, Memoirs of Eminent Preachers, p. 157-170. (J. C. S.)

Cary, Robert, LL.D., an English clergyman and learned chronicler, was born at Cockington, Devonshire, and educated at Exeter and Corpus Christi Colleges, Oxford. He became rector of Portlemouth, in Devonshire, and affiliated with the Presbyterians of that section during the civil war. He became archdeacon of Exeter, Aug. 18, 1662, but was ejected in about two years, after which he retired to his rectory at Portlemouth, where he died, Sept. 19, 1668. His principal work was entitled Palæographia Chronicorum, a chronological account of ancient time, in three parts: 1. Didatical; 2. Apodeictical; 3. Canonical (Lond. 1667). See Chalmers, Biojg. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cary, Samuel, a clergyman of Boston, Mass., who died in 1615, aged thirty, published Sermon, etc. (1608-17), s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Cary and Thomas, a Congregational minister, was born at Charlestown, Mass., Oct. 17, 1745. He graduated at Harvard College in 1761; was ordained at Newburyport, Mass., as pastor of the First Church, May 11, 1796, and died there, Nov. 24, 1808. "He possessed a strong and comprehensive mind, which was highly cultivated by reading, observation, reflection, and prayer." His only published writing is a Discourse. See The Panoplist, Dec. 1808. (J. C. S.)

Caryatid, a name given to statues of women applied instead of columns, in Greek architecture, as at the Erechtheum at Athens.

Caryáthia, in Greek mythology, was a surname of Diana, who had a sanctuary near the pillars of Hermes and close by Carys, in Laconia. The place was sacred to Diana and the nymphs, and yearly the Laconian maidens danced ring-dances around the statue of the goddess, which stood in the open air. Some have thought to find a fac-simile of these Spartan dancers in the Caryatides, or female columnar figures of antique architecture.

Caryophyllae, or Caryophylle, John Matthew, a Greek prelate and scholar, was born in the isle of Corfu. Having studied at Rome in the college of Greeks, he returned to his own country, but soon went back to Rome, where he taught in the same college. He entered successively the service of cardinals Abbatrandini, Ludovisi, and Barberini—all three nephews of the popes. The second of these cardinals procured

CASANATI, MARC ANTONIO ALEGRE DE, a Spanish Carmelite, died in 1658, at the age of sixty-eight, leaving a work entitled The Paradise of Carmelites.

CASANOVA, JOSE MARIA, a minister in the Methodist Episcopal Church South, was born at San Cristobal, state of Nuevo Leon, Mexico. He removed to Texas about 1865; was converted to Protestantism in 1874; and in 1875 was licensed to preach, and sent to start a mission in Concepcion. He continued a faithful missionary until his death, Oct. 4, 1878. Mr. Casanova was nearly twenty years in the Indian, and was noted for his preaching abilities. See Minutes of Annual Conferences of the M. E. Church South, 1879, p. 114.

CASATI, Cherbino, an Italian theologian and preacher of the order of Clerks Regular of St. Paul, was a native of Milan. He entered his order in 1565, and had the control of various colleges, and preached with success in many cities of Italy. He died January 1618, leaving 13 discipulos Apostolos (Milan, 1616). See Hoefer, Nouv. Biog. Générale, s. v.

CASATI, Paolo, an Italian Jesuit, was born at Piacenza in 1617. He taught mathematics and theology at Rome and in the colleges of his order, then was sent by his general to Sweden, where he influenced queen Christina to embrace the Catholic religion. On his return he governed several houses of the Jesuits, and was for thirty years at the head of the University of Parma, where he died, Dec. 22, 1707. His principal works are, De Terra Mucchius Mota (Rome, 1688); La Tromba Paralante (Parma, 1678); De Anglia (Piacenza, 1703); Optica Disputations (Parma, 1705); written when he was blind and eighty-eight years of age.

CASAUBON, Mignon, a Swiss Calvinistic theologian and critic, son of Isaac Casaubon, was born at Geneva, Aug. 14, 1599. He commenced his studies at the Protestant academy of Sedan, then went with his father to England, where he became distinguished, under the protectorate of Cromwell, by his attachment to the Stuarts. He died July 14, 1671, while rector of Bledon, in the county of Somerset, prebendary of Canterbury, and rector of Ickham. Like his father, he pursued a literary career, and was also one of the most distinguished critics of his time. He wrote, besides, some very scholarly works upon other subjects: Putes contra Malebrosi Patroni Nominaev et Religionis Hosten (Lond. 1651); - Vinocatio Patris Adevens Reimpostae (1624). See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

CASEDO, a martyr of Persia, daughter of king Sapor, is celebrated by the Greeks and Latin Sept. 29, according to Tillemont (vol. 663), but the story is not in the Menology of Basil, and Soccone knows nothing of it.

CASE (or CASE), Alexander, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1690; was appointed to the living at Polwarth in 1664; was a member of the General Assembly in 1638, and of the Commission of Assembly in 1644 and 1646. He
died after July 28, 1651, aged seventy-three years. See Fasti Eccles. Scottiani, i, 423.

Case, Charles Z., a Methodist Episcopal minister, was born at Sudus, N.Y., July 21, 1857. He spent his early years on his father's farm; joined the Church at the age of fourteen; studied two years at Wesleyan Seminary, and then, in 1857, began his regular conference duties. From that time until his death he labored with great application, zeal, and success. He died Oct. 19, 1872. See Minutes of Annual Conferences, 1873, p. 129.

Case, Francis Hiram, a Congregational minister, was born at West Simsbury (now Canton), Conn., Oct. 1, 1797. He graduated at Yale College in 1822, and at the Yale Divinity School in 1825. Feb. 1, 1826, he was ordained pastor of the Congregational Church in Goshen. From this charge he was dismissed, Sept. 30, 1828. He was then for eighteen months an agent of the American Tract Society in the Southern States. Returning to Connecticut, he was installed pastor of the Congregational Church in Ansonia, Conn., Nov. 22, 1830, and in 1833 was dismissed April 28, 1840, and soon after removed to Whitewater, Wis., where he supplied the pulpit from 1842 to 1844, and where he resided until 1868. He died at Cold Spring, Wis., Dec. 20, 1872. See Obituary Record of Yale College, 1873.

Case, John W., a Methodist Episcopal minister, was born at West Greenwich, R.I., July 22, 1798. He was converted at sixteen, and in 1816 was admitted on trial to the New England Conference. When the conference was divided, in 1840, he became a member of the Providence Conference, from which he received laborious appointments with small compensation until 1873, after which he was a superannuate until 1878, and thereafter a superannuate. With declining health his mind failed, and the last few weeks of his life were spent in the Hartford Retreat for the Insane, where he died, May 13, 1880. His preaching was clear, concise, and practical; his pastorate faithful and useful. See Minutes of Annual Conferences, 1881, p. 88.

Case, Josiah Leonard, a Congregational minister, was born in New York in 1808. He graduated at Union College, in 1836, and at the Andover Theological Seminary in 1839; was ordained Oct. 17, the same year, as pastor at Kingston; and died Nov. 15, the same year. See Triennial Cat. of Andover Theol. Sem., 1870, p. 137.

Case, Lyman, a Congregational minister, was born at Whiting, Vt., April 13, 1792. He studied theology with Josiah Hopkins and B. Wooster, and was ordained at Coventry, Vt., 1820. After his dismissal from Coventry he resided in various towns in Vermont and Canada. During the latter part of his life, he was colporteur for the American Tract Society. He died Feb. 27, 1857. See Cong. Quarterly, 1864, p. 32.

Case, Moses Parmelee, a Congregational minister, was born in Vermont in 1819. He graduated at the University of Vermont in 1839, and studied theology a part of a year at Andover Theological Seminary, and was ordained at Andover in 1845. He was a teacher in the high-school of Newburyport, Mass., seven years, and died at Pepperell, Dec. 18, 1859. See Triennial Cat. of Andover Theol. Sem., 1870, p. 168.

Case, Pierre de. See Cassis.

Case, Thomas, an eminent English Nonconformist divine, was born at Boxley, in Kent, in 1608 or 1609, and educated at Christ Church, Oxford. He took orders in the Church of England, and preached for some time in Oxfordshire and Kent, and held the living of Erpingham, in Norfolk, from which he was ejected for nonconformity. In 1641 he joined the parlia-

mentary party, and became minister of St. Mary Magdalen, Mile Street, London, and afterwards lecturer at Aldermanbury and St. Giles's, Cripplegate. He was imprisoned six months in the Tower for being implicated in the plot of Christopher Love (q. v.), but was released and restored to his living. He died May 30, 1682. His works consist chiefly of sermons preached on various occasions. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Case, Wheeler, a Presbyterian minister, was licensed to preach by Suffolk Presbytery, settled as first incumbent of New Hale, Mass., May 1, 1718, and continued there more than twenty years. He died in 1739, leaving a number of poems, written to promote the cause of liberty (reprinted in New York in 1852). See Alexander, Princeton College in the 18th Century.

Case, William, a Congregational minister, was born in Connecticut in 1796. He graduated from Yale College in 1818. He died two years in Andover Theological Seminary, as a member of the class of 1824, and was ordained Sept. 1 following. He was pastor at Chester, Conn., from 1824 to 1835; stated supply at New Hartford during 1835 and 1836; without charge at East Windsor from 1836 to 1842; stated supply at Middle Haddam from 1844 to 1846; stated supply at North Madison during 1846 and 1847; and without charge from that time until his death at Hartford, April 28, 1858. See Triennial Cat. of Andover Theol. Sem., 1870, p. 69.

Cassell, or Cheesell, Johann. See Cassells.

Caselli, Carlo Francesco, an Italian prince, was born at Alessandria, Oct. 20, 1740. He entered the order of Servites, became procurator-general, then consultor of the Congregation of Rites, and was one of the signers of the Concordat in 1801. Pius VII raised him to the dignity of bishop of Sidon in paribus, made him cardinal in 1802, and appointed him bishop of Parma in 1804. In 1811 Caselli sat in the Council of Paris. On the fall of Napoleon the emperor, Marie Louise conferred upon him the office of private counselor with the number of the order of St. George. In 1823 he returned to Rome, and was a member of the claque for the election of a new pontiff. He died April 19, 1828. See Hoefer, Nouv. Bioog. Generale, s. v.

Casembrodt (or Casenbrodt), Abraham, a Dutch painter, lived about 1650. He painted some historical subjects, three of which, representing the Fusion of Christ, are in the church of San Giovanniachis, at Messina.

Casmant, (1) a frame enclosing part of the glazing of a window, with hinges to open and shut. (2) An old English name for the deep hollow moulding, similar to the scotia of Italian architecture, which is extremely prevalent in Gothic architecture, in cornices, door and window frames, in columns, arches, etc., especially in the circular style, and which is frequently enriched with running patterns of foliage.

Casey, Hiram, a Baptist minister, was born in Georgia, March 23, 1870. He united with the Church in 1812, and soon began to preach. So neglected had been his education that when he commenced preaching he could scarcely read a hymn or text. In his appearance he was something of everything in his dress. He travelled extensively, not only in Tennessee, but in other parts of the country, having for his companion Rev. John Wiseman, a famous preacher of his times. He was instrumental in building up several churches in Middle Tennessee. In 1824 he moved to Hardeman County, Tenn., and devoted most of his ministerial life to his death, Dec. 4, 1828. See Bosom Sketches of Tennessee Ministers, p. 140-145. (J. C. N.)

Cash, Rezin, a Methodist Episcopal minister, was a native of the western shore of Maryland, Montgomery County. In 1794 he entered the travelling connection.
and remained faithful until his death, in 1808. Mr. Cash was a man of great solemnity of mind, goodness of heart, and attentive steadfastness in Christian and ministerial duties. See Minutes of Annual Conferences, 1804, p. 117.

Cash, Thomas, an English minister of the Society of Friends, was born at Alderney, Nov. 13, 1739. He was converted in his twenty-fourth year, and when thirty-two years of age felt himself called into the ministry. He travelled through Great Britain, appointing meetings for all who desired to hear the gospel. Having in his secular business acquired a competency, he gave his entire attention to the ministerial work. He died Jan. 16, 1809. See Piety Promoted, iii, 409-413. (J. C. S.)

Cash, Thomas Y., a minister in the Methodist Episcopal Church South, was born at Washington, Fauquier Co., Va. His pious parents led him to give his heart and devote his life to God when but a boy. After spending several years as an earnest, pious Christian, and serving some time as a local preacher, he entered the Virginia Conference in 1846, and labored in the circuit for the next ten years. On Jan. 2, 1856, he was married to Miss Mary B. Greely, of Greely, N. Y. He was remarkable for his devoted, consistent Christian life. He was quiet and unobtrusive, yet wielded a wondrous power. He was sound and clear in Scripture exposition, and fearless in the application of truth. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 588.

Cashmirian Version of the Scriptures. This is the dialect spoken north of Lahore. An edition of the New Test., was printed in 1820, after having been ten years in course of preparation. In 1832 the Old Test. was completed for the press as far as the second book of Kings.

Casiana was a deaconess, to whom Theodoret wrote his Epistl, 17;

Casillac, Bernard de, a French prelate, was provost of Saint-Cécile of Albi and prior of Parcos, when he was elected by the chapter, Dec. 8, 1434, in place of Pierre Neveu; but pope Eugenius IV gave the bishopric to Robert Dauphin, bishop of Chartres. De Casillac applied to the Council of Basle, which recognised his election and consecrated him, Feb. 12, 1435, in the church of the Franciscan friars at Basle. Robert, on his being appointed, received the vestments from the pope, and was confirmed by the king, and the two candidates then made haste to take possession of the bishopric by arms. Finally their case was brought before the parliament at Paris, which, by decree of April 1, 1400, sustained Bernard de Casillac. This prelate, however, died ten years and eight months afterwards, leaving behind him only ruins as marks of his career. See Hoefer, Nouv. Biog. Générale, s. v.

Casimir, patron saint of Poland, was grand-duc of Lithuania, and third son of Casimir IV, born Oct. 5, 1458, and was educated by John Dlugoc, a canon of Cracow, commonly called Longinus. Casimir, in early youth, devoted himself to piety and asceticism. When the noble of Hungary, disdainful with Matthias Corvinus, his king, entreated the king of Poland to send his son Casimir to occupy the throne, the latter, with extreme reluctance, went thither; but finding that the differences between Matthias and his people were adjusted, he joyfully returned home, and spent the rest of his life in exercises of devotion. He died of consumption, at Wilna, in Lithuania, March 4, 1482. He was canonized by pope Leo X. The day of his commemoration is March 4. See Landen, Eccles. Dict. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Casimir, a French Capuchin theologian, was born at Toulouse in 1634. He was made rector after 1666. Of his works there are extant, Histoire de Mlle, de Bachelet, printed at Toulouse, 1680, 12mo.; Le Phénomène Paroxysmatique, etc. (Bâziers, 1674, 8vo) — La Vie du P. Jean XL—27.

Casmir was martyred, together with her husband, Melasippus, and her son, Antony, at Ancyra, by order of Julian the Apostate. According to Menol. Basili., they are commemorated Nov. 7.

Casino, Monte (or Monte-Cassino) is a celebrated abbey in Italy, founded by St. Benedict, and situated on a mountain immediately behind the city of Casino. It was here that St. Benedict established the order which bears the name of this place. The abbey of Monte-Cassino was destroyed by the Lombards in 580, when St. Benedict, the abbot, and all his monks escaped to Rome, and were lodged near the Lateran church. About 720 they were restored, under the abbot Petronax. In 884 the house was again destroyed by the Saracens, in 1468 by the Normans, and by the emperor Frederick in 1239. The Chronique of Monte-Cassino, published in 1608, comprehends all the memorable facts connected with the monastery and church, from 542 to 1186. It is in four books, the three first written by Leo of Ostia, the fourth by Peter the Deacon. See Monte-Cassino.

Casiri, Michael, a learned Maronite, was born in 1710 at Tripolis, in Syria. Being educated at Rome, in the college of St. Peter and St. Marcellinus, he entered the clerical order in 1734. In 1785 he accompanied Assenani into Syria, by order of the pope, to assist in a synod of the Maronites. Casiri made a report in 1738 at Rome on the religious opinions of the sect, after which he was appointed to teach in his convent Arabic, Syriac, and Chaldean, theology and philosophy. In 1748 he went to Madrid, and was employed there in the royal library, and in 1749 in the library of the Escorial, of which he was made director soon afterwards. He began in 1750 to consult the materials of the East, and of Arabe-khapanis, etc. (Madrid, 1780-70, 2 vols.) This famous work has a particular merit on account of its extracts from historical books in Arabic. The second volume, which treats of geographers and historians, is very interesting, and contains numerous documents concerning the wars between the Moors and Christians upon the Spanish peninsula. Casiri died at Madrid, March 12, 1791. See Hoefer, Nouv. Biog. Générale, s. v.

Casisia, Petrus de (Pierre Desmaso), a French ecclesiast, was a native of Limoges, where he also joined the order of the Carmelites. In 1524 he was appointed provincial of Aquitania, and in 1530 general of his order. In 1541, Benedict XII made him bishop of Vaison, and in 1542 he was appointed by Clement VI patriarch of Jerusalem. He died Aug. 3, 1348. See Bibliotheca Carmelitana (Aurélianus, 1752), ii, 561 sq.; Hundhausen, in Wetzer u. Welte's Kirchen-Lexikon, s. v. (B. P.)

Caskey, Curtis, a Lutheran minister, was born at Canton, O., Oct. 17, 1827. His opportunities for securing an education were meager. He was ordained in 1857 by the school of northern Illinois, and for twenty-six years was actively engaged in the ministry. His last pastorate was what was then known as the Millersburg charge, in which he served more than five years. He died at his residence in Ligonier, Noble Co., Ind., Sept. 12, 1881. See Lutheran Observer, Oct. 7, 1881.

Casmann, Otto, a German theologian and naturalist, was born at Hamburg, on the 10th of November, and afterwards pastor of the same town. He died Aug. 1, 1607. Of his works there are, Questionum Marinorum Libri ii (Frankfort, 1596, 1607, 2 vols. 8vo) — Nucleus Mysteriorum Naturae Ecclesiastae (ibid. 1605, 8vo) — two editions of the treatise of De Re Civitaria of Brucer, etc. — some other works in German and Latin, on naturalistic, of value. See Hoefer, Nouv. Biog. Générale, s. v.; Chalmers, Biog. Dict. s. v.

Casmillius (or Cadmillius) was the fourth of the
Samothracian gods, or Cabiri. Wherever he went, the harmony of his voice, the eloquence of his speech, his graceful mien, and chaste conduct persuaded men to regular, discreet, and moral ways of living. He is thought to be the same as Mercury.

Cassedi, Carlo Antonio, an Italian Jesuit theologian, was born at Milan the second half of the 17th century. After teaching philosophy and theology for some time in his native place, he visited the court of Madrid, and became examiner of the inquisition. He then went to Lisbon, where he became provincial of his order over Lusitania. He died in the first quarter of the 18th century, leaving Crisìs Theologiae in Select ore Hujus et Alquae Sacri Controversiarum (Lisbon, 1714, 2 vols.; Hoefer, Nouv. Biog. Générale, s.v.; Casola, Pietro, an Italian theologian, was born at Milan. He became canon of the cathedral at Milan, and died there in 1507. His works are, Liber Libitumum Tridunariam (Milan, 1494);—Ratione Carinianiorum Missæ Ambrosiæ (ibid. 1498, 4to);—Ceremoniale Missæ Ambrosiæ (ibid. 1499). See Hoefer, Nouv. Biog. Générale, s.v.

Casoli, Alessandro, a reputable Italian historian, was born at Siena in 1585, studied under Cav. Roncalli, and died in 1606. His works are principally in the churches of Siena; there are also a number at Naples and Genoa. His best is The Martyrdom of St. Bartholomeus, in the church of the San-melles.

Casolani, Iacopo (or Crucenforte), an Italian painter, was born at Siena in 1598. He was a son of Alessandro, who instructed him in his art. He finished The Assumption, of the church of San Francesco at Siena, sketched by his father before his death, and then went to Rome, and executed some fine work in the church of the Madonna de Mouli—The History of the Virgin, and an Ascension; The Trinity in Santa Maria, in Siena, painted in 1616. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

Casone, Giovanni Battista, an Italian painter, was a native of Sarzana, living in 1668; studied under Fiaseira at Genoa. There is an altar-piece in Della Vigne, in that city, representing The Virgin Surrounded by Angels.

Caspar, Adolphus B., a minister of the Reformed Church, was born at Halberstadt, Germany, Nov. 2, 1816. His father, the Rev. Frederick W. Caspar, was court-preacher to William III, king of Prussia. The son was educated in his native country. In 1836 he emigrated to America, and entered the ministry in 1837. His first charge was Dillsburg, York Co., Pa. In 1840 he became pastor of several congregations in and around New Berlin, Union Co., Pa., where he died, June 5, 1882. For some years he was not able to preach, but made himself useful by practising medicine. He was a man of fine talents, high culture, and excellent social qualities, and was greatly respected in the community in which he lived. See Ref. Ch. Miss. July 5, 1882. (D. Y. H.)

Caspari, Christian Eduard, a Protestant theologian of Germany, who died as pastor in Alsee in 1678, author of Chrono-geographische Einleitung in das Leben Jesu Christi (Hamburg, 1869); translated into English by M. I. Evans, A Chronological and Geographical Introduction to the Life of Christ (Edinburgh, 1876). (B. P.)

Caspari, David, a Lutheran theologian of Germany, was born March 5, 1648, at Königsberg. Having completed his studies at various universities, he was in 1670 appointed sub-inspector of the Albertian college at his native place; in 1678, rector of the cathedral school at Riga, where he died as superintendent, Feb. 28, 1702. He wrote, De Vita Dei, Quale est et ex Monte Gravorum et Poenissimae Aristotelis (Jena, 1678);—De Vite vitis de Vite et de Vite deu (Königsberg, 1677);—De Futuri Theologi Studii Philologici et Philosophici (edited by his son, 1705).—Brescianit theologiana Moralia (also edited by his son, 1712). See Gadebusch, Liebfndische Bibliothek;—Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

Caspari, Georg, son of the preceding, was born at Riga, April 17, 1685. He studied at Rostock, and died at his native place, April 12, 1743. He published, in Dreissig Jahren, die Beschreibung (Königsberg, 1745);—De Territoria Sessiva (ibid. 1708); and other works. See Gadebusch, Liebfndische Bibliothek;—Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s.v. (B.P.)

Caspepsi, Ludovicus, a Spanish Capuchin, was born at Saragossen, and joined his order when sixteen years old. He was provincial of its province ofragon, and died in 1647. He wrote, Cursus Integri Thesaurus (Madrid, 1642, 1643, 2 vols.; enlarged edition, Lyons, 1666);—Cursus Integri Philosophicus (2 vols.);—Apologia in Defensionem Annauld Zachariae Boceri (Casaragusi, 1646). See Jelier, in Wetter u. Welser's Kirchen-Lexikon, s.v. (B. P.)

Casper, Andreas, a Protestant theologian of Germany, was born at Augsburg on Jan. 19, 1819, at Ebersfeld. He studied at Kiel; was in 1849 deacon at St. John's, in Flensburg; in 1851, pastor primordi and provost at Husum; and died April 9, 1875. He wrote, Die Symbolismus Apostolischer Meinungen der Reichsbohmen (Stuttgart, 1857);—Das Grab geredet aus der Schrift (ibid. 1858);—Christi Fundamenta (ibid. 1861-63);—Engl. Trans. of the Pro- teas of Christ, by A. G. Rodham, Edinburgh, 1871;—Praktische Auslegung der evangelischen Pericones (1872);—Praktische Auslegung der epistolischen Pericones (1875). See Zuchold, Bibl. Theol. i, 217. (B. P.)

Caspi, Joseph. See Ibn-Caspi.

Cass, William D., a Methodist Episcopal minister, was born at Bradford, Vt., April 2, 1797. He was converted at thirteen, but grew lukewarm; was reclaimed several years later by the Free-will Baptists; and was an ordained minister in that body several years. In 1827 he united with the New Hampshire Conference, and served the church faithfully until 1866, when he retired to farm life near Sanbornton Bridge, and there remained till his death, May 7, 1867. Untiring energy, farming zeal, and an infallible tact will make Mr. Cass one of the greatest powers of his connection. See Minutes of Annual Conferences, 1868, p. 91.

Cassady, Francis Stanbury, a Methodist Episcopal minister, was born at Baltimore, Md., Feb. 5, 1827. He was converted in 1846, and in 1850 entered the Baltimore Conference; continued his labors until March, 1872, and then became superannuated, which position he sustained until his death, in his native state, Nov. 22, 1872. Mr. Cassady possessed superior power of mind, which, by careful discipline, made him distinguished for comprehensiveness and clearness of thought, originality, and ability. See Minutes of Annual Conferences, 1873, p. 30.

Cassady, Thomas S., a minister in the Methodist Church of South, was born at Thoseq, Norfolk Co., Va., in 1817. He was converted in his twentieth year; three years later received license to preach, and in 1846 entered the North Carolina Conference, and labored faithfully until his decease, Dec. 11, 1849. See Minutes of Annual Conferences of the M. E. Church South, 1850, p. 292.

Cassan (Cassian), Casmiducus, Cassidius, was according to Colgan, a common name among the saints of Ireland; he mentions four, who are also given in Mart. Doneg. and Talloagt, but whom he cannot distinguish with any historical accuracy.

1. There is entered in the Annals of the Four Masters, "A.D. 685, Cassian, scribe of Luasa, died." He was the son of Atracht, of the race of Laisghearn, son of Naill, and the monastery where he was scribe or master
CASSIAN
was Lusk or Lush, now a parish in the barony of E. Balrothery, County Dublin.
2. Son of Neman. *Mart. Doneg.* calls him "Caecius of Neman, Neman is of the race of Eochaidh, son of Muireadh, of the posterity of Heremon." He flourished about A.D. 530, and was a contemporary of St. Finnian of Clonard. He is commemorated March 1.
3. Of Jomuald and Donmach-mor, in Magh-Echnach. About the middle of the 6th century, when St. Patrick lived and St. Ciaran was in Meath, he is said to have gone on a pilgrimage to Rome, and on his return became "Abbas, episcopus, et scolae publicae rector." St. Patrick afterwards gave him the church of Donmach-mor in Magh-Echnach, and also a holy patena; at this ancient church of Donaghmore, in the barony of Lower Naran, his relics were preserved, and held in the highest veneration for ages after his death. Colgan says he flourished about A.D. 456, but Cerasus or Ciaran of Saighir, a fellow-traveller to Rome, is usually placed in the following century. He is commemorated March 28.
4. Of Domnach-Peduirt. This Cassian of Peter's Church is probably son of Maenach, and brother of St. Fachtna of Ross. He may also be Cassius or Cassidius or Cassianus, "instructor" of St. Senan at Iniscaheety. He was born in the region of Kierraghra Chuirke (probably a part of Kerry), and dwelt in the monastery of Inis, where he gave the monastic robe and tonsure to St. Senan. The monastery, the scene of his early training, and the resting-place of his master, St. Senan was coming when he felt his own end approaching, but died on his way thither. He is commemorated June 17.

We find mention, also, of Cassian Chian-ratha, June 29. At Dec. 3, there is a Cassian, where Dr. Reeves (in *Mart. Doneg.* by Todd and Reeves, p. 325) cites an authority for identifying him with the martyr Cassian in Mauritania, commemorated in the Roman Martyr.-


Cassiana, Giovanni Francesco, an Italian painter, was born at Genoa in 1611, and studied under Strozzi. He passed some time at the archduke's court in Mirandola, where he painted a picture of St. Girolamo, in the dome of the church, besides other creditable pictures. He died in 1651. See *Spoober, Biog. Hist. of the Fine Arts, s. v.;* Hoefler, *Novi. Biog. Générale, s. v.*

Cassiana, Maria Vittoria, an Italian female artist, sister of the preceding, painted small pictures of devout subjects for private collections, which were much esteemed. She died at Venice in 1711. See *Spoober, Biog. Hist. of the Fine Arts, s. v.;* Hoefler, *Novi. Biog. Générale, s. v.*

Cassanate, Marcos Antonio Alcibcr, a Spanish Carmelite, was born in 1590 at Tarragona, and died in 1658, leaving nine volumes of sermons and other writings, among which are *Paradisi Carmelitica Decori,* etc. (Lyons, 1639, fol.). This work, which is a sort of library of famous Carmelites, was censured by the Sorbonne. See *Hoefler, Noui. Biog. Générale, s. v.*

Cassandra, in Greek legend, was the most unfortunate of all the daughters of Priam and Hecuba. Apollonius says she was 수도로 칠을, she would teach her to look into the future. She promised, but, after having been gifted by the god, she did not keep her word. Therefore he deprived her of the faith of the people, and caused her to be a mockery among men. She was now thought insane, and, as she prophesied nothing but evil, she was imprisoned in a tower. Later she became a priestess of Minerva, out of whose temple Ajax, son of Oileus, dragged her by the hair, when she had two temple choirs thrown over the goddess. At the conquest of the city she was given to Agamemnon, who took her with him on his ships, and by her became father of the twin sons Teledamus and Pelops. When the king returned to his country she was murdered, with Cassandra. Her two sons also were slaughtered by the recent Hul Clytemnestra on the grave of Agamemnon. Pausanias relates that in the ruins of Mycenae there might be seen the grave of Agamemnon, of Cassandra, and of the two sons. She had a temple at Leuctra and a statue by the name of Alexandra.


Cassells, John Baker, a Presbyterian minister, was born in Liberty County, Ga., April 6, 1811. He spent part of a year in Princeton Seminary, N. J.; was also a student in Columbia Seminary; was ordained an evangelist by the Presbytery of Hopewell, April 22, 1837; was pastor at Salem Church, Ga., during 1837 and 1838, and died in Wilkes County, July 24, 1838. See *Gen. Cat. of Princeton Theol. Sem. 1881, p. 81.*

Cassentino, Jacopo di, an Italian painter, was born about 1270, and studied under Tabdeo Gaddi. He founded the Florence Academy in 1350. His most memorable work was *St. Luke Painting the Portrait of the Virgin,* painted for the chapel of the academy. He died in 1356. See *Spoober, Biog. Hist. of the Fine Arts, s. v.;* Rose, *Gen. Biog. Dict. s. v.*

Cassian, Saint. See Cassianus.

Cassiani, Padre Stefano (called il Certosino), an Italian painter, lived at Lucca about 1660. He painted in fresco the cupola of the church of the Carthusians at Lucca, also two altar-pieces, representing subjects from the life of the Virgin, and several works for other churches of that order in Pisa, Sienna, and elsewhere.

Cassianus is the name of several persons in early Christian records:
1. The second Gentile bishop of Jerusalem (Eusebius, H. E. v. 15).
2. *Julius. See Cassian, Julius.*
3. A Christian schoolmaster, and apparently a short-hand teacher at Imola (Forum Cornelii), in Romagna, who, on refusing to sacrifice, was given up to the boys of his school to kill with their styles and tablets. His martyrdom is assigned to Aug. 11 or 13, on which latter day it has been celebrated since the 8th century. He is said to be buried under the altar of the cathedral at Imola, which is dedicated to him (Tillumone, v. 53). The martyrdom is thought to have occurred in the time of Decius (249-251).

4. A martyr at Tangiers, commemorated Dec. 5
CASSIDAY 836

Mart, Usuard.

He is said to have been clerk of the praetorium at Targers, when the magistrate Aurelius Aquilea condemned to death St. Marcellus the centurion, at which Cassianus became so indignant that he threw both pen and paper to the ground. He was put into prison and beheaded in 298; according to the Jerusalem Martyrology, Dec. 5.

5. One of those martyred with Saturninus and Darius, under Diocletian, in 305.

6. One of the eighteen martyrs of Saragossa; being one of the four whom Prudentius calls Saturninus. He is commemorated, according to Usuard’s *Marti*, April 16.

7. A deacon of Rome, sent by pope Melchiades (Mitriades) to receive back the confiscated catacombs at the close of the persecution (A.D. 318), and identified by the Donatists with a Cassianus who had been a tradi-
or; an identification which Augustine (Post. Coll. ad Don. ix, 662) indignantly repudiates.

8. One of the Donatist bishops who petitioned Julian (A.D. 362) to be recalled from exile and restored to the possession of Arela. They spoke of jus-
tice as the only plea that had any weight with the apostate.

9. Bishop of Autun, was born of noble parents in Alexandria, and brought up by bishop Zonis; he made his house a Christian hospital in the time of Julian, liberated his slaves, and built a church to St. Lawrence, all in Egypt, at which place he was made bishop against his will, in the time of Tovian, A.D. 363. He afterwards went to Autun, where he helped in the conversion of the pagans, and would have proceeded to Britain, but Simplicius detained him. Simplicius dy-
ing three years later, he was unanimously appointed his successor. He held the see for twenty years. He is

ememorated, according to Usuard’s *Marti*, Aug. 5.

10. A presbyter who took part in the Council of Aquilea, A.D. 381.

11. Of Rome, A.D. 431, commemorated Feb. 29 (Col. Byzand.); perhaps identical with one of the above.

Cassidius (or Cassidus). See Cassan.

Cassiday, David, a Methodist Episcopal minister, was born in Galion County, Ill., June 6, 1826. He was converted when about fourteen; received license to preach in 1846, and ad-
mitted into the Illinois Conference; located in 1850, and began business to provide for the education of his children; re-entered the effective ranks in 1852, and continued faithful until his death in April, 1862. Mr. Cassiday was prominent in theological training in preaching, and earnest in his Christ-
ian life. See Minutes of Annual Conferences, 1862, p. 177.

Cassie, John, A.M., a Presbyterian minister, was born at Peterhead, near Aberdeen, Scotland, in 1807. He studied theology at Glasgow, was ordained in 1834, and installed pastor of a congregation at Port Hope, Canada West, in 1835. He died June 19, 1861. See Wilson, Prob. Hist. Almanac, 1862, p. 316.

Cassin, Eugene, a French philanthropist, was born in Sens, Dec. 11, 1796. Having distinguished himself by his devotion to the sick in the hospital of Sens, which he entered as an employee, he went to Paris and became one of the most active agents of all the soci-
eties of instruction and associations of charity. He died April 1845, leaving L’Union Philanthro-
pique (Paris, 1826, 1827) —Choc de Nouveaux Fac-
simil’s d’Ecritures Contemporaines et de Personnages Ce-f-

Cassino, Bartolommeo di, an Italian painter, was a native of Milan, and studied under Civerchio. There are works by him at Milan, particularly an altar-piece in the Immotale in 1535.

Cassito, Luigi Vicente, an Italian theologian and antiquarian, was born at Bologna in 1765. He entered

the order of Dominicans, became prior at the great convent of Naples, and died March 1, 1822. His prin-
cipal works are, Institutiones Theologicae (4 vols. 8vo):
—Liturgia Dominica (2 vols. 8vo); —Acta Sentical Martiril de Cuma, S. Mauro: —also Discourses and Fun-

Cassius is the name of several men in early Chris-
tian records.

1. Bishop of Tyre, who in the year 198 attended the synod held at Cesarea, under the presidency of Theophilus, bishop of that city, and Nicauris, of Jeru-
salem, to settle the pastoral controversy (Euseb. H. E. v. 20).

2. Bishop of Avuergna, about the time of Crecus,
king of the Alemanni (probably A.D. 260), was found by Victorinus, the officer of the pagan priest, in a village called the village of the Christians. Victorinus is said to have been so touched by his preaching and miracles that he became a Christian and a miracle-worker him-
self, and the two were martyred together, May 15. See Acta Stendurum, May, iii, 454.


4. A jailer by Byzantium, who kept Acacius in cus-
tody in A.D. 806, and testified that he had heard from the fellow-prisoners, and seen with his own eyes, that many splendid soldiers, advocates, and physicians at-
tended on him in his cell, but disappeared immediately when the door was unlocked. He was hanged for the assertion, but persisted in it, and offered to die for it according to Simeon Metaphrastes.

5. Mons, at Bonn, Oct. 10, along with St. Gregor, according to Usuard’s *Marti*.

6. Bishop of Narni, said to have freed the sword-
bearer of Totila from a devil by signing him with the cross. He is commemorated on June 29.

Cassius, Bartholomseus, a Dalmatian theolog-
ian and grammarian, of the Jessuit order, was born in 1575. After having been missionary in the Levant, he became successively provincial at Ragusa and apo-
tolic penitentiary at Rome. He died Sept. 28, 1630, leaving Institutiones Motagentes (Rome, 1604, 8vo). Cassius also wrote, Spiritual Songs, in the Dal-
matian language (1624, 8vo);—translations of the Ro-
man Ritual (1640, 4to), and of the Gospel (1641, 4to).
His other works, which are in Latin, are ascetic, and of no interest. See Hoefer, Nouv. Biogr. Générale, a. v.

Casson, Hodgson, an English Wesleyan minis-
ter, famous for his zeal, eccentricity, and success, was born at Worthington, Cumberland, in 1788. He was converted under the Methodist ministry, applied him-
self to study, became a local preacher—preaching and being persecuted everywhere—and was received by the Conference in 1818. His circuits were principally in the north of England and in Scotland. After a min-
istry of remarkable earnestness, he reluctantly retired from the active service in 1838, residing in Berks. and died Nov. 29, 1862. See Minutes of the Annual Confer-
i, 1852, p. 11; West, Sketches of Wesleyan Pro-
phets, p. 187 sq. (Long. ed.); Stevens, Hist. of Methodism, iii, 294—304; Steele, Life and Labors of Hodgson Casson (Long. 1854).

Cast, Charles, a minister of the Reformed Church, was born in Ettlingen, Germany, Feb. 22, 1815. He studied in the universities of Freiburg and Heidelberg, com-
pleting his theological course at Freiburg. He was ordained as a Roman Catholic priest in 1845, hav-
ing been called to Carlshuhe, the capital of Hellen, where he attracted considerable attention as a pupil orator. He came to America in 1850, renounced Romanism and, in 1852, was received by the Swiss Reformed Church as a Mr. He labored successively in the East and West, and finally settled in Egg Harbor, N. J., where he died Jan. 2, 1883. Mr. Cassino was a man
CASTAGNARES  

of good natural endowments and thorough scholarship, an able and eloquent pulpit orator, and successful pastor. (D. Y. H.)

CASTAGNARES, AGOSTINHO, a Roman Catholic missionary, was born Sept. 25, 1687, at Palta, in Paraguay. He was educated by the Jesuits, and entered their society when a youth. It was intended by his superiors that he should preach the faith to the savages, and being placed among the Chiquitas and Guarani, he succeeded in converting a part of the Samunyes tribe. He then went to the Mataguais, among whom he had already made some converts, when he was killed by the cacique of the tribe, Sept. 17, 1744. See Hoefer, Nouv. Biog. Générale, s. v.

CASTAGNA (or CASTANZA), JUAN DE, a Spanish biographer and theologian, of the order of Benedictines, who died at Salamanca in 1598, was general preacher of his order, chaplain of Philip II, and censor of theology of the apostolic judges of faith. His principal works are, La Vida de Santo Benito (Salamanca, 1588, 8vo) — Historia de Santo Romualdo Padre y Fundador de los Hermanos Cisterceos de Fossanova (Istanbul, 16:0, 4to). Some biographers attribute to him a well-known book, Batalla Sacratitud, but it is known now that the monk Laurent Scupoli wrote it. See Hoefer, Nouv. Biog. Générale, s. v.

CASTAGNO, ANDREA DEL, a distinguished Italian painter, was born in Tuscany in 1498, and was placed under the tuition of M. Montoriolo, as a young pupil. His early works are at Florence, in the Hall of Justice, and in the Church of Santa Lucia; also on a wall in the monastery of Degli Angeli. He died in 1498. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

CASTALLA, in Greek mythology, was a nymph, the daughter of the river-god Achelous, who lived near Delphi, and whom the Cyprians say he has in name. She is said to have been very beautiful, and loved by Apollo, and to escape his attentions she threw herself into the spring. Thereupon the god selected this place as his favorite spot, ordered a temple to be built, and endowed the spring with animating virtues, so that whoever drank from it would become a poet. From this spring, as also from the spring Cassotis, the Pythian prophetess drank before she took the tripod.

CASTALIU was bishop at the Council of Sirmium, A.D. 303.

CASMNET. See CYMBAL.

CASMNET, BERNARD DE, a French prelate, was born at Montpellier of an ancient family from Rouergue. He was auditor of the papal palace under Innocent V, when called to replace Bernard of Cambresis in the see of Albi, March 7, 1276. He immediately built a new cathedral, the magnificent church of St. Cecile. He laid the foundations of a convent for the Dominicans, and another for the Minorite Franciscans. Being appointed by Philip the Fair to treat with Boniface VIII about the canonization of St. Louis, he displayed great prudence and skill in the secularization of his own chapter. The severity of the bishop in his functions, however, excited the indignation of the people, of the consuls, and even of the clergy, who brought their complaints before the court of Rome. In 1308 the pope made inquiries, in consequence of which Bernard of Castanet was transferred to the bishopric of Puy. Eight years afterwards he was assigned to the bishopric of Paris and the cardinal's hat to Castanet. The latter died Aug. 14, 1317, at Avignon. See Hoefer, Nouv. Biog. Générale, s. v.

CASTANEUS, HENRI LOUIS, bishop of Poitiers, was born Sept. 6, 1577, at Tivoli, and died July 30, 1651. He wrote, Commentarius in Genesis — Commentarius in Ezekiel, printed at Paris posthumously, and given him the Dita-

clator Illustrum Cardinalium, etc. See Jörcher, Allgemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theolog. Lit., i. 693. (B. P.)

CASTAGGIO, PETER ATKE, founder of the institution for deaf mutes at Copenhagen, was born in Norway in 1780. After having passed through his medical studies at Copenhagen, he travelled through Germany, France, and Switzerland, where he studied the deaf and dumb. On his return in 1805 he became professor, and in 1807 director, of the institution. He died in 1827, leaving among other scientific dissertations, Farelommer over Doestumme Underreumingsens Methode (Copenhagen, 1818) — Sententia de Inspirazione Prophecy (Copenhagen, 1819) — Carl Michael de Lepin, e Biographick Forsig (Ibid. 1806), etc. See Hoefer, Nouv. Biog. Générale, s. v.

CASTEL (or CASTELLO), THOMAS, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1603; was sent to preach in the presbytery of Dunfermline in 1601; was a member of the General Assembly in 1602; and died after Dec. 1, 1708. See Hoefer, Nouv. Biog. Générale, s. v.

CASTEL, WILLIAM (1), a Scotch clergyman, studied at the University of Glasgow, and was appointed to the living at Stewarton in 1618. Between 1625 and 1630 there was a great religious awakening in the parish, known then as the "Stewart on sickness." He died in July, 1642. See Fasti Eccles. Scotiæ, ii, 188.

CASTEL, WILLIAM (2), A.M., a Scotch clergyman, took his degree at St. Andrew's University in 1625; was admitted to the living at Stewarton in 1625; not conforming to episcopacy, was confined to his parish in 1662; was excused by the privy council in 1672, and died before March 1, 1699. See Fasti Eccles. Scotiæ, ii, 188, 189.

CASTELFRANCO, ORAZIO DA, an excellent Italian fresco painter, flourished in the time of Titian, but very little is known of him. In the church of the Dominicans, at Campo d'Istria, is a large picture, executed in the glowing style of Titian, signed "Horatio: Per P. A.D. MDLXVIII," attributed to him. He was living in 1600.

CASSITIELA, ADRIANO, an Italian prelate, was born at Corneto (Tuscan), in the latter part of the 15th century. Although of obscure parentage, he attained to the first dignities of the Church. Having been sent to England by Innocent VIII, he was gained by that mission the favor of Henry VII, who in 1503 appointed him bishop of Hereford, and in the year following transferred him to the see of Bath and Wells. Meanwhile pope Alexander VI gave him the secretariat and gave him the cardinal's hat. It is said that this pontiff, in trying to poison him, poisoned himself. Castelli was exiled by Julius II, and called back again by Leo X; but he entered into a conspiracy against the latter pope, and was condemned to pay a certain sum; he then fled from Rome, but it has never been ascertained precisely what became of him. He left, De Vera Philosophia (Bologna, 1507) — De Sternae Latino (Bazele, 1518) — De Narratione et Julii III, et Ier. (Venice, 1514). See Hoefer, Nouv. Biog. Générale, s. v.

CASTELL, ANNIBALE, a Bolognese painter, flourished about 1616, and studied under Faceine. His best work is the Raising of Lazarus, in the Church of San Paolo, at Bologna.

CASTELLI, (or CASTELLO), BERNARDO, an Italian painter, was born at Genoa in 1567, and studied under A. Semini. He painted a number of pictures for the Genoese churches, the principal of which are St. Diego and St. Jerome, in San Francisco. At Rome he painted Peter Walking on the Sea, in the Baslese of St. Peter's, in 1629. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

CASTELLI (or CASTELLO), FABRIZIO, a talented Ital-
Castiglione, Carlo Ottavio, Count, a reputable Italian philologist, was born at Milan in 1784. His principal work was in connection with the Arabic and other languages. He died at Genoa, April 10, 1849. He edited Mémorial d'Abbadia, and Universal de Lincei, di Milano, and assisted cardinal Mai in his Ulpiana Partim Ineditarum in Ambrosianis Palimpsestis Repertum Edito. A learned Mémoire Geographique et Numismatique sur la Partie Orientale de la Barbarie Appelée Afritha par les Arabes, appeared in 1826, and established Castiglione's reputation. In 1829 he published the Gothic version of the second epistle of Paul to the Corinthians, and this was followed by the Gothic version of the epistle to the Romans, the first epistle to the Corinthians, and the epistle to the Ephesians in 1834; by Galatians, Philippians, and first Thessalonians in 1835, and by second Thessalonians in 1839. See Encyclop.Brit. (9th ed.) s. v.

Castiglione, Giovanni Benedetto (called il Grechetto), an eminent Italian painter and engraver, was born at Genoa in 1616, and studied for some time under Giovanni Andrea Ferrari. He afterwards visited Rome, Florence, Parma, and Venice, in each of which cities he left proofs of his ability. His Nativit at the Church of Sant'Antonino at Genoa; His Marriage and St. Catherine, in the Madonna di Castello, are fine works of art. He died at Mantua in 1670. Some of his engravings are: Noah Driving the Animals into the Ark; The Departure of Jacob; Rachel Hiding her Father's Images; The Adoration of the Shepherds; The Angel Appearing to Joseph in his Dream; The Flight into Egypt; The Finding of the Bodies of St. Peter and St. Paul. See Spooner, Bibl. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Castiglioni, Luca, an Italian canon and theologian, of the order of the Dominicans, was born at Feenza. After having been vicar-general of his order, he became, in 1629, bishop of Catanzaro, and died in 1631. His principal writings are, De Electione et Confirmatione Canonicorum Prelatorum (Rome, 1625) ; De Canonisatione Sanctorum (ibid. 1629). See Hoefer, Nouv. Biogr. Générale, s. v.

Castello, Avanzino di, an Italian painter, was born in the Roman States in 1552, and studied under Pomerancio at Rome, where he painted many pictures for the churches. The best of his works are, The Miracle of the Viper, in the Isle of Malta; The Decollation of St. Paul, and Paul's Ascent into the Third Heaven, in the Church of San Paolo, near Rome. Castello died in 1629.

Castello, Castellino, an eminent painter of Turin, was born in 1579, and studied under Gio. Battista Paggi. His picture of The Pentecost, in the Church of Spirito Santo, gained him much reputation. He died in 1649.

Castello, Francesco da, an Italian painter, was born in Flanders, of Spanish parentage, in 1586. He visited Rome while young, for improvement, and painted historical and sacred subjects. Among his works for the churches is an altar-piece in San Giacomo degli Spagnuoli, representing The Assumption, with a glory of angels, and the apostles below. In San Rocco di Ripetta is a picture by him of The Madonna and Child, with saints. He died at Rome in 1636.

Castellucci, Salvi, an Italian painter, was born at Arezzo in the year 1608, and studied at Rome under Pietro da Cortona. There are several of his larger works in the churches of his native city. He died in 1672.

Castelnau, Pierre de, a French Cistercian at the convent of Fontfroide, near Narbonne, was commissioned as legate by Innocent III, with two other monks of his order, Raoul and Arnaud, to combat with fire and sword the progress of the Albigensians. Castelnau showed great determination, but did not succeed in his purpose. Finally, having reproached Raymond VI for his weak faith, he died from court, but was overthrown near the Rhone and slain, Jan. 15, 1208. See Hoefer, Nouv. Biogr. Générale, s. v.

Castello y Baavedra, Antonio del, an eminent Spanish painter, was born at Cordova in 1663, and was the son of Augustin Castello, who gave him his earliest instruction. He afterwards became a scholar of Fraunc.

Castinus of Tivoli was a follower of Pope Simplicius. It is uncertain whether this was the same as the Castinus who was general under Honorius in 422, and banished by Placidia in 425.

Castle, Allen, a Methodist Episcopal minister, was born at Albug, Va., Nov. 2, 1805. He joined the Church when about eighteen; labored some time as exhorter; received license to preach in 1833, and in 1836 united with the Black River Conference, in whose active ranks he labored until his death, Oct. 21, 1865. He was an earnest, devoted Christian minister. See Minutes of Annual Conferences, 1866, p. 101.

Castle, Henry, an English Wesleyan minister, was born at Bristol, March 19, 1814. He was received into the ministry in 1835, and died Aug. 24, 1876. He was noted for his uniform gentleness and geniality, as well as punctuality. See Minutes of the British Conference, 1879, p. 14.

Castle, Joseph, D.D., a Methodist Episcopal minister, was born in Devonshire, England, Jan. 6, 1801. He came to America at the age of ten, was converted, and united with the Methodist Episcopal Church at nineteen; became a local preacher, and joined the Genesee Conference on trial, in which he served five charges. At his division, in 1829, he became a member of the Oneida Conference, and in this filled five pastorates and one term as presiding elder. In 1839 he was transferred to the Troy Conference, and after filling one appointment two years, was transferred to the Philadelphia Conference, where he spent the remainder of his life. After fifty-two years of effective service, he received a superannuated relation in 1875. He was a delegate to seven General Conferences. He died Feb. 1, 1881. Of imposing presence, fine powers of eloquent communication, and a mind of extensive resources, he was a preacher of unusual power, a theologian and scholar of great attainments. See Minutes of Annual Conferences, 1881, p. 74.

Castleden, James, an English Baptist minister, was born at Faversham, Kent, Feb. 25, 1778, and was reared in the Church of England. At seventeen he was converted in a Wesleyan prayer-meeting, and on the next Sunday preached a sermon. He was baptized by Dr. Jenkins in 1799, became a deacon, for nine years preaching occasionally at Holly Bush Hill, London. A chapel was built for him, and was pastor at Hampstead for thirty-six years. In 1833 he was seized with paralysis, and died June 4, 1854. See (Lond.) Baptist Hand-book, 1855, p. 46.

Castleden, Michael, an English Congregational minister, was born in London, Feb. 22, 1769. He entered Hoxton Academy in 1792, and was ordained at Aylesbury in the summer of 1797. Discouraged in this field by the prevalence of Antinomianism, he removed to Woburn, Bedfordshire, and there commenced his pastorate, Nov. 5, 1798, remaining until 1846, when, because of feebleness, he resigned. An anuity was secured to him through the liberality of his friends, and he continued to preach, when able, until his death, Nov. 5, 1848. See (Lond.) Cong. Year-book, 1848, p. 215.

Castelford, Thomas, a monk and writer of the 14th century, a native of Yorkshire, was educated as a Benedictine at Pontefract, of which he wrote a history (1326). See Fuller, Worthies of England (ed. Nuttall), iii, 426.

Castlenuy, David, a Methodist Episcopal minister, was born near Gettysburg, Pa., Nov. 4, 1825. He was converted near youth; received license to preach in 1848; and in the following year was admitted into the Baltimore Conference, in which he labored until his sudden death, Nov. 10, 1875. Mr. Castlenuy was a careful student, an approved preacher, an industrious, faithful, affectionate, efficient pastor, and a devout Christian. See Minutes of Annual Conferences, 1876, p. 359; Simpson, Cyclop. of Methodism, s. v.

Castlenuy, Robert, an Episcopal clergyman of Petersburg, Va., was murdered near Gaston, N. C., for his efforts in behalf of the freedmen, Oct. 11, 1865. See Appleton's Annual Cyclop. 1866, p. 651.

Castlenuy, Thomas G., a missionary of the Protestant Episcopal Church, labored as such throughout the country with indomitable zeal. His first charge was Staunton, Va., where he labored for fourteen years, building a beautiful church, and establishing the Virginia Female Institute. During two years he was engaged in teaching in the diocese of Illinois, but his last days were spent in labor at and about St. Joseph, La., where he died, Feb. 7, 1861. See Amer. Quart. Church Rev. 1861, p. 188.

Castles, Allen, a minister of the Methodist Episcopal Church, South, was born in Montgomery County, N. C., Nov. 12, 1821. He removed with his parents to Choctaw County, Miss., when about twelve years of age; embraced religion in 1842; and in 1848 received license to preach, and entered the Mississippi Conference. He died Sept. 28, 1861. From youth Mr. Castles's life was blameless. He was a man of limited education but of great application, full of zeal and the Holy Spirit. See Minutes of Annual Conferences of the M. E. Church South, 1861, p. 320.

Castor is the name of several persons in early Christian records:
1. A correspondent and personal friend of Gregory Nazianzen. There are two letters of Gregory to Castor: one (Epist. 98) sent by his young friend and spiritual son, Cordus, from Gregory begs he parents to cherish in- ternal long. The second (Epist. 94) contains complaints of his own health, and threatens Castor in playful terms if he does not soon send back a letter whom he calls "their common sister."
3. A confessor and bishop of Apt, in Provence, who appears to have been born at Nismes, and to have founded a monastery between the years 419-426. He is commemorated Sept. 21 (Acta Sanctorum, Sept. vi, 249). See Hoefer, Nouv. Biog. Générale, s. v.
4. A priest of Coblenz, who is said to have performed many miracles, but his history is uncertain, and his date is unknown (Acta Sanctorum, Feb. ii, 683).
5. The father of pope Felix IV.

Castoria is the maternal aunt of St. Jerome. His letter to her (13, ed. Vail.), written when he was in the desert, shows that they bore it between them.

Castorius is the name of several early Christians:
1. The brother of the constable Nicostratus, converted and martyred with him (see Tillemont, Mémoires, iv, 521, 528). His feast is marked July 7. He is known as St. Stillemont, but that they could not have suffered before the 17th. Claudius, the jailer, and his sons, Felix and Felicissimus, were also converted and martyred along with them, A.D. 296.
2. A martyr at Nicomedia, commemorated March 16.
CASTREJÓN

3. A martyr at Tarnos, commemorated March 28.
4. The name of three Roman presbyters in A.D. 303, one condemned, with Marcellinus, for apostasy, and also for betraying the grannies of the Church, the other two accusing him (Labbé, Concil. i, 990–943)
5. The brother of Maximian (q. v.). We meet with him in the year 402 (Tillemont, xiii, 398; Labbé, Concil. ii, 130). He was a Donatist, and became Catholics. Maximian was appointed to the see of Vaccena, but a scandal was raised against him, and he withdrew. Castorius was urged to take his brother's place by Augustine and Alypius (Epist. 69, vol. ii, p. 230), whom Tillemont (Mémoires, xiii, 991) supposes to have been then at Vaccena, where Castorius had been elected, and where he needed.
6. The notary or representative or minuto of pope Gregory I at Ravenna, against whom the people of that town laid complaints (Gregory, Epist. vi, 31).
7. Bishop of Rimini, ordained reluctantly by Gregory I, at the request of the people, but resigned because of infirmity (Gregory, Epist. ii, 30).
8. A deacon, charged with examining into the life of the bishop of Peraso and his presbyters (Gregory, Epist. viii, 19).

CASTREJÓN, Antonio, a Spanish painter, was born at Madrid in 1625, and was celebrated for his small historical subjects, although he painted several larger works for the churches, which possess great merit. The best of these is St. Michael Suffering the Dragon. In St. Giles is his Presentation in the Temple, and several subjects from the life of the Virgin. He died at Madrid in 1690. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

CASTRENSE, Saint, was celebrated in South Italy as an African bishop of note, who, in some barbarian persecution, both of clergy and laity (perhaps between 305 and 311) was taken by seven other bishops and put on board an old ship, which was cast by the wind from Sinussa, or Volturno, where he died, Feb. 11 (Tillemont, xvi, 607, 608). It seems more probable that the name is only the title taken from his see, and that he may be the Candidianus, bishop of Castra, in Mauritania Caesariensis, who is given in a list of bishops persecuted by Hunicus (A.D. 484). His legend is given from two MSS. in the Acta Sanctorum, Feb. ii, 523.

CASTRICIA, a rich and fashionable matron of Constantinople, the widow of Saturninus (consul in A.D. 388), a leading member of the female cabal formed against Chrysostom at the court of the empress Eudoxia.

CASTRIES, Armand Pierin de la Croix de, a French prelate, was born in 1659, of an ancient and noble family of Languedoc. He was destined from his early childhood to the priesthood; received while still very young the title of doctor of the Sorbonne, and was appointed in 1679 to the abbey of Val-Magne, in the diocese of Agde. Five years later he received the abbacy of Saint-Chapte, and was elected bishop of Aups. Shortly after he became chaplain to the duchess of Berry; in 1717 he was appointed archbishop of Tournai; and, finally, transferred to the see of Albi, Nov. 5, 1719. He was called the good archbishop, and was very active in embellishing his church. He died April 15, 1746. See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Alfonso, a Portuguese Jesuit, was sent as missionary to India, and was killed there in 1558 by the natives of the Moluccas, after a sojourn of eleven years. He left a full account of his mission (Rome, 1656). See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Alfonso de, a Spanish theologian and Franciscan, was born at Zamora about 1495. He rose by his talents to the highest offices of his order; and accompanied Philip II to England and the Netherlands, where he remained several years. Being called to the bishopric of Compostella, he prepared to enter upon the duties of this office; but died Feb. 11 (or 8), 1558, at Bruges. His principal writings are: Adversus Haereses (Paris, 1584, fol.); Antwerp, 1556, 1568; translated into French, Rouen, 1712, 2 vols. —De Justa Hareticorum Punitione (Salamanca, 1547, fol.): —De Potestate Legis Positiva (ibid. eod. fol.); Paris, 1571, 1578, fol. —De Solutis ac Malefas, Eorumque Punitione (Salamanca, 1558, fol). —Histoire Ecclesiastique de la Ciudad de Guadalazar (Madrid, 1558), etc. See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Andrés de, a Spanish Franciscan grammarian and lexographer, a native of Burgos, was a missionary to the West Indies, and died in 1577. He wrote, Arte de Aprender las Lenguas Mexico y Matzinzauan: —Sermones: and Christian Doctrine, in the same language. See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Cristófero de, a Spanish Jesuit theologian, was born in 1561 at Ocaña, in the diocese of Toledo. He taught theology in the universities of Alcala and Salamanca, and died at Madrid, Dec. 11, 1615. His principal work is, Commentarium in Deudicum Prophe- tous (Lyons). See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Don Felipe de, an eminent Spanish sculptor, was born at Noya in Galicia, in 1711. He went to Lisbon, then to Seville, and afterwards to Rome, where he produced several fine works, which gained him a pension from Philip V, king of Spain. He took the prize in sculpture at the Academy of St. Luke, and was afterwards admitted a member of that institution, as well as of the Florentine Academy. On his return to his native country he executed, at Madrid, several admirable works; and in 1752 was appointed director of the Royal Academy of San Fernando. He died in 1755. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Carriedo.

CASTRO, Francisco de, a Spanish biographer of the 16th century, wrote, Miraculosos vida y Santas Obras del B. Juan de Dios (Granada, 1788). See Hoefer, Nouv. Biog. Générale, s. v.

CASTRO, Giacomo di, an Italian painter, was born at Sorrento about 1597, and studied under Gio. Battista Caraccioli, and afterwards received some instruction from Domenico Fetti. There are a number of his works in the churches of his native city, the best of which is his picture of the Marriage of the Virgin. He died in 1687.

CASTRO, Leon de, a Spanish theologian, canon of Valladolid, was for more than fifty years professor of Oriental languages at Salamanca, where he died in 1586. Though well acquainted with the Hebrew, he gave his preference to the ancient versions, especially the Vulgate. He asserted that the Hebrew text was corrupted by the Jews when they invested it with the vowel points. Castro's works are, Commentaria in Euseium (Salamanca, 1570): —Apologeticus pro Lectione Apostolica a Ecclesiis (ibid. 1588): —Commentaria in Dionys (1586). See Spooner, Biog. Hist. of the Fine Arts, s. v. T., I, 3, c. 12; Wetzer u. Wetzer's Kirchen Lexikon s. v.; Hoefer, Biog. Générale, s. v. (B. P.)

CASTRO, Pablo Fernando de, a Spanish Jesuit, was born at Leon in 1581, and joined his order when fifteen years of age. He lectured on philosophy at Valladolid, and on scholastic theology at Salamanca, and died while rector of the college at Medina, Dec. 1, 1653. He wrote a small work in 7 vol. quarto in 1584, and another in 1558 5th ed. 1700. See Backer, Bild. des Erziehers der Compagnie de Jesus, s. v.; Mullendorf, in Wetzer u. Wetzer's Kirchen Lexikon, s. v. (B. P.)

CASTRUCCI, Raffaello, an Italian theologian of the Benedictine order, was a native of Florence, and died in 1574, leaving Trattato di S. Gregorio (Florence, 1567): —Trattato del Sacramento dell' Eucaristia (Venice, 1565).
CASTULUS


CASTULUS is the name of several early Christians:
1. The/setari, or manager of the smithery and winner of the Eumachia, Maximianus. He lodged in a garret in the palace, and sheltered the Christians there. He was examined three times, then thrown into a pit, and finally buried alive. He is commemorated March 26, and a cemetery on the Via Laviniana is said to bear his name.
2. An Arian presbyter, whom Ambrose rescued out of the hands of the orthodox multitude at the time of the conflict about the basilicas at Milan (Ambrose, Epist. 20, 5).
3. A martyr along with Zoticus (q. v.) in Egypt or in Africa, Jan. 12.
4. A martyr at Ancya, in Galatia, Jan. 23, according to the Hieronyman Mart.—Smith, Dict. of Chist. Biog. s. v.

CASTULUS, Stain, a confessor and bishop of Vienna, supposed to have lived about the 8th century (Acta Sanctorum, Oct. vi, 545).

CASTUS is the name of several early Christians:
1. Bishop of Sicca Veneria (Ke'), a proconsular praefect of the province, on the borders of Numidia (the town of Arboisius), spoke twenty-eighth in order in the Synod of Carthage (Sess. Epp. sub-Cyrt., vii).
2. Castus and Emilius were two men who lapsed, and then made renewed confession; mentioned by Cyprian, under Decius, as having suffered some time before (Cyp. Laps. c. 13; Tillemont, iii, 125); and commemorative in the calendar of Carthage, by Bede, etc., on May 22.
3. A bishop, imprisoned along with pope Stephen, A.D. 257 (Anastasius, i, 1390, ed. Migne; Tillemont, iv, 31).
7. A presbyter of Antioch, who, in conjunction with Valerius, Diophantus, and Cyriacus, maintained the cause of Chrysostom and the orthodox clergy against the tyrannical intruder Porphyry, and on whom they were grievously persecuted.
8. Martyred, according to the Hieronyman Mart., Sept. 4.
9. A martyr at Capua, Oct. 6, according to the martyrologies.
10. Bishop of Porto in the third Roman Synod, A.D. 501; the fourth, A.D. 502; and the sixth, A.D. 504 (Labeo, Concil. iv, 1326, 1384, comp. 1877).

CASTULUS. See CHAMEBUS.

CASWELL, Henry, D.D., an Episcopal clergyman, was born at Yatesley, Hampshire, England, in 1810, and educated chiefly at the grammar-school of Chigwell, Essex. When eighteen years of age, he came to America and graduated at Kenyon College, O. After having been engaged for some years as a parish minister and professor of theology in this country, he returned to England in 1842, obtained a private act of Parliament recognizing the validity of his ordination in the United States, was appointed to the vicarage of Fighdean, Wiltshire, and became proctor in convocation for the diocese of Sarum, and prebendary of Salisbury Cathedral. He returned to America about 1865, and died at Franklin, Pa., Dec. 17, 1870. The main object of his life was to promote the consolidation and to increase the power of the great religious organization connected with the English Reformation. His principal work is America and the American Church (1839; 2d ed. 1851). See Encyclopedia Britannica (9th ed.), s. v.

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CASWELL, Alexis, D.D., LL.D., an eminent Baptist divine and teacher, was born at Taunton, Mass., Jan. 29, 1799. He graduated with the honors of his class from Brown University, in 1822, and was at once appointed tutor in what is now Columbia University in Washington, D. C., where he remained five years, teaching, and pursuing his theological studies under the president of the institution. In the summer of 1827 he returned to New England, and in a short time received an invitation from the First Baptist Church in Providence, R. I.; but was elected in October professor of mathematics and natural philosophy in Brown University. He entered immediately on the duties of his office, and was in full sympathy with the spirit and plans of Dr. Wayland, who had recently been called to the presidency. He taught not only the classes in his special department, but those of other departments until other professors should be appointed. In 1850 he took the department of astronomy, relinquishing that of natural philosophy. He remained in his office of professor thirty-five years, excepting one year, 1860-61, when he was absent in Europe. The next five years he passed in Providence engaged in the benevolent institutions of the city, and occupied with literary work. Upon the resignation of Rev. Dr. Sears, Dr. Caswell was called to the presidency of Brown University, and held the office four years and a half, resigning in 1872. He was elected a trustee of the university in 1873, and a fellow in 1875, and since he held until his death, at Providence, Jan. 8, 1877. Among the published writings of Dr. Caswell are the following: Phi Beta Kappa Oration (1855)—Four Lectures on Astronomy, delivered at the Smithsonian Institute (1858)—Address before the American Association for the Promotion of Science, at Springfield, Mass. (1859)—A Memoir of the late Benjamin Stillman, read before the National Academy of Science in Washington (1866)—A Sermon on the Life and Christian Work of Francis Wayland (1867). See Lincoln, Alumni Address, June 19, 1877; The Providence Journal, June 20, 1877. (J. C. S.)

CASWELL, A. A., a Methodist Episcopal minister, was born at Derby, Vt., Feb. 4, 1850. He was converted in 1867, and ordained local deacon in 1874. In 1878 he joined the New Hampshire Conference, and was ordained elder. His first charge was that of supply at East Rochester. On his admission to conference he was appointed to Chichester, where he died, after three years of earnest and useful labor, June 18, 1881. He was an able, original preacher, esteemed by all for his social qualities and unaffected piety. See Minutes of Annual Conference, 1882, p. 89.

CASWELL, Ennoch Haskin, a Congregational minister, was born at Middletown, Vt., March 25, 1818. He graduated at Middlebury College in 1843; studied at Union Theological Seminary, and graduated at Andover Theological Seminary in 1847. See Caswell, N. H. It was his first charge, where he was also ordained in 1848. In the following year he removed to Stockbridge, Vt., where he served two years. His remaining pastorates—inevitably short—were at Barnet, Vt., Hooksett, N. H., and Bennington. Caswell died at the latter place, Nov. 11, 1863. See Cong. Quarterly, 1864, p. 119.

CASWELL, Jesse, a Congregational minister, was born in Vermont in 1809. He graduated at Middlebury College in 1832, and studied theology for one year in Andover Theological Seminary as a member of the class of 1837, and was also a student in Lane Theological Seminary from 1835 to 1837. He was ordained as a
CATACOMBS

city missionary at Cincinnati, O., in 1837; was agent for the American Board of Commissioners for Foreign Missions in 1838; a missionary to Siam in 1839 and later; and died there, Sept. 25, 1848. See Tren. Cat. of Andover Theol. Sem. 1870, p. 127.

Caswell, Lewis E., a Baptist minister, was born at Salem, Mass., in 1795. He united with the Baldwin Place Church, Boston, in 1812; was licensed about 1833, and for five years was pastor in Meredith, N. H., and eight years in Ware. About 1847 he went to Boston and became a city missionary, in which capacity he labored thirty years. He died March 15, 1877. "He was a good man and especially kind to the poor. He was known but little on the platform and in the pulpit, but his record was in the homes of woe and in the chambers of sickness." (J. C. S.)

Caswell, William D., a Free-will Baptist minister, was born about 1820. He spent his early years in Massachusetts, and in 1831 removed with his parents to the state of New York. He was converted about 1840, and in 1846 united, by baptism, with the Church in Lyndond. He was licensed to preach in 1855, and in 1864 was ordained. His various fields of labor were in the states of New York and Illinois. He died in Edwards Co., Ill., April 30, 1868. See Free-will Baptist Register, 1870, p. 75. (J. C. S.)

Casyapa, in Hindī legend, was a disciple of Buddha, who presided at the first council of the Buddhists, after the death of Buddha at Rajagriha. He wrote a great number of sermons, which made the first伟大的 tradition of the Buddhist books. Casyapa was the author of the book called Abhidharma (Mathysics). He became the principal of one of the four classes of the Buddhist schools, named Vahhachica. He was a Brahmin converted to the faith of Buddha. His disciples were of five or six suborders, and were distinguished by the name of the great community." See Hoefer, Nour, Biog. Générales, etc.

Catabasia (Karaōbaios). was an anthem or short hymn in the Greek offices, so called because the two sides of the choir come down (karaōbaiow) into the body of the church and unite in singing it. It often occurs between the "odes" of a "canon," and its construction is that of any other "troparion." Sometimes two "catabasias" occur together between each ode, as on the Sunday after Christmas-day, where each pair consists of the first troparion of the corresponding odes of the two canons for Christmas-day.

Catacombs. We give some additional particulars under this head.

1. The existence of Jewish Catacombs in Rome is of a date anterior to Christianity. One was discovered by Bostio early in the 17th century, and placed by him on Monte Verde, but has escaped all subsequent research. Another Jewish catacomb is still accessible on the Via Appia, opposite the Basilica of St. Sebastian. It contains two cubicles, with large arcosoli, ornamented with arabesque paintings of flowers and birds, devoid of distinctive symbols. Some of the loculi present their ends instead of their sides to the galleries—an arrangement very rarely found in Christian cemeteries. The inscriptions are mostly in Greek characters, though the language of some is Latin. Some bear Hebrew words. Nearly all have the candlestick. In 1866 another extremely plain Jewish catacomb, dug in a clay soil, was excavated in the Villa Cimarrìa, on the Appian Way. In these Jewish catacombs we are to look for the germ of those built by Christians. See Rome, Jews on.

2. As to the History of Christian Catacombs, it is best to discard the idea, so long prevalent, that these excavations were made in secret, and in defiance of existing laws. No evidence can be alleged which affords even the faintest hint that in the first two centuries, at least there was any official interference with Christian sepul-

Plan of part of the Catacomb of St. Prisicilla.

(Shows the adaptation of an Atrium to a Christian cemetery. The dark shading represents the sub rock; the lighter the added matter.)
nament of Christianity as the religion of the Roman States, was the commencement of a new era in the history of the catacombs. Subterranean interment gradually fell into disuse, and had almost entirely ceased by the close of that century. The undeniable evidence of the inscriptions with consular dates shows that between A.D. 338 and A.D. 360 two out of three burials took place in the subterranean portions of the cemeteries.

The zeal displayed by pope Damasus, A.D. 365-384, in repairing and decorating the catacombs, caused a sudden outburst of desire to be buried near the hallowed remains of the martyrs. The flame, however, soon died out; but was replaced by pilgrimages to the sacred places. The fosaer's occupation was, however, gone, and after A.D. 426 his name ceases to be mentioned. We have direct evidence (Anast. § 99) that the ravages of the Goths under Vitiges, when they sacked Rome, A.D. 537, extended to the catacombs. On their retirement the havoc was repaired by pope Vigilius, who replaced the broken and mutilated epitaphs of pope Damasus by copies, not always very correct.

The reverence for the catacombs was now gradually dying out. Successive popes attempted to revivify it by their decrees, but without any permanent effect. John III, circa A.D. 568, restored the cemeteries of the holy martyrs, 'and ordered that oblations' (the Eucharistic elements), 'creets, and lights should be supplied from the Lateran every Sunday.' It is also recorded in commendation of Sergius I, A.D. 687-701, that when he was a presbyter it was his wont to 'celebrate mass diligently through the different cemeteries.'

Entrance to the Catacomb of St. Domitilla. (a) Entrance to the Catacomb. (b) Porter's lodge, with a well and chamber for washing the bodies. (c) 'Schola,' or place of meeting.

We have now reached the period of the religious spoliation of the catacombs, from which they have suffered more irreparably than from any violence offered by sacrilegious hands. The slothfulness and neglect manifested towards these hallowed places are feelingly deplored by Paul I in a constitution dated June 2, A.D. 761. Not only were sheep and oxen allowed to have access to them, but folds had been set up in them and they had been defiled with all manner of corruption. Paul resolved to transfer the bodies of the saints and enshrine them in a church built by him. His immediate successors endeavored to restore the lost glories of the catacombs, but owing to a change of feeling they were unsuccessful. As the only means of securing the sacred relics from desecration, Paschal, A.D. 817-857, translated to the Church of Santa Prassede, as recorded in an inscription still to be read there, no less than 2300 bodies. The work was continued by succeeding popes, and the sacred treasures which had given the catacombs their value in the eyes of the devout having been removed, all interest in them ceased. This, however, was revived by their being again discovered May 31, 1578. See CEMETERY; CHURCH; CEM:

CATACOMBS OF NAPLES, etc. To the north of the city of Naples four subterranean Christian ceme-
teries are known to exist, in a spur of Capo di Monte, not far distance from one another. They are known by the names of San Vito, San Severo, Santa Maria della Santita, and San Gennaro dei poveri. There is also a fifth at some distance under the monastic Church of San Efremo. That of San Gennaro is the only one now accessible.

The Neapolitan catacombs differ very widely in their general structure from those of Rome. Instead of the low, narrow galleries of the Roman catacombs, we have at Naples wide, lofty corridors, and extensive cavern-like halls, and subterranean churches. The chief cause of this diversity is the very different character of the material in which they are excavated. Instead of the friable tufa granolare of Rome, the stratum in which the Neapolitan catacombs lie is a hard building-stone of great durability and strength, in which wide vaults might be constructed without any fear of instability. It is probable that these catacombs were originally stone quarries, and that the Christians availed themselves of excavations already existing for the interment of their dead. On this point Marchi (Monum. Primit. p.13) speaks without the slightest hesitation.

The Catacomb of St. Januarius derives its name from having been selected as the resting-place of the body of that saint, whose death at Puteoli is placed A.D. 303, when transferred to Naples by bishop John, who died A.D. 432. Mabillon speaks of three stories. Two only are mentioned by Pelliccia and Belleram as now accessible. The galleries which form the cemetery proper are reached by a suite of vauled passages and vaulted cellars, cut out of the rock, and decorated with a succession of paintings of different dates, in some instances lying one over the other. The earliest frescoes are in a pure classical style, and evidently belong to the 1st century of the Christian era. There is nothing distinctly Christian about these. In many places they have been plastered over, and on the surface are the surface portraits of bishops, and other religious paintings, in a far inferior style and of a much later date, have been executed.

The interments are either in loculi, arcosolia, or cubicula. At the entrance of the lower piano we find a so-called martyr's church, with a slightly vaulted roof. It was divided into a nave and sanctuary by two pillars, the bases of which remain, with cancelli between. In the sanctuary stands the altar, built of rough stone, and a rude bishop's seat in anapse behind it. On the south wall are the arcosolia of bishops John, A.D. 452, and Paul, A.D. 764, who, according to Joannes Diaconus, desired to be buried at St. Januarius. In other rooms we find a well and a cistern, recesses for lamps, and the remnants of a Christian mosaic.

Among other Christian catacombs known to exist in different parts of the shores of the Mediterranean, of which we are still in want of fuller and more scientific descriptions, we may particularize those of Syracuse, known as "the grotos of St. John," and described by D'Agincourt as "of immense size," and believed by him to have passed from pagan to Christian use; the Saracen catacomb near Tyronus, with ambulacra as much as twelve feet wide; the loculi at right angles to, not parallel with, the direction of the galleries; each, as in the Roman catacombs, hermetically sealed with a slab of stone; those of Malta, supposed by Denon (Voyage en Sicile [Par. 1788]) to have served a double purpose, both for the burial of the dead, and as places of refuge for the living; and which, according to the same authority, "evidence a purity, leisure, and magnificence far different from the Roman catacombs," and those of Egypt. Of these last D'Agincourt gives the ground plans of several of pagan origin. The most remarkable is one beyond the canal of Canopus, in the quarter called by Strabo "the Necropolis."

Very recently a small Christian catacomb has been discovered at Alexandria, described by Dr. Rossi (Bul- letino, Nov. 1864, Aug. 1865). It is entered from the side of a hill, and is reached by a staircase, which conducts to a vestibule with a stone bench and an apse.
Catafalque (Ital. catafalco) is a large, hearse-like construction over a coffin, used in the lying-in-state of distinguished persons, as well as during the solemnization of the services for the departed.

Catagogia. See Anagogia.

Catalan (or Catalonia) Version of the Scriptures. The Catalan is a cognate of the Spanish language spoken in the province of Catalonia. There are two or three Catalan versions of the Bible (one of which bears the date 1467) preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the preface of Jerome. Of other translations nothing is known. It was reserved to the British and Foreign Bible Society to furnish the Catalans with a version of the Scriptures in their own dialect. In 1832 this society printed, at London, an edition of the New Testament, as translated by Mr. Prat, a native of Catalonia. A second edition was published in 1835 at London, and a third at Barcelona in 1837. The Psalms and Pentateuch have since been translated, but not yet printed. See Bible of Every Land, p. 265. (B. F.)

Catalan or Catalan. Antonio (1) (called the Sicilian, or the elder), an Italian painter, was born at Messina in 1560, and probably studied at Rome. There is a fine picture of The Nativity by him in the Church of the Capuchins at Gessy. He died in 1630. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Catalan or Catalan. Antonio (2) (called the Roman, or the younger), an Italian painter, was born at Bologna about 1596, and studied under Albano. He painted several pictures for the Bolognese churches. In the Church of La Madonna del Grado are four pictures of the patron saints of the city, in four niches; and in the Church Del Gesu, St. Peter Healing the Lame at the Porch of the Temple. He died in 1666. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefler, Nouv. Biog. Générale, s. v.

Catalan, Giuseppe, an Italian theologian, who lived in the first part of the 18th century, wrote De Codice Sancti Evangelist (Rome, 1733, 4to):—Sacrosancta Consilia Eccumenica (ibid. 1736, fol.). See Hoefler, Nouv. Biog. Générale, s. v.

Catalan, Michele, an Italian archaeologist and biographer, was born at Fermo, Ancona, Sept. 27, 1750. At the age of sixteen he entered the Society of Jesus, and on the suppression of that society obtained a canonate in his native town, and devoted himself to the study of ancient history. He collected a large number of documents of great value; but his principal writings relate to his native place. He died at Bologna early in the 19th century. See Hoefler, Nouv. Biog. Générale, s. v.

Cataldus. See Cathaldus.

Catalgus Hieraticus is the name given in the apostolic canons to the list of the clergy of a particular church. The term is also said to be applied to that part of the diptychs which contained the names of those who were named in the Eucharistic service; viz. of those who had made offerings, emperors, patriarchs, etc.

Catan (Cathan, Cadan, Ceddar, or Keddar), an early bishop and confessor, tutor of St. Blane, has his festival in the Irish calendars on Feb. 1, and in the Scotch on May 17. He is said to have been first converted in Ireland, but then went to Scotland and settled in Bute, where he built his cell at Kilcathan, or Kilchattan, and educated his nephew St. Blane. Colgan thinks he flourished about A.D. 560, but others place him even in the 7th century. According to the Irish tradition he was buried in Ireland, and his tomb is near the church of Kildonan.

St. Cadan's tomb is to this day shown beside the Church of Tamlighard Ard, County Londonderry; but according to the Scotich he lies at Kilchattan. His memory is honored by many dedications in the west of Scotland. There was also a Cadan who died abbess of Kildare, A.D. 853.

Catana Manoa (the universal sea) is a name among the Achequas, a tribe in the northern portion of South America, for the flood, of which mythological traces are found both in the old and new world. See Deluge.

Cataneo, Danesh, a reputable Italian sculptor, was born at Massa di Carrara, flourished about 1555, and was a scholar of Sansovino. His greatest work was the altar and sepulchre of the celebrated Gian Francesco, in Santa Anastasia, at Florence. He died there in 1573.

Cataspétaim, in Peruvian mythology, was the great New Year's festival, celebrated in honor of the sun by most of the Andes tribes.

Cataphronius is the name of several persons in early Christian records:


2. The persecutor of Eulalia (q. v.) is called by this name in some copies of her acts, in others Dorius (Tillemont, v. 322).

3. Supposed by Tillemont (vii, 639) to have been an Apollinarist, and companion of Timotheus, and, on receipt of a letter from him, to have written to others of the same sect named Pausios, Uranius, Diodorus, and Jovius. But from the passage to which he refers (Leontius Byz., adi. Prand. Apollin., in Migne, Patr. Gr. xxxvi, 1954), it appears rather that Cataphronius was...
an imaginary personage in a dialogue dedicated by Timotheus to Pausanias and others.

4. The prefect of Egypt in A.D. 356, who established the Arian bishop George at Alexandria, and persecuted the Catholics (Tillemont, viii, 157, 677; Allen, i, 447.)

Cataw. See CAHO.

Cattacho, ROBERT, a Presbyterian minister, came as a licentiate from Ireland, was received into New Castle Presbyterian, April 15, 1739, and was sent to supply Middletown, Pa., and Brandywine, Kent, and Lewes, in Delaware. In December he was called to Kent, but declined, and settled at Brandywine, and, probably, at Middletown. In 1740 Cattach began to preach in Wilmington. He died in 1754.

Catchi (or Cutchee) VERSION OF THE SCRIP-

TURES BETWEEN THE GULF OF Cutch and the Indus. A translation of the Gospel of St. Matthew into Cutchei was made by the late Rev. James Gray, one of the chaplains at Bombay, and in 1835 a small edition was printed. See Bible of Every Land, p. 117. (B. P.)

Cate, George W., a Baptist minister, was born at Uxbridge, Mass., in February, 1815. He graduated from Brown University in 1841, and from the Newton Theological Institution in 1844. He was ordained soon after as pastor in Barre, Mass., and died there in 1847. See Newton Gen. Cat., p. 28. (J. C. S.)

Cate, Noah, a Baptist minister, was born in Jefferson County, East Tenn., May 17, 1805. He was baptized in 1822, began to preach when but little more than a boy, and was ordained when only eighteen years old. He spent the early part of his ministry in East Tennessee, and was among the first Baptist missionary

Cater, Richard B., D.D., a Presbyterian minister, was born in Beaufort District, S. C., in December, 1791, and was left an orphan when a child. In 1814 he was licensed to preach by the Presbytery of South Carolina. For many years after he entered the ministry he was occupied in preaching in various parts of his native state. He died Nov. 24, 1850. Dr. Cater published several Sermons and Addresses, among which were two Discourses on Baptism, and one on Temperance. See Sprague, Annaals of the Amer. Pulpit, iv, 520.

Caterer, Isaac, an English Congregational minister, was born at Tetworth, Oxonshire, in January, 1795. He grew up to early manhood sceptical and indifferent to Christianity, was converted at twenty-five, preached at various places, and in 1828 became pastor at Tetworth. Here he labored both as school-teacher and preacher for seven years, and then removed to Peppard with his school, where he remained till his death, March 17, 1868. As a preacher Mr. Caterer was very laborious, and had great success. See (Lond.) Cong. Year-book, 1869, p. 240.

Catermole, John, an English Wesleyan minister, commenced his ministry in 1768. Although a pious man, his gloomy disposition rendered the itinerancy a burden to him; so, after a year's service, he settled at Portsmouth-Common, opening a school, and preaching occasionally. He died about 1799, having published several useful tracts. See Atmore, Meth. Memorial, s. v.

Catholic, Jacques, a French Jesuit and orator, was born at Rouen, May 5, 1677. He took a regular course of study, and taught the humanities in different colleges, but soon developed a manifest talent for preaching. He died Feb. 7, 1757. See Hofer, Nouv. Biog. Générale, s. v.

Cathcart, See CATHAN.

Cathari. The divinities of Arcadia were so called; as was a nation of Indians mentioned by Diodorus, whose wives attended the bodies of their husbands to the funeral pile, and were burned with them upon it. See SUTTRE.

Catherine of Cardona, a nun, was so called because she spent most of her life in Spain, although born at Naples in 1519. She was intrusted with the instruction of Don Carlos, the son ofPhilip II.; but she abandonned him because of his indolency, and joined the Carmelites as the companion of St. Theresa. She died in 1577. See Hofer, Nouv. Biog. Générale, s. v.

Catharine, ORDER OF ST., of Mount Carmel, was a military order, established in 1663, in imitation of all through Europe. In 1841 he was made a member and professor of the Academy of Berlin. He died in Rome, Dec. 19, 1856. See Appleton's American Cyclop., s. v.

Catellan, Bernardo, an Italian artist, was a Capuchin of Urbino, who lived about 1550. There are some of his works in the convent of his order at Cagli, and an altar-piece in the Church of the Capuchins, executed in the style of Raphael.

Catellan, Jean de, a French prelate, born at Toulouse, was bishop of Valence, and died in 1725, leaving, Instructions Pastorales: —Antiquités de l'Église de Va-


Catena, Giambattista, an Italian theologian and linguist, who lived about the middle of the 18th century, published, Girolo. Gisla. Lessioni di Lingua Toscana (Venice, 1744, 8vo):—Lettere del Cardinale Gio. di Medici, etc. (Rome, 1792, 4to). See Hofer, Nouv. Biog. Générale, s. v.

Catena Patrum (chain of the fathers) is the name for a collection of passages from the old Church fathers, arranged according to the books of the Bible, which they are designed to illustrate. See GUESTRIE.
that of the Holy Sepulchre. The knights were bound by vow to observe the rule of St. Basil, to guard the body of St. Catharine, their patroness, to protect pilgrims, and to obey their grand master. They wore, upon a white dress, the instruments of the martyrdom of the saint, in the form of a cross, viz., a wheel of six spokes, armed with spikes, traversed by a bloody sword. The order is now extinct.

Catharistæ were a sect of Manichæans, who are said to have committed the most horrible impieties in the pretended consecration of their eucharist (August. Har. 46).

Cathbadh (Lat. Cathubhús). There are two saints of this name commemorated in the Irish martyrologies, on July 1 and Sept. 16. It is said that when St. Patrick first came into the north-east of Ireland, he built, among other churches, one in the country belonging to the descendants of Ængus, over which he placed two disciples, Cathbadhús, a priest, and Dimanus, a monk. The former is perhaps the Cathubhús, son of Fergus, abbot of Achadh-áin, who, according to the Four Masters, died in 554, aged one hundred and fifty years. See Colgan, Tr. Thutm. p. 146, etc.; Lanigan, Eccles. Hist. Ir. ii. 267, ii. 163.

Cathcan (also Catullus and Cathal) is commemorated as bishop of Rathderthagh on March 20, in the Irish calendars; and at Lathrisk, in the parish of Falcarragh, in Fife, there was a dedication to a St. Cathcan. Colgan suggests that Cathana, one of St. Patrick’s disciples, may have had his name corrupted to Cathcan.

Cathcart, William, a Presbyterian minister, was born near McEwensville, Pa., Oct. 19, 1823. He graduated from the University of Michigan in 1850, and from Princeton Theological Seminary in 1853; was ordained by the Presbyterian Church in 1854; was called to Adamsville, Pa., in 1855; was pastor there from 1854 to 1864; and died at Lima, Ind., May 17, 1870. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 177.

Cathedra. (1) The first and strictly ecclesiastical application of this word is to the seat of the bishop in his episcopal chair. (2) The word was afterwards transferred to the episcopal see itself; and it is used by Urban (De Provinciis Septem) to speak of “Cathedra Apostolorum,” meaning the specially apostolic succession of the bishops of those sees. (3) Later, the word became used for the Episcopal Church itself, “principalis cathedra,” in Conc. Agiogr., A.D. 789, can. 40, meaning the cathedral as opposed to other churches in the diocese.

CATHEDRA PÆSTR. See PÆSTRA, FESTIVALS OF.

Cathedral (Latinized Gr.), a church which contains the cathedral or seat of the bishop. In the earliest cathedrals, the basilicas or large churches in Rome, the bishop’s seat was a marble chair attached to the end wall behind the altar, which was at the west end of the church, and he officiated over the altar, which was low; so that he was always looking towards the east, or the rising sun, the great emblem of the resurrection from the earliest times. Among the ordinances of pope Clement, A.D. 93, was one that in every church one chair should be placed in a more lofty and prominent position, so that the bishop sitting in it could overlook all persons present, and be seen by them. This marble chair was placed in the cathedral chair, because when the church was served by a cardinal it was his seat, but the name of cardinal is not primitive. This arrangement of a marble arm-chair fixed against the wall on the level of the upper bench round the apos is found in some of the early crypts in Rome as early as the 7th or 8th century, and it has been retained.

In the mediæval cathedrals the Lady-chapel takes the place of the apos, and the bishop’s seat or throne is usually on the south side of the nave, eastward of the stalls for the canons. The choir is enclosed in its own solid screen, with a space between the east end of the screen and the Lady-chapel. In England, Wells exhibits the most perfect example of a cathedral with all its parts and appurtenances. Both nave and choir, as well as the Lady-chapel, have been constructed. The window transverse troutward of the altar between that and the Lady-chapel. The chapter-house is on the north side of the choir, and joins the eastern corner of the north transept, its vestibule being parallel to that transept on the east side of it. This is the same at York, and it is the most usual; although there this is marked by a passage in the middle of the north side of the choir. The two transepts have each two chapels on the east side, and an aisle on the west; the aisle communicates at the south end with the cloister, which is on the south side of the nave, and has the library over it on the east side, and the singing-school on the west. The nave has aisles on both sides, and another transept at the west end, with towers at the extremities; there is also a central tower and a north porch.

Wells was a cathedral proper, not monastic, but with a separate house for each of its officers, either in the cloister or in the Liberty adjoining the bishop’s palace, of the 13th century, is enclosed by a separate moat, and fortified—it is on the south side of the cloister, from which it is separated by the moat; the deanery and the archdeaconry, of the 16th, are on the north side of the Close, with some of the canons’ houses, the organist’s house is at the west end, adjoining to the singing-school and the cloister; the precentor’s house is at the east end, near the Lady-chapel. The vicars choral have a close of their own joining the north-east corner of the canons’ Close, with a bridge across through the gatehouse into the north transept; they were a semi-monastic body, with their own chapel, library, and hall, but still were chiefly laymen.

The cathedral church was also called parochius, the principal or mother church, and in some places still the High Church. In it coronations, ordinations, councils were held, munificences of serfs made, and academic honors conferred. The word is confined to the Western Church, and is not older than the 10th century. The cathedratum, or payment to the bishop for the honor of his see, called in Italy La chierica, was paid in the time of Honorius III by all the diocesan clergy; and in later days St. Richard’s pence at Chichester, St. Chad’s in Lichfield, Pentecostals and other honors also, were the tribute of the diocese to the cathedral church, and a compensation for an omission to visit it at Whitsun tide.

A cathedral is composed of a corporation of canons presided over by a bishop. In some rare cases, as Poitiers and Pavia, Liebfeld and Coventry, and Bath and Wells, a bishop had two cathedrals; and occasionally a collegiate church was united to a cathedral, as at Dublin. The system was established in large towns for mutual aid, and as a central station for missionary operations. Cathedrals were of two kinds: such as were served by a bishop, as well as the permanent clergy, with all the rights of a bishop, and immediately governed by the abbot-bishop as his family and household; and collegiate churches, with chapters of clerks under an archpriest, but having the bishop as the head of the capellan body. Gradually the itinerant clergy, who were sent out on Sundays and festivals to the surrounding district, settled down as permanent clerks, while those who remained about the bishop became his standing chapter. There were cathedrals of regular canons in many places, of Premonstrants at Lottomissel, Havemburgh, and Brabant, and of Austin canons, in a few cities. The cathedral of Alcala is called magistral, because all the canons have the degree of D.D. Ramsbury, exceptionally, although a see, had no chapter. At Canterbury and Worcester, two ministers, occupied by the clerks and monks respectively, adjourned each other.
till the bishop definitely assumed one as his cathedral. At Winchester, and in London, at Westminster, the monks built a separate minster; at Worcester and Winchester they absorbed the canons; at Exeter they gave way to them; at Canterbury, Durham, Rochester, and Norwich they only gradually gained the ascendant when the Norman policy removed sees from villages into towns, as in the instance of the translation from Thetford to Norwich, and Selsey into Chichester, as, about forty years earlier, had been the case of Exeter, removed from Bodmin, and Salisbury from Wilton; and half a century yet earlier, in the foundation of Durham. With the exception of Monte Cassino, and some early foundations in Germany, colonized from Britain, in England only there were monastic cathedrals. These were Canterbury, Winchester, Durham, Bath, Carlisle, Ely, Norwich, Rochester, Worcester; and being refounded at the Reformation as secular cathedrals, along with the newly created sees of Chester, Bristol, Peterborough, Oxford, Gloucester, and Westminster, they are known as cathedrals of the new foundation. Those of the old foundation, which always had secular canons, are York, St. Paul's, Wells, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, and the four Welsh cathedrals. The bishops of Meath, Osraig, Sodor and Man, Argyll and the Isles, Caithness, Moray, Orkneys, and Galloway did not take their titles from their sees. Some German cathedrals, as Bamberg, Cammin, Breslau, Laybach, Meissen, Olmutz, like those of Trent and Trieste, are exempt.
that is, free from visitation by the archbishop of the province, and immediately subject to the see of Rome. See Church Episcopalian.

Cathedrals of the New Foundation are those which were, before the Reformation, held by Benedictines, or by Austin canons, as Oxford, Bristol, and Carlisle, or as Ripon and Manchester had been collegiate churches. The chapter consists only of residents, who, till the recent act, were called prebendaries; the clergy, the master of the house, and being thus a layman, had sinecure of some stall. The minor canons were originally equal in number to the major canons; and out of their number the precentor and sacrist are annually chosen.

Cathedrals of the Old Foundation are those which have always been held by secular canons, and underwent no change at the Reformation. These consist of four internal dignitaries—dean, precentor, chancellor, and treasurer; archdeacons, in some cases of a subdean, and subchanter of canons, and prebendaries and canons, residuary or nonresident, internal or extraneous. Each was represented by his vicar. Strasburg, in France, alone retains its full complement of members and ancient organization; but in Spain, Italy, Germany, and Austria all are preserved intact. The canons of the cathedral churches of the British Isles were modelled on Lincoln, which followed Rouen; those of Dunkeld, Glasgow, and St. Patrick's (Dublin) on Salisbury, which followed Amiens; as St. Paul's imitated Paris in its constitution, and is now the model for Carlisle and Peterborough.

Cathedralcym was the name anciently given to two kinds of secular tribute to a bishop: 1. A pension paid annually to the bishop by the church's of his diocese, "in token of subjection," "pro honore cathedral," the payments being limited by two councils to two shillings severally. This was sanctioned by the Council of Braga in 580 (canon ii), and although the church could not, in the council permit to it that we possess, they speak of it as a custom then in general use. This is not only one of the most ancient episcopal rights, but the most universal, and is still commonly observed. The only difference between the jura cathedralica and synodalitas is, that the former was paid at a visitation, the latter at the synod; but it seems to have been the same impost. 2. A fee paid by the bishop to the bishops who had consecrated him, and to the clerks and notaries who assisted.

Cathedralicus (Doctor) is a Spanish university term, to designate one who fills a chair; a professor.

Cathol (Cathol, or Cattel), Saint, is perhaps Cathen (q. v.), of March 20, in the Irish calendars.

Cathelinot (or Catelinot), Idefonso, a Benedictine monk of the congregation of St. Vanne and St. Hydulphe, the coadjutor of Calmet, was born at Paris in 1670. He became a monk at the age of twenty-five in the abbey of St. Mansuy of Toul, and was engaged in preaching for several years. He passed a part of his life in the abbey of Senones, whose very large library afforded ample materials for his researches. His chief work was the supplement to supplement to Supplement to Rube's Secret de Calmet, inserted in the fourth volume of the first edition of the Dictionnaire de la Bible. He was the editor of Les Lettres Spirituelles de Bossuet, published in 1746, 8vo. He finally became librarian of the abbey at Saint-Mihiel, and died there, June 15, 1756. See Hoefer, Nouv. Biog. Générale, s. v.

Cather, Robert G., LL.D., an Irish Methodist preacher, was born at Omagh, County Tyrone, June 1820. He was educated at Trinity College, Dublin. An alarming accident, at the age of nineteen, led to his conversion. He soon began to preach; in 1841 was a student in the Hoxton Theological Institution; in 1842 was in the Irish itinerancy, and labored successfully for some years as a travelling preacher. He con-

ceived the idea of forming a society for promoting systematic giving, to the cause of God, and the Irish Conference consented to his devoting all his time and energies to the working out of that idea. The Systematic Beneficence Society and then the Christian League were the result. He travelled over England, Ireland, the Continent, and in America to advocate his plans. Much good was the result, but the work broke down his health; he sank rapidly, and suddenly closed a useful life at Clapham, London, Nov. 21, 1859.

Catherine (Lat. Catharina), an early saint, has dedications in Scotland and Ireland. She is probably St. Catharine, the martyr of Alexandria (Forbes, Kal. of Scott. Saints, p. 299).

Catherine. See Catharine.

Catharinus is the name of several early Christians: 1. Bishop of the Cimmerian Bosporus, present at the Council of Nice (Tillemont, vi, 643; Labbe, Concil. ii, 54). 2. Bishop of Arpona, at the heretical Council of Sardis, A.D. 347 (Labbe, Concil. ii, 711). 3. Bishop at the Council of Saragossa, A.D. 381. In this and the previous case the name is spelled Cathariscus; the first with a termination, Cathariscus. In Gama's Series Episcoporum the name of the bishop of Arpona is given as Cariricus.

Cathism is a section of the psalter. (1) The psalter in the Greek office is divided into twenty sections, called cathismata. Each cathismus is subdivided into three stases, and "Gloria" is said at the end of each stasium only. The reason for the name assigned is that, while the choir stand two and two by turns to recite the psalms, the rest sit down. (2) A short hymn which occurs at intervals in the offices of the Greek Church. It consists of one stanza or troparion (prosopos), and is followed by "Gloria." The name is said to indicate that while it is sung the choir sit down for rest.

Cathmael. See Cadoc.

Catholicus. See Catholicos.

Catholikin (Chaldaized Gr.) were two officers in the ancient Jewish temple, next in authority to the sagan, and only inferior to that officer and the high-priest. They acted as head treasurers.

Cathubus. See Cathbadh.

Catwine, archbishop of Canterbury (Gaimar, Estorie, v, 1740). See Tatwine.

Cat, Pasquale, a Roman painter, flourished during the pontificates of Gregory XIII, Sixtus V, and Clement VII. He was employed in the Vatican, where he painted The Passion of Christ, and several friezes in the Sala Clementina. He also painted the chapel of cardinal Altemps, with subjects from the life of the Virgin. He died in the pontificate of Paul V, aged seventy.

Catina is mentioned by Jerome (v, 12, ed. Vall.) as an author who gave a mystical interpretation of Ezek. i, 7, etc.

Catius, in Roman mythology, is said to be the name of the god who gave the faculty of wit.

Catissi, in mythology a race of pignies, supposed to have been driven from their country by cranes.

Catlett, Thomas, a minister in the Methodist Episcopal Church South, was born in Albemarle County, Va., in 1798. He was converted about 1815, and called to the ministry at Staunton. He attended school at Wytheville, and there continued until 1825, when he united with the Holston Conference. He suddenly died Feb. 25, 1867. Mr. Catlett was a man of industrious habits, iron constitution, and burning zeal. His intellect was somewhat peculiar—strong, original, and in some respects eccentric. No man of his conference ever presented a greater variety of subjects in a plainer
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style, and produced a more lasting impression. He was mighty in the Scriptures, a man of prayer, and spotless in life. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 194.

CATLIN, Oren, a Presbyterian minister, was born in New York. He graduated at Hamilton College in 1818, and at Andover in 1822. He was ordained Sept. 26, following. In 1825 he labored in Illinois. He assisted in organizing the First Presbyterian Church of Greene County, at Carrollton, in the same year. He was pastor at Warren, Mass., in 1829 and 1831; stated supply at Cornerstone, Pa., in 1832 and 1833; presided, from 1834 to 1837; at Fairport, from 1838 to 1841; at Newfield, in 1842 and 1843; and at Collins, from 1844 to 1846. He died at Evans, N. Y., Aug. 11, 1850, aged fifty-five years. See Norton, Hist. of the Presb. Church in Illinois; Trin. Cat. of Andover Theol. Sem. 1870, p. 50.

CATLING, S. T., a Baptist minister, was born at Montville, Me., in 1819, and was ordained in 1839. He was pastor of several churches in his native state, and in 1851 removed to Hudson, Wis. In 1854 the American Baptist Missionary Association appointed him a missionary among the Indians. Subsequently he preached at Osceola, St. Croix Falls, and Taylor Falls, Wis. He died May 1, 1878. He was a faithful and successful pioneer preacher. He was a good abler; an ordinary ability; and highly esteemed by the churches that knew him. See Cathcart, Baptist Encyclopedia, p. 196. (J. C. S.)

CATLING, William, a Methodist Episcopal minister, was born in Maine in 1811. He removed to Zanesville, O., with his father when six years old; was converted in 1837; served the church as class-leader, exhorter, and local preacher; and in 1849 entered the Ohio Conference, wherein he labored with zeal and fidelity until his death, in 1856. Mr. Catling was an interesting and useful preacher, of ordinary ability; a minister of the common people. See Minutes of Annual Conferences, 1856, p. 113.

CATLOW, John Booth, an English Congregational minister, was born at Gishburn-in-Craven, Yorkshire, Oct. 4, 1820, of Wesleyan parents. He was converted in his fifteenth year, and was put under private training in London for the Wesleyan ministry. He became pastor of the Congregational Church at Hounslow, where he was ordained, March 22, 1854, and labored eight years. In 1863 he removed to Luton, Bedfordshire. Early in 1865 he accepted a call to Soham, Cambridgeshire, where he was very successful. In 1873 Mr. Catlow became pastor of Zion Chapel, Ashbourne, where he remained until his death, March 5, 1877. See (Lond.) Cong. Year-book, 1878, p. 809.

CATLOW, Jonathan, an English Wesleyan preacher, began his ministry when about sixteen years of age. After travelling for several years, he settled at Heighley, Yorkshire, where he died about 1763. His funeral sermon (from 1 John iii. 2, at his own request) was the commencement of a great revival in the neighborhood. Catlow was a good man, and shared in the dangers which beset the pathway of the early Methodist ministers. See Ashmore, Meth. Smaller Minutes, p. 173.

CATMER, George, an English martyr, was one of five burned at Canterbury in September, 1555, for the true testimony of Christ and his works. See Fox, Acts and Monuments, vii. 383.

CATMER, John, an English martyr, was one of five burned at Smithfield, Jan. 31, 1566, for her constancy in the belief of Christ and his works. See Fox, Acts and Monuments, vii. 50.

CATHACH, John, a Scotch clergyman, studied at the University of Aberdeen; became tutor at Zetland; was licensed to preach during episcopacy, and was again licensed by the presbytery in 1658, and called to the living at Usthe same year, and ordained. He died in May, 1717. See Fusi Colle Eccles. Scotianae, iii, 441, 442.

CATON, William, a member of the Society of Friends, was born in England about 1635. When quite young, he seems to have been the subject of very marked religious impressions. In 1652 he became an awe-struck Friend. Shortly after he began to preach "in a steeple-house and markets," and at the same time the usual persecutions of Quaker preachers in those days. He made a religious visit to Holland in 1655, and repeated it the next year. At Middelburg he was arrested, in August, 1656, and cast into prison, where he remained several days, and, when taken out, was placed on board a ship of war to be sent back to England. He endured great sufferings for about two weeks, but was not discouraged, and soon went again to Holland, where he remained about a year, laboring in various cities, and then returned to England. In 1659 he went once more to Holland, and, after several months' labor, took ship for England, but came very near being taken by a pirate, and barely escaped shipwreck in a fearful storm. In 1661 he went to Germany, where he was very kindly received by the prince palatine, in Heidelberg. Aug. 4, 1663, he was arrested and thrown into prison in Yarmouth, England, where he remained until Feb. 22, 1664. After many trials, and a life of constant activity in his calling, he died in Holland, it is supposed, in November, 1665. He was the author of An Abridgment of the Ecclesiastical History of Eusebius, etc. (Rotterdam, 1661, 1669). See the Friends' Library, ix, 434—479. (J. C. S.)

Catoptromancy (κατ' όπτρον, a mirror, and μαυρια, prophecy), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror or DIVINATION.

CATOSUS, a Christian cook of Hippo (Augustine, Civ. Dei, xxii, viii, 9).

CATRON, FRANÇOIS, a French preacher, was born at Paris, Dec. 8, 1659, and died Oct. 18, 1737. He was instructed with editing the Journal de Trésaux, a periodical published by the Jesuits, which obtained considerable renown in the 18th century. He also published some historical works, for which see Hoefer, Nouv. Biog. Générale, s. v.; Jucher, Allgemeines Gelehrten-Lexikon, s. v.

CATS (Catz, or Caets), CHARLES, a Brabant theologian of the beginning of the 18th century, was at first an adherent of the Roman Church, but later went into Holland, joined the Socians, and was imprisoned for the translation of the New Test. into Dutch, but afterwards released. He lived at Utrecht, and was for a time in Prussia, but was compelled to remove. He wrote, also, Jesus Christus ist der Stuhlgymer der Welt (Amsterdam, 1867). See Hoefer, Nouv. Biog. Générale, s. v.

CATTA, in Northern mythology, was one of the wise women, or fortune-tellers, of the Germans. She is probably the same as Jutta, a sorceress.

CATTANO, Lazzaro, an Italian missionary, was born at Sarzana, near Genoa, in 1560. He joined the Jesuits, and was sent with Ricci to China. They founded together the religious establishment of Macao. Cattano died at Hang-chow in 1640, leaving some works in Chinese, which were intended for the propagation of Christianity. See Hoefer, Nouv. Biog. Générale, s. v.

CATTANI (da Dinozco), FRANCESCO, an Italian theologian and preacher, was born at Florence. He joined the religious orders in his native place, and became secretary of the cathedral there. As secretary of the Council of Trent, and was appointed to the bishopric of Fiesole, Aug. 15, 1570. He died Nov. 4, 1595, leaving Italian translations of St. Ambrose's Christian Offices (Florence, 1558, 4to):—his Hexameron (ibid. 1560, 8vo);—Dell' Autorità del Papa (ibid. 1562, 8vo):—Sopra la Scrittura Sacra (ibid.). See Hoefer, Nouv. Biog. Générale, s. v.

CATTANI, Gaetano, an Italian missionary, was born at Modena, April 7, 1596. He entered the Society of Jesus in 1719, and was sent to Paraguay as a missionary in 1729, where he died, Aug. 28, 1733, leaving
of Burgundy and Hormidas pope. While executing
the decrees of this synod in his city he was
exiled by the Arians, and took up his residence at
Vienne, with Avitus the bishop. He passed years of
exist devoted to good works (Cath. Christ., iii.
1000).

Catual was an abbot succeeding Buctunus, men-
tioned in a charter of Cynewulf, king of Wessex, A.D.
789.

Caucabardites were a branch of the Eutychi-
ans, who, in the 6th century, followed the party of Se-
verus of Antioch and the Aetheophyl, rejecting the Cen-
cillo of Chalcedon, and maintaining the doctrine only in

Cauchon, Pierre, bishop of Beauvais, took an ac-
tive part in the contest of the parties which divided
France in the beginning of the 15th century. In 1429
the inhabitants of Beauvais drove him from his see on
account of his vices and tyrannic; and he took refuge in
England. He made himself infamous by his bigotry
and fury towards Jeanne d'Arc, who was taken captive
in May, 1430, within the limits of the diocese of Beau-
vais. Cauchon became her accuser, and addressed him-
to the king of England, and finally succeeded in
securing her condemnation and death. He died sud-
ondly in 1431, and was excommunicated by Pope
III, and his body was dug up and thrown into the
common sewer. See Hoefer, Nouv. Biog. Générale,
s. v.

Caukerken, Cornelius van, a Flemish engraver,
was born at Antwerp in the year 1625. The fo-
llowing are some of his principal works: The Dead
Christ in the Arms of the Virgin; The Inserit of the Holy
Ghost; St. Agnes with the Young Emperour Mary;
The Martyrdom of St. Licius; Mephisto and St.
John.

Caula, Sigismundo, a painter of Modena, was born
in 1637. He studied under John Boulanger, and after-
wards visited Venice, where he studied the works of
Titian and Tintoretto. He painted altar-pieces, and
and cabinet-pieces for private collections. The best of
his large pictures is one of The Plague, in the Church
of San Carlo, at Modena. There are works by him dated
1682 and 1694.

Caulacau is a sacred word (banded down with va-
riedties of spelling, apparently a corruption from "wé, "précept upon precept," Isa. xxviii. 10) in some of
the Gnostic systems. The first mention of the name is
found in the account given by Ireneus (i. 24) of the
Basilidians. Thedorevet (Hist. Fub., 4), borrowing his
account from Ireneus, says that it was to the Lord
and Saviour that they gave the name Caulacau. The next
mention of the word occurs in the earlier work of Hip-
polytus, on heresies, where it is named under the head-
ing of the Nicolaian. By some of these it was applied
to a certain archon (Epiphanius, Hist. 25); but accord-
ing to Philastrius (Hist. 33), to mankind. In the later
work of Hippolytus, Refutation of all Heresies, the use
of caulacau is ascribed to the Nasenex, who used the
word "man" in speaking of the principle of the univer-
s. This principle they held to be threefold, and Hippolytus
says that they gave the name Caulacau to the blessed
nature. A man (the Adam above), Caulacau to the mortal
nature below, and xeesar to that of those who had been
raised from earth to receive the heavenly birth, by which it is to be supposed their own disciples
are indicated.

Caullet, Etienne Francois de, a French pri-
ate, was born May 19, 1610, at Toulouse. He studied
at the Sorbonne in Paris, and was in 1644 raised to
the episcopate of Besançon. He introduced order
and reorganized the schools and seminaries. Though
a Jansenist, he took an active part in the controversy
concerning the Right of Regalia (q. v.) He advocated
the rights of the Church and of his diocese, but without

Cattanio, Costanzo, an Italian painter, was born
at Ferrara in the year 1692, and studied under Scarn-
sellino, and afterwards under Guido, at Bologna. His
Ecce Homo, and The Flagellation, in San Giorgio at
Ferrara, have been much admired; also his picture of
Christ Praying on the Mount, in San Benedetto,
and his Annunciation, in Spirito Santo. He died in
1665.

Cattapani, Luca, an Italian painter, was born at
Cremona about 1570, and was a scholar of the Campi.
The best of his compositions is his Decollation of St.
John, in San Donato at Cremona.

Cattel, See Cathel.

Catterick, Thomas, an English Wesleyan minis-
ter, labored from 1816 to 1820 in Frederickon, N. B.,
Kingston, Fort Wellington, and Niagara, Ont., and
Sheffield, Quebec; and from 1820 to 1821 in various
charges in the United States. In 1817 failure of corn
the active work, settled at Wednesbury, Staffordshire,
and died April 24, 1561. He was a man of powerful
voice and strong faith, meek in disposition, and unshrinking
in the performance of duty. He published, Observa-
tions on Benevolence, chiefly designed for the bene-
fit of the Methodist society (London, 1826). See
Minutes of the British Conference, 1861, p. 18.

Cattle, William, an English Wesleyan minister,
was born at Driffield, York, in January, 1813. When
quite young he was converted, and at once joined the
Methodists. For several years he was employed as a
prayer-leader and local preacher, and in 1856 was ac-
cepted at the conference as a travelling preacher. He
failed of his health in 1857, and the fear of his
health caused him to hold a supernumerary relation four
years; return health enabled him to take work again in
1861; but eleven years afterwards his health again failed, and
he retired to Walsall, where he spent the remainder of
his life. He died there Aug. 29, 1880. His noble
and manly presence was associated with strong individuali-
ty of mind and character, and with much warmth and
cordiality of spirit. He had an almost chivalrous
sense of honor. His preaching was evangelical, practi-
cal, and useful. See Minutes of the British Conference,
1881, p. 15.

Catton, James, an English Wesleyan minister,
was born at Nottingham in 1796. He was converted in his
twenties, and in 1822 was accepted into the ministry in
1823, and died at Grantham, Aug. 29, 1863. He was
diligent and cheerful; his intellect was original and
powerful; and his ministrations effective. See
Minutes of the British Conference, 1863, p. 10.

Cattwg Ddoeth (the wine). See Cadog.

Catulinus is the name of several persons in early
Christian history.

Theodecitius. The subdeacon at Cirta, under
Paul the bishop, A.D. 305. On May 19, in that year,
after the church furniture had been given up, he was
called upon to surrender the books, but only produced
one very large volume, as the readers had the rest.
When asked the readers' names, both he and Marcocius
refused to answer. Though "traitors," they would
not be "traitors" (prostitutes). They were arrested;
but we do not hear of the end of Catulinus' imprison-
ment.

2. The deacon, martyr at Carthage, buried in the
basilica of Faustus in that city; commemorated
July 16, and honored with a sermon by Augustine (according
to Irenæus), which is no longer extant (Ellemont, v.
554).

3. The sixth bishop of Embrun (Ebreunum). He
subscribed at the Council of Epaneum (Epavnum, Epav-
num), which was held in 517, when Sigismund was king
success. He died Aug. 7, 1680, leaving, Traité de la Régale (Cologne, 1890), and some minor works. See Rapin, Mémoires (Paris, 1865); Recherches Historiques sur l'Assemblée du Clergé de France de 1682 (2d ed. 1870); Loysyn, L'Assemblée du Clergé de France de 1682 (Paris, 1870); Jungmann, in Wetzer u. Welte's Kirchen-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cautel, Jean de, bishop of Grenoble, and grand-nephew of the foregoing, was born at Toulouse, April 6, 1683. He was a great scholar, and secured the regard and affection of his diocese. He died Sept. 27, 1711, leaving a considerable number of Sermons and Letters, for which see Hoefer, Nouv. Biog. Générale, s. v.

Caulfield, Charles D.D., a bishop of the Episcopal Church in the West Indies, died at Nassau, Sept. 4, 1862. He was the first bishop of the Bahamas Islands, and was consecrated Nov. 24, 1861. See Amer. Quart. Church Rev., April, 1863, p. 154.

Caulicollis are small volutes under the flowers on the sides of the abacus in the Corinthian capital, representing the curled tops of the acanthus stalks. Also, like the large volutes, continued in the Norman style, and may even be traced, though much modified in form, in later styles.

Caumartin, Jean François Paul, Levre de, a French prelate, was born at Chablons-sur-Marne, Dec. 16, 1668. He was educated under the care of cardinal de Reiz, his godfather, who assigned him one of the richest benefices. Caumartin had scarcely reached his twenty-sixth year when he was admitted a member of the French Academy. He was appointed bishop of Vannes in 1717, and died at Blois, Aug. 30, 1738. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universalis, s. v.

Caumont, Armand de, a French archaeologist, was born at Bayeux, Aug. 28, 1892. He founded the Société des Antiquaires de Normandie and Société Française d'Archéologie pour la Conservation des Monuments Nationaux, which held annual sessions, and published the results of their investigations in the Bulletin Monumental, which Caumont edited till 1872. He died April 15, 1873, at Caen. Besides numerous contributions to different periodicals, he published Histoire de l'Art dans l'Ouest de la France (1831-40, 6 vols.);—Abécédaire ou Récit de l'Archéologie (1830-32, 3 vols.; ed. 1860). [R. P.]

Caucupōna (or a tavern). The apostolical constitutions enumerate the caupōna, or tavern-keeper, among the persons whose obligations are not to be accepted. If such obligations were forced on the priest, they were to be spent on wood and charcoal, as being only fit for the fire. A later constitution still numbers the caupōna among those who could not be admitted to the Church unless they gave up their mode of life. It is clear, from too many evidences, that the ancient tavern differed little from a brothel. A constitution of Constantine (A.D. 320), while declaring that the mistress of a tavern was within the laws as to adultery, yet if she herself had served out drink she was classed among tavern servants, who were "not deemed worthy to observe the laws." A cleric found eating in a caupōna, unless under the necessities of travel, was, by the apostolical canons (46th), sentenced to excommunication. The Council of Laodicea enacts that none of the priestly order, from the presbyter to the deacon, nor outside of the ecclesiastical order, to the servants and readers, nor any of the ascetic class, shall enter a tavern. In spite of these enactments, we find by later ones that clerics, who were forbidden to enter taverns, actually kept them. Thus certain "Sanctions and Decrees," from a codex at the Vatican, but evidently from a Greek source, require that the priest be neither a caupōna nor a tabernarius.

In the East, it appears that in the first half of the 6th century, and presumably since the days of Constantine, taverns were held on behalf of the Church. But apparently this tavern-keeping for the Church was not held equivalent to tavern-keeping by clerics, since the 9th canon of the Council of Constantinople in Trullo, A.D. 691, orders that "it shall not be lawful for any cleric to have a tavern. He must therefore either give it up or resign. It will then be seen that while the severity of the apostolical constitutions against the individual tavern-keeper is not followed in later times, yet that the Western Church, at least during the anti-Carolingian period, persistently treated the use of the tavern by clerics, otherwise than in cases of necessity, still more their personal connection with it, as improper and liable to the clerical character. The witness of the Eastern Church is also to the same effect, but its weight is marred by the trade, including that in liquors, which for two centuries at least seems to have been carried on at Constantinople for the benefit, not, indeed, of individual devices, but of churches and charitable foundations.

Cause Majores is a term of the canon law, meaning cases relating to the great questions of the Church; they are of three kinds: (1) such as relate to the faith; (2) such as regard doubtful and important points of discipline; and (3) such as relate to conduct on the part of bishops involving deposition.

Causby, Stephen, an English Congregational minister, was born in London, in September, 1811. He joined the Church in his youth, and in 1833 entered Hackney College. On leaving college he preached some time at Wadbridge, Cornwall; settled as pastor at Hallaton, Leicestershire, in 1838; removed to Kelvedon in 1845, and in 1864 to Towerstreet, where he remained seven years, and then entered the stated ministry. He died June 16, 1860. See (Lond.) Cong. Year-book, 1861, p. 206.

Cause (Causation, Causality). These are associated terms in connection with a fundamental topic in the highest range of philosophical speculation.

I. Definition of Cause.—This will always be determined by the role the term in connection to the received definitions is, that they assume at the outset what is to be explained by the close. This is true of Reid's definition of the popular idea of Cause. "CAUSA est id, quo posito effectus, quo subito tollitur." So, in Whewell (Phil. Ind. Sci. pt. i, bk. iii, chap. ii, p. 159): "By Cause we mean some quality, power, or efficacy, by which a state of things produces a succeeding state." The words, "effectus," "power," "efficacy," "produces," beg the question, and require explanation and acceptance in advance of the definition.

As a preliminary and provisional exposition, for the purpose of inquiry, we may be permitted to say, that Cause is the agency, real or assumed, in the production of change; Causation, the exercise of such agency; and Causality, the bond of connection between the antecedent condition and the subsequent change. Causality and Causality are, however, frequently used as equivalent terms. It will not escape the notice of those familiar with investigations of the present character, that there is a latent petitio principii in the introduction of the words agency and production. This acknowledged paralogism, noted already by Hume, is inevitable, from the peculiarity of the subject, from the implications of words, and their
multiplicity of meanings. The fallacy involved will not be directed to the support of any conclusion. It is admitted and tolerated simply to furnish a point of departure for the doctrine of Cause, Causation, and Causality.

Before proceeding to this task, it is requisite to discriminate between the ordinary and the metaphysical employment of the term Cause. The word is full of ambiguities, and is a shifting homonym in both characters. In customary usage, as a common expression, which has passed through many successive ages of metaphor and degradation, to descend to its current laxity and vagueness, it indicates the immediate, or remote, agency of change; the motive, the occasion, the aim, the accidental, partial, antecedent, or concomitant condition of a phenomenon, without distinguishing, or even regarding, the diverse character of these several applications. With these loose meanings there will be no need to be concerned, except so far as they may illustrate the fluctuations of the philosophical import, by reflecting in their variety the speculative perplexities whence they have arisen.

Causality may be said to be the connection between two states of being, the one consequent upon the other. This awkward circumlocution is employed to prevent, as far as may be, the introduction of any phrase which would virtually beg the question, or anticipate the conclusion. The absence of any precise or technical definition, or, rather, of any indistinctness, variability, and inappraisability of the idea of what is spoken of, which occasions such absence, necessitates the adoption of this unsatisfactory procedure. Yet it may be said that, in spite of the acute and varied speculations of the philosophers, every one has a fixed, if unanalyzed, conception of Causation. To this indeterminate notion, present in the mind, reference must always be had, as a support for the reasoning, in order to render any argument on the subject intelligible.

To Aristotle (Metaph., i, ii; Phys. Ause. ii, iii) is due the well-established division of Causes into—1. Formal, or qualitative, τὸ τι ἐστὶ εἰσὶν, which gives the qualification per quod. 2. The Material, or Substantitive, ex quo. 3. The Efficient, a quo. 4. The Final, propter quod. This celebrated classification was seen to be invalid, by Reid (Works, p. 75; ed. Hamilton). It is rather an analysis of the ambiguities of speech, consequent upon a multiplicity of thought, than of ultimate distinction. Careful and discriminating reflection would apparently indicate that these species do not belong to one and the same genus. The division is not made on one plane—not in accordance with one principle. It is scarcely possible to refer to the same order of concepts, as the joiner makes of the table, was made of wood, that tables require the character exhibited by them, and that the table is made to put victuals on. The Final Cause, or the result contemplated, is rejected by Bacon and Descartes, and by many of the most rigorous reasoners; but is maintained by Leibnitz and other perspicacious inquirers. The aim is an inducement, but it cannot be properly considered as part of the act of Causation, whatever Causation may be. The purpose for which a thing is done is surely diverse from the act or operation by which it is done.

The Material Cause has been strenuously held to be an indispensable part of the process resulting in an Effect. By some writers it has been regarded as the sole cause. Aristotle considers that, in some cases, Cause and Effect are conjoint and logically simultaneous—the one is involved in the other. Hamilton asserts that all Secondary Causes—(all causes but the "Great First Cause")—are Siamese twins, the Material Cause necessarily participating and co-operating with the Productive Cause. This is true in a certain sense. There must be a subject to be acted on. "Essa debet, unde fuit aliquis, deinde a quo fiat." No effect can arise unless it arises in something. But the idea of Cause is entirely dissimilar in regard to the agent and in regard to the passive element.

The Formal Cause—the Plutonic archetype— the natura naturata—the plan—the aggregate of qualities constituting a thing "what it is," and pre-adapting it to exhibit under suitable incitement the characteristic phenomena, is, in most schemes, analogous, ex parte natura, to the Material Cause, and is obnoxious to similar censure. The Aristotelian Form must be distinguished from shape, as well as from Platonic Ideas.

The Material and the Formal Cause are rather prerequisites, indispensable concomitants, conditions, attributes, than any part of the act or idea of Causation. No doubt, the qualities of the things in which the change is evolved, and the relations of constitution between them and the stimulant which excites the change, regulate the occurrence and the character of the Effect; but they do not aid in the apprehension of the abstract idea, or act of Causation. They do not touch the conception of Causality. The Efficient, or Motive Cause, that which involves the manifestation of power, according to Kant, is to be inferred directly from the act. The Efficient directly conveys the conception of Cause (cf. Aristot. Metaph. XI, iv, 6). Therefore, in endeavoring to estimate the nature of Causation, it is the species which will be exclusively regarded. Occasional Causes belong to an entirely distinct inquiry. See Malesherb. Other Causes do not belong to Aristotle's specification, such as Exemplary Causes, with which Formal Causes are often identified, and Instrumental Causes, are equally to be disregarded.

II. Theories of Causation.—The theories and modifications of theories of Causation are very numerous, and often reappear in strange combinations. It is not inappropriate to discuss them in this place. Sir William Hamilton has done this very ably and elaborately (Discur. App. i; Metaph. § xxxix, xi), if not always with entire satisfaction. He has added a Table, in which he has endeavored to classify the several systems which have met with any considerable acceptance, excluding, of course, the doctrine of the First Cause, the primordial, or immanent operation of the Creator. Hamilton's Table is introduced, as it may save much explanation which would otherwise be required.

This classification is, like all Hamilton's dissections, acute, arbitrary, plausible, incomplete—systematic, but delusive from its apparent thoroughness. There are other actual and possible theories, Schopenhauer's, for instance, which he has not provided for in his scheme. Hamilton makes eight classes, all of which he rejects as "wholly worthless," except the last, which is his own, and is open to as grave objections as those which he repudiates. He distributes all his recognised opinions between two summa genera: A, the Empirical, or Posteriori; and B, the Priori or Noetic. He then makes a new former set, by making the conception of Causation a mere result of experience, renders it nothing more than an empty Eux, or, rather, Phantasma Rational. Locke, Hume, and Brown are types of these schools.
It may be observed, in passing, that the contemptuous terms in which Hamilton speaks of Brown's theory, which he inculces in his class, but which also are more accurately to Locke's, may be retorted upon his own.

"It evacuates the phenomenon of all that desiderates explanation," and "eviscerates the problem of its sole difficulty." The Empirical systems may be confidently repudiated as inadequate explanations of the mystery, for the reasons assigned by Hamilton, and for others not suggested in his class. A ready concurrence may not be in accord to his refutation of two of the Pure theories — the sixth and seventh. But there is one of them, besides his own, the fifth, that which is maintained in diverse modifications by Descartes, Leibnitz, Reid, Stewart, Kant, Fichte, Cousin, and the majority of recent philosophers, which cannot be dismissed as readily. Its consideration may be postponed till Hamilton's original theory has been noticed.

Hamilton's scheme rests avowedly, as might have been expected, on the Philosophy of the Conditioned. He does not succeed in making it evident that it is a logical consequence of his peculiar philosophy. He says: "We cannot know, we cannot think, a thing except as existing, that is, under the category of existence; and we cannot know or think a thing as existing, except in time." Now the application of the Law of the Conditioned to any object thought as existing, and thought as in time, will give us at once the phenomenon of Causality (Metaph. p. 552). There is a quibble in the word "existence" which need not be dwelt upon. The reasoning is per saltum, if not a palpable non sequitur. There is no connection manifest between the inference and its supposed foundation. Moreover, Causation, the principle of change — if a quo forma mutatur — is completely eliminated from consideration.

Hamilton refers the belief in Causes, which is not identical with the idea of Causation, to the impossibility of conceiving any new existence to commence, or any existence to be annihilated. The impossibility of conceiving an absolute commencement of existence is a thesis as old as Aristotle, (Met. Min. II, i). But it can only suggest the catenation of existence, it cannot of itself suggest Causation. Hamilton illustrates his position by the line: "Ex nihil rhino nihil, in nihilum nihil posse reverteri." He thus places himself on the ground of Stoicism, which is the thorough, the truth of which is the aliquid latent in the beautiful and profound extract from cardinal Change, cited by Hamilton (Dis. p. 627), and is fully recognized by Leibniz (Opp. v, p. 574), Reid and many others. It is noted here, because it will be involved throughout the remarks with which this article will conclude, and because a complete comprehension of Causation is impossible; "id tam suprema nos est quam ipsa veritas."

Hamilton's reasoning appears to be invalid. His doctrine crushes out all reality of Causation, and all significance in the term. There is no genuine Causation where there is no recognition of an act eventuating in change. There is thus only one theory which has not been rejected by Hamilton, not as inherently insufficient, but as unnecessary. This is the doctrine that the conception of Causation is intuitive; that it is due to a distinct principle in man's intellectual constitution. It may be untenable in the forms in which it is presented, not in the germ and the spirit of the truth. So far as it needs examination here, it will enter into the further consideration of this mysterious problem, which no one should venture to say that he has solved. It is prudent, however, by way of caution, to say that such tenets as "infinite idea," "perception," or "emanation of ideas," or "perceptions" do not require the admission of formulated dogmas, developed faculties, or matured apprehensions. It is sufficient if the distinct tendencies which end in such results are recognised as actual characteristics of the mind.

III. Possible Explanation of the Idea of Causation.

Sir William Hamilton, as has been seen, distributes the various theories of Causation into eight classes, and arranges them, by a quadripartite procedure, under two supreme heads—the Empirical and the Pure. So far, only the latter aggregate has been considered. It may be asked, with much hesitation, whether these two summa genera may not be united in one explanation. No theory on any subject can be held to be complete, certain, and satisfactory, which does not incorporate, or subsume, all special or partial theories, revealing the fragmentary truth which each contains, and conferring the whole of the truth, the unities, the abstractions, and fallacies of each.

The space at our command, and the design of the present article, would render it inappropriate to pronounce on this occasion any novel and systematic theory of Causation, though all theories but one have been rejected, and the exceptional one has not been allowed for any theory. It cannot authorize or explain any positive conviction; yet every one has such a conviction in regard to what is and cannot get rid of it. At most, it can conclude only negatively. Here, if anywhere, the maxim, "Ex nihil rhino nihil," is applicable. But whatever interpretation be given to Causation, the conception of Causation and its alleged manifestation is distinctly affirmative. Sir William Hamilton's reasoning only goes far enough to show how and when the idea of Causation introduces itself as an essential character. His conclusion is, to retort his own language, "a virtual assumption of the question," or something worse.

It merits continual meditation that the words most current and most indispensable in daily intercourse—Being, Mind, Substances, Matter, Space, Time, Cause, Force, Power, Quality, especially involve the highest, and most insoluble problems of philosophy, and are vacillating in meaning. These terms are all positive, and convey very positive meanings, impossible as it may be to define or to comprehend them. The fact of their necessity and familiarity is something more than presumptive evidence of the veracity of the underlying conviction. It may be taken as irrefragable proof, that, in all our mental operations, there is present, not merely "aliquid ignotum et incomprehensibile," but that this unknown constituent of thought is the kernel, the life, of all thought. This is the aliquid latens in the beautiful and profound extract from cardinal Change, cited by Hamilton (Dis. p. 627), and is fully recognized by Leibniz (Opp. v, p. 574), Reid and many others. It is noted here, because it will be involved throughout the remarks with which this article will conclude, and because a complete comprehension of Causation is impossible; "id tam suprema nos est quam ipsa veritas."

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to be satisfactory. Still, it may be appropriate to add some observations tending to make more distinct, and to support, the character of Causation. This may, perhaps, be achieved by pointing out in what manner experience and the constitution of the human mind concur in the generation of the idea of Cause. It will scarcely be denied that the human intelligence is adapted, or apt, for the reception of knowledge from the external world, and of forming rational observations. There will be as little difficulty in admitting that internal and external experience both contribute to the excitation and determination of distinct procedures of thought, and to their results. If these things be so, there is neither incongruity nor impossibility in conceiving that the continual reactions of nature produce an outward stimulant, which may develop itself into clearnessless tendencies, without either originating definite conceptions. Such conceptions may be the joint production; while they will be deemed purely Empirical, or purely Intuitive, by those who contemplate only one set of the interacting and co-operating processes.

Experience, by itself, cannot furnish the idea of Causation, for Causes are nowhere directly subjected to observation, not even the results of volition. Intuition alone is equally powerless, for there is neither evidence nor likelihood that it should give a distinct, definite, and formal conception. Such a conception cannot be entertained without language, in which the words of the language in which the conception is expressed. Words and language can be no part of intuitive knowledge. But there may be—indeed, there must be—a preconformity to apprehend under suitable conditions (the most important of which will be the just occasion) the significations of those things with which the mind has to deal. The acorn on a bare rock will not produce an oak, though by nature constituted for such production. The richest soil without the acorn will be equally inoperative in this regard. The potential oak is in the acorn; the fit soil, and the air and dew of heaven, convert the potency into act, make the acorn swell and disclose the germ, tender and feeble, and hitherto concealed, whose powers are developed and strengthened and increased, till it grows into the monarch of the woods. With the modus operandi, the latent schematismus of the two factors, we have no concern at present. These are the creation from human intuition. Yet, they are most important considerations in the case, but not the Cause. That lies still further back. But the fact of Causation—the presence of what is competent to bring about the result—the existence of a Cause, cannot be ignored. Now, what has been described as taking place in the vegetable world may be believed or conceived to be analogous to what takes place in intellectual growth. The mind may be compared to the acorn: experience and observation may correspond to the soil, and the air, and the dew. Analogies are, indeed, no argument, but they may be indispensable to render intelligible what is only confused and obscured by direct statement, in consequence of the ambiguities and irrelevant implications of language.

All intellectual faculties, all intuitions, if such exist, are in their primitive exercise unconscious and unintelligent. They are blind instincts. The child sucks, as the bee builds its cell, without the capacity of recognising or reflecting upon the nature of the operation. There is a spontaneous process, a cocus appertius, which guides its action. As acts are repeated, as experience is enlarged, as faculties are expanded, there arises an awakening consciousness of ability to perform the action, and to govern it by the will.

The spontaneous processes required for the subsistence of the infant thus convert themselves, under the instigation of the surroundings, into conscious actions. The idea of purpose and result, dimly, but with growing distinctness, develops itself, till it becomes a conscious principle, and the subject of inceptive reflection.

The hungry child will point to its victuals; the thirsty one, able to move about, if left alone, when of larger growth, will seek to drink off the glass of water. It learns that the satisfaction of its wants is secured by its own action. The repetition of such experiences fixes and brightens the perception that deliberate acts will produce definite results. When the process is multitudinously varied by the innumerable occurrences of daily life, the power to do what is designed is recognized, even if the mind has not yet analyzed its operations, or distinguished and named the several exercises of its faculties: "as the temple of the mind grows wide withal," this analysis is executed with more or less clearness and accuracy. The perception of power becomes habitual, and potency in action is increased. The power of producing, of one series of acts, another, diverse, dependent, as co-related series of acts, is ascertained, tested, and demonstrated. What is thus unfolded in individual experience is analogous to the changes presented to observation. Fire is applied to gunpowder. The explosion of gunpowder exfoliates. The power is fire to explode gunpowder. The contact or conjunction of the two things is followed by an explosion. The power, or ability, of the fire to change the state of the gunpowder is the Cause of the explosion. There is something more here than the sequence of conditions: "Alia est causa efficiens, ali procedens.

Again, an act of the will may occasion sitting down, standing up, going, coming; the consciousness and indisputable connection between the volition and the ensuing state, though the manner of the change may be unrecognisable. A hot coal on the flesh will produce pain. A glass of wine will eventuate in speedy exhilaration. How these things are brought about cannot be fully told; but it must be apprehended that the change is more than succession of events, and is dependent upon what went before. The Cause and the Effect are both known, and are known as Cause and Effect.

Notwithstanding the vast alteration of the primitive instinct, appetite, or tendency, which conduces to the final recognition of Cause in all changes of condition, there is nothing anomalous or surprising. Such conversion of potencies into dissimilar forms is the universal law of the mental and physical world. The transmutations are not more marvellous in the intelligence than in the vegetable world. The plant from the seed, of the leaves from the plant, of the flower from the leaves, of the fruit from the flower. Metempsychosis and metempsychon are the law in the realms of mind and of matter.

There is much in this exposition which has been unwillingly, but necessarily, excluded. The briefest possible outline has been given. Enough may, however, have been said, to show that the constitution of the animal and the spiritual nature of man necessitates processes which, under external stimulation, with constant development, in connection with the reactions of experience and observation, eventuate in the inevitable apprehension and conviction of Causation in all changes. Thus the empirical and the a priori ideas of causality are combined, and both are required to account for the idea of Cause.

IV. Literature.—We indicate only a few leading authorities. It is scarcely possible to give the Literature of Causation in extenso, because the materials are various and are widely scattered. We have endeavored through the whole range of Metaphysical investigation:

Cause, La (the cause), is the name by which the French Huguenots under Condé designated their association and its priest. 

Causer, Joseph, an English Methodist minister, was born at Norton-Stockton, Shropshire, Sept. 25, 1816. He was early converted, joined the Primitive Methodist Society, entered their itinerant ministry in 1842, and during thirty-one years labored in eighteen circuits, till failing health obliged him to take a supernumerary release in 1878. He continued to preach as strength permitted, until his death at Mombour, Wales, July 16, 1881.

Caulker, A. G., a Baptist minister, was born in South Carolina in 1825, and began to preach in 1852. For fifteen years he labored with zeal and success in his native state. In 1867 he removed to the northern part of Arkansas, and after spending a few years in that section of the state, he went to the southern part, and labored for some time among the churches in the Columbia Association. He died in 1872. See Cathcart, Baptist Encyclopedia, p. 197. (J. C. S.)

Cause, Johann Isaac Ludwig, a Protestant theologian of Germany, was born at Frankfurt-on-the-Oder, in 1726, and studied theology there. In 1752 he was ordained runner of the Bolognese Church, in his native city, and died April 28, 1802. He wrote, Commentatio ad Luc. xvi, 1-5 (Frankfort, 1749):—De Vera Significacione Vocis Εὐαγγελία (ibid. 1772):—Observationum ad Christianorum Baptismum Perpetuum Specilegium (ibid. 1752):—De Sobro Doctoris Theologici Tituli L's Christianae Religionis Indul. Non Repugnante (ibid. 1780). See Döring, Die gelehrten Theologen Deutschlands, 1, 245. (B. P.)

Caussin (de Perrecy), Armand Pierre, a French Orientalist, was born at Paris, Jan. 11, 1780. In 1821 he was appointed teacher of the vulgar Arabic at the college of Oriental languages in Paris, was made professor of Arabic in the College de France in 1833, and in 1849 he was elected member of the Academy. He died Jan. 15, 1871, leaving Essai sur l'Histoire des Arts Musulmans (2 vols., 1849-53, 3 vols.);—Grammaire Arabe Vulgaire (ibid. 1824):—Dictionnaire Français-Arabe. (B. P.)

Causton, Thomas, an English martyr, was a native of the county of Essex, and a zealous Christian. He would not attend mass, and was, therefore, taken prisoner and sent to London. His examination began Feb. 17, 1555; he was commanded to retract his errors and come to the unity of the Popish Church, which he refused to do. The examination continued until March 4, 1555, when Causton made a public confession of his faith. After he had finished this, the bishop hurried him off to Newgate, where he remained fourteen days in prison, and was then taken to Raleigh, in Essex, and burned March 26, 1555. See Fox, Acts and Monuments, vi, 729.

Cautelae Missae are certain regulations concerning the office of holy communion, like those at the end of that office in the book of common prayer, only more minute, and entering into extreme detail.

Cautilium, Absoluto ad, is a term of the canon law, signifying the absolute or irremovable condemnation or interdict, from which he appeals, he is obliged to obtain letters of absolution ad censum, to enable him to celebrate, pending the hearing of the appeal.

Cautin was bishop of Clermont about A.D. 562, previously deacon at Issoire. The first appearance of Cautin after a remissiveness of his diocese is at the death of St. Gallus, bishop of Clermont. He was at this time archdeacon. The people wished to have Cato for their bishop, but the archdeacon went by night to the king and obtained the episcopate for himself before the appearance of the messengers of his rival. Cautin was well received by the greater part of the clergy and people of Clermont. There was nevertheless

a schism in the see, and Cautin at last took away from his opponents all Church property, restoring it only to those who had not adhered to him. We next find Cautin seeking to obtain for Caetanus, who had died on the death of Gunthas, the bishop. This offer Cato rejected. Cautin was very intemperate, and finally became epileptic. The last mention of him is at the time of a pestilence which devastated Clermont, when he fled from place to place to escape disease; but returning at length to his episcopal city, he died at Easter, of the plague. (See Greg. Turon. Hist. Franc.)

Cavagna, Giovanni Paolo, an Italian painter, was born at Borgo di San Leandro, near Bergamo, in 1569, and probably studied under Titian. His best fresco work is The Assumption in Santa Maria Maggiore, at Venice. Two of his best oil paintings are The Nativity and Esther before Ahasuerus, in the same church. His most noted picture in The Crucifixion, in Santa Lucia. He died in 1627. See Spooen, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cavagna, Pietro Francesco, a Bolognese historical painter, was born in 1675, and studied under Domenico Viani. He was employed in decorating the churches of the city of Bologna. In the Church of St. Sebastian and Rocho it is his paintings of The Concepcion, St. Sebastian, and St. Roch. In San Colombano are pictures of St. Nicholas and St. John the Baptist; and in San Giuseppe The Nativity. Cavagna died in 1733.

Cavagni, Giovanni Battista, a Neapolitan architect, flourished about 1585. In connection with Vicezente della Monica, he erected the church and convent of San Gregorio Armeno, at Naples. The Sacred Monte della Pietà was also erected by Cavagni, and is secured for him great reputation. He died in 1600.

Cavalc, Domenico, an Italian ascetic theologian of the order of Dominicans, a native of Vico Pisanu, in Tuscany, who died in 1849, was recognized as the talent as a preacher. Besides several Italian translations, he left, Trattato Dico Prego Lingua (Rome, 1742, 1751):—Specchio di Croce, etc. (Milan, 1780, 1784, 1787; Rome, 1736):—Frutt di la Lingua (Florence, 1783; Rome, 1774). See Hoefer, Nouv. Biog. Générale, s. v.; Rose, Gen. Biog. Générale, s. v.

Cavallaburo, Gaspare Antonio, an Italian painter, was born near Roveredo in 1682, and studied under Antonio Balestra at Venice, and afterwards under Carlo Maratta at Rome. He executed many beautiful works, particularly an altar-piece in the choir of the Carmine, in his native place, with four lateral pieces of great merit. He died in 1738. See Spooen, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cavalleri, Giovanni Michele, an Italian theologian of the order of Benedictines, was a native of Bergamo. He was connected by a very close friendship with Vincente Orsini, who made him his theologian, on becoming archbishop of Benevento. He died there in 1711, leaving, Gallaria de Somniis Pontificii, Patrum, Patriarchorum, et Erasorum de蓆tomaculatis et Communitorum (Benevento, 1786, 2 vols. 4to);—Tesoro delle Grandezze del SS. Rosario (Naples, 1713, 3d ed. 8vo). See Hoefer, Nouv. Biog. Générale, s. v.; Jocher, Allgemeine Gelehrten-Lexikon, s. v.

Cavalleri, Marcello, an Italian theologian of the order of Dominicans, brother of Giovanni Michele, was born at Bergamo about 1649. After having been professor of philosophy at Naples, he became vicar-general of cardinal Vincente Orsini, and then bishop of Gravia, in 1690, where he died in 1705. His principal works are, A Treatise on the Mass (Naples, 1686):—Constitutiones Synodalz (1685):—A Treatise on the Construction of Churches (in Italian, several times re-
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CAVERS


CAVALLERI (or Cavalleri), Giovanni Battista, an Italian engraver, was born near Brescia about 1580, and worked at Rome from 1550 to 1590, where he died in 1597. He executed about three hundred and eighty plates, of which the following are the principal: The Last Supper; The Dead Christ held by the Virgin; The Descent from the Cross; The Animals Coming Out of the Ark. Among his figures in the last he died at Rome in 1544 (or 1536). See Sporer, Biogr. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cavallini, Pietro, an old Roman painter, was born in 1259 (or 1279); studied under Giotto, and practised the Mosaic art as well as engraving. He assisted Giotto in the most important work he undertook, and added graces to the figures in the Arena Chapel. His most important work in oil was the picture of The Crucifixion, at Assisi. His principal work in fresco was in the Church of Aca Celii, in which he represented the Virgin and Infant, surrounded with glory and light, and above, the emperor Octavian, with the sibyls, directing his eyes to the figures in the Æther. He died at Rome in 1344 (or 1364). See Sporer, Biogr. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cavallucci, Antonio, an Italian painter, was born at Sermoneta in 1732. His principal paintings are: S. Bona Distributing Her Wealth to the Poor, at Pisa; S. Frances of Rome, in the Basilica di Loreto. He died at Rome in 1795. See Sporer, Biogr. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cavallones, Antonio José, a Spanish ecclesiastic, who devoted himself to botany, was born at Valencia, Jan. 16, 1745. He was educated by the Jesuits, in the university of that town; became tutor to the sons of the duke of Infantado, whom he accompanied to Paris and remained there twelve years. He was afterwards director of the royal gardens at Madrid. In 1780 and the following years he published Dissertations upon Monopetalous Plants, and in 1790 he commenced to issue his work on the plants of Spain, and those discovered by Spanish navigators in Mexico, Peru, Chili, New Holland, and the Philippine Islands. He died at Madrid, March 25, 1804. See Encyclopedia Britannica, 9th ed. s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cavarazzì, Bartolommeo (called Creacemi), a painter of Viterbo, was born about the year 1590, and studied under Pompognocio. He painted a great deal for the Roman churches. In the Church of San Andrea della Valle is a picture by him, of St. Corbo Kneeling, and a Choir of Angels. In Santa Ursula he has painted that saint with the famous Legend of the Eleven Thousand Virgins; also A Holy Family, in the convent of St. Anna. He died in 1625.

Cavazzoni, Francesco, an Italian painter, was born at Bologna in 1559, and studied under Passerotti, and afterwards in the school of Caracci. His principal work is a picture of St. Francis at Bologna, admired as Magdalene at the Feet of Christ, in Santa Maddalena: The Crucifixion, in Santa Cecilia; and St. John Preaching, in San Giovanni. He was living in 1612.

Cavest, in English ecclesiastical law, is a caution entered in the spiritual courts to stop probates, licenses, administrations, etc., from being granted without the knowledge of the party that enters it.

Cavedone, Giacomo (or Jacopo), an eminent Italian painter, of the Bolognese school, was born at Sassuolo, near Modena, in 1577, and was instructed by the Caracci. He afterwards went to Venice and studied the works of Titian. His most celebrated picture is in the Church of the Mendicanti at Bologna, representing St. Alo and St. Petroino Kneeling before the Virgin and Child, with a glory of angels. In San Paolo are his fine pictures of The Nativity and The Annunciation. In the Ospedale di San Francesco is his Holy Family, with St. John and St. Francis. In San Michiele is The Last Supper, and in San Salvatore, The Four Doctors of the Church. Cavedone died, miserably poor, in 1660. See Spooner, Biogr. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.

Cavellici, Celestino, an Italian priest and antiquarian, was born May 18, 1796, at Levizzano, near Modena. He studied at Modena and Bologna; was in 1821 custodian of the numismatic collection at Modena, and in 1847 librarian there, also professor of biblical hermeneutics at the university from 1830 to 1863. He died Nov. 29, 1865, leaving Numerismatica Biblica (Modena, 1850; Germ. transal. by Werther, 2 parts, Hanover, 1855-56)—Confutazione dei Principali Errori di Ermetico Raman nella sua Vie de Jesus (Modena, 1863). (B. P.)

Cavelric, Jean, a French theologian, was born at Nimes in 1713. At the time when the question arose whether toleration should be given to the Protestant sect in France, he published the following works: La Vérité Vénitienne, 1754; La Vérité Revendiquée par le Peuple de Jésus Chrétien (1757)—Apologie de Louis Quatorze et de son Conseil sur la Résolution de l'Édit de Nantes, etc. (1758)—Appel à la Raison, des Écris Publiés contre les Jésuites de France (Brussels, Paris, 1762, 2 vols.). He was an antagonist of J. J. Rousseau, and published Lettre à un Vénitien, en réponse à un Discours sur le Décret de M. Rousseau (Paris, 1754)—Nouvelle Lettre à M. Rousseau de Geneva (ibid, 1754), etc. He sided with the Jesuits, and was banished in 1762, but afterwards returned, and died in 1782. See Hoefer, Nouv. Biogr. Générale, s. v.; Roe, Gen. Biogr. Dict. s. v.

Cavellia. See MacCaghwell.

Caverly, John, a Free-will Baptist minister, was born in New England in August, 1614, and at twenty-one years of age converted in 1624, and became a member of the Third Church in Strafford, N. H. He began to preach about a year afterwards; was ordained Sept. 6, 1627, and was soon called to the pastorate of the Fourth Church in Strafford, where he remained until his death, March 25, 1665. See Free-will Baptist Register, 1863, p. 91. (J. C. S.)

Caverneuse Concilium. See African Councils.

Caveno, Arthur, a Free-will Baptist minister, was born at Barrington, N. H., April 6, 1801. He is said to have been of Scotch-Irish descent, his ancestors of the same name having come to America in 1725. He was examined at seventeen years of age, and in 1823 he was ordained. For at least two or three years he taught school and preached. A church having been gathered in Epsom, N. H., in 1824 he was chosen pastor, and remained there until 1827, and then accepted a call to Concoocook village, in Hopkinton, in 1829 a remarkable revival of religion was enjoyed by his church, as the result of which is more than doubled its membership. From 1833 to 1836 he was pastor at Great Falls; from 1836 to 1838 financial agent for Strafford Academy; and in 1838 and 1839 pastor of the Roger Williams Church in Providence, R. I. His other parishes were in Charleston, Mass.; Bangor, Me.; Candia, N. H., Dover, Biddeford, Me.; Gardiner, South Parsonsfield, and First Church, N. Berwick; and last, a second time, in Candia. His last residence was in Dover, N. H., where he died, July 13, 1876. He wrote for the Morning Star from its commencement to his last publication, and from 1834, for several years was one of its editors. He published several Sermons, and left a full journal of his life and ministry. See Morning Star, Aug. 28, 1876. (J. C. S.)

Cavers, Walter, A.M., a Scotch clergyman, took his degree at the Edinburgh University in 1692; was called to the living at Fala in 1697; and ordained: and
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died Jan. 3, 1742, aged about seventy years. See Fusi, Eccles. Scotiæ, i, 279.

Cavetto is a concave moulding of one quarter of a circle, used in the Grecian and other styles of architecture. See COLUMN.

Caviathan (Kūvaθaun), one of the twelve "maternal" angels in the system of Justinus (Hippol. Ref. v. 26). Harvey conjectures that we should read Caulcan, but, if any correction be necessary, a simpler change is Schneidewin's conjecture, Leucthan.

Cavin, James M., a Methodist Episcopal minister, was born in Miami County, O., June 1824. He experienced religion in the winter of 1842-43; was educated at the Ohio Wesleyan University; received license to preach in 1850, and entered the Ohio Conference, where in he served the Church until his death, May 25, 1855. Mr. Cavin was grave and gentlemanly in deportment, deep in pious, and exemplary in life. See Minutes of Annual Conferences, 1855, p. 639.

Cavin, Samuel, a Presbyterian minister, was a native of Ireland. He was sent by Donegal Presbytery, Nov. 16, 1737, to Coneoceague, Md., and came to Canegog in 1739. After laboring some time in the Highlands of New York, he was called, May 26, 1745, to Goodwill, Ga. The remainder of his life was spent in itinerating in Virginia and filling vacancies. He died Nov. 9, 1750. See Webster, Hist. of the Presb. Church in America, 1857.

Caw, John, a Scotch clergyman, was licensed to preach in 1739, presented to the living at Bothkennar in 1736, and ordained, and died Dec. 4, 1847, aged eighty-two years. See Fusi, Eccles. Scotiæ, ii, 895.

Cawchoes, Katharine, an English martyr, was judged a heretic, and burned, with her two daughters, on the isle of Guernsey, in 1556. See Fox, Acts and Monuments, vii, 278.

Cawdrey, Daniel, an English nonconforming divine, was educated at Peter-house, Cambridge, and ejected from his living of Dingling, in Northamptonshire. He was received among the Quakers, and elected Assembly of divinity, and wrote, besides sermons and treatises, several violent philippics against the Established Church. He died in 1664.

Cawrdaf, a Welsh saint of the 6th century, was king of Brecknockshire, and whenever he went to wage the battle the whole population of the country attended his sumnos. (See Rees, Welsh Saints, p. 270; Williams, Lolo Manuscripts, p. 467.)

Cawthorn, James, an English clergyman and poet, was born at Sheffield, Nov. 4, 1719. He was educated at the grammar-schools of Sheffield and Kirkby Lonsdale, and entered Clare Hall, Cambridge, in 1738. After leaving Cambridge he went to London, where he became assistant in an academy. About this time he took orders, and in 1743 was elected master of Tumbridge school. He was killed by a fall from his horse, April 15, 1761. His principal works are, The Prize of Labour (1736) — Abecedar zu Eloise (1746). An edition of his Poems appeared in 1771. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Caxas, Eugenio, a Spanish painter, the son and scholar of Caxas de Caxas, was born at Madrid in 1577. In the monastery of St. Augustine Calzada, at Madrid, is a fine picture of St. Joachim and St. Anna in the Church of St. Martin are his two pictures of The Nativity and

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The Adoration of the Magi. All his other works were destroyed by fire. He died in 1642. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cazes, Patricio, an Italian architect and painter, was born at Arezzo or Florence about the middle of the 16th century. He is known of his early history, but he attained sufficient eminence to be invited to Spain by Philip II. He was appointed to decorate the Queen's Gallery at the Prado, and painted there The Charity of Joseph. He translated into Spanish the Treatise on Architecture, by Vignole (1588). See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cayet (Lat. Cajetanus). See CAIET.

Cayley, Lady, the widow of Sir Thomas Cayley, Bart., was one of the most eminent and devoted Christians known in the annals of Methodism. She was converted at the age of fifty-two, at Brompton, where she resided, in the Scob磴's circuit, and joined the Methodist society, of which she continued a most faithful member until her death, July 30, 1828, aged eighty. She was the means of reintroducing Methodist preaching in Brompton; through her exertions a chapel was built, and every poor and neglected family in the neighborhood shared her visits and personal labors. Humility, devotion, and an unceasing desire to do good characterized all her sphere of action. She was strongly interested in the doctrine and discipline of the Methodists. See West. Mth. Mag. 1830, p. 1; Smith, Hist. of West. Methodism, ii, 384-386.

Caylus, Daniel Charles Gabriel de Pentel de Lévis de Tubières, a French prelate, was born at Paris, April 20, 1669. After having been admitted doctor at the Sorbonne, he was appointed one of the king's almoners, under the Regency of Madame de Contenson, next grand-vicar of cardinal Noailles, and obtained, in 1704, the bishopric of Auxerre. In that city he exhibited his charity during the very severe winter of 1709. He was one of the opponents of the bull Unigenitus, and also one of the twelve bishops who protested against the deposition of Sommiere and against the declaration of 1730. Caylus died at Rennes, April 3, 1754. His works were published in 10 vols, from 1750 to 1752. See Hoefer, Nouv. Biog. Générale, s. v.

Cayman. See CAHMAN.

Cayot, Augustin, a reputable French sculptor, was born at Paris in 1667, and studied under Le Horgne. He gained the grand prize of the Royal Academy, and was sent to Rome, where he became an assistant to Van Cleere. Among other works, he executed the two angels in bronze, for the grand altar of the Church of Notre Dame at Paris. He died in 1722. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Caytan, Louis Albert, a Belgian writer, was born at Roulers in 1742. In 1774 he became pastor at Notre Dame, in Bruges; in 1790 he was made canon of the city and censor of books. After this he became one of the three secretaries of the general vicariate of the bishopric of Bruges, and was associated with the vicariate in 1798. He remained general vicar until 1802, which is the date of the reunion of the two dioceses of Gand and Bruges, at the close of the revolution. Caytan was still firm and energetic in the midst of the agitation caused by the French Revolution, and he even suffered imprisonment in consequence. He died in 1815, in the hospital for strangers. In a life so full of agitation, Caytan still found the calmness to write and publish several historical and religious books. See Hoefer, Nouv. Biog. Générale, s. v.

Cazaules, Edmond de, a French abbot, was born at Grenade-sur-Garonne in 1804. He studied law, but in 1829 abandoned his profession and betook himself to the study of theology. In 1835 he was made pro-
Cazes, Jean de, a French martyr, was condemned because he visited Arnold Monier, a heretic, in prison. After his examination he was sentenced to be burned. When the time came for his martyrdom, he was dragged through the streets to the place of execution, and lanced to the stake, where he made full confession of his faith, and gave many earnest exhortations to the people. During his imprisonment he bore his sufferings with great patience, and constantly urged the people to trust in God. Trumpets were sounded to prevent those present from hearing his words. He was burned at Bordeaux in 1556. See Fox, Acta et Monuments, iv. 425.

Cazes, Pierre Jacques, an eminent French painter, was born in Paris in 1676, and studied under Housaye, and subsequently in the school of Bon Boullonge. He obtained the grand prize at the academy in 1699, and in 1704 was elected a royal academician. There are many of his works to be seen at Paris, in the Church of Notre Dame, in the college of the Jesuits, at the House of Charity, etc. At St. Germain-des-Prés he represented the lives of St. Germain and St. Vincent. A Holy Family at St. Louis de Versailles is very much admired. He died in Paris, June 23, 1754. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Rose, Gen. Biog. Diet. s. v.

Cazier, Mathias, a Congregational minister, graduated at Princeton College, and immediately became pastor of a church in Pelham, Mass. In August, 1779, he removed to Connecticut, and was installed pastor of a church in South Britain, where he labored till January, 1804. In May of that year he supplied Salem Church, in the town of Watertown. He died in 1837.

Cea, Didacus de, a Spanish theologian of the order of Franciscans, was a native of Aquedra. He was made general commissary of the Franciscans at Rome, and died in the monastery of Ara Coeli in 1640, leaving, Archologia Sacra Principum Apostolorum Petri et Pauli (Rome, 1636, 4to) — Theatrurn Terra Sanctae, etc. (ibid. 1639, 4to). See Hoefer, Nouv. Biog. Générale, s. v.

Ceddad, the eighth bishop of Hereford, between 758 and 772, the successor of Heccae and the predecessor of Aldhelm.

Ceddad (or Chadd) of York. See Chad.

Cechlyth, Council of (Concilium Cechlythum, or Colchuthenum). This was a place in Mercia. Bishop Gibson suggests that it may be the same with Colchelch, in Lancashire, on the borders of Cheshire. It is generally thought to be Chelsea, originally Cechlyth. Several councils were held there:

1. 785 or 787, by Gregory (or George), bishop of Otia (the legate of pope Adrian I), who, in his letter to the pope, declares that Alfwald, the king, and Eanbald, the archbishop of York, with all the bishops and abbots of the country, were present, besides the senators, dukes, and people of the land. Its object was to renew the "antiquam amicitiam" between Rome and England, and to confirm the "sanctam et fidelem" canons and decrees of councils. But it also appears to have been made the occasion of preparing the way for the erection of Lichfield into an archbishopric independent of Canterbury, which actually took place in 788. Twenty canons were published, regulating the administration of baptism, visitation of clergy, their care of canons and their election of abbots, etc., ordination of priests and deacons, celebration of mass, election of, and government by, kings, marriage, tithes, etc.

Cecropius, a companion council was held in Northumbria (Had- dan andStubbs, Concil. iii. 444).

2. Held in 789, called "Pontificale Concilium"; made several grants still extant.

3. In 794, at which a grant was made to St. Al- ban's.

4. In 794, at which a cause was adjudicated between king Kenufill and the bishop of Selsea.

5. Heil July 26, 816; Wulfred, archbishop of Canter- bury; presiding. Besides Kenufill, king of the Mercians, and his lords, were present the bishops among whom were those of Rochester, Selsea, Hereford, Lindisfarné, and London. Many abbots, priests, and deacons also attended. Eleven canons were published, relating to the faith, consecration of churches, giving to every bishop the power to select his own abbots, etc., forbidding them to diminish the estates of their churches.

Ceb (Cebus, Cepus, or Cephus) was a monster worshipped at Memphis, supposed to have been a satyr, or ape.

Cecocarini, Sebastiano, a historical painter of Urbino, was born about the year 1700. He studied under Augustino Castellucci, and practiced afterwards at Rome. His best productions are at Fano, where he resided for some time. They are the portraits of the church of the Augustines, and several sacred subjects in the palaces. He died about the year 1780.

Cecchi, Giovanni Battista, a Florentine engraver, was born about 1748, and engraved a number of works, among which are the following: The Vocation of St. Andrew to the Apostleship; The Martyrdom of St. Lawrence; The Martyrdom of St. Vitalis; The Stoning of Stephen; The Entombing of Christ. He was living in 1812.

Cecil, Richard, an English Congregational minis- ter, was born in London, Jan. 18, 1799. At the age of fourteen he was converted, and at sixteen entered Rother- ham College. He began his ministerial work at Whitehaven, and afterwards removed to Harpenden, near St. Albans. In 1824 he became pastor of St. James Street Chapel, Nottingham. After remaining there five years, he labored nine years at Turvey as preacher, also as tutor for the London Missionary Society, and nine years at Ongar; then he returned to Turvey, and died July 30, 1863. See (Lord,) Cong. Year- book, 1864, p. 200.

Cercoarius was the name of two early Christian bishops:

1. Of Nicomedia, in Bithynia, a Semi-arian, who was transferred from Laodicea by Constantius in 351. Athanasius (Contra Arian. p. 290) charges him with having secured his elevation by his calumnies and plots against the orthodox. In the year of his appointment to Nicomedia he attended the synod at Sirmium, and took part in the deposition of Photinus (Athan. Epis. ad So- lit. p. 800). Cercoarius was one of the bishops who at- tended the consecration of the church erected at Ascri- tinum in Nicomedia in 357. The name was addressed by George of Laodicea, representing the danger the faith was exposed to in consequence of the recognition of Aetius and his disciples at Antioch by Eudoxius, and urging them to take bold measures for their deposition (Sozomen. ii. 22, vi. 14). A deputation was accordingly sent to Constantius, who ordered that Aetius and Council of his followers should be brought before Cercoarius to answer to the charges alleged against them (ibid. iv. 24). Cercoarius perished in the earthquake which devastat- ed Nicomedia in 358, and prevented the proposed council from being held there.

2. Of Serafopolis, took a leading part in the Council of Chalcedon in 451. At the second session, Oct. 10, Cercoarius strenuously opposed the formation of any new definition of the faith, and required that the Nicene creed and the letter of pope Leo to Flavian
Cedda, (or Cedda), an English bishop, was a native of Northumbria, and brother of Chad (q.v.). In 633 Peada, ruler of the Middle- Angles, became a Christian, and took home with him, in order to convert his people, four priests, of whom Cedda was one. About the same time Sigered, king of Essex, also embraced Christianity, and allowed Cedda to visit that kingdom. In consequence the latter was ordained, by Finn, bishop of Lindisfarne, about 634. He afterwards became abbot of Lastingham (Lastingham). In 664 Cedda was present at the Synod of Strensæahal (Whitby), and died shortly after. Almost everything that we know about Cedda is in Bede, H. E. iii. c. xxi-xiii. Cedda's day in the calendar is Jan. 7.

Ceddau. See Cauau.

Cedmon. See CEDMON.

Cedol, an early Welsh saint, of uncertain date, was patron of the chapel of Pentir, otherwise Llangedol, subject to Bangor, in Carnarvonshire. He is commemorated on November 1 (Rees, Welsh Saints, p. 306).

Cedunius, Satur and Confessor, was bishop of Aix, in Provence. His name occurs in the Martyrology Gallinianus and in the Brevery of Aix; but his date and acts are quite uncertain. He is otherwise called Sidonius (Acta Sanctorum, Aug. iv. 581).

Cedwren, a Welsh saint of the 6th century, was the reputed patron of Llanbedw, a chapel under Llanhairyd, in Montgomeryshire (Rees, Welsh Saints, p. 280).

Cedwio, a Welsh saint of the 6th century, was patron of Rhodwydd Geidio, subject to Llantrisaint, in Anglesey, and of Cedio, in Carnarvonshire (Rees, Welsh Saints, p. 227).

Ceiling is the under covering of a roof, floor, etc., concealing the timbers from the room below; now usually formed of plaster, but formerly most commonly of boarding; also the under surface of ceilings in vaulted rooms and buildings. During the Middle Ages, the ceilings were generally enriched with gilding and coloring of the most brilliant kind, traces of which may often still be found in churches, though in a faded and dilapidated condition. Plaster and wood ceilings under roofs are often made flat, as at Peterborough Cathedral and St. Alban's Abbey, both of which are Norman with old-style painting, but they frequently follow the line of the timbers of the roof, which are sometimes arranged so as to give the shape of a barrel-vault, especially in Early English and Decorated work. In the Perpendicular style they are more common than in any other, and are usually either flat or canted, and divided by ribs into square panels. See RIN.

The ceiling in churches, immediately over the altar, and occasionally also that over the roodloft, is sometimes richly ornamented, while the remainder is plain, as at Ilfracombe, Devon. This custom continued as late as the time of Charles II.

Ceinwen, a Welsh saint of the 6th century, was patron of Llangeinwen and of Cerrig Ceinwen, in Anglesey. He is commemorated on Oct. 8 (Rees, Welsh Saints, p. 161).

Celtino, a Welsh saint of the 6th century, was the presumed founder of Llangetho, in Cardiganshire. He is commemorated on Aug. 5 (Rees, Welsh Saints, p. 218).

Celadon succeeded Marcus II, as bishop of Alexandria, in 153. He was succeeded by Agrippinus in 168. (Euseb. H. E. iv. 11; Chron. apud Hieron. p. 2171).

Celano, Thomas A. See DIES ILE.

Celantia was a noble Roman matron, a letter to whom is included among those of St. Jerome (Epist. 148, ed. Vall.), though it is probably by some other hand. The letter is full of moderate councils as to ascetism, and blames her for taking a vow of continence without her husband's consent.

Celbes. See ACIMBES.

Celebrant (or celebrating priest) is the priest who makes the oblation and consecrates the holy eucharist; so called to distinguish him from the assisting priests or deacons.

Celic, of Celle-C, Christ, in Uilduchada, of Fotharta in Leinster, was a native of Ulster, being son of eochaidh and brother of Comgall. He left his native province, and, going to the west of Leinster, built a church in the district called Hy-Dondach, which was afterwards known as Cill-Cele-C. Christ. "He was also an artist of some note, and was much employed and devoted himself to heavenly contemplation; but honor pursued him, and "invitus ad pontificis dignitatis apicem raptur." With some others he went on a pilgrimage to Rome, and died in 722, some time after his return. He is venerated March 51 (see Lanigan, Eccl. Hist. i. iii, 162; Kelly, Cat. Ir. Saints, p. 82).

Celle-Clocher, bishop and martyr, commemorated July 8, is given in the Mart. Domest., as martyred along with Eth and Thadua at Wurtzburg, in Franconia. He is probably the same as CILIAN.

Celle-Pedair (servant of Peter) was abbot of Armagh, and the Four Masters gave his obit A.D. 757. He was a native of Ui-Brasail-Macha (now Clan-brasil, County Armagh), and succeeded bishop Congus at Armagh, in the year 750, as abbot and bishop.

Celedel. See COLDELI.

Celedonius, martyr at Leon, in Spain, is commemorated March 3, in the Ancient Roman Martyrology.

Celenea, COUNCIL of (Concialem Celeneea), was held A.D. 447 in a small place close to Lugo, in Galicia, against the Priscillianists. It was an appendage to the first Council of Toledo. See Labbe, Concil. iii. 1466.

Celor, (I. procensus of Africa A.D. 429, is addressed by Augustine (Epist. 56, 57, or 237, 210) as a Donatist. He was anxious to know if the African Donatists had any good reason for severing themselves from the Catholics. (2) Martyr of the primitive Welsh Church, was patron of Llangeler, in Carmarthenshire.

Celerina, (I. a martyr in Africa, under Decius, is commemorated with Celerinus, Feb. 3, in the Jerusalem and Roman martyrologies. (2) The deaconess to whom Theodoret wrote his Epist. 101.

Celerinus, (I. a confessor at Rome, was tortured, apparently in the presence of Decius himself. He writes in agony of mind to Lucianus (q.v.), the Carthaginian confessor, to beg a libellus for his two sisters—Numeria and Candida—the latter of whom had sacrificed and, to avoid sacrificing, the former, called also Euteca., "paid money." The Celerinus whom Cyprian ordained in his retirement, near Carthage, in December, 250 (Epist. 37 and 39), must be the same person; for he
**CELESTI**

comes from Rome, and from the famous group of confessors—Moyes, Maximus, etc. He belonged to a family of martyrs—his grandmother, Celerina, and two uncles, Laurentius and Ignatius, having died by martyrdom. In the *Carthograpbus* he is commemorated Feb. 3 as deacon confessor. Again, the Celerinus mentioned in Cornelius' letter to Fabius, bishop of Antioch, must be the same (Euseb. H. E. v. 49). (3) Father of Ageruchia (q. v.). See Jerome, Epist. 128, ed. Vall.

**Celesti, Cavallere Andrea**, a Venetian painter, was born in 1567, and studied under Ponzoni. His best historical works are in the Church of the Ascen- sant, Venice, which he most esteemed in his *Adoration of the Magi*; and in the ducale palace a picture of a subject from the Old Test. He died in 1706. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

**Celestius.** See CELLOFRID.

**Celi, Placido**, an Italian painter, was a native of Messina, and studied under Augustino Scilla. He exe- cuted some works for the churches of Messina, and some for the churches dell' Animia and Spontinanza, at Rome. He died at Messina in 1710.


**Célideine, a French prelate, was bishop of Besan- çon after Léonce, about 443. Hilary, bishop of Arles, had deposed him for various offences, among others, for having married a widow and having assisted at a service before being ordained; but Célideine appealed to pope Leo I, who ordered him to be re-established in his see. This is the first time that a bishop made an appeal to a pope; but Hilary did not acquiesce in the de- cision, and Célideine remained deposed. It is supposed that Célideine perished in 451, during the capture of Besançon by Attila. See Hoefer, Nouv. Biog. Générale, s. v.

**Celin.** See CAOLIN.

**Cello, Coraliere Garparo**, a Roman painter, was born in 1571, and studied under Nicolò Circignani. He painted all the altars for the Roman churches, the best of which are: *St. Michael Discomfitting the Fated Spirits*, in San Giovanni Laterano; *St. Francis Receiving the Stigmata*, in the Mandicante, and *The Israelites Crossing the Red Sea*, in the gallery of the Palazzo Mattei. Cello died in 1640.

**Cell, in ecclesiastical usage denotes (1) a small apart- ment; (2) the small dwelling of a hermit or a Carthus- ian; that of the latter contained a bedroom, dayroom, and study; (3) a cubiculum, or partitioned sleeping- room in a dormitory.

**CELL, i. e. OBEEDIENCE, of ABRATIAL;** was a dependent religious house founded on an abbey estate, under the jurisdiction of the abbot of the mother Church. About the middle of the 11th century, owing to the creation of a new dignitary, the prior, in the Abbey of Cluny, these establishments received the designation of priories.

**Cell, Jeremiah**, a Baptist minister, was born in Western Pennsylvania, April 13, 1819. He joined a Presbyterian Church in Ohio in 1839, and a Baptist Church in 1846. Soon after, he began to preach. He studied for a time at Covington, Ky., preaching mean- while. He later made New York his permanent home. He was a frequently visiting New York's leading sev- ered churches in Aurora, Ind., two years: Ebenezer, eight years; Momence, Ill., two years; Galesburg, Mich., three years; a second time in Aurora, then Greensboro, Ind., from 1864 to 1886; recalled to Gales- burg, then went to Centralia, Ill., six years: returned to Greensboro in the spring of 1874, in which year he died. He commanded the respect, esteem, and confidence of all. See *Min. of Ill. Anentaries*, 1874, p. & (2) Cella (or Cellum Memorialis), was a small memorial chapel erected in a sepulchral area over the tomb of a deceased person, in which at stated times, especially the anniversary of his decease, friends and dependents as- sembled to celebrate an *agape*, and partake of a banquet in his honor. Sepulchral buildings of this character were common both to heathens and Christians. Chris- tians, however, adapted the custom, and purged them of li- centious or idolatrous taint.

Directions for the erection of a building bearing the same title, and devoted to a similar purpose, by a pagan, are given in a very curious will, once engraved on a tomb at Langres, a copy of a portion of which has been discovered in the binding of a MS. of the 10th century in the library at Baslé.

These _cella_ were halls for memorial banquetts. The Christians were essentially men of their country and their age, following in all things lawful the customs of the time and place in which their lot was cast. Re- jecting the abuses arising from the license of pagan morals, there was nothing in itself to take exception at in the funeral feast. Indeed, the primitive "love- feasts" were often nothing more than banquets held in _celle_ at the tombs of the faithful, the expenses of which, in the case of the poorer members, were provided out of the church-chest. Pictorial representations of banquetts of this nature are found in the catacombs. These _celle_ also formed oratories where prayers were offered over the remains of the departed. The name was applied only to buildings erected above the ground, those below being known as _Cubicula_ (q. v.).

Cellen were employed at a later time for sepulchral chapels built along the side walls of a church, and in this sense the terms are used by Paulinus of Nola.

**Cellach (Cellan, or Kellach), a name derived from Ceadal, or Celi, "a cell," and borne by thirty-three saints between 567 and 1148; but few of them have much bearing on history, or are distinctly identifiable.

1. Commemorated April 1. Seems to be the son of Sargus, anchorite, abbot, and bishop of Armagh, in the end of the 9th century. This is likewise the day of Ceallach, abbot of Iona. Ceallach, son of Conghal, was abbot of Hy, A.D. 802-813, and during his presi- dency the monastery of Kells, in Meath, was founded, or re-organized after its original foundation in 561. Conghal, of whom we have no notice, was also abbot at Cashal, and was made the chief station of the Columbanus order, on account of the danger and sufferings to which the community at Iona was exposed from the attacks of the Northmen. There is mention also of a Ceallach, son of Connmac, who was blind, deaf, and lame.

2. Deacon in Glendalough in U-Mail. Colgan: Tr. *Thaum.* p. 510, c. 9) says that St. Kellach, son of Samul, abbot of Pothan (now Fathan, County Downeal), was successor of Mura; died, according to the *Four Masters*, A.D. 657, and was venerated on October 7. These may have been placed upon the same day, but can hardly be the same person.

**Cellah.** See KOLACH.

**Cellanas** was a native of Ireland, and a monk at France, in the monastery where the uncorrupted body of St. Finian rested, at Peronne. He wrote to Aldhelm begging some of his discourses, and received from him a favorable reply.

**Collarage** is an ecclesiastical name for the store- chambers of the callarier or house-steward, such as were formed at Kirkham and Leeds: under the guest-hall at Chester: below the dormitory. It commonly was divided longitudi- tudinally into two alleys by a range of pillars, and lat-
errily by wooden screens, into separate rooms. At Fountains one enormous range on the western side of the cloister was filled with wool, with which the Cistercians supplied the market at the convent. At Chester, a similar vaulted space was stocked with fish, which the abbey boats brought up the Dee. At Durham, it was clear that various apartments might be called "guests," and devoted to many uses. The substructure of the refectory contained the food, and that of the dormitory the materials for furniture and clothing. At Canterbury, in the western range of vaults were the beer and wine cellars; and at the north end, as at the Charter-house, the turn remains in the wall.—The abbey was an obvious Gimme, and through which the end of wine asked for by a weary monk was passed to him. At Battle Abbey two magnificent specimens remain; one under the guest-house, and the other on the west side of the cloisters, as at Beaulieu, where a wall divides it from the cloisters.

Cellarius, Andreas, a Protestant theologian of Germany, born at Rotenburg, on the Neckar, in 1508; was pastor at Wildberg, in Württemberg, and died Sept. 18, 1562, leaving Von der Haltung eines Concilii: — Von Vereinigung der Christlichen Religionen. See Hoefer, Nouv. Biog. Générale, s. v.; Jücher, Allgemeine Gelehrten-Lexikon, s. v.

Cellarius, Balthasar, a Lutheran theologian of Germany, was born Oct. 10, 1614, at Rottenbein, and studied at Jena, Wittenberg, and Helmstadt. He died Sept. 15, 1671, being doctor and professor of theology of Helmstadt and abbots of Marienthal, and leaving Examen Controversiarum Ecclesiasticorum Augustanae Confesstonis: — Epitome Theologia Philosophicae: — De Natura Theologiae. See Witte, Memoriae Theologorum; Jücher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Cellarius, Christopher, a German theologian, was born Nov. 22, 1638, at Smalcald. He studied at Jena and Giessen; was in 1667 professor of Hebrew at Weisensel, in 1679 rector at Weimar, in 1678 at Zeitz, and in 1688 at Merseburg. In 1685 he was appointed professor of history at Halle, and died June 4, 1707. He wrote, among many other works, Rabbinismus (Giessen, 1681, also in Roul's Anal. Robb., Utrecht, 1702) — Grammatica Hebraica (ibid. 1681, 1684): — De Lingua Sancta Proprieta (3ed ed. 1679): — De Gemino Judeorum Messis (Weisensel, 1689): — Scholastic Philologiae (Zeitz, 1678). See Fürst, Bibl. Jud., i, 136; Steinschneider, Bibliogr. Handbuck, p. 38; Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cellarius (Keller, or Keliner), Johannes, a German theologian, was born at Kudtstedt in 1496, and died at Dresden, April 21, 1542, where he was the first Lutheran Superintendent. See Stein, Liber Libri Hebr. Literar. (Hagenau, 1518): — Tabula Declarationum et Conjugationum Hebr. See Jücher, Allgemeine Gelehrten-Lexikon, s. v.; Steinschneider, Bibliogr. Handbuck, p. 33; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cellarius, Ludwig Friedrich, a German theologian, was born Nov. 25, 1745, at Quittelsdorf, and died at Rudolstadt, May 22, 1818, while he was a member of the Provisional Ministry, which was called De Paulo Apostolo, etc. (Wittenberg, 1776): — De Silla Viro Apostolico (ibid. 1775). See Winer, Handbuck der thol. Lit. 1, 568, 571. (B. P.)

Cellars, J. V., a Presbyterian minister, was a graduate of Washington and Jefferson College, and also of the Western Theological Seminary. On completing his course at the first-named college he was appointed to the Providence Missionary Church in Allegheny, Pa. He was for a time professor of Hebrew and Oriental literature in the seminary. He retired on account of failing health, and died at Allegheny, Sept. 20, 1872. See Predigerzeit, Oct. 12, 1872. (W. P. S.)

Cellas, L., a franciscan, was born near the French prélate of the 12th century, was born in Champagne, and studied at Paris, in the convent of St. Martin-des-Champs. He was made abbé of La Celle about 1150, and of St. Remi, at Rheims, in 1162. His piety, science, lively spirit, good judgment, and zeal gave him the friendship of the greatest men of the Church. He succeeded John of Salisbury as bishop of Chartres in 1180, and occupied that see until his death in 1187. Among his writings is a Notice des Prophetes et Mystere Expostulo (Paris, 1809, 4to): — De Conscientia, etc. See Hoefer, Nouv. Biog. Générale, s. v.


Cellérier, Jean Isaac Samuel, a French theologian, was born at Crans, near Nyon, Switzerland, in 1755. He studied at Geneva, where he was ordained in 1776. Having spent a few years in travelling, he returned to his native country, and was called in 1783 as pastor to Saint-Jacques, where he laboured for thirty-six years. In 1814 he resigned his pastorate on account of feeble health, and spent the remainder of his life at Geneva, where he died in 1844. He wrote more than four hundred and twenty sermons, of which one hundred and forty-one were published during his lifetime, and twenty-three after his death. These are all still in manuscript in the library belonging to the pastors' association of Geneva. See Coulin, in Lichtenberg's Encyclop. des Sciences Religieuses, s. v.; Zuchold, Bibl. Theol. i, 219. (B. P.)

Cellitas were a class of monks midway between hermits and cenobites. Strictly speaking, they were the "anchorites," so called because they withdrew or retired from the commune, whether from want of room or from the desire of being, together, to small cells in the immediate vicinity. On festivals the cellite repaired to the church of the monastery, and thus, being still semi-attached to the community, they differed from the "hermits," who were independent of control. As preferring the more complete privacy and quiet of these cells to living in common, they were sometimes called kykkaste. But the cells of the cellite, properly so called, resembled rather a "laura" in Egypt and Palestine, each laura being a quasi-cenobitic cluster of cells, forming a community to which, in the earlier days of monasticism, the abbot's will was in place of a written rule. The first of these laurae is said to have been founded by St. Chariton, about the middle of the 4th century, near the Dead Sea. Other famous laurae were those of St. Euthymius, near Jerusalem, in the next century, and of St. Sabas, near the Jordan. Each cell had a small garden or vineyard, in which to live on the produce which it occupied himself at pleasure. But sometimes the cellitas was a monk with aspirations after more than ordinary self-denial. Thus it was a custom at Vienna, in the 6th century, for some monk, selected as pre-eminent in sanctity, to be immersed in a solitary cell, as an intercessor for the people.

A strict of cellitas was drawn up in the 9th century. Their cells were to be near the monastery, either standing apart one from another, or communi-

Celynyn, a Welsh saint of the 7th century, was patron of Llangelynnin, in Merionethshire: commemorated on November 20 (Rees, *Welsh Saints*, p. 302).

**Cemetery.** The early Christians used the subterraneous vaults or excavations beneath the hills in the neighborhood of Rome chiefly for the purpose of burial. At the entrance, chapels were erected, and hence also the cemetery-chapel was spoken of under the name of *crypta.* The vaults containing the coffins were called catacombs, and, besides being used as burial-places, were possibly, during times of persecution, though rarely, used by the early Christians for worship. In after-times, when these vaults, which were accessible to the people, in consequence of so many saints and martyrs reposing there, and prayers at their tombs were considered more efficacious than elsewhere. It is most probable that this gave rise to the introduction of crypts beneath our own churches, where saints only were buried, or to which their remains were moved sometimes years after their burial. At their tombs the faithful of all ages have worshipped as at an altar. In medieval times the cemetery for the faithful was simply the ground adjoining the church, which was enclosed as church-yards are now, and was often called *paradise.* At times, as at Canterbury to A.D. 740, it was forbidden to bury within towns, and in that case a cemetery was provided outside the town, with its church or chapel, as in our own times.—Parker, *Gloss. of Architect*, s. v.

Tertullian calls the burying-place adjoining a church an *area*, when used for religious meetings. The enormous Campo Santo, built between 1218 and 1263, by John of Pisa, is the most remarkable in Europe, forming a great cloistered quadrangle. The burial-place of unbaptized infants was called the cemetery of the Innocents. In continental cemeteries, and commonly in the north of France, a light—the dead man's lantern—burned in a pharos, or tower, to mark the resting-place of the dead; one, of the Christian period, is in the Fontevrault; and it is not improbable that, in England, in many cases a low side-window contained a lantern, or Lynch-light, for the same purpose. There are sometimes two churches within one churchyard, as at Altrington, Evesham, Willingale, Cockerington, Hackford, Reenham, and Gillingham; as formerly also at Fulbourne, Trimley, and Staiton. The monastic cemetery was usually on the south side, and the laymen's yard on the north of the presbytery, in England, but in France eastward of it; and a light burning at night gave light both to the crypt and this garth. At Durham, after dinner, the monks, bareheaded, went in procession, daily, to pray around the graves of their departed brethren. At Canterbury, the southern close was divided into the outer cemetery, for lay persons, and the inner, for ecclesiastics and religious. The cemetery—gate, called at Gloucester and Worcester, until their destruction. The church-gate, remains at Ely and St. Augustine's, Canterbury.

Cena is the name of a lady who writes (A.D. 738) to St. Boniface, assuring him of her prayers, and begging his. She rarely sees him, but would gladly serve him or any of his party, should they come into her province. To her place of residence the letter gives no clue (St. Boniface *Epist.* 34, ed. Würsdiein; in Migne, *Patrolog. lat.*, 735).
In 1851, when I was at Kalamaki, on the north-western corner of the Saronic bay, I inquired of the natives if they knew Cenchrea. After some confusion, arising from the provincial pronunciation of their names, they recollected it as a small town described as it a creek, where there was a corn-mill and a stream of water flowing from the rock. I crossed in an open boat, which stood the rough sea. Northward, we were told to lie between two mountains confronting each other in the dusk, like crowning lions. The evening on the left was precipitous, standing for miles in a magnificent cliff, and the bright green of the former and the gray foliage of the latter showing the disturbed surface of the sea. The boat was run ashore (for the water was deep to the edge), and we landed on a beach of fine pebbles. Beyond the beach was a row of cottages, with red roofs covered with red earth, to which the boats were fastened the arbutus. Having passed this, we found ourselves in a triangular plot of ground shut in by the mountains, the sea forming one side of the triangle. We entered in a valley which swept away to the left. A clear and swift stream flowed from north to south, parallel to the sea, as mentioned by Pausanias, 'on the stream along the sea.' Having crossed it, we found about the middle of the area a circular pool resembling a bath, for the purpose of which it was probably adapted by its size, and the depth and clearness of its waters. A stream was running rapidly from it, betokening the power of the spring by which it was fed. Beyond was another rivulet running towards the sea, and, thinking it must come down the north side of the hill, I ascended it for a little way. But all the water was from the springs in the fairy ground we stood upon, and the channel was dry long before we reached the sea. We then turned to the left and traversed the southern side, and here were two small millponds, or reservoirs, enclosed in stone walls, and connected by a channel, between which a stream flowed from them to one end to supply the mill below, the water poured from the other end into the rivulet which went to the sea. There was the site of the area of Cenchrea. The cove which I examined was that of Galataki, which was the open port or roadstead of Cenchrea, as opposed to the close or proper port of Cenchrea, which adjoined on the north. (See cut on p. 584.)

Cêne, Nicolas, a French martyr, was a physician in Dijon, who visited the prisoners in their filthy cells and sang psalms and did whatever he could to comfort them. He was shot by the commandment of those who did not already know them. When the time of his examination came he perceived that the judges had intended that, if he would recant, he should be strangled, and if not, he should burn alive and his tongue be cut out; and being content to suffer these torments for his Lord's sake, he offered his tongue willingly to the hangman to be cut. Then he was drawn out of prison in the dung-cart to the suburbs of St. Germain, where he was buried alive. This occurred at Paris in 1558. See Fox, Acts and Monuments, iv. 433.

Cêne, Philippe, a French martyr, was an apostate at Geneva. He was taken at Dijon for objecting to the doctrines of the Church of Rome, and burned in 1557. He was convicted on singing psalms. See Fox, Acts and Monuments, iv. 426.

Cêne (Keyne, or Keyna) is the name of several Welsh saints:

1. A recluse of Keynsham, commemorated Oct. 8, whose memory is greatly honored on both sides of the Severn, is said to have been the third daughter of Brychan, of Brycheiniog; but it is more probable that she was either the fourth or second daughter of this Brychan, or the daughter of another, who lived at a later period. According to the legend, in her youth she took up her abode in a wood or desert place near Avon, where the abundance of serpents made the place uninhabitable. But having by prayer performed the miracle of changing the serpents into stones, as is still related of her in that district, she remained for many years where Keyn-
Present appearance of the Bay of Conchren from the South.

sham now stands, and in her old age returned to Brecknock at the request of her nephew, St. Cadoc. There she died in the 5th or beginning of the 6th century, but the place of her interment is unknown. Her name is perpetuated at St. Keyne, a parish in Cornwall; and at Keynsham, in Somerset.

2. Son of Cef, a Welsh saint of the 4th century.

3. Bishop of St. David's in the 6th century, founder of a church named Llangen, once existing in Pembroke, all traces of the situation of which were obliterated by the Flemings who settled in that county. He was the third bishop, according to one text of Giraldus Cambrensis; but, according to another, he is absent from the list.

Cengille (Cengilleus, Cingilus, Cyngilus, or Cengils; also Kengillus, Kengisael), abbot of Glastonbury A.D. 729-748, succeeding Echfrid, is said to have received for the abbey a grant of land at Polonbrot, Torric, and Brunamont from Ethelward, king of Wessex, and his wife. In conjunction with abbot Ingeld and the presbyter Wietberhtus, he addressed a proposal of mutual intercessory prayer, the first of the kind on record, to the abbots Aldhean and the abbesses Cueburga and Cumburga, who replied in acceptance of it. His name appears in attestation of a doubtful charter of king Ethelward, A.D. 787.

Cennfsoaldh, abbot of Bangor, commemorated April 8, was among the saints who went security for liberating the women (of Ireland) from military service, etc. He was grandson of Eth Breac, and died A.D. 704.

Cennl, Garatano, an Italian paleographer, who lived at Rome early in the 18th century, wrote, De Antiquitate Ecclesiae Hibernae (Rome, 1740-41):—Codex Carolinianus et Codex Rudolphinum, Chronologia Dissertations et Nota Illustrata (ibid. 1780). See Hoefer, Nouv. Hist. Générale, s. v.

Cennni, Andrea, an Italian painter and author, who lived at Florence early in the 15th century, painted The Virgin, with several saints, in the Hospital of Bonifacio, at Florence, and other sacred subjects.

Cennydd (or Cenydd), a Welsh saint of the 6th century, was at first a member of the college of Caerac and afterwards founder of a religious society at a place in Gower, Glamorganshire, where the Church at Llangenydd is now situated.

Cenobites. See Cenobites.

Cenōnēs were an order of ecclesiastical functionaries among the Montanists of the 2d century, superior to bishops and distinct from them.

Cenotaph, an empty monument erected by the ancient Greeks and Romans in honor of the dead who were either buried elsewhere or whose bodies could not be found. After the structures were completed the souls of the dead, for whom they were intended, were thrice called upon by name to occupy the habitations prepared for them.

Cerrewath is the name of a sect of the Banians (q. v.) in Hindustan, who hold the transmigration of souls so strictly that they will not kill the smallest creature. They drink no water without previously boiling it, lest they should swallow some insect. They burn the dead bodies of the old, but bury those of children under three years of age. Their widows are not obliged to burn themselves along with their husbands, but take upon them vows of perpetual widowhood. Any one who becomes a priest must assume the priestly dress, take the vow of chastity, and practice great austerities. This sect is held in great contempt by all the other Banians.

Censurius, Saint, confessor, and bishop of Auxerre. It is a disputed point when he held that see: but, according to Gain's (Series Episcoporum, p. 50): it was from A.D. 472 to 502. His history is not certain. According to Usuard (Mart.) he is commemorated June 10.

Centaurs, a fabulous creature in Greek mythology. The Centaur of ancient myths must be distinguished from the later representation of double-bodied monsters.
Norman architecture, in which the vaulting is constructed with rough, unhewn stones, the centering was covered with a thick layer of mortar, in which the stones were imbedded, so that when the centering was removed it remained adhering to the under surface of the vault, exhibiting an exact impression of the boards on which it was spread. In Ireland hurdles were used instead of boards over the centering, and their impression frequently remains on the plaster.

Centimaki (Greek Hekatoncheires), in pagan mythology, were the hundred-armed giants, Briareus, Gyges, and Cottus, the sons of Uranus and Gaea. Because of their giant-like form and strength, they were dreaded by their father and placed by him in Tartarus. But Jupiter liberated them to fight the Titans, whom they besieged and placed in Tartarus in their own stead, and ever since guard there.

Central India, Dialects of. See Hindustani.

Dialects of.

Centuriius was a Donatist layman, who brought to the Church at Hippo a book written against Augustine by the Donatists, consisting of a compilation of Scripture testimonies to the nullity of baptism by unworthy ministers (e.g. Prov. v. 15–17).

Cenuwala, See Cunw shall.

Cenzontotochtin, in Mexican mythology, is the god of wine, who, from the effects of this drink, has two surnames, Tequemekamkani, "the murderer," and Teco-tlakukani, "the stupefer." He had a temple with four pillars. In the thirteenth month of the Mexican year human sacrifices were brought him at his festival.

Ceode. See Casti.

Cebulor (Cobulurg, or Cebulburn) was abbe of Hersies or Berkeh. Her name is attached to a charter of Offa, king of Mercia, A.D. 783, marked aperious or doubtful by Kemble. From her being mentioned in the Saxo chronicle, where her death is placed in A.D. 805, i.e. probably 807, she must have been a person of some note.

Cebullhein was one of four prelates of the diocese of Dunwich, attesting an act of the Council of Clovesho, Oct. 12, 983.

Céollia. See Céllach.

Céollach, the second bishop of the Mercian Church, was a Scot by birth. He was appointed bishop by Oswe before the end of the year 636, and was consecrated by Fiano. His episcopate was very short; immediately, as it would seem, on the evacuation of Mercia by Oswe, he retired to Iona, about 639. In the Scotch calendars he appears as Colchus, Céollach, Ceollia, and Galgur (Forbes, Kol. Scottish Saints, p. 237, 299, 302), and elsewhere as Celch (Malmsbury, Gestis Pontif. ed. Hamilton, p. 307).

Céollmund was (1) the single abbot of the diocese of Selern, attesting an act of the Council of Clovesho, Oct. 12, 983. Nothing is known of the monasteries within that diocese at this period. (2) The eleventh bishop of Hereford, who attests Mercian charters from 788 to 793.

Céollón, abbot of St. Peter's, Chertyce, received a grant from Offa, king of Mercia, issued in a synodal meeting at Aedah or Acer, i.e. Oakley, in Surrey, A.D. 787.

Céollnoth, archbishop of Canterbury, was the first dean of Canterbury, and was consecrated archbishop Aug. 27, 883. His episcopate is celebrated in ecclesiastical history on account of a charter granted by king
Ethelwulf, to which reference has been made by some historians, as the foundation of tithes to the Church of England. The custom prevailed during his administration, among the first converts to Christianity in England, of dedicating to God's service tenth or tithe arising from things that give a yearly increase. Archbishop Ceolnoth is also distinguished for the quantity of money which he coined. There are no less than two varieties of his coins in existence. This prelate's stormy career was closed by death in 870. See Hook, Lives of the Archbishops of Canterbury, i, 284 sq.

Ceolwine, a bishop, attests an undated and probably spurious charter of Coenwulf, king of Wessex; possibly intended for Cedd (q. v.).

Coelestinus, sacerdos, attests a charter of Offa, king of Mercia, A.D. 777.

Ceorh, deacon, attests a charter of Denebert, bishop of Worcester, about A.D. 802.

Ceowulf is the name of several early Christian characters:

1. King of Northumbria, from A.D. 719 to 737, is chiefly known from the circumstance of Bede dedicating to him his Ecclesiastical History. In 731 there seems to have been an insurrection in his kingdom, in which Ceowulf was seized and forcibly tonsured, as if to mock his ecclesiastical tastes. In 737 Ceowulf rebelled against his kingdom and became a monk in Lindisfarne, to which monastery he had been a liberal benefactor. Here he died in 764. After a time his body was removed by bishop Ecgred to the Church of Norham, and at a still later period his skull had a conspicuous place among the saintly relics in Durham.

2. The seventh bishop of the Lindisfar, at Sidnecaster, who, according to Simeon of Durham, was consecrated April 24, 767. His name appears misspelled "Eudeulfus Lindensis Faroneus episcopus," among the attestations of the Legantine Synod of 785, and is very frequently attached to the Mercian chapters from 767 to 796. The Anglo-Saxon chronicle mentions his departure from the land, and death in the year of Offa's death, A.D. 796.

Cepari, Virgilio, an Italian historian and ascetic thelogian, of the order of the Jesuits, was born at Panze, near Perugia, in 1564. He was rector in the Jesuit colleges at Florence and Rome, and died March 14, 1631, leaving, Vita di San Francesco di Borgia (Rome, 1624, 8vo):—Vita di Santa Francesca, Romana:—Vita di Santa Maddalena di Passi:—Vita di San Luigi di Gonzaga:—Vita di Giovanni Berchmans:—Vita di San Stanislao di Kostka. These latter four lives have been translated into French and often reprinted. See Hoefer, Nouvelle Biographie Generale, s. v.

Cephalomancy (from κεφαλής, the head, and μαντινία, divination) was a species of divination or ordeal practiced occasionally among the ancient Greeks with an ass's head, which they broiled upon coals, and, after muttering a few prayers, and mentioning the name of the suspected person, if the jaws moved and the teeth chattered, they thought his guilt established.

Cephas (Gal. ii, 11) was sometimes distinguished from Peter by early Christian writers, and said to be one of the seventy disciples by Clement of Alexandria (Hypothoses, v), as recorded by Eusebius (H. E. i, 12). In the list of the seventy ascribed to Dorotheus, he is specified as bishop of Cannia. In the chronology of Basili he is commemorated on Dec. 9, but nothing is said of him in the Synaxarion there given. The Armenian calendar commemorates Apollus and Cephas as disciples of Paul, Sept. 25. Dr. Lightfoot (Galatians, p. 128) refers to the constitutions of the Egyptian Church as representing him as one of the twelve distinct from Peter.

Cephus was a Gallican bishop, to whom, A.D. 467, the bishop of Astorga sent his refusal of the Priscilianists, and who was ordered by pope Leo I to assemble a council against them.

Cerarius. See Cerius.
CERCOPES

867


CERCOPES, in Greek mythology, were therian, tamed by the papyrus on the Nile, and that Jupiter came to them for assistance in the war against the Titans. The Cercopes promised him assistance for a certain amount of gold; but when they had received their pay in advance, they ridiculed him, and refused to serve him, for which he changed them into asps, hence the name Pithicentaires, i.e., asp-

lands. Others understand two brothers under this name, Atlas and Caudulus, sons of the Oceanid Thia, who lived in Lydia, where they played dishonest tricks on strangers.

Cerda, Juan Luis de, a Spanish Jesuit, who was born at Toledo about 1560, and died at Madrid, May 6, 1613, is best known as the first editor of the Psalterium Solemonis, which he published with a Latin translation, introduction, and notes, as an appendix to his Adversus Socera (Lugd., 1626). He also wrote Commentaria in Tertullianum (Paris, 1624-30, 2 vols.). See Joter, Algonnis Gebrohten-Leizon, s. v.; Winer, Handbuch der theol., L. i, 912; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cerdagne, Guillaume Jourdain, Count, a French knight, who went in 1102 to the Holy Land with Raymond IV of Toulouse, whom he succeeded in 1105. He died in 1109. See Hoefer, Nouv. Biog. Générale, s. v.

Cerdo, a presbyter, attests a charter of Cynewulf, king of the West Saxons, A.D. 759.

Cerdo, (1) succeeded Abilius as bishop of Alexandria in 98, and was succeeded by Primus in 139 (Euseb., H. E. ii, 31, iv, 1). According to the legendary "Acts of St. Mark," Cerdo was one of the presbyters whom St. Mark ordained (Bolland, Acta Sanctorum, April 25).

(2) A Manichean, taught his doctrines in A.D. 275, according to Jo. Malalas (Chron. xii, p. 399). His views are that this may possibly be Manes himself.

Cerdomians. See Cerdo.

Cerealia, among the Romans, was a festival in honor of Ceres, in the month of April. Pigs and cows were sacrificed, plays of warriors were held in the circus, white dresses were worn, and a general festive time was enjoyed.

Cerealia was the name of several persons in early Christian history:

1. A procurator by Hadrian to arrest the two brothers Getulus and Amanius, tribunes and Christians, at Tivoli. He was convicted by them, baptized by the Soldiers, arrested by them with one Licius, and beheaded, June 10, cir. 121 (Tillemont, i, 242).

2. A soldier convicted by his prisoner, pope Cornelius, and beheaded along with him; as also his wife, Sabina, whom the pope had cured of palsy. See Tille

3. A bishop (surnamed Afer) of Castellum, in Numidia, the author of a Libellus contra Maximium Arrianum. His own episcopal city and the neighboring towns having been devastated in the religious war carried on by Humeric and his nephew Gundemund against the Catholics, Cerealis took refuge in Carthage, A.D. cir. 485, where he was confronted by Maximus, the Arian prelate of the Ariminum (or Ammonium), who reproached him with the calamities which had fallen on those of the orthodox faith, as a proof of the displeasure of God. Being challenged by Maximus at the point of execrably at issue between the Arians and the orthodox from Scripture alone, he accepted the challenge on twenty assigned heads, each of which he demonstrated in favor of the Catholics by two or three quotations from the Bible. Maximus deferred his reply from day to day until he allowed judgment to go against him by default. See Gennadius, c. 96, Cav., Historia Literaria, i, 460.

Cerere. See CHILL.

Ceremoniale is a book containing directions or rubrics for the due performance of certain ceremonies. The more ancient form for such a book is Ordo (q. v.).

Ceremonies, Masters of the, is a term applied to certain officers of the papal establishment, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duties are to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons belonging to the clergy and laity. Whenever the pope sends any cardinal à lateve out of Rome, he deputes one of the super

numerary masters of the ceremonies to wait upon him. These officers usually wear purple cassocks, with black buttons and facings, and sleeves trailing on the ground; but in the papal chapel they wear a red cassock like the cardinals, and rochetts like the prelates.

Cerensius, Saint, deacon of Civitas Sugorum (Sèze), under the metropolitan of Rouen, went, with his friend Serenus, to Rome, where they were ordained deacons. In the Life of St. Serenus it is stated that after a moderate time the pope ordained them both cardinals of the Church; but this is thought by the Bollandists to be a mistake. Leaving Rome, they entered Gaul, and lived for a time at Mayence. Cere

sianus founded the monastery of Cenomanum (Le Mans), and had one hundred and forty disciples. He lived to a good old age, and was buried in the Church of St. Martin, which he founded, and which was afterwards called after himself. He lived towards the end of the 7th century, and is commemorated May 7.

Ceres (among the Greeks Demeter), in pagan mythology, was the daughter of Saturn and Rhea. Saturn had swallowed Ceres, together with the rest of his children, but when Jupiter gave him an emetic, prepared by Metis, the daughter of Oceanus, he vomited them all up. By Jupiter Ceres became mother of Proserpina (in Greek Persphone, or Kore), and according to some also of Bacchus. The snares of Neptune she sought to avoid by changing herself into a horse; but the god did the same, and thus she gave birth to him in the famous horse Apollo. The most important part of the mythical history of Ceres is found in the story of the rape of Pros

erpina. Jupiter had promised to give Proserpina to Pluto, without the knowledge of Ceres. Therefore when the daughter was gathering flowers with her companions near Enna, in Sicily, Pluto appeared suddenly, with four black steeds, out of the earth, and carried off the strangling and crying maiden. Nobody had heard the cry for help save Hecate, and the sun-god. The mother of the maiden then sought her nine days, until she met Hecate, who led her to the sun-god, from whom she learned the whole story. Angry, she now avoided the society of the gods, and wittunknow among men, but was hospitably re

Figure of Ceres.
CERESA 868 CEROPERARI

caused unfruitfulness in the country. At that time she
dwelt in a cave near Phigalia, in Arcadia. Her where-
abouts remained unknown to all the gods, until Pan,
hunting in Arcadia, discovered her, whereupon Jupiter
ordered a shepherd, who was tending his flock in calming his
disciples by reciting to them the prophecies of the sollars who
turned earth ordered to get Proserpina from the infernal regions; but Pluto gave her the fruit of the
pomegranate-tree to eat, in consequence of which she re-
mainted bound to his kingdom. Jupiter therefore ordered
that Proserpina should remain two thirds of the year with
her mother, and one third of the year with her husband.
Other stories relate of the goddess that she gave birth to
Plutos (wealth) by Jupiter; that she transformed the
Sycian king Lyncus into a lynx, because he sought to
kill Triptolemus; that she caused bees to spring from the
corpse of Melissa, a woman of the Isthmus, who had
been killed by other women because she would not re-
tray the mysteries of Ceres, thus making her the giver of
honey; also that she caused Erysichthon, son of Tri-
opas, to be continually plagued by a craving for food,
because he cut down some trees in a sacred wood; and
finally that she endowed Pandareus, son of Merope of
Miletus, with the power of eating as much as he wished
without injuring his body or giving trouble to his brain.

Ceres is the goddess of the fruit-bearing earth, there-
fore of agriculture; but she is also the goddess of mar-
riage and of married women especially. The myth of
her daughter returning from the depths of the earth was
frequently used, especially in the mysteries relating to the
sacred rites of the Eleusinian Mysteries. The worship of Ceres
was universal in Greece, especially in Athens. Her chief
mysteries among the Athenians were the Thessalia and
Eleusinia. The former were celebrated in October,
and lasted three or four days, with nine days' prepa-
ration. The Eleusinia were twofold, the lesser in Feb-
uary, the greater for nine days in September. Fruit-
trees, also the elm, the hackberry, and the poppy were
sacred to Ceres. In Italy she was worshipped among
the highest deities, and was placed on a level with Ver-
tumus. The name Ceres is said to have come from the
Sabines, and to denote bread in their language. In
formal representations she is similar to Juno, but has
a milder look; she is draped in full, and sometimes has
her head covered. As accessories she was crowned
with ears of wheat, in her hand was a sceptre, also
poppy-stalks, and a basket containing the sacred arti-
cles used in her mysteries. She was sometimes borne
in a car drawn by horses or winged dragons. See
CERESIA.

Ceresia (or Cerezia), René de, a French his-
torian and ascetic theologian, of the order of the Jesuits,
was born at Nantes in 1609. After having taught in
several colleges of his order, he asked and received secu-
larization. He was then made chancellor and censive
of Louis XIV. He died in 1662, leaving a great
number of historical and ascetic writings, of which the
principal are: L'Image de Notre-Dame de Liesse (Rheims,
1622); Les Heureux Commencements de la France Chrétienne sous Saint Remi (ibid. 1633, 4to; 1647,
8vo);—Consolation de la Philosophie de l'Homme, en
Vers et en Prose (Paris, 1636, 4to; 6th ed. 1640, 12mo);
—Consolation de la Théologie (1638);—Tradiciones des
Soldates de Saint-Augustin, avec les Médiations et le
Manuel (ibid. 1639, 8vo);—Production des Confessions de
la même (ibid. 1634, 12mo);—Vie de Sainte Geneviève de
Brabant (ibid. 1640, 4to);—Reflexions Chrétien,
nes et Politiques sur la Vie des Rois de France (ibid. 1641,
12mo), etc. See Hoeber, Nouvelle Biographie Géné-
rale, s. v.

Cernach (or Cernath). See CALNECH.
CERIA. See KERO.
Ceriferari. See CEROPERARI.
Ceromancy, a species of divination practiced among
the ancient Greeks by means of wax, which they
melted and let drop into water within three de-
finite spaces, and, by observing the figure, distance, situ-
ation, and connection of the drops, gave answer to the
questions proposed.
Ceroperari are officers in the Church of Rome
who have taken the place of the ancient order of
acolytes. They carry the lighted tapers before the
deacon, etc. The Postulat assigns them no other
born at Burgos in 1635. He studied at Madrid, un-
der Juan Carreño, and painted several pictures for the
churches of Madrid and Valladolid. His best per-
formances, Ceresia worked at Saint Dizier at Alsace.
He died in 1685. See Hoefler, Nou. Biog. Générale, s. v.;
Spunner, Biog. Hist. of the Fine Arts, s. v.
Cerf. See LECERF.
Cerifica. See CYRINUS.
Ceridwen, in British mythology, was the god-
ess of nature, but also goddess of death as well as of the
renewal of life, according to the Druid's doctrine of the
transmigration of souls. Ceridwen was married to Te-
fid Voci, a knight of high birth, whose father was laid in
the middle of the Tegid sea. A son, Morvän, and a
dughter, Creivyn, the prettiest girl of the world, were
their children; besides these they also had another son,
Avagddu, the most hateful-looking of all creatures.
In order to comfort the latter under his deformity, his
mother had a mystical vessel made, into which it was
only necessary to look to discern the future. The pre-
paration of the vessel, by boiling the contents, had to be
brought on night and day without intermission, until
the indwelling spirit presented three blessed drops.
Ceridwen employed a man, therefore, the little Gwion, to
oversee this process. But towards the end of the proc-
ess, out of carelessness, the three drops flew out of the
vessel on his finger; he swallowed them, and found that
the future lay open before him. But Ceridwen, when
she discovered that her pains for Avagddu had been
lost, followed Gwion. After various changes, both of
the pursued and pursuer, Gwion changed himself into
an ear of wheat, Ceridwen into a hen, and ate the
ear, whereupon she became pregnant and gave birth
to a beautiful child, which she placed in a small
boat and left to its fate. It was found by Elfyns, the
son of Gwydno, who named it Taliesin (radiant
forehead), and discovered that this child was the
heritage of all the druids, and was able to make revelations.
The vessel of Ceridwen was the symbol of a special order
among the bards, who were the depositaries of cer-
tain secrets, and at festivals declaimed mysterious
songs.

Cerisières (or Cerisiérez), René de, a French his-
torian and ascetic theologian, of the order of the Jesuits,
was born at Nantes in 1609. After having taught in
several colleges of his order, he asked and received secu-
larization. He was then made chancellor and censive
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nes et Politiques sur la Vie des Rois de France (ibid. 1641,
12mo), etc. See Hoeber, Nouvelle Biographie Géné-
rale, s. v.
duities than those of carrying the tapers, preparing the
baked and wine for the sacrament, and using the
trulus.

Cerqueira (or Cerqueda), Lois, a Portuguese
theologian of the Jesuit order, was born at Alvito in 1592.
He was placed at the head of the missionaries whom
Philip II sent to Japan. He was ordained before his
departure, and for sixteen years presided over a house
of his order at Nagasaki. He died Feb. 15, 1614,
leaving, Manuale ad Sacramenta Ecclesiae Ministranda
(Nagasaki, 1605, 4to):—Manuale Casuar Conscientiae
(translated into Japanese, ibid.):—De Morte Sex Martyrum

Cerra. See Acerra.

Cerrini, Giovanni Domenico (called il Cavalire Perugia), a painter of Perugia, was born in 1609,
and studied under Guido. His best work in fresco is in the
cupola of the church of the Madonnina di Monte Luce,
representing St. Paul Taken up to Heaven. He died in 1681.

Certain, in ecclesiastical technology, is a lesser
dowment for a mortuary mass, where the person was
prayed for with a number of others, and not individual;
the names being written altogether on a board or
plate above the altar.

Certani, Giacomo, an Italian biographer and the-
ologist, who lived in the latter part of the 17th cen-
tury, wrote, La Chiave del Paradiso (Bologna, 1673,
4to):—Il Otto se della Bernina (ibid. 1686, 4to):—La Vita
della S. Brigidas (translated into German by Schumann; Breguhausen, 1735, 4to). See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Cerva, Giovanni Battista, a Milanese painter,
flourished about 1550, and studied under Gaudenzio
Ferrari. His only mentioned work is the Incrédulity of
Thomas, which ranks high.

Cervieu, René, a French writer, was born at
Paris, May 22, 1700. He made himself remarkable by
his zeal for Jansenism, and was one of the principal
editors of the Névrole des plus célèbres défenseurs et
Confesseurs de la Vérité (Paris, 1760-78, 12mo). He
died in Paris, April 15, 1780, leaving S. L'Esprit de
Nicolle (ibid. 1705, 12mo):—L'homme sur le Symbole des
Apôtres et sur les Sacraments (ibid. 1708, 12mo):—Can-
tiques (ibid. eol. 12mo):—Les Mystères de Jesus Christ

Cervelli, Federico, a Milanese painter, flour-
ished about 1600, and studied under Pietro Ricchi.
One of his best works is at the Scuola di San Te-
odoro, representing a subject from the life of that
saint.

Cervi, Bernardino, a painter of Modena, who died
in 1630, was a scholar of Guido, and his principal
works are his frescoes, in the dome at Modena.
There
are also several altar-pieces in the church. He ex-
cuted an engraving of The Martyrdom of St. Sebasti-
tus.

Cerynthian (or Cerynean) Hind, in Greek
mythology, was an animal of extraordinary swiftness,
with golden horns and brazen feet, consecrated to Di-
anna by the nymph Ta'gete. It lived on the mountain
Cernavata, in Arcadia; hence its name. Hercules was
commanded to bring it alive to Eurythmus, and, after
chasing it a while, he captured it near the river
Ladon.

Cesari, Antonio, an Italian writer, was born at
Verona, Jan. 16, 1760. He was a member of the order
of St. Philip of Neri, and died Oct. 1, 1828, at Ravenna,
having been a member of almost all the academies and
learned societies of his country. He published, Vite
de Santi Padri (Verona, 1799, 4 vols.):—La Vita del
Cespedes, Pablo (called in Italian Cedace), a very eminent Spanish painter, was born at Cordova in 1558. He visited Rome twice for improvement, and derived great advantage from the study of the productions of Michael Angelo. While there he executed several paintings, among them an Ammunion and a Nativity, in the Trinita dei Monti; also several subjects from the Bible, in the Virgin's vault in the same chapel. His works are chiefly at Cordova; in the cathedral is The Virgin and Infant, with St. Ama; also his admirable picture of The Last Supper. He died at Rome in 1608. He was a fine antiquarian, well acquainted with ancient and modern languages, and wrote several works on archaeological subjects. See Hoefer, Nouv. Biogr. Générale, s. v.; Spooner, Biogr. Hist. of the Fine Arts, s. v.

Cessation is an act of discipline in the Church of Rome, technically called cessatio a divinitis, by which, for any notorious injury or disobedience to the Church, a stop is put to all divine offices and the administration of the sacraments, and the dead are deprived of Christian burial. The only privilege allowed is to repeat every week a small mass in the parish churches, the doors being shut, taking care also not to ring the bell, or to admit more than two persons to the service; to administer baptism, confirmation, and penance to such persons as desire it, provided they are not under sentence of excommunication or an interdict; and to administer extreme unction, provided the prayers which are said before and after that sacrament are not repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

Cession is a term employed in the Church of England, when a benefice has become void in consequence of the incumbent being promoted to a bishopric.

Cesoles (Lat. De Cessolis, Cessaloi, or Cessales) Jacques de, a French theologian and moralist, who lived at Rheims in the 13th century, was, as is supposed, a native of the village of Cesoles in Picardy, whence his name. He took monastic orders, and about 1290 wrote a book in Latin on the Morality of Chess-games, which was long circulated in MS, and was first printed in Holland (about 1470), and afterwards in Italy and other countries (Italian, first about 1470; last at Florence, 1629; French, Paris, 1504; English, by Caxton, 1474, etc.). — Hoefer, Nouv. Biogr. Générale, s. v.

Cethchach, an Irish saint, bishop of Cill-garadach, is commemorated June 16. He is usually known as St. Patrick's bishop. His father belonged to Meath, and his mother was of the race of Oilius or Tirell. He was born at Downagh, near Duleek, and when St. Patrick was going westward through Roscommon, he gave the church of Cill-garadach to St. Cethchach, who was buried there at the end of the 5th century. He had many churches under his charge (Colgan, Tr. Thurn. p. 185, 136, 176, 267).

Cethubera, a virgin whom Joceline (Life of St. Patrick, c. 75) thus calls, and afterwards (c. 106), Ethubera; and whose name assumes a great multiplicity of forms, as Cestamaria, Cestumbリア, and perhaps Edithmore, etc. She is said to have been the first who received the veil in Ireland from St. Patrick, at her monastery of Drum Duchain, near Clongher, and is supposed by some to be the "una benedita Scotia" alluded to in St. Patrick's confession, and by others to be St. Cimna (Feb. 1).

Ceti. See Cetr.

Cetumbria. See Cethubera.

Cevallerius. See Cevallerius.

Chabab, Jacob, a Jewish writer early in the 16th century, was a native of Zamora. He was one of the Spanish exiles who had settled at Salamanca, in Asia Minor. He is the author of a collection of haggadic sentences from the Talmud, to which he added explanations of his own and of others, under the title of, בְּעַרְבַּיָּא בְּרֻפָּאָה. Feast of Jacob, more commonly known as the Table of Israel, לְעָרָבָּא בְּרֻפָּאָה (Constantinople, 1516, and often since; last edition, Berlin, 1874, 5 vols.). From this work, Genebraud made his compilation, entitled Collectaneae, or Regia, which he translated into Latin, and published with his Latin translation of the Seder Olam Raba (Paris, 1572). See Fürst, Bibl. Jud., i, 151 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 69; Steinschneider, Jewish Literature, p. 222; Finn, Sedarim, p. 299; Gritz, Gesch. der Juden, xix. 41. (B. P.)

Chaheron. See Buddha, Living.

Chabib, Levi ben-, a Jewish writer, son of Jacob, with whom he had to leave Spain in 1492, was rabbi at Jerusalem, where he died in the middle of the 16th century. He is the author of "Decisions" (Venice, 1550), and also wrote a commentary on Maimonides' treatise on the Jewish calendar, תקון הלוח, printed with Maimonides' Mekor Tora (Venice, 1574-76, s. o.). See Fürst, Bibl. Jud., i, 152; De Rossi, Dizionario Storico (Germ. transl.), p. 70. (B. P.)

Chabib, Moses, a native of Lisbon, in the 16th century. In the persecution against the Jews, he had to leave the country. He is the author of "The First Rudiments of Hebrew Grammar" (Venice, 1546): תקון הלוח on "New-Hebrew Metrics" (written at Bitonto della Puglia in 1486, and published together with the first work). Both were edited, with additions, by W. Heidenheim (Rodelheim, 1806). He also wrote a commentary on Fenini's Bechinath Olam (Ferrara, 1552), etc. See Fürst, Bibl. Jud., i, 159; Steinschneider, Bibliog. Handschr., p. 461.
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34; De Rossi, Dizionario Storico (Germ. transal.), p. 70 sq.; Delitzsch, Zur Geschichte der Jud. Poetishe, p. 4, 67, 127, 158. (B. F.)

Chabry, Marc, a French painter and sculptor, was born at Lyons in 1660, and studied there under Puget. He executed in that city a large number of works in both departments of art, among which were the paintings and bas-reliefs that adorn the great altar of the Church of St. Antoine; also two statues of Hercules and The Virgin, for the king, who appointed him sculptor to the city of Lyons. He died there in 1727. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Chacabut was a religious sect of the Japanese, so called after their founder Chace, who was a native of St. Antoine, and to whom there signifies what Buddha does in India. They revere him rather as a god than as a religious teacher.

Chacaras was the name of the sun-priests among the Peruvians.

Chace, George Shepherd, a Baptist minister, was born at Penn Yan, N. Y., March 9, 1826. He studied at Madison University, N. Y., from 1848 to 1850, and then at Asbury College, and from the Rochester Theological Seminary in 1854. His pastorates were in Warren, R. I., Pittsburgh, Pa., Columbus, O., Detroit, Mich., and New Bedford, Mass. He died June 27, 1871. See Gen. Cat. of Rochester Theol. Sem. p. 10. (J. C. S.)

Chace, Hannah, a minister of the Society of Friends, with Harvey Chace, a prominent member of Swanzey Monthly Meeting, died at Fall River, Mass., July 20, 1838, aged thirty-two years. See The Friends vi, 359.

Chachy, in the mythology of Kamchatka, was the wife of the god Kutku, the creator of the world. She was not beautiful, but very sensible. From her sprang the Kamchadalies, i.e. the aborigines of that peninsula.

Chacon (Lat. Caecum), Alfonso, a learned Spaniard, was born in 1540 at Baeza, in Andalusia. He entered the order of preaching friars, and went to Rome, where Gregory XIII appointed him apostolical penitentiary. He was well versed in ecclesiastical history and antiquities. He died in Rome in 1609. His principal works are: De Libertatione Tragicorum, Ponzii In- ferno (Rome, 1576) = Historia Utriusque Belli iucnri Trajano (ibid. ed.); De S. Hieronymi Cardinalitatis Dignitate (ibid. 1591) = Vita et vera Gestis Pontificum Romorum Cardinalium (ibid. 1601), etc. See Hoefer, Nouv. Biog. Générale, s. v.; Jucher, Allgemeine Ge- lehrten-Lexikon, s. v.

Chacon, Pedro, a learned Spaniard, was born at Toledo in 1555. He taught at Salamanca, was appointed canon of Seville by Gregory XIII, and was charged by the same pope with revising the Bible, the writings of the fathers, and the decreal of Gratian. Chacon commented upon a large number of sacred and profane writers, and was admired by many of his contemporaries for his learning. He died at Rome, Oct. 24, 1581. His works were not published until after his death. His principal writings are: Colendurri Veteris Explanatio (Antwerp, 1566) = Opuscula, containing archaeological treatises (Rome, 1566; also in Grécia Theissen) = De Tribuino Romano (ibid. 1598), See Hoefer, Nouv. Biog. Générale, s. v.; Jucher, Allgemeine Gelehrten-Lexikon, s. v.

Chad of Wessex. See Chad.

Chadbourne, John, a Baptist minister, was born in Maine about 1770. He was ordained as an evangelist in Cornish, Me., in 1798, having previously been the deacon of the Church. In 1799 he began to preach in Lemington, Vt. A number of persons were converted and added to his number; but his labors in this county were decreasing, they formed a new Church, and invited him to become their pastor. He remained with them one year, and then resigned. For several years he was engaged in itinerant work in the newly settled part of the state, and in 1809 became pastor of the church in Dixmound, Me. Here he remained two years (1809-11). From 1816 to 1826 he acted as supply, and in 1827 again became regular pastor at Dixmound, which position he held until his death in 1831. See Millet, Hist. of the Baptists of Maine, p. 436. (J. C. S.)

Chadbourne, Paul A., D.D., LL.D., a Congregational minister and educator, was born at North Berwick, Me., Oct. 21, 1823. He worked hard, in his boyhood, on a farm and in a carpenter-shop; studied pharmacy and medicine; fitted for college at the Phillips Academy, Exeter; and was a graduate of Williams College, with the highest honors in his class, in 1848. After teaching school for a time at Freehold, N. J., he studied theology at East Windsor, Conn.; was tutor at Williams College, then principal of the Windsor Hill Academy, and then was appointed professor of chemistry and natural history at Williams College. While holding this position he also, for a part of the year, gave lectures on the same subjects at Bowdoin College (1859-65); and on the retirement of professor Uxham, of the same institution, he had charge of the department of moral philosophy and metaphysics (1871-72). For thirteen years he gave chemical lectures at Mt. Holyoke Seminary. He was professor in the Berkshire Medical College for three years, president of the Illinois Wesleyan University, 1867-70, in which was also included the Agricultural College of Wisconsin. From 1872 to 1881 he was president of Williams College, Mass.; and in January, 1882, became president of the Massachusetts Agricultural College at Amherst. He died in the city of New York, Feb. 22, 1883. Besides volumes in natural theology, etc., he was a frequent contributor to reviews and journals. See The Congregationalist, March 1, 1883. (J. C. S.)

Chaddock, Calvin, a Congregational minister, was born at Oakham, Mass. He graduated from Dartmouth College in 1791; was ordained pastor of the Third Church in Rochester, Mass., Oct. 10, 1793; resigned his charge in 1803, and died in 1822. See Sprague, Annals of the Amer. Pulpit, 697.

Chaderton, William, an English prelate of the 16th century, was born probably in Cheshire. He became first a fellow, then master of Queen's College, Cambridge; was chosen Lady Margaret professor of divinity, then king's professor; was made bishop of Chester in 1576, of Lincoln in 1584, and died in April, 1608. See Fuller, Worthies of Eng. (ed. Nutt), 169, 171. Mention is also made of him in the Council of Châlus, in 644, where abbot Chagnold represented him. He died in 653, and is commemorated on Aug. 20, the day of his death.

Chaduc, Blaise, a French theologian, was born in 1608 at Riom, in Auvergne. He entered the Society of the Oratory, and was one of the most famous preachers of his time. He died and was admired by many of his contemporaries for his eloquence. His most famous work is: "Tractatus de Legibus Naturae" (Rome, 1607). Mention is also made of him in the Council of Châlus, in 644, where abbot Chagnold represented him. He died in 653, and is commemorated on Aug. 20, the day of his death.

Chadwell, William Stone, a Protestant Episcopal clergyman of the diocese of Long Island, entered the ministry in 1854. In 1857 he officiated at East Hampton, Long Is., and in 1859 became rector of St. Luke's Church, Catekill, N. Y., and retained this
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pastorate until 1808, when he removed to Williamsburg, N.Y., as rector of Grace Church. He died at Welford, Me., July 28, 1877. See Prot. Episc. Almanac, 1878, p. 168.

Chadwick, James, D.D., a Roman Catholic prelate, was born at Drogheda, Ireland, April 24, 1813. He was educated at St. Peter's College, Dublin, and at other colleges in Ireland and England. He was then sent to France, where, at different times, he filled the chairs of humanities, mental philosophy, and pastoral theology; laboring, also, part of the time, as missionary priest in the diocese of Hexham and Newcaste, of which he was, in 1866, he was appointed bishop. He died May 14, 1882.

Chadwick, Job, a Baptist minister, was born in Maine about 1770. He was ordained an evangelist at Vassalboro, Me., in 1806; and in 1817 he was chosen pastor of the Second Baptist Church in China, Kennebec Co., where he remained eight years. He next removed to Gouldsborough, where he was pastor between 1816 and 1831. During the interval between these two pastorates, Mr. Chadwick was acting as a missionary, under the direction of the Massachusetts Home Mission Society, in the destitute regions of Maine and on Cape Cod, Mass. His final residence was at Windsor, Me., where he died, Dec. 25, 1831. See Millett, History of the Baptists of Maine, p. 439. (J. C. S.)

Chaeremon was the name of several early Christians:

1. An aged bishop of Nilus, who fled from the Decian persecution to the Arabian mountains with his wife and was never heard of more (Euseb. H. E. vi. 42).

2. A deacon of Alexandria, who accompanied Diosynius, when he came before Æmilian in the time of Valerian. He is commemorated along with him, on Oct. 4, in the Menologium of Basil, and is represented as surviving backwaters till the time of Decius, when he was beaten to death. The rest of the legend seems to belong rather to Eusebius (H. E. vii. 11).

3. Saint, a reclus, who probably lived in the 4th or 5th century, or in both; as he died at the age of one hundred years, the greater part of which he spent in seclusion in the wilderness of Mount Scete, in Libya. The memory of this saint is chiefly confined to the Greeks, who commend him as a pattern of patient labor. There is a short chapter on him in Palladius (His. Lausiac. xcii. 768; Patrok. Lat. 1xxiii. 386). The Bollandists call him Petrus de Natalibus (xli. 47), who calls the recluse Theremon, and says he was so bent with age and prayer that he crawled on the ground like an infant. He is commemorated on Aug. 16, in the Acta Sanctorum of the Bollandists.

Chafner, Thomas F., a Congregational minister, was born at Hull, England, Nov. 14, 1836. He came to America in 1838, and resided in Kentucky; graduated from Farmers' College in 1856 and from Auburn Theological Seminary in 1865. April 11, 1866, he was ordained at Rising Sun, Ind.; and from that time until 1870 was acting pastor at Downer's Grove, Ill. Subsequently he resided, without charge until 1872, in Kansas City, Mo.; then until 1877 he was acting pastor at Morgan, O.; in 1878 and 1879 served in the same relation at East Smithfield, Pa.; and from 1879 to Rock Creek, O., until his death, which occurred there, May 14, 1882. See Cong. Year-book, 1883, p. 20.

Chahfey, Abdallah-Mohammed ben-Edris, El., founder of one of the four orthodox Mussulman sects, was born at Gaza, in Palestine, in the year 1566 of the Hegira. The doctors of Islam to Cairo, and charged them to preach the orthodox doctrine. The sect of the Chafyeis received from him particular support and encouragement; and in the year 569 of the Hegira he built, near the tomb of imam Chafey, a magnificent college for theology and Mussulman jurisprudence, where other doctors was placed. Chafey died in Egypt in the year 204 of the Hegira (A.D. 821). See Hoefer, Nouv. Biog. Générale, s. v.

Chaffault, Pierre du, a French canon, was elected March 10, 1477, to the bishopric of Nantes. He would not accept the bishropic, except on condition that the differences between the duke and the bishop concerning the oath of fidelity should be terminated, which took place in April. He was chosen by chance, by virtue of the collegiate administration of his diocese, reviving the ancient statutes. He also caused a breviary and a missal to be printed at Venice. Du Chaffault made a journey to Rome in 1485, and remained there nearly two years. Duke Francis II of Brittany suspected him of collusion with Charles VIII of France, and he was watched during the siege of Nantes by the retirements of French and Breton barons in 1487. He was imprisoned in his cathedral, which he continued to construct. He died Nov. 12, 1487, leaving a reputation for great holiness. See Hoefer, Nouv. Biog. Générale, s. v.

Chaffee, Chester, a Free-will Baptist minister, was born at Grafton, Vt., in 1791. He united with the Church in 1812, began his ministry in 1830, and was ordained in 1832.

2. Having lived many years in Nebraska, C. T., N. Y., he removed to Arcade, Wyoming County, in 1850, where he thenceforth resided, adorning his profession as a Christian and his vocation as a minister. He died there, Sept. 5, 1876. See Morning Star, Nov. 8, 1876. (J. C. S.)

Chaffey, Thomas, an English Congregationalist, was born at Sherborne, Dorset, Dec. 26, 1768. He began to study medicine; but, being converted, was engaged in Sunday-school work, and afterwards in village preaching. He was recommended to the Academy at Axminster as a candidate for the ministry, and was ordained at Bulford, Wiltshire, Jan. 30, 1815, where he labored for seven years and then reigned. In 1825 he settled at Great Yarmouth, where he remained about four years. Ill-health caused him to relinquish pastoral labor, and for seventeen years he supplied various places in town and country as he was able; he was, however, chiefly occupied in assisting Rev. Dr. Fletcher of Finsbury Chapel. He died in the faith Aug. 5, 1854. See (Lond.) Cong. Year-book, 1855, p. 209.

Chaffey, W. W., an English Congregationalist, was born at Chard, Somersetshire, June 14, 1837. He became a Christian in youth; entered Cheshunt College in 1861 for a ministerial discipline; and in 1865 began his pastorate at Hillhouse, Huddersfield, where he preached but a few months, and then, from ill-health, was obliged to resign the ministry. He died Aug. 21, 1866. See (Lond.) Cong. Year-book, 1867, p. 277.

Chaffin, Aaron Whelkem, a Baptist minister, was born at Langrove, Vt., July 9, 1821, and graduated from Brown University in 1846. He studied theology at Newton for one year (1846-47), and was ordained in April, 1850. For twelve years (1850-62) he was pastor of the church in Danversport, Mass.; next in Manchester, N. H.; then in Amherst, N. H.; (1862-88); and at a church in Hamburg, N. Y. (1888-73). He died in 1874. See Creighton General Catalogue, p. 35. (J. C. S.)

Chagas. See Fonseca.

Chagas, Jacob, an Oriental Jewish rabbi, who died at Constantinople in 1668, is the author of Ḥiṣb ol-Dhū, or a Methodology of the Tolnud (Verona, 1647; Amsterdam, 1709).—יומנו על־았, on Rite—יבריצל, a Commentary on the Mishna (Lebbon, 1672), and others.
See Fürst, Bibl. Jud. i, 156; De Rossi, Dizionario Storico (Germ. transl.), p. 71. (B. P.)

Chagis, Moses, a Jewish writer, son of Jacob, was born in 1670, and was a rabbi at Jerusalem, but at young settled in Amsterdam, where he supported himself by instructing young men in the Talmud. In the excitement which ensued against him and Ashkenazi, on account of the ban which they had pronounced against the impositor Chajon (q. v.), he was obliged to leave Holland, and went to Altona, and thence to Sidon, where he died, about 1744. He wrote, דנ全て ר"ע, a topographical description of Jerusalem and the holy sepulchers (Altona, 1738): בנה תושב, on the migrations of the Jews to Palestine (Amst. 1707): בנה מנה, against Chajon's heresy and his adherents (Lond. 1714). See Fürst, Bibl. Jud. i, 155; De Rossi, Dizionario Storico (Germ. transl.), p. 71; Jöcher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Chagis, Samuel, a Jewish writer, father of Jacob, at one time a rabbi in Fez, Africa, is the author of discourses on the first four books of the Pentateuch, entitled, לא נופש (Venice, 1596). Besides, he wrote, דנ全て ר"ע, a treatise on the interpretation of the Midrash Rabbah (ibid., ed.). See Fürst, Bibl. Jud. i, 155 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 71; Jöcher, Allgemeines Gelehrten-Lexikon, a. v. (B. P.)

Chal is a Coptic title for a bishop. See Coptic Church.

Chaila, in Hindū mythology, was a numerous generation of hateful demons, who lived on small insects. The Sudras (the lowest of the four castes) are changed into such demons after their death in case they neglect their calling, which is to serve the three other castes.

Chainaladan, saint. See Caquoldan.

Chaitu, in the mythology of the Kamchatkas, is an idol in the form of a wolf, made of vegetables and grass, and placed near the habitations of the natives, who ascribe to it the power of keeping off evil animals.

Chalya is the name applied among the Buddhists to all objects proper to be worshipped. These were made of gold, silver, and precious stones. The relics of the body of Gotama, collected after his cremation. 2. Such things as have been erected on his account, i.e. images of his person. 3. The articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne.

Chajath, Jeshuah, a Jewish writer of the 16th century, who had to leave Spain in 1498, was a famous cabalist, and is the author of a cabalistic commentary entitled The Divine Order, or הינר"ע (Ferrara, 1558). See Fürst, Bibl. Jud. i, 156; Ginsburg, The Kabalists, p. 123; Graetz, Gesch. d. Juden, viii, 229. (B. P.)

Chajat, Hirsch ben-Mein, a Jewish rabbi, who was born at Brody, Austria, and died at Kalish, Poland, Nov. 12, 1855, is the author of זכר צ"ע, or dissertations on the oral law (Zolkiew, 1836): דונסורה (ibid., 1850, 3 vols.): הינר"ע, or critical notes on the Babylonian Talmud (Vienne, 1840-47): הינר"ע, an introduction to the Talmud (Zolkiew, 1845), etc. See Fürst, Bibl. Jud. i, 156. (B. P.)

Chajat, Aaron ben—See BEN-CHAJAT, AARON.

Chajat, Athar. See Athar Chajat.

Chajat ben-Bezalel, a rabbi of Prague, who died June 1, 1588, is the author of זכר צ"ע, an ethical work (Prague, 1611, etc.): הינר"ע, expositions according to the four rules of the Paries (q. v.) (ibid., XI. 28-31; 1605, etc.). See De Rossi, Dizionario Storico (Germ. transl.), p. 78; Fürst, Bibl. Jud. i, 157. (B. P.)


Chajon, Nkhemia Chiza, a Jewish impostor, was born about 1560. He received his Talmudic education at Hebron, where the pseudo Messiah Sabbathai Zebi (q. v.) had his adherents. When eighteen years of age he became rabbi at Uskupia, not far from Saloniki, but, on account of his immoral life, he was compelled to leave the place. From this time his adventurous life commenced, which brought him in contact with a great many literary men, who either supported or opposed him. By the way of Egypt Chajon came to Leghorn, where he was opposed by Joseph Ergas (q. v.). At Prague he was supported by D. Oppenheimer (q. v.). In the house of the chief rabbi he had not only leisure to write some of his works, but also delivered sermons at sundry occasions, which, though replete with the greatest nonsense, were readily applauded. From Prague, Chajon went to Amsterdam, where he was opposed by Zebi Ashkenazi (q. v.) and Moses Chagis (q. v.), who, in connection with Ashkenazi, pronounced the ban against Chajon. The latter left Amsterdam, and went either and neither. Everywhere he was persecuted, and, finding himself destitute, he fled to the North of Africa, where he died after 1726. His writings are סדרות, Sermons and Comments on the Pentateuch, written in the house of Oppenheimer, and published with the approbation of this and other rabbis (Berlin, 1713): לוין, The Crown of the Highest, on the doctrine of the unity of God (Venice, 1711): לוחך חי, or a system of the Judeo-cabalistic religion, to which are appended two large cabalistic and theosophic commentaries, the הינר"ע and הינר"ע (Berlin, 1713): לוין, a treatise on the true conception of the Cabala (Amsterdam, 1714): לוין, The Secret of the Unity of God (Venice, 1711). See Fürst, Bibl. Jud. i, 161 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 74; Graetz, Gesch. d. Juden, x, 346 sq.; Jost, Gesch. d. Juden, u. a. Sekten, ii, 177. (B. P.)

Chajun, Joskar, the last great rabbi of Portugal, who flourished about 1450-80, belongs to the Jewish literary celebrities on the Peninsula just before the expulsion. He wrote a commentary on the tractate דתית (Lisbon, 1470) on a commentary on the Psalms, זכר צ"ע (Saloniki, 1522, etc.). See Fürst, Bibl. Jud. i, 160 sq.; Graetz, Gesch. d. Juden, viii, 225 sq. (B. P.)

Chakam (Heb. קמא, a wise man), the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual and, to some extent, civil authority over a country or large district. The term is usually applied to the chief rabbi among the Spanish or Portuguese Jews.

Chakara (or Chakura), in Hindu mythology, is the mighty weapon of Vishnu, endowed with reason, which by its brightness lights up the entire paradise of the god. It was a ring containing a beautiful gem, and can be seen on the pictures of the god. This ring was made of rays cut from the sun.

Chakia-Muini was a name adopted by Buddha, according to the legendary accounts given by the Mongol books, which are only translations from the Tibetan or Sanskrit, and laid down certain principles of morality as the foundation of his religious system. These he reduced to four: 1. The power of pity resting upon immovable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the deacologue, or ten special precepts and prohibitions: 1, not to
CHAKSHUSA

CHALCEDON

kill; 2, not to rob; 3, to be chaste; 4, not to bear false witness; 5, not to lie; 6, not to swear; 7, to avoid all impure acts; 8, to avoid all sin; 9, not to render one's self, 10, not to be superstitious.
The new prophet pretended to have received these precepts by revelation from heaven; and when he died, at the age of eighty, they began to spread throughout all Asia, as a divine code of morality. See BUDAHA.

Chakshusa, in Hindu mythology, was one of the seven Menos who descended from Suwayambhura, the son of Brahma.

Chaleea, in Greek usage, was a festival of the laborers in honor of Yulecan, to whom was attributed the discovery of brass. It was celebrated on the 80th day of the month Pyaneepson, according to our reckoning on Oct. 20.

Chalcedon, COUNCILS of (Concilium Chalcedonense). Of these there were two:

I. Held A.D. 403, better known as "the Synod of the Oak"—a name given to a suburb there—at which Chrysostom was deposed. He had been appointed to the See of Constantinople by Pope Damasus, and was consecrated by the five pontiffs, the Emperor Honorius, and Theophilus, bishop of Alexandria, and had been summoned thither by the emperor Arcadius to ordain him. Theophilus had a presbyter of his own whom he would have preferred, named Isidore, so that in one sense he consecrated Chrysostom under constraint. It was agreed that the Constantinopolitan Council would be wise for him to have consecrated at all out of his own diocese; but in another sense he was probably not loath to make Chrysostom beholden to him, and be possessed of a pretext for interfering in a see threatening to eclipse his own, where he could do so with effect. Hence the part played by him at the Synod of the Oak, where he presided, and in which no less than twelve sessions were occupied on charges brought against Chrysostom, and a thirteenth on charges brought against Heraclides, bishop of Ephesus, who had been ordained by him. The number of charges alleged against Chrysostom was twenty-nine at one time, and eighteen at another. When cited to appear and reply to them, his answer was: "Remove my avowed enemies from your list of judges, and I am ready to appear and make my defense, should any person bring suit against me; otherwise you may send as often as you will for me, but you will get no further."

II. Held in 451, and so important that we give additional particulars:

The heresy of Eutyches consisted in his acknowledging only one nature in Christ; his father was a priest, and abbot of a monastery near Constantinople; and Eusebius, bishop of Dorylaem, having cimted him to give an account of his faith before a council consisting of thirty-three bishops and twenty-three abbots, Eutyches there refused to retract, and was condemned and separated from the communion of the faithful. He then took upon him to write to Leo, the pope, imporing his protection, and sent to him a preface and a confession of his faith. Leo, deceived by these pretences, wrote to flavius of Constantinople, expressing his surprise at the suddenness of his apostasy upon Eutyches, who had been his own abbot. flavius wrote back to him a true account of the matter, declaring that Eutyches maintained that both natures, human and divine, were of the same substance, and had not but one; and he further entreated the pope to add his own condemnation to the condemnation of Eutyches. By these statements Leo was convinced of the justice of the sentence, and, moreover, perceived the bad results which must follow from the patronage which the emperor Theodosius extended to Eutyches, especially in convoking a council at Ephesus to recon-

This pseudo-council assembled at Ephesus in 449, consisting of thirty-three bishops and thirty abbots, including florians, who had been deposed by the emperor, who was deposed. This pseudo-council, from the extreme irregularity and violence which accompanied all its acts, has been censured, said by the same authority as the "con- clivum." Leo, distressed at these proceedings, wrote to the emperor a letter worthy of a Christian bishop, set- ting himself up as the apostle of Eutyches, and claiming to be appointed to conduct the affairs of the Church. Leo, on the contrary, was the name of all. The emperor Cæsarius, having been sent to the West to convocate an ecumenical council in Italy. At the same time he sent to Florians to excuse his refusal, and to influence him to hinder this attack upon the Catholic faith from having more fatal results. He, lastly, addressed the clergy and people of Constantinople, and exhorted them to persevere in the true faith.

Dioecesans, irritated by the opposition which his designs made by that of Lycaes, who discourse of himself in the pseudo-council from his communion, and by threats or otherwise induced ten other bishops to concurn in this schismatical act. The bishop of Naples retracted, availing himself of the opportunity of a voyage which the emperor, Valentinian III., made to Rome at the time, the force of which examples, and the danger with which the true faith was threatened, and conjured him to induce Theodosius to repair by his authority the evil that had been committed, and hence, on the 9th of June, and to annul all acts of the council, both by the creed there in an ecumenical assembly. But although Valentinian wrote upon the subject to Theodosius, he re- fused to accede to the wishes of the bishops, and it was agreed by the emperor to annul all acts of the council.

However, Theodosius dying that year in consequence of injuries received by a fall from his horse, Marcellus, bishop of Zeugitana, and Dardena, on his bid, and others to the holding of the council were removed. His chief desire was to see all his subjects united in one faith; hence he empowered Marcellus to make him a prisoner of the emperor, and to see that peace restored to the Church, and to banish all error and heresy, and for that end to cause the Council of Laodicea to be assembled.

Among the large number of bishops, three distinguished ones were present, viz.: Maximus of Antioch, Eusebius of Dorylaem, and Theodoret, whom the emperor had recalled from exile. The emperor sent as his representatives the chief officers of the empire: Anatolius, a nobleman; Justinian, prefect of the city, and Flavius in the East; the prefect of Constantinople, Vincenzianus; Stositius, companion of the imperial guard; various other persons of great dignity were also present. Marcellus, from the high idea which he had formed of Leo, wished to make Leo the chief authority, and for that purpose he made Leo, in his letter, begged to consider his legates as his representatives, and especially designated Pas- chasius of Carthage as his messenger, which was considered in his absence, rightly judging that there was need at the head of the council a man of firm mind, and one incapable of being imposed upon from any motive. It was arranged that the officers of the emperor should propose the questions for discussion, draw up the various motions, and pronounce the decision, after the bishops had given their votes.

In the first session, at the request of Eusebius of Dory- laem, the petition which he had presented to the emperor against Dioecesans was read. In this petition Eusebius demanded justice for the evils which concurred against the council of Constantinople, and which the Emperor was induced to order, by his officers, that he should enter, and take his place in the synod, but the Emperor to his great lottom, refused to allow this, saying that he must remain in the sole character of an accuser. Many of the other bishops also interposed with explanations of the violence which they had suffered from Dioecesans, and when the latter was silenced, they exclaimed against the emperor, which was with the consent of those present, the bishops ex- claimed with vehemence against his assertion, declaring that the Emperor had never been so clear of his crimes as had been condemned with blamish; that soldiers had expelled them when they desired to depart, and that they had, in fact, been compelled to the council against their will.

After this, the acts of the Council of Constantinople were read, which were inserted in those of the pseudo-
council of Ephesus. Among others they read the second letter of Cyril to Nestorius, and that which he had written to the Eastern Church; these being ended, the bishops of Alexandria, of Constantinople, of Antioch, and of Thessalonica, explained their own belief and their own doctrine, and as Flavianus had approved these two letters in the Council of Constantinople, they renewed them in the present. The chief of all these was Bishop of Berytus, declared that in their opinion the faith of Flavianus was strictly in accordance with the true faith, and therefore, the bishops, always with one voice, agreed that Flavianus had truly asserted the Catholic faith, and at the same time the bishops of Persia, the Persian, the right hand of the imperial officer, to testify that they aban-
don not the Catholic faith, and that they are ready with all the forces of Flavianus was established, and, at the same time, necessarily, the pseudo-council of Ephesus condemned, none of the bishops of Persia, that for his part he belonged to no party, and professed no faith but the Catholic and apostolic faith; neither did he rend men, but God alone.

After this, the opinion which Eustachius of Berytus had delivered at the Council of Ephesus came under con-
ideration, maintaining that it is an error to believe in two natures in our Lord Jesus Christ, and that the right faith is, that there is in him but one nature incarnate. This opinion was unanimously condemned. In the third place the confession of Eutyches, which had been ap-
pproved by the pseudo-Council of Constantinople, was read, and in it he declared his belief that in our Lord were two natures before his incarnation, and but one afterwards. This definition was at once anathematized by the fathers in council.

On this day the acts of the first session only of the pseudo-council were read. In the second session Dioscorus, Juvalen, Thalassaeus, Eusebius, and Basil were absent. The bishops were now summoned upon the part of the emperors to decide matters relating to the faith, in order to settle the minds of those who had been led astray. They replied that a new exposition of the faith was not needed, for that the fathers had left a sufficient exposition of the true faith, which they had given their bishops, and of which the bishops, which were all the bishops in the council had already subscribed, was a sufficient antidote to the heresy of Eutyches.

The decision of the council was given to the emperor, to be pronounced. He consequently de-
sired that pardon should be granted to the chiefs of the pseudo-council at Ephesus, specially naming Dios-
coros. The emperor had heard the last notice of the others, insisted upon the anathematization of Dioscorus.

The third session was held on the 13th of October, at which the officers of the emperor were not present; probably, as Tillemont says, in order that it might not be so much a place of deliberation as a place of a judgment upon Dioscorus.

The petition of Eusebius was read. In which he de-
manded that Dioscorus having been convicted of many crimes, the council should anathematize his im-
placable conduct, and in the person of Dioscorus a kind of judgment in his own deserts; that it should confirm the true faith, and annul all that had been done in the false Council of Ephes-
us. The answer of the council was short, but decisive, before the council to answer him, and this was accord-
ingly done; but Dioscorus, upon various pretexts, refused to appear. The chief of the clergy of Alexandria and against Dioscorus were then read, in which they accused him of grievous crimes, stating that he had been guilty of homicide, had burned and pulled down houses, had lived an infamous life, had bought up corn in order to enhance the price, and had contrived at the residence of women of influence, to have illegitimate children, and had even kept them in his own house. After this, Dioscorus was cited a second time, with a letter from the emperor, demanding as before; and the deputies having made their report to the council, the legate, in a few words, enumerated the crimes of Dioscorus, and declared to him that he was to be deprived of himself, acting for the pope, and by the council of his episcopal office, and of all his ecclesiastical dignities. After this, they requested the council to make a decree conformable to the canons of the Church, and accordingly each of the bishops present consisting of bishops and priests of the emperors. By an act to signify to Dioscorus the judgment passed against him, and a letter to the emperor, informing him of the sentence pronounced, all the bishops, under the signatures of the bishops, among whom several were bishops of.

At the fourth session, Oct. 17, the emperor's officers were again present, and perceiving that the bishops were assembled, stigmatized the new definition of the faith, they contended themselves with demanding whether they accepted the letter of Leo as agreeing with the creed of Constantinople, and insisted that Dioscorus declared it to be the faith of the council, and that they held to the definition of Nicaea, and that of Constantioleus, under Theodotus, as also to the exposition of Cyril, and to the writings of Leo against the heresies of Nestorius and Eutyches.

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Fifth session, Oct. 29. Although the bishops had be-
fore expressed an unwillingness to draw up any new definition of the faith, they resolved to do so, endeavoring, however, to follow as exactly as possible the sentiments of their fathers. They resolved that the definition of the faith as to the matter in question should be examined into, and that the council should be assembled in 

Chalcedon 875 Chalcedon


1. Confirms all canons before made by the fathers in different councils (answering to the code of the whole Church, or, rather, of the Greek Church, published by

Chalcedon 875 Chalcedon
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Justel, and containing one hundred and seventy canons, taken from the councils of Nicea, Ancyra, Neo-Caesarea, Gangra, Antioch, Lodovice, and Constantinople.

1. The bishop shall have a certain amount of money, etc., in consideration of conferring orders, both he and the person so ordained shall be deposed; and that any person who shall take any way of money as the legal property on the occasion shall, if a clerk, be deposed; if a monk or a layman, be anathematized.

2. Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly ministrations. Among a bishop and clergy, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.

3. Forbids the erection of any monastery or oratory within the confines of the bishop's dioecesis. Or- derers all monks to submit to the bishop of the dioecesis, and not to meddle in any ecclesiastical or civil matters, unless it shall be committed to them to do so for some necessary purpose by their bishop. Lastly, orders all bishops to keep watch over the conduct of the monks within their dioecises; offenders to be excommunicated.

4. Renews the prohibition made in a former council, forbidding the bishop or clergy of one church to quit their own church in order to go and serve in another.

5. Forbids a bishop to ordain a cleric unless he is, bade. Intended to serve in some particular church of the bishop, and to attend the functions of the church, and not make in accordance with this law to be null and void.

6. Forbids any priest or deacon who has been ordained, or who have entered a state of monkhood, to quit their state.

7. Forbids any bishop or clergyman attached to all monasteries, chapels of martyrs, hospitals, etc., to submit to their bishops; offenders to be excommunicated.

8. Forbids any bishop or clergyman to settle before his bishop, and in no secular court, except by his permission. That if a dispute arise between a bishop and one of his clergy, it shall be judged in the provincial council. That all disputes between a bishop or clergyman and his metropolitan shall be brought before the archbishop of the dioecesis [if the patriarch] or the bishop of Constantinople.

9. Absolutely forbids a clergyman to be on the list of the clergy of two cities at the same time, and orders that such as act thus shall be restored to the church in which they were first ordained.

10. Orders that letters of peace (or of communion) be given to poor persons going abroad, after examination; and that no letters commendatory be given to those persons only who are liable to suspicion.

11. Forbids any bishop, under pain of deposition, to divide the province, by giving letters-patent from the emperor, erecting his bishopric into a metropolitan see.

12. Forbids that a foreign or unknown ecclesiastical be permitted to exercise any function in the church, except he bring letters commendatory from his bishop.

13. Forbids the lower orders of ecclesiastics (readers, choristers, etc.) to be permitted to marry, to marry Jewsesses, or pagen, or heretical women, except they promise to become Christians.

14. An ordination of a deaconess under forty years of age; if after ordination she shall marry, she shall be treated no better than a profane woman. If she marry, she shall immediately lose her office.

15. Orders that virginity marrying after having consecrated themselves to God be separated from communion for the space of seven years as bishop should be a greater.

16. Makes over to the bishop forever parishes in the country over which he has exercised jurisdiction for thirty years.

17. Deposes those of the clergy or monks who form cabals against their bishop or any of their fellow-clergy.

18. Renews the decree of the Council of Nicea, which directs that provincial councils be held twice in every year; and enjoins that bishops who wilfully neglect to attend shall be reproved.

19. Directs that if any bishop shall receive a clergyman belonging to another bishop, neither bishop nor clergyman shall be separated from communion until the said clergyman shall return to his own bishop.

20. Directs that the receiving of an ecclesiastic against a clergyman from any person without first inquiring into his character.

21. Forbids the clergy to take possession of the property of their bishop after his decease, under pain of losing their rank.

22. Directs that the defender of the Church of Constantinople shall drive out of the city all strange clergy or monks, coming there without letters from their bishop, and that their letters be consigned, shall ever after be devoted to the same purpose.

23. Directs that the metropolitan shall consecrate to a vacant bishopric within three months after the death of the bishop.

24. Directs that in every diocese there shall be a steward (ecclesiastics) chosen from among the clergy, who shall manage the property of the Church according to the bishop's directions.

25. Anathematizes those who have been guilty of rape or abortion of the clergy, or any other sin committed and abjured in these crimes, or who have consigned to them; if any one of the clergy be among the guilty, he shall be deposed.

26. "We, following in all things the decisions of the holy fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constanti nople, the new Rome. For the fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being of the same opinion, gave equal privileges to the most holy throne of new Rome; judging, with reason, that the city which was honored with the dignity and name of the sees which enjoyed equal privileges with the elder royal Rome, should also be magnified, like her, in ecclesiastical matters, and be conferred on her. And (we decree) that the metropolitans only of the Pontic, Asian, and Thraco-ian dioceses, and, moreover, the bishops of the aforesaid dioceses who are among the barbarians, shall be ordained by the above-mentioned throne of the most holy Church of Constantinople; each metropolitan of the aforesaid dioceses ordaining the bishops of the dioceses, which has been declared by the divine canons; but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the bishop of Constantinople, the proper elections being made according to custom, and the other bishops being ordained according to the canons of the council of Nicea, which, as they asserted, had been done by those who said 'the Roman see hath always had the primacy; this, however, was shown to be only an interpolation, and after it had been proved that all things had been done rightly and canonically, the imperial judges delivered their opinion, which was to the effect, the Roman see should have the primacy; according to the canons, the primacy and prerogative of honor, the bishop of Constantinople ought never to be enjoyed by the same ecclesiastical privileges of honor, and that he should have the right of consecrating metropolitans in the dioceses of Asia, Pontus, and Thrace." See Labbe, Concil. iv., 1-1003.

Chalcedonius was abbot (probably the first) of Viers, one of the two twin monasteries established by Cassio- de, A.D. 660-670.

Chalchihuitlicue, in Mexican mythology, was the goddess of water. As water appears in various forms, this goddess also had different names, which designated the attributes in each case. In honor of the goddesses of the water and of the mountains there were five festivals, at which numerous human sacrifices were always offered, especially prisoners of war.

Chalcolithia was a Christian lady, residing probably at Antioch, and the byzantine emperors were wont to invite during his exile, expressing the most affectionate solicitude for her health, which was very feeble, and for the troubles brought upon her by her fidelity to his cause. These letters are sometimes addressed to Chalcolithia separately, sometimes conjointly with her friend Asyndrites.

Chalcidice, in Greek religion, was a festival among the Spartans in honor of Minerva. It was celebrated in a brazen temple, where her image of bronz stood. Armed youths brought her sacrifices.

Chaldean Mythology. The following is the pedigree of the Chaldean pantheon:

Aban-Tamrat.


Ishtar. Tammat. Sarm, Lakrun or Lakhamma.

Sar-Kasar.
Chalemot. Language. See Semitic languages.

Chalemot, a French theologian, lived in the latter part of the 17th century. He belonged to the Cistercian order, and wrote, "Series Sanctorum et Beatorum ac Illustrium Virorum Ordinis Cistercensis" (Paris, 1670, 4to).—Hoefner, Nouv. Biog. Générale, s. v.

Chalgrin, Jean François Thérèse, an eminent French architect, was born at Paris in 1729, and studied under Moreau and Boullée. Having gained the grand prize of the academy, he went to Italy, but soon returned to Paris. Among his principal works is the Church of St. Philippe du Roule, and the Triomphal Arc de l'Tôle. He died Jan. 20, 1811. See Hoefner, Nouv. Biog. Générale, s. v.; Spouzer, Biog. Hist. of the Fine Arts, s. v.

Chalice. Of this important ecclesiastical vessel we give the following additional particulars, which serve to illustrate their various forms and applications:

1. Kind.—There were four principal sorts of chalices: (1) communicat, that used by the celebrant; (2) ministerial, large and small, for communicating the faithful; (3) offertory, in which the deacons received the wine offered by communicants; possibly the chalices found in tombs of the catacombs were those into which the deacon poured the wine, and were religiously preserved for burial with their late owners; (4) baptismal, used for communion in the case of the newly baptized, and for administering to them milk and honey.

At that early period, when the administration of the Eucharist was connected, both as regards time and locality, with the feasts of charity (agapæ), the distinction between the vessels used for each purpose was less strongly drawn than afterwards came to be the case, and in the earliest centuries there was little or no distinction of either form or decoration between the Eucharistic cup and that of the domestic table.

Besides the chalices actually used in the rites of the church, vessels called "calices" were suspended from the arches of the ciborium and even from the inter-columniations of the nave and other parts of the church as ornaments. Many of these were, however, most probably cups or vases, not such as would have been used for the administration or consecration of the Eucharist. The ansate in the 6th century, being of great weight, were often suspended by chains above the altar.

II. Form and Position.—In a chalice there are four parts—the foot, the stem, the knob, and the bowl. The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave a representation of our Lord's Passion, which should always be turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the chalice. The knob is often enriched with enamel, jewels, tracery, and tabernacle-work, while the stem is frequently engraved or enamelled. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and be of a proportionate depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings. The chalice should never have turned-over lips, which are extremely liable to cause accident in communicating.

In medieval chalices the pommel, or knob, and foot were usually covered with niello-work, gems, and elaborate chasings. The foot was indented in order to keep it steady when laid down to drain upon the paten, according to ancient usage, before the affusions were drunk by the priest, or at the commencement of mass. At York the curves are wanting, but in one case the foot has a crucifix. Until the 15th century the communion was given in both kinds, and subsequent to that date the chalice was administered only to the celebrant and his acolytes; the vessel, therefore, which had previously been of large dimensions, for the use of all the faithful, and was provided with two handles, shrank into a cup-like form about that period in the Western Church. The Greeks retain communion in both kinds, and consequently the two-handled chalice. Several of this shape are still preserved in the treasury of St. Mark's, Venice. In the 11th and 12th centuries the stalk was short, the foot large, the knob in the centre thick, the bowl wide; after that the cup became small, the stalk long, and the knob flat and flat, and in some cases enriched with tabernacled figures of saints. In the 15th century it underwent a further modification, the knob became diamond-shaped in profile, the cup more long and shallow, and the foot indented, like the petals of a flower.

According to Alexander of Hales and Leo of Chartres, the chalice should stand on the right side of the paten, but by the Salisbury use it is placed behind it.

III. Use.—In 418 pope Zozimus restrained the use of the chalice to the cells of the faithful and of clerks. Pope Martin V gave it to the Roman people, and the Council of Basle permitted it to the Bohemians. The emperor of Constantinople, at his coronation, parrot of the chalice; and Clement VI allowed the king of Gaul to partake at pleasure, although other princes were permitted the privilege only at their coronation and at the hour of death. The pope, at solemn celebration, communicates the cardinal deacon with the chalice. The monks of St. Bernard dipped the bread in the wine. Pope Victor III and the emperor Henry of Luxembourg are said to have been poisoned by the chalice.

The denial of the cup to the laity by the Roman Church was introduced at the close of the 12th century, and confirmed in 1414 by the Council of Constance.

IV. Materials and Specimens.—It has been asserted that in the apostolic age chalices of wood were in use; but for this assertion there is no early authority. Glass was no doubt in use from a very early date. Pope Zeno, in the 4th century, ordered the material to be glass; and St. Jerome speaks of a bishop of Toulouse who bore the Lord's body in a wicker casket and his blood in glass. Tertullian also alludes to the latter material. Wooden chalices were in use until the 9th century. St. Boniface said, when permitting their use: "Once good orientes used wooden chalices; now, on the contrary, wooden priests use golden chalices." The Council of Rheims, in 226, forbade glass, and in 883 the use of wood, tin, glass, and copper. Pope Leo IV,
in 847, prohibited wood or glass; the Council of Tribur, in 897, prescribed wood; the Council of Caerlaethite, in 785, forbade wood; but Ælfwine's canons, in 957, allowed wood, probably owing to the devastations of the Danes; yet, three years later, King Edgar's canons allowed only molten metal. Honorius, Cæsarius of Arles, and St. Benedict used, or at least mentioned, chalices, which certainly were not disused in the 8th century. Glass was considered improper, owing to its fragility; horn, from blood entering into its composition, by the Council of Caerlaethite; wood, from its porousness and absorbent nature; and brass and bronze, because liable to rust. In 1222 the Archbishop of Canterbury forbade the use of pewter; but this was rescinded in France so lately as 1709, and by the canons of 1604 the wine was to be brought in "a clean and sweet standing pot or stoup of pewter, if not of purer metal." The most precious metals and materials were, however, at an early date used. Onyx, ivory, sardonyx, and agate are mentioned by early French writers; marble is spoken of by Gregory of Tours; gold and silver are mentioned by St. Augustine; in 227 pope Urban I ordered the latter; in the time of pope Gregory II chalices were jewelled, and Tertullian mentions that they had carvings of the Good Shepherd; from the 6th to the 15th century their bases were sculptured with animals or foliage, and blue, red, and green enamel was used in their ornamentation. At Clairvaux, St. Malachy's chalice was surrounded with little bells; one at Rheims, of gold, was inscribed with an anathema, impressed upon any person who should steal it. Sometimes the maker's name was engraved upon it; one, formerly belonging to St. Alban's Abbey, is now at Trinity College, Oxford, and another ancient specimen, of the 12th century, at Chichester; three of early date are at York. Chalices of earthenware or pewter were buried in the grave with priests. There is a chalice of St. Remigius, of the 12th century, at Paris; St. Wolfgang's cup, c. 994, and the chalice of Weingarten are preserved at Ratisbon; another is at Mayence. There is a Jacobean chalice of wood at Goodrich Court, and a German chalice, of the 15th century, is in the case at the British Museum. There are several chalices still preserved, one of ivory and silver, of the 14th century; at Milz; that of Rheims, of gold, with enamel and gems, of the 12th century, now in the Imperial Library at Rome; that of Troyes, c. 1220; and one of Cologne, of the 13th century, with the apostles under niches below the rim—sometimes sacred subjects from the life of our Lord adored at the foot of the cross. Most of the 15th century, has only an arabesque pattern; but a beautiful specimen at Hildesheim, of the 18th century, represents, in compartments, the offering of a lamb by Abel, Melchisedek's oblation of wine, the brazen serpent, and the bunch of grapes from Eschol. The use of bronze is exceptional, and perhaps peculiar to the Irish monks, probably because of the tradition that our Saviour was affixed to the cross by nails of this metal. This traditional use of bronze was no doubt continued by the successors of the Irish missionaries in the south of Germany, and explains why the Kremsmunster chalice is of that material. The precious metals were, however, from a very early, perhaps the earliest, period most probably the usual material of the chalice. We have at least proof of the use of both gold and silver in the sacred vessels in the beginning of the 4th century, for we are told by Optatus of Milevi that in the Dio- cletian persecution the Church of Carthage possessed many "ornaments" of gold and silver (Opt. Mil. De Schism. Donat. i, 17). The Church of Civita in Numidia at the same time possessed two golden and six silver chalices (Gesta. Purgat. Caeciliani, in the Works of Op- tatus). Many instances of gifts of chalices to the churches of Rome by successive popes are to be found in the Lib. Pont. Of these the following may deserve special mention; a great chalice (calix major) with handles and adorned with gems, weighing fifty-eight pounds; a great chalice with a syphon (cum sy- phon) or tube, weighing thirty-six pounds; a covered (spanoclystus, i.e. iatroxyn- narq) chalice of gold, weighing thirty-two pounds; all three given by pope Leo III (795).

The earliest chalice still existing is probably that found, with a paten, at Gourdon, in France. This is of gold ornamented with thin slices of garnets. With it were found one hundred and four gold rings of emperors of the East; twenty-five of Justin I (518-527), in a fresh condition and unworked, were the latest in date. The deposit was, therefore, probably made in the early part of the 6th century. Of not much later date were the splendid chalices belonging to the basilicas of Monza, no longer in existence, but of which representations, evidently tolerably accurate, have been preserved in a large painting probably executed in the latter half of the 15th century, and now in the library of that church. These chalices were both of gold, set with jewels, and their weight is variously stated at from one hundred and five to one hundred and seventy ounces. There is ground for believing that these chalices were in possession of the Church of Monza before A.D. 600. In the sacristy of the Church of Santa Anastasia in Rome a chalice is preserved as a relic, as it is said to have been used by St. John; the bowl is of white opaque glass with some ornament in relief, the foot is of metal. A chalice is preserved (? at Maastricht), which is believed to have belonged to St. Lambert, bishop of that city (ob. 708); it is of metal (? silver) girt, the bowl hemispherical, the foot a frustum of a cone, the bowl without ornament. A chalice of exactly the same form is to be seen in an illumination in the very ancient Gospels preserved in the library of Corpus Christi College at Cambridge, and known as St. Augustine's. Until the year 1799 the Ab- bey of Chelles, in the diocese of Paris, possessed a most splendid example of a golden chalice, which ancient inven- tories asserted to have been the work of St. Eligius, and therefore to date from the first half of the 7th century. An engraving of it has been preserved, and the character of the work corresponds with the
Chalice, ABLUTION OF. See PURIFICATION.

Chalice-cover is a lid or covering for a chalice. Anciently, chalices were without covers, the paten being slightly indented, so as to form a cover. At the period of the Reformation covered chalices came into use, and so continued for a considerable period.

Chalice-pall is a covering for a chalice when in use. This is commonly made of a piece of stiff cardboard, covered with silk on the top, and with lawn underneath, and is placed on the chalice after the consecration.

Chalice-veil is a lawn or linen cover for the chalice, used after the communion, about twelve inches square, mentioned in the English Prayer-Book as a "fair white linen cloth."

Challope, Louis François CANDIDE, a French theologian, of the order of the Récollets, was born at Paris in 1694, and died there in 1757. There remain of his writings, Oration Funèbre du Cardinale de Maillochon (Paris, 1722, 4to).—Vie de Saint François d’Assise (ibid. 1727, 4to). See Hoefer, Nouv. Biog. Générale, s. v.

Chalitsäh (Heb. קָנֹדֶה, a matching) is the ceremony among the Jews called "the loosening of the shoe," which is performed when a man refuses to marry his brother's widow, and to raise up seed to his brother. It is done in pursuance of the ordinance in Deut. xxv, 9, 10, and is performed in the following manner: Three rabbis go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the place agreed upon, and the widow and brother-in-law present themselves before the assembly and make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal rabbi examines the man, argues with him, and endeavors to prevail upon him to marry his brother's widow. After a second examination, if he still refuse, he puts on a shoe which is too large for him, and the woman, attended by one of the rabbis, repeats Deut. xxv, 7, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseeth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother." Whereupon the brother-in-law replies, "I like not to take her;" then the woman loosen the shoe and takes it off, throwing it upon the ground with the utmost anger and disdain, repeating, with the assistance of the rabbi, "So shall it be done unto the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." She repeats this form of words three times, and each time the witnesses reply, "His shoe is loosed." The rabbi now informs the widow that she is at liberty to marry whom she pleases, and a certificate of the fact is given her if she desires it. The permission to marry is called by the Jews cha-litsäh or calmâ. The custom here described is seldom followed by modern Jews; but when they marry a daughter to one of several brothers, they are in the habit of requiring a contract that, in case of her husband's decease, the widow shall be set at liberty without any ceremony. Some will even oblige the husband, if he happen to become dangerously ill, to grant his wife a divorce, that her brother-in-law, after her husband's decease, may have no claims on her. See Levirate.

Chalker, ISAAC, a Presbyterian minister, was born in Connecticut. He graduated from Yale College in 1728, and was ordained in 1734 by the East Jersey
Presbytery pastor of Bethlehem and Walkill, in the Highlands of New York. In 1743 he left the bounds of the synod, and in 1744 settled at Eastbury, Conn., where he remained till 1760. He died May 28, 1765. See Webster, Hist. of the Presb. Church in America, 1857. (J. C. S.)

Chalkley, Thomas, a minister in the Society of Friends, was born in Southwark, London, March 8, 1685. He came to Pennsylvania about 1701. A part of his time was devoted to trade, but whatever he felt was what he believed to be the movings of the Spirit, he went where Providence seemed to direct him to preach the Gospel. He made a trip through Great Britain, Holland, and Germany, returning to America in 1710. In 1716 he visited the British Isles, the Barbadoes and Great Britain again in 1718. He died on board of Tortola, Sept. 4, 1740, while on one of his evangelical errands. He is said to have been a man of many virtues, and was endowed to his acquaintances by the gentleness of his manners. He laid the foundation for the valuable library of the Friends in Philadelphia. A collection of his writings and his Journal were published in Philadelphia in 1749, and in New York in 1808. (J. C. S.)

Challe, Charles Michel Ange, a French artist, was born at Paris, March 18, 1718. He gained no great reputation as a painter, but attained sufficient distinction as an architect and mathematician to be chosen an academician in 1758, and professor the same year. He wrote a number of essays, among which was a picture in the Church of St. Ildefonso, representing the priests congratulating that saint on his conversion. He died at Paris, Jan. 8, 1778. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Challis, James, an English divine and scholar, was born in 1683, and was educated at Trinity College, Cambridge, where he graduated in 1705 as senior wrangler. He was ordained in 1709, and in 1736 was appointed professor of astronomy and experimental philosophy in Cambridge University, and director; positions which he held until his death, Dec. 4, 1882. In 1861 he published Creation in Plan and Progress, a reply to Charles Wycliffe Goodwin’s treatise on the Mosaic cosmography in the celebrated Exodus Visions. He was also the author of twelve volumes of astronomical observations and of many scientific papers.

Challis, James M., a Baptist minister, was born in Philadelphia, Pa., Jan. 4, 1779. He united with the Church in Salem, N. J., which gave him a license to preach. After studying for a short time with Rev. Dr. Holcombe of Philadelphia, he was ordained in 1822 pastor of the Church at Upper Freehold, N. J., and remained there till 1830, when he went to Lower Dublin, Pa. Of this Church he was pastor till 1840, and then he returned to New Jersey. He was pastor of the Church in Cohansy till 1850, when he resigned and removed to Bridgeton. He died there in April, 1868. See Cathcart, Bapt. Encyclopedia, p. 198. (J. C. S.)

Chaloner is the early form of the frequent Scotch name Chalmers, and hence both appear in the same family below.

Chaloner, Alexander, a Scotch clergyman, was licensed to preach in 1699; called to the living at Forteviot in 1696, and ordained and died before Feb. 17, 1697. See Fusi Eccles. Scoticae, ii, 641.

Chaloner, George (1), A.M., a Scotch clergyman, originally of Barra as first Protestant minister, was transferred to Crimond before 1596, and to Botarie before 1599, having Gartly in his charge before 1608. He was named as constant moderator by the General Assembly of 1606, and transferred to Kinloch and Dumbeaman before 1614. He adhered to the protestation for the Liberties of the Kirk in 1617, with fifty-four other ministers, and died before Oct. 24, 1626, aged about fifty-four years. See Fusi Eccles. Scoticae, iii, 189, 624.

Chaloner, George (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1592; was appointed to the living at Barra, but the parishioners would not receive him; nevertheless he continued there in August, 1594. He was pursued by Will Hay, a rebel, who would have slain him with a pistol, but by his rapid flight he secured safety within the gates of Haddo. There is no further record of him. See Fusi Eccles. Scoticae, i, 332.

Chaloner, George (3), A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1629; became schoolmaster at Inverurch, having no salary; was licensed to preach in 1642, and ordained minister at Rhyne the same year. He died after April 3, 1660, having two sons, George and Hugh, in the ministry. See Fusi Eccles. Scoticae, iii, 212.

Chaloner, William (1), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1634; was appointed to the living at Knockando in 1641. The inhabitants of Botriphnie petitioned him to become their pastor in May, 1652. He died April 7, 1668, aged about fifty-four years. See Fusi Eccles. Scoticae, iii, 228.

Chaloner, William (2), a Scotch clergyman, son of the above, was ordained at the College of St. Mary’s in 1648; was transferred to Fettercairn in 1666, and went to London, where he died in 1669, aged about forty-nine years. See Fusi Eccles. Scoticae, iii, 866, 880.

Chaloner, William (3), A.M., a Scotch clergyman, son of the minister at Fettercairn, took his degree at King's College, Aberdeen, in 1656; was licensed to preach in 1670, and admitted to the living at Bervie in the same year; transferred to Glammis in 1674, and died in March, 1681, aged about forty-five years. See Fusi Eccles. Scoticae, iii, 770, 859.

Chaloner, William (4), a Scotch clergyman, was admitted to the living at Garly in 1666; conferred to the Presbytery government, was received into communion by the Assembly in 1694, transferred to Rathven in 1699, thence to Kinedar in 1704, and died in 1718. See Fusi Eccles. Scoticae, iii, 197, 662, 676.

Chaloner, William (5), a Scotch clergyman, retired from Episcopacy in 1687; was licensed to preach by the Presbytery in 1691, and called the same month to the living at Monzie, and ordained. English and Gaelic were spoken by the people, he had difficulty there, not knowing both, and was transferred to Muthil in 1702, but returned to Monzie. It had long been the custom of many of his parishioners to play at foot-ball on the Sabbath morning, so he had great difficulty in getting their attendance at the church; but by taking part with them occasionally, he at length prevailed on them to accompany him to the sanctuary. He was transferred to Dunkeld and Dowally in 1705, and thence to Kinloch in 1718. He died Dec. 30, 1742. See Fusi Eccles. Scoticae, ii, 774, 878, 880.

Chaloner, Alexander (1), a Scotch clergyman, son of the minister at Marnoch, was licensed to preach in 1706; called to the living at Marnoch, as successor to his father in 1707, and ordained. He died Feb. 20, 1752, leaving a son, John, principal at Marischal College, Aberdeen. See Fusi Eccles. Scoticae, iii, 368.

Chaloner, Alexander (2), a Scotch clergyman, son of George, the minister at Botriphnie, was called to the living at Glass in 1734; ordained in 1735; and died April 7, 1756. See Fusi Eccles. Scoticae, iii, 199.

Chaloner, Alexander (3), a Scotch clergyman, studied at Marischal College, Aberdeen; was licensed to preach in 1744; and presented to the living at Cairn- in 1747. He was appointed chaplain to the 86th Fout
In 1759; obtained an augmentation of stipend in 1794, and died Oct. 5, 1798, aged seventy-seven years. He was highly esteemed for his attention to parochial duty, and his benevolence to the poor in his parish. See *Fusti Eccles. Scoticanum*, iii, 193.

Chalmers, Daniel, A.M., a Scotch clergyman, son of a burgess of Edinburgh, took his degree at the University of St. Andrews in 1582; was presented to the vicarage of Barra in 1588; called to be a reader in the king's house in 1589, and re-entered on the living of Barra in 1592. He was summoned before the Assembly to answer for non-residence in the parish, and resigned in 1593. See *Fusti Eccles. Scoticanum*, i, 332.

Chalmers, George (1), D.D., a Scotch clergyman, a native of Aberdeen, took his degree at King's College in 1674; was admitted to the living at Kennoway before 1685; was deprived by the privy council in 1689 for not praying for the king and queen, and other acts of disloyalty. He went to England, and was presented to the living at Ford in 1690. He died in January, 1722, aged about sixty-eight years. See *Fusti Eccles. Scoticanum*, ii, 541.

Chalmers, George (2), a Scotch clergyman, was licensed to preach in 1678; called to the living at Bo- trippnie in 1682; survived the Revolution and most of his parishioners to the end of his life, Feb. 24, 1717, aged seventy-two years, leaving two sons, Alexander and James, in the ministry. See *Fusti Eccles. Scoticanum*, iii, 193.

Chalmers, George (3), a Scotch clergyman, son of the minister at Rhynie, was admitted to the living at Drumblair before 1687, and died in 1702. See *Fusti Eccles. Scoticanum*, iii, 652.

Chalmers, George (4), a Scotch clergyman, principal of King's College, Aberdeen, was appointed to the living at Old Machar in 1729, which he held in conjunction, although opposed for some time, but reaffirmed in 1730. He died May 4, 1746, aged seventy-five years. See *Fusti Eccles. Scoticanum*, iii, 485, 486.

Chalmers, George (5), a Scotch clergyman, was licensed to preach in 1739; presented to the living at Mortlington in 1804; ordained in 1805, and died Feb. 21, 1831, aged sixty-four years. See *Fusti Eccles. Scoticanum*, i, 416.

Chalmers, Hugh, a Scotch clergyman, son of the minister at Rhynie, was ordained helper at Marnoch in 1671; presented to the living by the king in 1680, and died June 6, 1707, leaving his son Alexander, who became his successor, and James, minister at Dyke. See *Fusti Eccles. Scoticanum*, iii, 208.

Chalmers, James (1), A.M., a Scotch clergyman, was promoted from being rector at King's College, Aberdeen; admitted to the living at New Machar before 1551; transferred to Cullen in 1562; appointed by Parliament in 1662 one of the visitors to the University of Aberdeen, and the same year was called south by the bishop of St. Andrews, and was promoted to Dumfries in 1663. The privy council ordered that as he had been at great charges in caring for the king's interest in Church and State, he was to have the salary due to his predecessor (who had been deprived and imprisoned), as well as that from his former parish. He was transferred by the king to Paisley in 1667; continued Aug. 18, 1669, and died before Aug. 4, 1675, aged about fifty years. See *Fusti Eccles. Scoticanum*, i, 569; ii, 197; iii, 508, 674.

Chalmers, James (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1692; was appointed minister at Kirkpatrick-Fleming in 1686, and deprived by the privy council in 1689 for not praying for the king and queen. See *Fusti Eccles. Scoticanum*, i, 622.

Chalmers, James (3), A.M., a Scotch clergyman, son of the minister at Fettercairn, was admitted to the living at Cullen in 1689, and deprived in 1695 for non-jurancy. He was the last minister settled there under Episcopacy, which was abolished one month before his deprivation. See *Fusti Eccles. Scoticanum*, iii, 673.

Chalmers, James (4), A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1598; was licensed to preach in 1609; called to the living at Elie in 1700, and ordained. He died Jan. 20, 1741, aged about sixty-three years. His son John succeeded to the benefit. See *Fusti Eccles. Scoticanum*, ii, 425.

Chalmers, James (5), a Scotch clergyman, son of the minister at Marnoch, studied at Marischal College, Aberdeen; was licensed to preach in 1709; appointed to the living at Dyke, and ordained, but for some years had no salary. He was transferred to the second charge at Aberdeen in 1726; the appointment was opposed, but the General Assembly, by a small majority, affirmed it. He was transferred to the living at Greyfriars Church in 1728, with the professorship of divinity at Marischal College in conjunction. He died Oct. 6, 1744, aged fifty-seven years. See *Fusti Eccles. Scoticanum*, iii, 181, 467, 475.

Chalmers, James (6), a Scotch clergyman, was licensed to preach in 1729; appointed to the living at Daviot in 1731, and died Aug. 5, 1737, aged eighty-four years. See *Fusti Eccles. Scoticanum*, ii, 426.

Chalmers, John (1), a Scotch clergyman, was minister at Auchterderran in 1599. He was one of the fifty-four ministers who signed the protestation in behalf of the liberties of the Kirk in 1617, and appeared before the Court of High Commission in 1620, for not keeping holy-days, and not administering the communion according to the Perth form, but owing to sickness he was excused. He died in 1642. See *Fusti Eccles. Scoticanum*, ii, 521, 522.

Chalmers, John (2), a Scotch clergyman, sub-principal of King's College, Aberdeen, was appointed first to the living at Dyce, but was refused; then to the living of second charge, Old Machar, in 1601, which he held in conjunction. Objection was taken to his holding the two offices, as his charge was neglected, and he was transferred to Keith in June, 1610. In a fit of melancholy he attempted suicide, but survived a week, and died June 11, 1611, after full confession and repentance. See *Fusti Eccles. Scoticanum*, iii, 205, 207, 486, 500.

Chalmers, John (3), a Scotch clergyman, son of the minister at Kinore, entered bursar at Marischal College, Aberdeen, in 1619; was admitted to the living at Inverawe in 1630, and ordained. The finances of the rebellion and the Irish army prevented divine service for a long time, and to escape therefrom he was transferred to Garly in 1649, where he was admitted in 1650, and continued in 1661. There is no further record of him. See *Fusti Eccles. Scoticanum*, iii, 157, 221.

Chalmers, John (4), a Scotch clergyman, of Balnacrag, took his degree at King's College, Aberdeen, in 1650; was appointed suffragan assistant and successor at Glenbervie in 1634, and died in April, 1635, aged about twenty-five years. See *Fusti Eccles. Scoticanum*, iii, 878.

Chalmers, John (5), A.M., a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1669; was appointed suffragan assistant and successor at Glenbervie in 1634, and died in April, 1635, aged about twenty-five years. See *Fusti Eccles. Scoticanum*, iii, 878.

Chalmers, John (6), A.M., a Scotch clergyman, brother of the principal at Aberdeen, supplied the congregation at Rotterdam in 1698, during a vacancy; was admitted to the living at Camperve, Scotland, in 1699; translated to Duffus in 1722, and died there in September, 1729. See *Fusti Eccles. Scoticanum*, i, 158.

Chalmers, John (7), D.D., a Scotch clergyman,
of the minister at Elie, was licensed to preach in 1737; called to the living at Elie in 1738, in succession to Robert Cruickshank. He was licensed to Kirkconon in 1760, though his settlement was the subject of a long debate in the General Assembly. He died April 7, 1791, in his eightieth year. He was superior to many for ancient learning, but his usefulness was marred by a species of buffoonery, which excited much public censure against him. See Fasti Eccles. Scotiaci, ii, 425, 438.

Chalmers, John (8), a Methodist Episcopal minister, was born in Annanville, Md. He embraced religion when but a boy; began preaching before he was sixteen; and in 1788 entered the itinerancy. In 1797 he located; re-entered the Baltimore Conference in 1822 as a supernumerary, which relation he sustained until his death, June 3, 1835. Mr. Chalmers was zealous in his work and exemplary in his life. See Minutes of Annual Conferences, 1854, p. 279.

Chalmers, Patrick, A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was admitted helper and successor to his father at Boyndie in 1671, and was deprived, on his own confession, for not praying for the king and queen, in 1689. He increased the supply of preaching at Boyne in 1692. See Fasti Eccles. Scotiaci, iii, 600, 607.

Chalmers, Peter, D.D., a Scotch clergyman, was licensed to preach in 1814; presented to the second charge at Dunfermline in 1817; and transferred to the first charge in 1836. He joined the Free Secession in May, 1845, but changed his mind, applied to the presbytery, and was again received in June. He was living in 1868. He published, Two Discourses on the Sin, Danger, and Remedy of Duelling (Edinb. 1822) ---Structures on the Dunfermline Volunteers (Glasgow, 1835) ---The Province of Reason in Matters of Divine Revelation and Scepticism Considered (1847) ---An Historical Account of Dunfermline (Edinb. 1844-59, 2 vols.) ---An Account of the Parish, etc. See Fasti Eccles. Scotiaci, ii, 570, 572.

Chalmers, Thomas, A.M., a Scotch clergyman, a native of Moray, took his degree at Edinburgh University in 1611; was proposed for the living at Livingston in 1616, but the absence of the patron caused delay in his admission. He was admitted minister at Kirkpatrick, Flamborough, in 1624; but was deprived in July, 1624, and died in February, 1678, aged about eighty-two years. He published two single Sermons (1720, 1724). See Fasti Eccles. Scotiaci, i, 622.

Chalmers, Walter, a Scotch clergyman, was licensed to preach in 1766; appointed and ordained as missionary at Cairnie in 1768; then removed to Portsoy, and was presented to the living at Deskford in 1780. He died Dec. 20, 1829, aged eighty-three years. He published two single Sermons (1780, 1784). See Fasti Eccles. Scotiaci, iii, 675.

Chalmers, William (1), A.M., a Scotch clergyman, son of the provost of Aberdeen, took his degree at King's College in that city in 1617; was admitted to the living at Boynde before 1658, being the first minister of the separated parish. When the army of the Covenant, under John Crichton, was plundering the country in 1645, they made spoil of his goods, gear, and books. He was a member of the Commission of Assemblies in 1647 and 1649, and died in February, 1671, aged about seventy-four years. He had four sons, James, John, Patrick, and William, in the ministry. Patrick succeeded him in the benefice. See Fasti Eccles. Scotiaci, iii, 670, 671.

Chalmers, William (2), a Scotch clergyman, was baptized Feb. 17, 1755; licensed to preach in 1783; appointed to the living at Auchertaven in 1784, and ordained. He died June 10, 1838, aged eighty-three years. See Fasti Eccles. Scotiaci, ii, 790.

Chalmers, William (3), D.D., a Scotch clergyman, was licensed to preach in 1805; presented to the living at Aberdour in 1806 by desire of the parishioners, and ordained and transferred to Dally in 1811. He joined the Free Church in June, 1845, and was admitted minister to the Presbyterian congregation of Ed- ward Street, London, in 1844. He published a sermon on the death of Sir Alexander Gibson Carmichael. See Fasti Eccles. Scotiaci, ii, 576.

Chaloner, Edward, D.D., an English divine, was born in 1590, at Chiswick, in Middlesex, and graduated at Oxford in 1610. In 1611 he was chosen fellow of All- Souls' College. He was principal of All-Hall. He died at Oxford, July 25, 1625. Some of his sermons were published at London in 1628, 1629, and 1632. See Chalmers, Biog. Dict. s.v.

Châlons, Council of (Concilium Calaminense). Of these the following were provincial:

I. Held A.D. 470, to elect John, bishop of Chalon.
II. Held A.D. 579, to dispose Salonius and Sagittarius, bishops respectively of Embrum and Gap, deposed by a previous council (of Lyons, A.D. 567), restored by Pope John III, and now again deposed.
III. Held A.D. 594, to regulate the psalmody at the Church of St. Marcellus after the model of Aganae.
IV. Held A.D. 608, to dispose Desiderius, bishop of Vienne, at the instigation of Queen Brunichilde. ---Smith Dict. of Christ. Antiq. s.v.

V. Held A.D. 694 (or 690, Le Comte says 694) by order of Clodius II; present, thirty-nine bishops, the deputies of six who were absent, six abbots, and one archdeacon. Agapius and Bobonus, bishops of Digne in Provence, were here deposed from the episcopate for violation of the canons. The council also drew up twenty canons.

1. Orders that the true faith, as taught by the Council of Nicea and confirmed by that of Chalcedon, be observed.
2. Forbids the consecration of more than one bishop to the same church at the same time.
3. Forbids the laity to meddle in the administration of churches and church property.
4. Directs that the clergy who serve chapels shall be subject to the bishop in all things.
5. Is directed against simony.
6. Imposes penalties upon lascivious dancers, and women who sang immoral songs within the church enclosure, or saints' days and festivals of dedication.

See Labbe, Concil. vi, 387.

VI. Held in 1062, by Peter d'Amiens, cardinal and legate, at the head of thirteen bishops. The subject was the claim of the privileges of the Abbey of Clugny, which Drogos, bishop of Macon, had attacked. Peace was restored between him and the abbot. See Labbe, Concil. ix, 1177.

Chalucet, Armand Louis, Baron de, a French prelate, was appointed bishop of Toulon in 1804, and consecrated in 1802. He displayed a rare courage when the armies of the allies, commanded by Victor Amadeo, duke of Savoy, came, in August, 1707, to besiege the city. Chalucet died in 1712, leaving some controversial works and excellent Ordinances Synodales (Toulon, 1704, 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

Chalvet, Hyacinthe de, a French theologian, was born on Sept. 14, 1603, at Toulouse. He entered, when still quite young, the order of clerics, and followed the court of Morosant to the aid of the city of Caualia, which was besieged by the Turks. He stopped there for one year, and started, in September, 1648, to visit the holy places, but was taken captive by the infidels, and was not relieved until 1650. After returning to Toulouse, he printed the first volume of his Théologus Ecclesiasti, a large work, of which the sixth volume was published at Casal, in 1659. He obtained, in 1662, the chair of theology at the university of that city, and occupied it for fourteen years, having a large concourse of auditors. Chalvet died at Toulouse, in 1688, leaving a work on the Grandeur du Saint-Jesu, and
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another on the *Avantages de Saint-Dominique.* See *Hoefler, Nouv. Biog. Générale,* s. v.

CHALYBÆUS, Heinrich Moritz, a German philosophical writer, was born July 3, 1796, at Pfaffroda, in Saxony. He studied philosophy, theology, and philosophy at Leipzig, and was, in 1823, called as a professor to Kiel, but was deposed on account of his anti-Danish sentiments. He died at Dresden, Sept. 22, 1862, leaving *Historische Entwicklung des Spezulativ Philosopher von Kant bis Hegel* (Dresden, 1857, 5th ed. 1860; English translation, *Historical Development of Speculative Philosophy from Kant to Hegel,* Andover, 1854) ; *System der Spezulativ Ethik* (Leipzig, 1850, 2 vols.); *Philosophie und Christentum* (Kiel, 1853) ; *Fundamental-philosophie* (ibid. 1861). See Zuchold, *Bibl. Theol.* i, 219. (B. P.)

Chama, in the mythology of the Burmese, is one of the three classes into which they divide all living things. The Chama are divided into eleven grades, seven happy and four unhappy. In one of the seven happy grades man lives; in the remaining six, higher beings; the four unhappy are the grades of fallen spirits, who dwell in the dark abysses of the earth.

Chamber, in architectural usage, is a room or apartment, distinguished from the hall, chapel, etc. The greater number of modern chambers are simply adjoined, or have a passage leading to them from the hall, and answered to the modern drawing-room, or withdrawing-room. The camera of an abbey or prior means his suite of lodgings in the establishment. The guest-chamber was usually over the buttery and pantry, at the lower end of the hall, in a medieval house, and in monasteries near the entrance. In some instances there was a separate hall called the Guesten-hall, as at Worcester.

Chamberlain, in a monastery, was overseer of the dormitory, and purchased clothes, bed furniture, and other necessaries. He received all considerable sums of money or other dues. He acted as treasurer, having the charge of nearly every considerable payment. At Durham his exchequer was near the abbey gates, under which was the tailors' shop for making linen-woolsey shirts and tunics for the monks and novices, and whole and half socks of white woolen cloth. At Abingdon his chamber was in the dormitory. He provided copes, albs, birettas, croziers, hoods, shoes and boots, towels, combes, knives, bells, straw palliasses, stools, bed-perches, hot water, tools for the tailors and cordwainers, five lights burning in the dormitory from twilight to dawn, and baths three times a year. At Canterbury he provided mats, blankets, razors, all the necessaries that are used for the fuel of the dormitory. The old clothing was distributed by him to the poor. Under him were the laundry folk, peltmen, or skin dressers, tailors, shoemakers, etc. In a cathedral hp was often called the procost, and, like the *macarius in Italy,* chamberier of Lyons, Strasbourg, and Saragossa, was the receiver of rents and paymaster of the stipends and money for stipendaries, and general accountant of income and keeper of the common chest. He was annually elected, and took precedence of canons while in office. At St. Paul's he found the necessaries for divine service and posted the summons of prebendaries to chapter on their stalls, and at York acted as punctator of the absences of the vicar. In the latter instance he might be a vicar.

Chamberlain, Charles, a Congregational minister, was born at Holliston, Mass., Oct. 4, 1813. For a time he was a student in Leicester Academy. In 1836 he graduated from Brown University, and in 1839 from Union Theological Seminary, having spent one year at the Andover Seminary. Meanwhile, in 1837 and 1838, he was tutor in Brown University. Two years he served as a home missionary in Ohio and Indiana. He was ordained pastor in Berkely, Mass., July 5, 1845, and was dismissed in 1844. The three years following he was acting pastor in Freetown; in 1847 and 1848, in Newmarket, N. H.; from 1848 to 1850, in Mendham, Mass. From July, 1851, to December, 1853, he was pastor in Auburndale, Mass., in June, 1854, was installed in Ashford, Conn.; from April, 1858, to March, 1867, was pastor in Eastford, Conn. Then he served as acting pastor as follows: at Oxford, from 1867 to 1869; Reading, from 1869 to 1871; Burlington, from 1871 to 1873; East Granby, from 1874 to 1881. His death occurred in East Granby, March 30, 1881. He published *The Layman's Assistant and Home Monitor.* See *Cong. Year-book,* 1882, p. 24.

Chamberlain, Chester, a Methodist Episcopal minister, was born at Thetford, Vt., Jan. 19, 1807. He removed in his youth to Watervliet, N.Y., where he experienced religion; and, in 1834, united with the Troy Conference, wherein he labored with fidelity and success twenty-two years. In 1856 he became superannuated, in which relation, and that of a superannuate, he continued to the close of his life, July 30, 1875. Mr. Chamberlain was a man of devout and genial spirit, of harmonious and uniform Christian character. See *Minutes of Annual Conferences,* 1876, p. 82.

Chamberlain, Hiram, a Presbyterian minister, was born at Andover, Vt., April 2, 1827. He graduated from Middlebury College in 1822; studied theology at Princeton Seminary for one year, and subsequently at Andover Theological Seminary, where he graduated in 1825. He was ordained evangelist by the Presbytery of N. Y., Oct. 16, the same year; became a home missionary in St. Louis, Mo. (1825-1829); served as stated supply at Fayetteville, Ark. (1829-1833), at Franklin and Fayette (1833-1835); and was pastor of the 2d Church of St. Charles (1837-1844). He was editor of the *Herald of Religious Liberty,* St. Louis, for about two years. He became stated supply of Somerville and Bethany, Tenn. (1846-1850); and thereafter at Brownsville, Texas, where he died, Nov. 1, 1866. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 44; *Trum. Cat. of Andover Theol. Sem.* 1870, p. 68.

Chamberlain, Jason, a Congregational minister, teacher, and lawyer, was born at Holliston, Mass., Feb. 9, 1783. His early education was thorough, and he graduated with the highest honors at Brown University in 1804. He first preached at Thomastown, Me., was ordained at Guilford, Vt., in 1808; and was dismissed from that church in 1811, to become professor of Latin and Greek in the University of Vermont. In 1814 he went West, and was one of the founders of Jackson County, Ohio. He next engaged in the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas. Mr. Chamberlain's publications were a *Sermon* at the funeral of Gen. Henry Knox, 1807; and an *Inaugural Oration* at Burlington, Vt., in 1811.

Chamberlain, Joseph H., a Baptist minister, was born at Thetford, Vt., Feb. 25, 1800. Early in his life the family moved from Vermont to Western New York, and there, in a log school-house, while attending a revival meeting, he became a Christian when he was seventeen years of age. He went, in 1825, to the Hamilton Institute, now Madison University, to prepare for the ministry. He was ordained in 1829, and settled in South Berlin, N. Y. He pastored the church through the period of twenty-seven years, and his residence in the vicinity continued fifty-two years. For brief periods he lived in other places. He was, for a year and a half, agent of the Education Society at Hamilton. When not acting as a pastor, he performed a large amount of evangelistic labor in Norwich, Oxford, Greene, Coventry, the Hudson valley, and other places. He possessed more than ordinary gifts as a preacher. It is said of him that his eccentricities of speech and manner were marked, but it is thought that they added to rather than impaired his power. "When the heaven-
ly gale blew upon him," as he often said, he loved to preach, and at such times his audiences heard him with delight. He was able to stir both the fountain of love and the fountain of tears. It is believed that during his long and laborious ministry he baptized more than one thousand persons on a personal profession of their faith in Christ. He died at Holmesville, N. Y., March 24, 1880. See New York Examiner, April 8, 1880. (J. C. S.)

Chamberlain, Josiah P., a Methodist Episcopal minister, was born Sept. 6, 1786. He was converted in 1800; began preaching in 1811; and subsequently became a member of the Vermont Conference, wherein he labored faithfully till his death, March 26, 1864. Mr. Chamberlain was exemplary and eminently successful. See Minutes of Annual Conferences, 1864, p. 110.

Chamberlain, Levi, a lay missionary, was born at Dover, Vt., and for many years devoted himself successfully to business in Boston. He finally determined to relinquish secular life and devote himself to the work of aiding in the spread of the Gospel among the heathen, and for that purpose went to the Sandwich Islands and was appointed secular superintendent of the missions there. "His various toils were incessant and malarial, his food a constant judgment, his object the provision of the missionary department, and self-denial." After twenty years of service in the cause of his Master, he died at Honolulu, July 29, 1849. See Missionary Herald, Dec. 1849. (J. C. S.)

Chamberlain, Philip, a Baptist minister, was born at Hebron, Mc, in 1796. His opportunities for obtaining an education were very limited, and at the age of seventeen he was a laborer on a small farm in Maine. After this he was set apart to the work of the ministry, and for many years traversed what was then the wild region of Coos Co., N. H., and through his simplicity of character and earnestness of purpose accomplished much good. In later life he was settled in Bradford and other villages in New Hampshire, and in places in Vermont. He spent his last days in East Milford, N. H., where he died, Feb. 25, 1878. (J. C. S.)

Chamberlain, Pierce, a Presbyterian minister, was born at Newark, Del., June 11, 1790. He attended the Academy of Andover, and also at Newark Academy, and was licensed to preach with prudence. In 1827 he was licensed to preach by the New Castle Presbytery. He had much of the missionary spirit, and for a time labored in the almshouses and prisons of Philadelphia. After a few years he was ordained as an evangelist by the Presbytery of New Castle, and received a call from the Board of Missions to labor within the bounds of the Presbytery of Erie. He first visited the shore of Lake Erie in 1826, and labored for some time in the vacant churches with much acceptance. In 1828 he was installed pastor of the Church of Springfield, in Erie Co. On account of ill-health this relation was dissolved the same year, and then, till 1836, he labored as a missionary throughout the bounds of the presbytery, preaching wherever he could collect a congregation. In 1836 he accepted calls from Waterford and Union; giving up the latter, he labored at Gravel Run. His health failing, he was released from the pastoral charge. He soon after left Erie Presbytery and returned to Newark. At the time of the division of the Church in 1838, Mr. Chamberlain identified himself with the New School. After his return to Newark he took charge of a female seminary, where he labored till his death, Aug. 23, 1850. See Hist. of the Presbytery of Erie.

Chamberlain, Remembrance, a Presbyterian minister, was born in Vermont. He graduated at Middlebury College in 1814, and at Princeton Theological Seminary in 1819, and was ordained a minister in the Presbyterian Church. He preached at Madison, Ga., in 1825; went in 1826 to Bethel and preached for two years; from 1828 to 1830 was stated supply at Decatur, from 1830 to 1833 at Forsyth, and for the next year at Jackson. He acted in the capacity of an agent for the Church thereafter until his death in 1852. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 22.

Chamberlain, Robert, an English Congregational minister, was born at Ravenstonedale, Westmoreland, Sept. 5, 1797. He was educated at a free grammar-school. After his conversion he commenced to study for the ministry, under Rev. M. McLean, of Kendal. In August, 1819, he was admitted to Hoxton Academy. He was stationed at South Shields in 1822, where he was ordained; at Petworth in 1828, and at Swanage in 1832. In 1832 he was at Falcon Cliff, Isle of Man. In December, 1855, he went to Oakham, and died there on the 30th of the same month. He was unaffected, upright, and conscientious in public as well as in private life. See London Cong. Year-book, 1857, p. 170.

Chamberlain, Uriah Tracy, a Congregational minister, was born at Richmond, N. Y., March 3, 1809. His academic education was acquired in Rochester, N. Y. For a year he was a member of the Lane Theological Seminary, but graduated at Oberlin Seminary in 1838.

Chamberlayne, Israel, D.D., a Methodist Episcopal minister, was born at Butternuts, Otsego Co., N. Y., Sept. 6, 1796. He joined the Church at the age of fifteen; received license to exhort in 1811, to preach in 1812, and in 1839 to unite with the Genesee Conference. From extreme nervous sensibility he was obliged to retire from the itinerancy in the meridian of life, and thereafter devoted himself to writing sermons, essays, reviews, and valuable volumes. His most important publications are: The Past and the Future: The inaudible Cogitation. He died at Philadelphia, Oct. 23, 1873, was active pastor in Hartford, Ct. Subsequently he resided, with his family, in Cambridge, Pa., where he died, Jan. 10, 1880. See Cong. Year-book, 1881, p. 19.

Chamberlayne, Israel, D.D., a Methodist Episcopal minister, was born at Butternuts, Otsego Co., N. Y., Sept. 6, 1796. He joined the Church at the age of fifteen; received license to exhort in 1811, to preach in 1812, and in 1839 to unite with the Genesee Conference. From extreme nervous sensibility he was obliged to retire from the itinerancy in the meridian of life, and thereafter devoted himself to writing sermons, essays, reviews, and valuable volumes. His most important publications are: The Past and the Future: — A Key to Cogitation. He died at Philadelphia, Oct. 23, 1873, was active pastor in Hartford, Ct. Subsequently he resided, with his family, in Cambridge, Pa., where he died, Jan. 10, 1880. See Cong. Year-book, 1881, p. 19.

Chamberlain, Nelson P., a Presbyterian minister, was born in New York. He graduated at Oberlin College in 1842, and at Princeton Theological Seminary in 1845; and was licensed by the Presbytery of New York, April 17, 1845. He was stated supply at the first Church, Madison, Parke Co., Ind., from 1846 to 1857; missionary and stated supply at Thibodeaux, in 1858, and pastor from 1859 to 1863. He was imprisoned at Hickman in 1867 and 1868; and resided thereafter at Wheeling, W. Va. He died in 1869. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 155.

Chamberlain, Farnemle, a Methodist Episcopal minister, was born at Dalton, Mass., Aug. 11, 1801. He was converted at the age of sixteen, began preaching two years later, and in 1823 entered the New York Conference, wherein he labored as health permitted to the close of his life, in March, 1866. Mr. Cham-
berlin was an instructive and useful preacher, a faithful pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1856, p. 58.

Chamberlin, William, a Presbyterian minister, was born at Newbury, Orange Co., N. H., Nov. 2, 1816. He taught school in his young manhood; was licensed to preach in 1844, and ordained at Dighton, Mass., in 1847, where he spent some time preaching, and then engaged as missionary in Virginia. In 1849 he went to Cincinnati, Ohio, where for twelve years he was employed as a book-keeper, acting in the meantime as Sunday-school superintendent of the Universalist church in the city. In 1855 he removed to his mother's house, and was ordained successively at Mendota, Ill.; Vinton, Council Bluffs, and Dubuque, Iowa; and finally at Clinton, N. Y., where he continued to the close of his life, April 28, 1876. Mr. Chamberlin was a man of marked ability, especially as an extemporaneous speaker, and possessed great geniality. See Universalist Register, 1873, p. 113.

Chambers, E. C., a Methodist Episcopal minister, was born in 1813. He was for several years a local preacher, and in 1853 was ordained local deacon. In 1854 he entered the Michigan Conference, and was ordained elder in 1856. He labored consecutively at Adrian, Reading, California, Osseo, Burr Oak, Union City, Beulah, and Osbomo, Niles, and Pentwater, and died at Victor, Mason Co., Mich., March 11, 1881. For seven years previous he had held a superannuated relation. He was a sweet-spirited Christian man, and his zealous labors were abundantly successful. See Minutes of Annual Conferences, 1881, p. 311.

Chambers, John, D.D., a Presbyterian minister, was born in Stewartstown, Ireland, Dec. 19, 1757, and brought to America while an infant. At the age of sixteen the son went to Baltimore and took a situation as clerk in a hardware store. On becoming a Christian, he began his theological studies under Rev. James Gray. He was ordained at New Haven in 1823, and called to the charge of a Presbyterian church in Philadelphia, which subsequently bore his name, and in which he ministered upwards of fifty years. He early rose to eminence as a preacher. His natural endowments were remarkable. To a fine physique, showing great muscular and nervous force, he had a voice which rang out like a bugle's blast, and to the effect which it produced was ascribed the conversions of several individuals, some of which are sufficiently marked to be characteristic of the date of the architecture, and they are more varied, and produce a stronger effect, than might be expected in such minute features. The angles of Early English buttresses are very uncommonly chamfered.

Chamber, Robert Daniel, A.M., a Methodist Episcopal minister, was born at Martinsburg, Berkeley Co., Va., Jan. 4, 1823. He received a private preparation for college, but his father's resources being too limited to assist him further, he was apprenticed to a printer in his native town, and, while thus employed, improved every available opportunity for extending his knowledge. He was soon after converted, and in 1845 entered the East Baltimore Conference; in 1859, became professor in Irving Female College; in 1864, president of Emory Female College, of which he was the founder, and died in Carlisle, Pa., Sept. 8, 1864. Mr. Chambers was conscientious, intensely pietistic, a bold, fierce denouncer of evil; possessed an iron will and deep piety. See Minutes of Annual Conferences, 1865, p. 254.

Chamber, Thomas, an English engraver, was born in London about 1724. The following are his principal plates: The Holy Family; St. Martin Dividing his Cloak; St. Peter and St. John Healing the Sick; The Good Man at the Hour of Death. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Chamber, William, an English Wesleyan minister, became a local preacher in 1830, and studied theology for a time at Edinburgh. He entered the ministry in 1832, and labored faithfully for a long period. He became a superannuary in 1872, and died at Chatham, Jan. 14, 1887, aged seventy-five years. See Minutes of the British Conference, 1882, p. 20.

Chambray, Robert de, a French ecclesiastic, was born at Evreux, of the Norman family Ferre-Fremel. He was elected abbé of Saint-Étienne at Caen, and pope Clement VI gave him the right of carrying the pontifical ornaments even in the presence of the bishop of the diocese. He died in 1355. See Hoefer, Nouv. Biog. Générale, s. v.

Chamfer (or Champer), an arrow or angle which is slightly pared off is said to be chamfered: a chamfer resembles a splay, but is much smaller, and is usually taken off equally on the two sides; it applies to wood-work as well as stone. In the Early English and Decorated styles, more especially in the former, chamfered opportunity for extending horizontal transitions of several kinds, some of which are sufficiently marked to be characteristic of the date of the architecture, and they are more varied, and produce a stronger effect, than might be expected in such minute features. The angles of Early English buttresses are very uncommonly chamfered.
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CHAMILLART, or Chamillart, GASTON, a French theologian, and doctor at the Sorbonne, died about 1650, leaving De Covenia, Tumurata et Habita Clinorium (Paris, 1659, 8vo).—Déclaration de la Conduite de M. l'Archevêque de Paris Contre le Monastère de Port-Royal (ibid. 1667). See Hoefer, Nouv. Biog. Générale, s. v.

Chammas is a name frequently found in the designation of churches in the west of Scotland, indicating the existence of a local saint of that name, or died probably Coman (Orig. Par. Scot. ii, 29 sqq.; Fortes, Kal. Scot. Scots, p. 299).

Chammanum. See IDOL (14).

Chamnée, MAURICE, a Roman Catholic writer, probably born in London, was bled a friar at the Charter House. He was imprisoned in the reign of Henry VIII for refusing the oath of supremacy with eighteen others of his order, all of whom lost their lives for fidelity to their conscience, Chamnée alone escaping to write a history of their execution. His convent was also destroyed. Fearing persecution, he fled beyond the seas, and passed the rest of his life on the Continent, dying in 1681. See Fullers, Worthies of England (ed. Nuttall), ii, 382.

Chamorro, JUAN, a Spanish historical painter, studied under Herrera the elder. From 1659 to 1673 he was president of the Academy of St. Luke. His principal works were in the Convent of Mercy at Seville. They represent subjects from the life of the Virgin, and the Four Doctors of the Church. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Chamissô, CLAUDE HUMBERT, PIARRON DE, a French philanthropist, was born at Paris in 1717, of one of the most distinguished families. As soon as he became master of his fortune he changed his residence into a hospital, and hired a house at the gate of Sèvres for a similar purpose. He was also appointed general intendant of the military hospitals. The "Petite Porte de Paris" was named after his palace, and La Vineuve, the first idea of fire insurance companies. Chamouset died April 27, 1773. He published among other works a large number of Mémoires on military hospitals, on abandoned children, on the extinction of mendicity, etc. His complete Works were published by Caton des Houssayes (Paris, 1768, 2 vols. 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Champagne (or Champaigne), PHILIPPE DE, a Belgian painter, was born at Brussels, May 26, 1692. The greatest assistance he ever obtained was from Fouquieres, who lent him some of his drawings. His works were distinguished for an admirable system of coloring, and he was a close imitator of nature. The best are in the ceiling in the king's apartment at Versailles, on the subject of the peace of 1659; St. Philip in Meditation; and in the Carmelite Convent at Paris, The Nativity; The Adoration of the Magi; The Circumcision; The Assumption; The Raising of Lazarus; The Descent of the Holy Ghost. Champagne died in Paris, Dec. 12, 1743. See Hoefer, Nouv. Biog. Générale, s. v. Spooner, Biog. Hist. of the Fine Arts, s. v.

Champagny, FRANCOIS, count de, a French writer, was born at Vienna, Sept. 10, 1804, and was the second son of the duke of Cadore, the minister of Napoleon I. He took an active part in the issue of the Aïa de Religion and the Correspondant, and was one of the founders of the Revue Contemporaine. In 1869 he was elected a member of the Hoefer, Académie, and died May 4, 1882. His most important works are, L'histoire des Cœurs (4 vols. 1841-43; 2d ed. 1883); Les Antonins (3 vols. 1863; 2d ed. 1866); — and Les Cœurs du IIIe Siècle (3 vols. 1870). (B. P.)

Champagneux, GILLES DE, a French religious writer, was born at Orleans in 1588. He was made doctor in theology, and taught in the Convent of La Place Mabeau at Paris; but during the political troubles of the time he remained faithful to the king. He became provincial of his order, and labored for its reformation and the extension of its privileges. He died in 1631, leaving De Antiquitatique et Privilegia Ordinis Carmelitani (Paris, 1627), and several other treatises in MS. See Hoefer, Nouv. Biog. Générale, s. v.

Champell, PIERRE (or LEONARD), a French theologian, was born at Treignac in 1590. He entered the Jesuit order at the age of nineteen, and taught theology and moral philosophy at Bordeaux, as chaplain of Occam and the Nominalists. He died April 12, 1669, leaving Les Vérités Catholiques (Paris, 1664). See Hoefer, Nouv. Biog. Générale, s. v.

Champfleur, FRANCOIS DE, a French theologian who lived in the first part of the 17th century, was of the order of the Benedictines, and wrote Le Dësiratoire (Paris, 1638; translated from the Latin of Nicolas Bourbon, in verse (Paris, 1610, Soiré Pau- bres Cyprès sur la Mort de Henry IV, in verse (ibid. eod.)); La Grandeur sur le Sacre de Louis XIII (ibid. eod.). See Hoefer, Nouv. Biog. Générale, s. v.

Champion, Antoine de, a Swiss prelate, was first senator and then president of the senate of Cham- béry. On the death of his wife he embraced the ecclesiastic state, and was appointed bishop of Mondovi in 1485. Pope Innocent VIII nominated him bishop of Geneva in 1491, but the chapter there called as their bishop Charles de Susseville, a divine of the order of Saint Anthony of Vienna. Champion transferred his official suit to Annecy, but was finally induced to return to Geneva by the present of three hundred florins. He held a synod in 1493 for the reformation of his diocese, and died in 1495, leaving Constitutiones Symboli Episcopatus Genevensis (Geneva, 1493, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Champion (de Nilon), CHARLES FRANCOIS DE, a French theologian, was born at Rennes, Feb. 1, 1714. He entered the order of the Jesuits, Feb. 2, 1735, and taught theology there until he was appointed bishop of Amiens in 1745. Pope Ignatius VIII nominated him bishop of Geneva in 1749, but the chapter there called as their bishop Charles de Seysel, a divine of the order of Saint Anthony of Vienna. Champion transferred his official suit to Annecy, but was finally induced to return to Geneva by the present of three hundred florins. He held a synod in 1748 for the reformation of his diocese, and died in 1749, leaving Constitutiones Symboli Episcopatus Genevensis (Geneva, 1749, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Champion (de Fontenay), JEAN DE, a French theologian, was born at Rennes, Oct. 21, 1731. He became a Jesuit, Sept. 19, 1752, and went to Paris. On the abdication of his order in France he retired to Orleans, where he continued to dwell, and there he was pursued theological studies, and died Sept. 10, 1812. The following are the titles of his principal works: Variété d'un Philosophie Provincial (Paris, 1765, 12mo.); —Le Trésor du Chretien (ibid. 1778, 2 vols. 12mo.); —Le Théologien Philologique (ibid. 1786, 2 vols. 8vo.); —Nouvelles Discours (Paris, 1804, 4 vols. 12mo.). See Hoefer, Nouv. Biog. Générale, s. v.
Champion, George, a Congregational minister, was born in Connecticut in 1808. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was ordained and became a missionary to South Africa the same year, and died at Santa Cruz, W. L., Dec. 17, 1841. See Trien. Cat. of Andover Theol. Sem. 1870, p. 107.

Champion (de Cice), Jérôme Marie, a French prelate and statesman, was born at Rennes in 1735. In 1763 he was appointed general agent of the clergy of France; five years afterwards he was made bishop of Rhodes. In 1781 he was elevated to the archbishopric of Bordeaux, and in 1787 to the assembly of the notables. As a member of the constitutional committee, he made, in 1789, the report on the rights of man, which his brother, the bishop of Auxerre, was also a member of the national assembly, opposed as useless. Louis XVI selected Champion de Cice, in place of Barantin, as keeper of the seals; an office which, since the times of cardinal de Bérégé, who had done so much harm to France (1570-78), no minister had ever held. This nomination was not listened to; but Champion maintained his position from 1785 to 1790, when he resigned it, having, meanwhile, addressed to the national assembly several memoirs on the royal prerogatives. Afterwards the archbishop of Bordeaux was obliged to go into foreign countries (being in danger of persecution), where he lived ten years, and whose exile ended by his submission to pope Pius VII, after which he was appointed archbishop of Aix, by the first consul, and directed all his attention to the erection of charitable establishments and schools. He died at Aix, Aug. 22, 1810. See Hoefer, Nouv. Biog. Générale, s. v.

Champion, Judah, a Congregational minister, graduated from Yale College in 1791; was ordained the pastor of the Church in Litchfield, Conn., July 4, 1793, and died in 1810. See Sprague, Annales of the Amer. Pulpit, 1, 512.

Champion, Pierre, a French Jesuit and biographer, was born at Avranches, Normandy, Oct. 19, 1631. He entered the order of the Jesuits in 1651, and taught rhetoric ten years. Afterwards he went with a French fleet to Capodimonte, and on his return settled at Nantes, where he died, June 28, 1701. He wrote, La Vie du Père Roppeaul (Paris, 1666, 1694, 12mo; Lyons, 1735, 1739, 12mos) — La Vie du Père Sollem- mand (Paris, 1694, 12mo; Lyons, 1735, 12mo; Avignon, 1692, 12mo) — La Vie des Fondateurs des Maisons de Recrutée (Nantes, 1698, 8vo), under the anagram Phamasar. See Hoefer, Nouv. Biog. Générale, s. v.

Champion, William, a Methodist Episcopal minister, was born in St. Just, near Penzance, England, May 23, 1817. He united with the Church in 1840; began preaching in 1843; emigrated to America in 1848, and in 1850 was admitted to the Baltimore Conference. Between 1861 and 1867 he held a superannuated relation, and from that time was a supernumerary to the close of his life, Jan. 20, 1873. Mr. Champion was characterized by meekness, fidelity, zeal, and success. See Minutes of Annual Conferences, 1873, p. 31.

Champlin, Albert, a Methodist Episcopal minister, was born in East Middlebury, Vt., Dec. 3, 1809. He was converted among the Congregationalists in 1825; joined the Methodist Church in 1827; soon after was licensed for the work of the ministry, 1834, entered the conference, and was superannuated in 1868, and died in Charlotte, Vt., June 18, 1872. Mr. Champlin labored on twenty-one different charges, was in thorough sympathy with all the interests of the Church, and devoted to God. See Minutes of Annual Conferences, 1873, p. 67.

Champlin, James Tift, D.D., an eminent Baptist minister, was educated at Willamette Coll., Conn., and graduated at Brown University with the highest honors in 1834; was tutor there from the fall of 1835 to March, 1838; and then became pastor of the First Baptist Church in Portland, Or. In 1841 he was made professor of ancient languages in Water- ville College, now Colby University, and was president of the college from 1847 to 1875, greatly promoting the prosperity of the institution. He had the gift of awakening the sympathies and calling forth the aid of men of wealth, and after he resigned that position he returned to Portland, where he died, March 15, 1882. Dr. Champlin was the author of several classical text-books. See Cattanach, Baptist Encyclopedia, p. 199. (J.C.S.)

Champness, William Weldon, a deacon in the Church of England, was born in 1808. At St. Ebbes's, Oxford, he exhibited wonderful talent for teaching children by catechization; was some time curate in that place, and subsequently published in Whitechapel, Lon- don. He died about 1875. See Christian Observer, March, 1875, p. 231.

Champney, Joseph, a Congregational minister, was born at Cambridge, Mass. He graduated from Har- vard College in 1721; was ordained in Beverly, Mass., Dec. 10, 1729, and died Feb. 28, 1773, aged sixty-nine years. See Sprague, Annales of the Amer. Pulpit, ii, 25.

Champollion, Jean François, a famous French Egyptologist, was born Dec. 26, 1790, at Figueres. In 1816 he was appointed professor of history at the Academy of Grenoble, after having two years previously become known by his 𝑃 узнёй 𝑘 селёс 𝑂芤𝑎𝑛𝑛 (Paris, 1814, 3 vols.). From 1828 to 1830 he travelled in Egypt, and after his return he was called to the chair of Egyptology, which he held, and subsequently published in the Academy of France. He died March 4, 1828, leaving, besides the above, De l'Écriture hiératique des Anciens Égyptiens (Grenoble, 1821) — Précis du Système hiéroglyphique des Anciens Égyptiens (Paris, 1824, 1825) — Panthéon Égyp- tien (ibid. 1823). After his death was published, Gram- maire hiéroglyphique de la langue des Égyptiens, 4 vols.- Monuments de l'Égypte et de la Nubie, (1835-45), 6 vols. — Dic- tionnaire égyptien en écriture hiéroglyphique (1842-44). See Hoefer, Nouv. Biog. Générale, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

Champs, Étienne Agard de, a French Jesuit and theologian, was born at Bourges in 1613. He taught theology in the College of Rheims and at Paris, was three years superintendent and dean of his order to the papal court, and died at La Flèche, July 31, 1701, leaving Disputatio de Libero Arbitrio, etc. (Paris, 1642, 12mo; 1646) — Respondio ad Theronicum Vincentii Lexis (ibid. 1648; Cologne, 1650) — Le Secret du Jésuitisme Décou- vert (1651) — De Hierarchia Jesuænorum (Paris, 1654). etc. — Questions Éthiques (ibid.) — De la souveraineté Tholosporum Aristoteles (published in the Selecta Ora- tiones Passerini Societatis Jesu, Lyons, 1667) — Neuf Lettres sur la Grâce, Adresses au Prince de Conti et Suisses de Repones (Cologne, 1689, 12mo). See Hoefer, Nouv. Biog. Générale, s. v.


Chams. See Solavers.

Chamanel, Xen-Churhik, a rabbi of Kairwan, in Africa, was born about 990, and died about 1050. He was one of the greatest teachers of his time, and is the author of a commentary on the Pentateuch and Ezekiel. He also wrote a commentary on the Talmudic treatise Makkot. See Dr. Berliner's Mishag Chamanel, sein Leben und seine Werke, etc. (Leipzig, 1876); Fürst, Bibl. Jud. I, 1853; De Honi, Dictionario Storico (Germ. transl.), p. 75. (B. P.)
Chananja 12th century, as one of the ten martyrs who died in the revolt of Bar-Cochba. He was found engaged in the peruasal of a roll of the law. To the question how he had ventured to defy the imperial edict, he replied by appealing to the higher duty of unconditional obedience to the laws of his God. Chananja was sentenced to be wrapped in the roll which he had being studied, and thus to be bound to the stake. One of his daughters was the wife of the famous rabbi Meir (q. v.). See Ederheim, History of the Jewish Nation, p. 239 sq.; Hamburger, Real-Encyclop., für Bibel u. Talmud, s. v. (B. P.)


Chancellor of the Choir is the dignitary in a cathedral next in rank to a precentor, and presides over the readers of the lessons in church, and the schools of the city and cathedral. The office was instituted in England in the 12th century, but in France apparently not until the 13th. The dignitary bore the name in foreign chapters of scholarist scholaræ cabalæ, that is, caput schola, head of the school, magistral and theological. Like the Greek chirographia, he was the librarian and secretary of the chapter, and sealed the caputary correspondence. He acted as the theological lecturer and reader in canon law. The chancellor's name is derived from that of the law officer who stood at the bar ad cancellorns to receive the plea of suitors, and was keeper of the court seal. The chancellor of a university has the sole executive authority within the precinct.

Chancellor, Samuli, an English Congregational minister, was born at Kensington, Jan. 12, 1795. During the greater part of his life he labored at his trade of iron-founder, but spent his time in secular improvement and diligent study. He was first engaged as a Sunday-school teacher, then in itinerant labors and in Kensington, twenty-six years, on the Sabbaths. For a short time he accepted a charge at Hayes, in Middlesex, and in 1817 at Epping, Essex. He died suddenly, Nov. 29, 1858. See (Lond.) Cong. Year-book, 1854, p. 221.

Chancels (cancelli) are screens, often of great beauty and richness, set round an altar, or the choir, or tombs of saints. The original chancels were those which divided the choir from the nave, forming a line of demarcation between the clergy and the laity. Leo III erected a chancel of pure silver, and Stephen IV placed another of the same material round an altar. The second council of Tours enjoined the people not to stand near the altar among the clerks at vigils or mass, because that part of the church which is divided off by chancels is restricted to the use of the singing clerks. Gregory of Tours mentions a chancel in the chord of the apan in San Pancrazio near Rome, and at Santa Sophia, Constantinople. The chancel fenced the entrance to the sanctuary.

The chancel-screen round the choir were called, in Spain, rejas, and elsewhere pectoralia, being a wall breast-high at which the faithful communicated and received the palms and ashes when they were distributed. It was identical with the peribolos which was introduced when the bums were first sung in choir during the 17th century. The solid and taller screens does not date earlier than the 12th century. Sometimes the chancels had a balustrade and columns, called regulata, placed at intervals; on these curtains were suspended, so as to resemble the Greek illuminations: Gregory of Tours noticed that they were embroidered and painted with sacred images in France. At certain times they were made of parchment. These curtains were sometimes closed, like the modern custom of leaving the whole vista of the interior and the altar in full view; this utter change from the more ancient idea of seclusion of the sacred mysteries eanminated from the Greeks, contemporaneously with the introduction of the altar with mourns and the chancel-screen, and was a wholesale destruction of the rood-screens. The latter, which are the true representatives of the primitive chancels, marked the separation between the clergy and laity, and also symbolized the entrance to the Church triumphant. For this reason they were painted, as at Hexham, with figures of saints, or with the sentences of the creed, or with the destruction of the drapes or the Last Judgment. Two of these screens, of open-work, of the time of Wren, exist at St. Peter's, Cornhill, and All-Hallows the Great, Thames Street, London; while beautiful specimens of lateral choir-screens remain at Alby, Paris, of the 14th century, at Chartres and Amiens, of the 15th century, and of the 13th century at Canterbury. The chancels mostly, however, have shrunk into the mere altar-rail round or in front of the altar, dividing, not as before, the nave from the choir, but the choir from the sanctuary.

Chanche, John Joseph, a Roman Catholic bishop, was born in Baltimore, Md., of French refugees from St. Domingo, Oct. 4, 1795. He was ordained in 1819, became a member of the Society of St. Sulpice, acquired a high reputation as professor and president of St. Mary's College, Baltimore, was consecrated bishop of the newly erected diocese of Narcissus, Miss., Dec. 14, 1841, and after attending the Council of Baltimore in 1852, died suddenly at Frederick, Md., July 22 of the same year. Chanche, a man fitted to shine among the learned, drew his talents to an obscure and laborious field, zealously serving as a missionary priest, building up with his own resources. See Dr. P. and New Hist. of the Cath. Church in the U. S. p. 150, 604-606.

Chandermi, in Hindist mythology, is one of the forms of the name of the moon-god. He is also the sovereign of the entire expanse of the air, in which he lives. He loved Tarci, the young and beautiful wife of Vyasah, and from this love the celebrated Buddha is said to have come. Vyasah adopted the latter as his son, and instructed him in all branches of science. See Chandara.

Chandieu. See Sadek.

Chandler, Amariah, D.D., a Congregational minister, was born at Deerfield, Mass., Oct. 27, 1792. He graduated at the University of Vermont in 1807, and was ordained pastor of the Church in Waitsfield, Vt., in 1810; here he remained until 1830; preached two years at Hoosac, N. Y.; was installed over the Church at Greenfield, Mass., in 1832, and died there in the pastoral office, Oct. 20, 1864. Dr. Chandler was a delegate to the Massachusetts Convention for the Revision of the State Constitution in 1838. He published several sermons and treatises, including A Review of Dr. Wiliard's History of the United States (1837). His mind was antagonistic, independent; his manners were simple; he was much beloved for his kindness and sociability, and his sermons were solid and impressive. See Cong. Quarterly, 1852, p. 208, 421.

Chandler, Augustus, a Congregational minister, was born in North Woodstock, Conn., Dec. 1, 1800. He graduated from Williams College in 1826, and taught school the following year, and was ordained to the Westwood, in
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1659 he graduated from Andover Theological Seminary. Sept. 12, 1660, he was ordained at Saxton's River in Rockingham, Vt., and remained there one year as acting pastor. From 1681 to 1684 he ministered in Lempster, N. H., and on Dec. 28 of the latter year was installed pastor in Strafford, Vt. Having removed to Dummerston, he was made pastor of the church there, Dec. 18, 1687, and held that charge until Aug. 24, 1697. After this he resided in Episcopal communion. He was appointed secretary of the Church Book Society, New York city, about this time, and in 1688 became secretary of the Society for the Increase of the Ministry, residing in Poughkeepsie, N. Y. This office he held until 1781, when he removed to Baltimore, Md., as the associate secretary and general agent of the Democratic Convention of Missions. In 1783 he died in Baltimore, in February, 1787, at the age of sixty years. See Prot. Episc. Almanac, 1879, p. 108.

Chandler, George, a Presbyterian minister, was born at Middletown, Conn., Jan. 24, 1790. He graduated from Yale College in 1813, and was licensed by the Huntington Presbytery, and stationed in Newark, N. J. In 1815 he was installed to the New Church of Kensington, Philadelphia, where he remained till his death, Feb. 15, 1869. He was greatly beloved by his people, and the Church prospered under his ministration. See Wilson, Presb. Hist. Almanac, 1861, p. 157.

Chandler, George Clinton, D.D., a Baptist minister, was born at Chester, Vt., March 19, 1807. He graduated from Madison University in 1835, and from the Theological Institution at North Springfield, Vt., Sept. 5 of that year, he went to Indiana as home missionary there, and afterwards pastor at Indianapolis from 1839 to 1843. He was president of Franklin College, Ind., for the next seven years, and went as a missionary to Oregon in 1851. He died at West Grove, Ore., Jan. 19, 1881. See The Watchman, Feb. 24, 1881. (J. C. S.)

Chandler, Hubbard, a Free-will Baptist minister, was born at Wilton, Franklin Co., Me., Jan. 11, 1798. He was converted at twenty, and immediately began preaching. He was ordained in Phillips, June 27, 1822, and labored extensively and successfully in Maine as an evangelist. As a speaker he was earnest, powerful, but eccentric. During his last years he preached only occasionally. He died at West Poland, Me., Nov. 5, 1866. See Free-will Baptist Register, 1868, p. 88. (J. C. S.)

Chandler, J., an English Baptist minister, was pastor over the Church at Wedmore, Somerset, during his whole public career, commencing in 1814. He was active in the means of introducing the Gospel into several villages around, and for many years preached in one of them nearly every evening. He died Feb. 11, 1851.

Chandler, James, a Congregational minister, was born at Andover, Mass., June 20, 1706. He graduated from Harvard College in 1728; was ordained minister of the second parish in Rowley, Mass., Oct. 16, 1732, and died April 16, 1789. See Sprague, Annals of the Amer. Pulpit, i, 454.

Chandler, John (1), an English minister of the Society of Friends, was born at Great Bardfield, Essex, April 10, 1687, and was a linen-draper by trade, and had but little scholastic education; but he applied himself diligently to study, familiarizing himself with Latin and several of the modern European languages, and general literature. In 1689 he went to the West Indies, under sanction of the Meeting for Sufferings, to relieve the miseries of the emancipated negroes. During his visit, he explored many of the islands. In 1694 he made a second voyage to the West Indies in behalf of the Anti-Slavery Society. In 1815 he visited America. In 1825 he went to Portugal, to present to the queen of that country an address from the Society for Friends on slavery; and in the latter part of the same year he visited Brazil on a similar mission. In 1826 he was sent to America, to present to the government of each state, and the president of the United States, a declaration from the Yearly Meeting of London on the unrighteousness of slavery. In 1826 he went to Norway as a missionary. He was one of the founders of the Auxiliary Bible Society, and was secretary of the Danish Missionary Society. He died at Springfield, Chelmsford, July 4, 1869. See Annual Monitor, 1870, p. 89.

Chandler, John (2), a Methodist Episcopal minister, was born at Enfield, Conn., Oct. 16, 1737. He was reared a Calvinist; experienced conversion at the age of twenty-four, and immediately joined the Methodists. He received license to preach in 1824, and in the same year united with the Pittsburgh Conference, in which he travelled large circuits for twelve years, and served as presiding elder eight years. In 1824 he entered the Rock River Conference, and labored faithfully until 1865, when he became superannuated, which relation he sustained to the close of his life, at his home in Peoria, Aug. 14, 1873. Mr. Chandler was deeply pious; powerful in prayer and preaching; a prudent, princely leader in Israel. See Minutes of Annual Conferences, 1873, p. 147; Simpson, Cyclop. of Methodism, s. v.

Chandler, Joshua, a Congregational minister, was born at Andover, Mass., May 17, 1787. He graduated at Harvard College in 1807; was ordained at Swampscott, N. H., Jan. 20, 1819, and remained pastor there until Nov. 6, 1822. The day following he was installed in Orange, Mass., where he continued about five years. He became pastor in Belchertown, Jan. 20, 1826, and finally in Pembridge, Feb. 9, 1842. He removed to Boston, and died there, May 31, 1844. See Necrology of Harvard College, p. 29. (J. C. S.)

Chandler, Leonard Niles, a minister in the Methodist Episcopal Church South, was born in Mississippi, July 9, 1841. He was converted in 1868, and in the same year was licensed to preach, and received into the Little Rock Conference, wherein he labored until his death, Oct. 11, 1871. Mr. Chandler exemplified Christianity in truth and trust, a gentleman of great faith. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 619.

Chandler, Richard, D.D., an English divine and antiquary, was born in 1738 at Elion, in Hampshire, and was educated at Winchester school and Queen's College, Oxford. His first work consisted of fragments from the minor Greek poets, with notes, in 1759; and in 1763 he published a fine edition of the Arundelian marbles, Marmoris Oxoniensis, with a Latin translation. The same year Chandler, together with Revett, the architect, and Pars, the painter, was sent by the Dilettanti Society to explore the antiquities of Ionia and Greece. They returned to town in 1766. A result of their joint investigations, they produced the two magnificent folios of Ionia antiquities, in 1769. Chandler also edited a valuable collection of inscriptions, entitled Inscriptiones Antiquae Pleraque Quadam Editione (Oxford, 1774). In 1775 he published his Travels in Asia Minor, a work of value, and in 1780, his History of Illyria. After his return from Greece he obtained several Church preferments. He died in England in 1810. See Encyclop. Brit. (9th ed.) s. v.

Chandler, Samuel, a Congregational minister, was born at Andover, Mass. He graduated at Harvard College in 1755; became pastor of the second parish of York, Me., Jan. 20, 1752; was dismissed in 1755; in-
stalled at Gloucester, Mass., Nov. 13, the same year; and died April 16, 1775, aged sixty-three years. See Sprague, Annals of the Amer. Pulpit, i, 274.

Chandler, Theophilus Bradbury, a Methodist Episcopal minister, was born in East Woodstock, Conn., March 28, 1826. He experienced religion at the age of fourteen; graduated at Wesleyan University in 1850, and in the same year entered the New York East Conference. During the years of 1856-58 he was obliged to retire from regular work, and was employed occasionally. In 1859 he resumed his place in the effective ranks, labored faithfully four years, when he was prostrated by hemorrhage of the lungs, and continued to decline in strength by repeated attacks until his death, June 20, 1866. Mr. Chandler possessed rare excellencies, a quick mind, fine perceptions, poetic taste, retentive memory, genial temper, and an earnest, practical, sympathetic spirit. See Minutes of Annual Conferences, 1867, p. 77; Alumni Record of Wel. Unie, 1881, p. 103.

Chandler, Thomas W., a Methodist Episcopal minister, was born Dec. 30, 1799. He was converted in 1823, licensed to exhort in 1826, and in 1827 was licensed to preach, and admitted to the Kentucky Conference. He was transferred to the Illinois Conference, in 1841, to the Missouri Conference, and in 1846, to the Ohio Conference. He located and returned to Illinois in 1850, and in the following year was readmitted to the Southern Illinois Conference, wherein he continued zealous and faithful until 1858 as an elder and preacher, and from that time superannuated to the close of his life, Sept. 7, 1859. Mr. Chandler was an earnest student of theology, and a man of exemplary life. See Minutes of Annual Conferences, 1860, p. 562.

Chandra, in Hindë mythology, is one of the names for the moon or the genius inhabiting it. He married two of the daughters of Daksha and Bohini especially, and neglected the rest, for which their father cursed him, and he consequently died; but having repented of his error, he was again awakened. His children are called Children of the Moon, and form a separate family in the mythology of India. See Somà.

Chandrayana (or Tsiandrayana), in Hindë mythology, is the moon-penance which the men, born again as Brahmans, practice as atonement for sins committed in a lower grade of their existence. The body is scantily fed, only nuts of the woods being eaten.

Chamenmundus. See Annemundus.

Chaney, Bailey E., a Baptist minister, was born in South Carolina, and moved to Natchez about 1790. During the persecutions to which the Protstants in that part of Mississippi were subjected, Mr. Chaney managed to conceal himself. When the territory was brought under the government of the United States, "the people assembled in large numbers, a brush arbor was constructed, and he was sent for; and, while the flag of the United States floated over him, he preached the Gospel of Christ unawed by the minions of Rome." He visited, in 1738, an American settlement near Baton Rouge, La., and preached. He was arrested by the authorities and forced to leave the country. He went back to Mississippi, where he continued to labor until his death, which occurred about 1816. See Cathcart, Baptist Ency. p. 200. (J. C. S.)

Chaney, S. Freeman, a Free-will Baptist minister, son of Rev. John Chaney, was born in 1819. He was converted at fifteen, entered upon a course of study at Farnsfield, Me., was ordained June 5, 1842, and became pastor of the Church in Buxton. Among the most remarkable events of his ministry, and to his church, was the use of the free-will and hynm, which were responsive sung in the night air during the Arkanapersion by the encampment litigating on the river; and watching times and in many churches, single voices chanted while the congregation merely joined in at the end, and meditated in silence. The people now joined zealously in the

Chansally l'Orpelet, a French theologian, who lived in the former part of the 18th century, wrote L'Antiquaire de la Ville d'Alépoin (1 vol. 16mo). See Hoefner, Nouv. Biog. Générale, s. v.

Chang-ko is a Chinese goddess worshipped by bachelors, and held in great esteem by the learned men, as Minerva was by the Greeks and Romans.

Channa ben-Dosa, a Jewish teacher of the 1st century, was celebrated for his piety. It was said that a voice from heaven daily declared that the whole world was only preserved for the sake of Channa. Among his recorded sayings are these: "The wisdom of a man will be abiding if his fear of sin is greater than his desire after wisdom only; but where search after wisdom takes precedence of the fear of sin, the former also will only prove a temporary possession;" also, "The man whose works exceed his wisdom really possesses firm and lasting wisdom; but he who wisdom exceeds works, will find that the former also will prove unstable" (Pirke Abot, iii. 8). Many anecdotes are related to show this rabbi's power over angels. See Hamburger, Real-Encyclop. für Bibel u. Talmud, ii, 120 sq.: Friedländer [M. J.], Geschichtsbücher aus der Zeit der Tannaica (Britten, d. d. J., A. 669, Berlin, 1855, 12mo), p. 141: Friedländer [M.], Ben Dosa und seine Zeit (Vragg, 1872). (B. P.)

Channer, Isaac, an English Baptist minister, was born at Bristol in 1701. He came to Ashley River, near Charleston, S. C., about 1733, where he served as pastor fifteen years. He died Nov. 30, 1749, having published a treatise entitled The Doctrine of Glorious Grace. Baptized, Preached, and Preserved, and Protestant in Life, also a treatise on Original Sin. See Sprague, Annals of the Amer. Pulpit, vi, 47; Cathcart, Baptist Ency. s. v.

Channing, Henry, a Unitarian minister, was born at Newport, R. I., in 1760. He graduated at Harvard College in 1781, where also he was tutor from 1783 to 1786. He was ordained and installed over the Congregational Church in New London in 1787. A revival of religion commenced with his ministry, and continued two years. He was dismissed, at his own request, May 20, 1806. In January, 1808, he was called to the Congregational Church in Canandaigua, N. Y., and continued till May, 1811, when he resigned. His preaching during this time was never distinguished for his power, and, indeed, little was known of Unitarianism, at least in that part of the country. In 1817 he returned to New London, and in the two following years was a member of the Legislature of Connecticut. After this he went to New York city, where he died in 1840. He published many sermons. See Sprague, Annals of the Amer. Pulpit, viii, 381.

Chanorier (or Chanorier), Antoine de Miranges, a French Protestant minister and theologian, lived about 1550. He was sent by the Church of Geneva to the Church at Blois in 1558; the following year he was appointed pastor of Orleans. Chanorier published La Legende des Pères et des Moines (Geneva, 1545, 12mo). See Hoefer, Nouv. Biog. Générale, s. v.

Chant, Ecclesiastical. The following are additional particulars:

"Singing is mentioned in the apocryphal times (Acts xxi. 25; 1 Cor. xiv. 26), just as our Lord and his disciples sang a 'hymn,' that is, certain psalms, but what the music was is unknown. The church was probably founded on Greek music; and antiphonal singing, allowed to by Piluly, took its origin at Antioch, and was adopted by St. Basil at Symmuscus, the Patriarch of Jerusalem, and Arabia. St. Ambrose introduced it into the West at the baptism of the converts; the use of the free-will and hymn, which were responsive sung in the night air during the Arlan persecutors by the encampment; and watching times and in many churches, single voices chanted while the congregation merely joined in at the end, and meditated in silence. The people now joined zealously in the
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chanting, until at length their extreme vociferation was reduced to a sustained whisper, the words of which were given out by the choirmaster, or oecumenes, on the other side. The use of the organ was a matter of great importance in the Roman Church: its harmonious notes, in time, to the music of the psalms, were to be compared to the harmonious notes of the organ. The organ was the instrument of the liturgy, and its use was so general that it became the characteristic of the Roman Church. In the Middle Ages the organ was so highly valued that it was considered a sine qua non for the celebration of divine service. It was used in all the principal churches of Europe, and was considered an essential part of the liturgy. The organ was used in all sorts of services, from the mass to the chanting of the offices. It was used in the mass for the singing of the Elevation, and in the offices for the chanting of the psalms. In the time of the Crusades it was used for the chanting of the offices of the Holy Sacrament, and in the time of the Reformation it was used for the chanting of the offices of the Holy Sacrament.

Chantre, Sir Francis, an eminent English sculptor, was born in 1782, at Norwich, in Derbyshire. He received some instruction from John Raphael Smith, and in 1802 he advertised in the Sheffield papers to take crayon portraits. Shortly afterwards he visited Edinburgh and Dublin, and then London. In 1817 he was elected an associate of the Royal Academy. He was employed upon some designs for St. Paul's, besides designs for church sepulchres. He died in 1841. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Chamukah was a Jewish festival of dedication or purification, which lasted eight days, during which every- body burned lights, each day one more than the preceding, and said prayers, but did no work as long as these lights burned. It was believed to have been instituted by Judas Maccabaeus in memory of the repossession of the Temple, after its profanation by strange gods. Many fables of brutal ceremonies were said (by enemies) to have been practiced, which called forth the most cruel persecutions of the Jews on the part of their foreign masters. See Dedication.

Chanut, Pierre-Martial, a French theologian and translator, was abbe of Iloasche, chancellor of queen Anne of Austria, and a friend of Chuliac. He died Nov. 15, 1695, leaving Seconde A pologie de Justin pour les Christiens (from the Greek, Paris, 1670, 12mo), under the assumed name of Pierre Tondet, and in 1696, under the true name of the author:—Catholicae (ibid. 1696, 12mo):—Vie et Oeuvres de Saint Stephen written by himself, and translated from the Spanish, ibid. 1691, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.

Chaos, in Greek mythology, was the primitive element, the formless, out of which everything arose—the deities, as well as heaven, air, earth, and sea, and all their inhabituants. Chaos united with Darkness (Céligo) and produced Ether, Day, Erebos, and Night. The pairs again united, and thus Ether, Erebos, and Darkness united, and produced Heaven, the Earth, and the Sea. Erebos and Night had as their children, Fate, Age, Death, Sleep, Dreams (Phantasma, Morpheos, Mousm), the Parce, Discord, Misery, Revenge, Sympathy, and finally the Hesperides (Egeia, Hesperia, Arethusa). From the Earth and the Sea there sprang forth as their offspring, Pain, Crime, Fear, Falsehood, Pejurity, Intemperance, the Furies, Pride: also the Ocean, Pontus, Tartarus, Themis, and the Titans. It is plain that here are only personified powers or attributes of nature, and that these in the course of production were gradually separated more and more, until the Titans and the deities quarrelled about the land, which finally was peopled with human beings by Prometheus when he secured the fire from Olympus. See Cosmogony.

Chapeauville (or Chapeaupile), Jean, a Bel- gian theologian and historian, was born at Liege, Jan. 5, 1551. He studied first at Liege and at Cologne, and then at the University of Louvain, where he received the title of doctor of theology. On his return to his native place (1578) he was appointed examiner of the synod, and the following year pastor of St. Michel, and canon of the Church of St. Pierre. He next taught theology in several seminaries, and showed the greatest devotion during the plague which desolated Belgium. He was to the Synod an inveterate inquisitor of the faith, canon of the cathedral, grand penitentiary, grand vicar of the prince-bishop. Erasmus of Bavaria, archdeacon and provost of the chapter of St. Pierre. Chapeauville was honest, grave, and laborious, but he condemned Jean Devalx, subprior of the Abbey of Stavelot, as guilty of magic, and delivered that unfortunate monk to the secular arm. Chapeaupile.
Chapel. Chapels may be divided into several classes: (1) as regards their relation to other churches; being (a) dependent on the church of the parish, or (b) independent, in some cases even exempt from episcopal visitation. (2) As regards their material structure; being (a) apartments in palaces or other dwellings; (b) buildings forming part of or attached to convents, hermitages, or the like; (c) buildings forming the appendages to larger churches; (d) sepulchral or other wholly detached buildings.

The following classification has sometimes been made:

(1) Isolated or detached buildings for religious worship annexed or affiliated to mother churches, without the name of a church on the gate or other structure, as the statue of Cauntes, a "field church," and in modern times chapels of ease. (2) Those attached to a palace, castle, mansion, or college, less generally known as oratories; the earliest recorded in a college or university is at Paris in 1254. (3) Chapels, or internal buildings within a church. An aisle furnished with its own altar, chalice, paten, cruets, basin, pyx, and sacring-bell. (4) A set of vessels and vessels in the service of the church, as we read that a bishop bequeathed his chapel to a cathedral. (5) A well chapel, like that of the Perpendicular period, often a mere repository for effigies till more spacious and most Whitireed's at Holywell, where the bath, which was a place of great resort, is star-shaped, and was formerly enclosed with stone screens; round it is a vaulted ambulatory, and in front there is an entrance porch: in the upper story there is a chapel. The class of first class are not permitted to contain a font, and usually have no cemetery. The principal Chapels of Paris, Vincesnes, Dijon, Blois, Champlayn, and Bourbon, so called as containing presumed relics of the Cross, were peculiar to France. That of Dijon is called the Palatine, from the palace of the Dukes of Burgundy, in which it stood.

A strictly accurate division is, however, impossible, as some cases may be placed in either class. It is also impossible to draw a clear line between churches and chapels with regard to their material aspect, some of the latter being too important in a historical point of view, or too extensive and magnificent, to be omitted from any attempt to trace the progress of church building.

"In the 11th century, when the practice of building crypts or subterranean vaults fell into desuetude, the chapel became an integral portion of the upper structure; usually there were three at the east end, one in the centre dedicated to the Virgin, or set between two ancient chapels. In the 12th century chapels were multiplied round the sanctuary: throughout the Norman style they were apsidal, but growing broader and higher in the 13th century, in the Eastern chapels were added in still greater numbers round the altar; in the later styles they were as many as sixteen. In this and the succeeding century chapels were erected between the buttresses of the nave-aisles. These are common abroad, and were at King's College (Cambridge), and at Windsor, at Lincoln, in the presbytery, and formerly there was one in the nave at Canterbury."

"Lowest of all are a group of chapels round the presbytery at Westminster, Tewkesbury, Pershore, radiating from the main building, but it was an uncommon arrangement to see an external range of chapels in the naves of Chichester and Manchester; and the lateral or transeptal line (at Cork) of those at Fountains, Petworth, Waverley, and Nene, south of York are quite Brlechton, and that recently destroyed at Hexham, and the second youngest, at Gart in Kincardine, and at Canterbury. Chapels were usually founded as chapels of ease and maintained by families of distinction, by the bequests of ecclesiastics, and very frequently by confraternities and guilds. The resemblance in many particulars the cubicles or side rooms of churches, which Paulinus of Nola says were allotted for prayer, devotum reading, and commemoration, but are not recorded; but the idea of a building rendered indissoluble by the multiplication of altars which blocked up the nave and aisles, and by the omission of the piers of the nave; and in later periods strengthened the enormous stride of the buttresses, which was necessary to support the vast height of the walls. In the west of England the dedication was usually to St. Michael, as the conductor of souls to Paradise. In Christchurch (Hants) and at Bury St. Edmund's and Abingdon there were several chapels built in the cemetery and cloere, and this may have been a not uncommon arrangement, till such parochial buildings were absorbed into the central minster after its reconstruction with larger dimensions on a grand scale for the Eastern Church at Mount, Blakesley, on Mount Athos, and in several parts of Ireland, there were similar groups, which are not uncommon, probably to give the principle of having only one altar to a church."

I. Domestic Chapels. The earliest example of this class is probably the small chapel now known as the Sancta Sanctorum (originally St. Lawrence) in the fragment of the ancient palace of the Lateran which still remains. It was the private chapel of the popes and appears to have existed as early as A.D. 383; but the site of the Lateran by the 13th century. In the 14th century (1342) and at Burr St. Edmund's and Abingdon there were several chapels built in the cemetery and cloere, and this may have been a not uncommon arrangement, until such parochial buildings were absorbed into the central minster after its reconstruction with larger dimensions on a grand scale for the Eastern Church at Mount, Blakesley, on Mount Athos, and in several parts of Ireland, there were similar groups, which are not uncommon, probably to give the principle of having only one altar to a church.

II. Commercial Chapels. Chapels were intended for the private and daily use of the community. In some instances even more than two chapels existed in a monastery: for Adamnan (De Situ Terrae Sancte, ii, 24) says that at Mount Talbot, within the wall of enclosure of the monastery, were three churches, "non parvi sedicem." In the last century of the convent the Nithian valley are three churches, one over the other (Sir Gardiner Wilkinson, Handbook of Egypt); but it does not appear what their date is.

In Ireland there still exist some small chapels which may be assigned with probability to very early dates. Mr. Petrie (Ecclesiastical Architecture of Ireland, p. 133) thinks that such structures as the oratory at Gallerus, in Kerry (shown on p. 893), may be considered to be the first erected for Christian uses, and at least as ancient as the conversion of the Irish by St. Patrick. This example measures externally twenty-three feet by ten, and is sixteen feet high, with a roof being ten feet high and twelve feet in its easter end. As early as the 5th or 6th centuries are such buildings as Tempull CONANACH, island of Arran, bay of Galway, Church of St. Macara, island of Cruach Mhic Dara, which are simple quadrangular buildings, without distinction between nave and chancel. Others, apparently of ecclesiastical use, were a small chapel within the nave, and entered by an archway. In no case is an apse found in Ireland.

Many of these small chapels were built of wood, and were known as "Druithechas," or "Drethechas," (i.e. house of oak). Buildings of very similar character exist in Cornwall, and their foundation societies and chancellories from Ireland: such was the chapel of Perversu-
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820 and 830; nor do any seem to have formed parts of the minister of Aix-la-Chapelle.

In the East the rule has always been to have only one altar in a church; and chapels have, therefore, rarely formed parts of churches, but are sometimes found attached to them. An instance of the latter would appear to exist in a church of St. Demetrios at Thessalonica; and to the Convent of St. Catherine on Mount Sinai six chapels are attached on each side of the nave, but these are doubtless not of the original fabric.

3. Subterraneous Chapels, or crypts (q. v.). We have probably an instance in the remains of the Basilica of San Stefano, in Via Latina, built by pope Leo I, 440-461, at Rome. Where, however, no chamber existed, a crypt was not constructed. Hence, in the earlier churches of that city, we find no crypt forming part of the original plan, but small excavations under the altar, to receive some holy corpse brought from the extramural cemeteries. In San Apollinare-in-Classe, at Ravenna, a crypt appears as part of the original structure; it consists of a passage running within the wall of the apse, and another passing under the high-altar.

Although French antiquaries (Martigny, Dictionnaire, art. Crypte) have claimed a very high antiquity for crypts under several churches in France, they are probably not structural crypts. Two crypts, however, exist, which were, it would seem, structural; these are those of St. Ireneus (founded in the 4th century) at Lyons, and of St. Victor at Marseilles (5th century).

Two remarkable crypts exist in England, one in the cathedral of Ripon, and the other in the abbey church of Hexham; both attributed to St. Wilfrid (A.D. 670-678). The model which he followed was evidently not the "confessio" of a church, but the cubicles and galleries of a Roman catacomb. Crypts existed in the Saxon church of Canterbury, in the plan for the Church of St. Gall (made about 800), and there is one in the Church of Brixworth, Northamptonshire. A remarkable crypt, or "confessio," exists under the raised presbytery of the Church of St. Cecilia at Rome, and apparently dates from the construction of the building by pope Paschal I. (817-824). It consists of a vaulted space south of the altar (the church stands nearly north and south), a passage running round the interior of the apse, and another passage running south from the north end of the former, but stopped by a mass of masonry supporting the high-altar. Within this mass is a sar-
Chapelle, Armand Boisbeleau de. See La Chapelle, Armand.

Chapelle (de Jumilhoe), Pierre Benoît, a French theologian and Benedictine of St. Maur, was born at Saint-Jean-Ligoure. After having been visitor of the province of Bretagne in 1551, of Toulouse in 1564, and assistant of the general of his order in 1657, and also superior of several monasteries, he retired to the abbey of St. Germain-des-Prés, where he ended his days, March 22, 1682. He left *La Science et la Pratique du Plain-Chant* (Paris, 1677). See Hoefer, *Nouv. Biog. Générale*, s. v.

Chapels, Union, is a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening.

Chapelon, Nicolas, a French engraver, was born at Chateauzoulu in 1596, and studied painting under Simon Vost. He visited Rome for improvement, and remained several years, in which time he published his set of fifty-two plates from the loges of Raphael in the Vatican. The following are some of his original works: *The Holy Family: The Virgin Stalking the Infant*. He died in 1647. See Spoor.

Chapin, Almon B., D.D., a Protestant Episcopal clergyman, was born in 1808 at Somers, Conn. He practiced law for six years, entered the ministry in 1838, and was rector of the Church in South Glens-bury for several years, until about 1856; subsequently he removed to Hartford, to devote himself more especially to literary work, and died there, July 9, 1859. He wrote several works, among them, *The Free Church* (1845); *Gospel Truth* (1847); besides numerous pamphlets and contributions to periodicals. See *Prot. Episc. Almanac*, 1859, p. 90; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Chapin, Asahel, a Baptist minister, was born at West Springfield, Mass., July 20, 1804. He graduated at Amherst College in 1829, and at the Newton Theological Institution in 1833. He was ordained at Shub-bula, O., Feb. 13, 1834, where he remained about one year and then removed to Buffalo, N.Y., and was pastor in 1836 and 1837; then pastor at Jamestown, from 1837 to 1843; at Tariffville, Conn., in 1846 and 1847; Second West Springfield, Mass., from 1847 to 1851; Second Holyoke, from 1849 to 1852; Galena, Ill., from 1852 to 1856; Vinton, Ia., from 1856 to 1863; Dubuque, from 1863 to 1870. On leaving Dubuque, he removed to Rice, Peace Co., Kansas, where he resided without charge the remainder of his life. See *Newton General Catalogue*. (J. C. S.)

Chapin, Augustus Lyman, a Prebost, was born at Springfield, Mass., Jan. 16, 1755. He prepared for college at West Springfield Academy, Ab- bany, N.Y.; graduated at Yale College in 1817; was taught at Georgetown, D.C.; entered Princeton Theological Seminary in 1819, and remained there two years and two months. He was licensed by the New Brunswick Presbytery, Oct. 2, 1822; was a missionary at Manches- ter, N.Y., and vicinity, in Ontario County, from December, 1822, to October, 1823; was stated supply at Clark- son, at Madison, and at Wolcott, after which, from seek-
ness, he was laid aside for three years. He was or-
dained at Oxford, N. Y., Sept. 30, 1830, as an evangel-
ist for the General Conference; sent to supply there, 1839-40; at Walton, 1831-
33; and at Lexington, New York, Sept. 19, 1839.
After this he served the churches in Galway, West Turin, and Leyden, residing at Amsterdam, from
whence he removed to Illinois, and died at Galesburg,
Nov. 7, 1878. See Necrological Report of Princeton
Theol, Sem., 1877, p. 15.
Chapin, D. Hubbell, D.D., an eminent
Universalist minister and lecturer, was born in Union
Village, Washington Co., N. Y., Dec. 29, 1814. His
parents, who were of New England origin, removed to Ben-
nington, Vt., while he was yet a boy, and he received
his early education at the Bennington Seminary. After
completing the course prescribed in that institution, he
began the study of law in Troy, N. Y. This, how-
ever, he soon abandoned, and, removing to Utica, he
undertook the duties of assistant editor of The Magazine
and Advocate, a periodical devoted to the interests of
Universalism. About this time he appears to have
determined upon entering the ministry, and in 1837 he
was ordained, and began to preach in Richmond, Va.,
where he was pastor of a congregation composed of
both Unitarians and Universalists. Mr. Chapin re-
mained in Richmond until 1840, when he removed to
Charlestown, Mass. After six years' service in the latter
place, in 1847, he accepted an invitation to become
pastor of the Second Universalist Church in that city.
This appointment was soon followed by a call to the
Fourth Universalist Church in Providence, R. I.,
which he filled for a term of years. On account of his
health, he removed to New York, where he resided for
some years, and in 1854 he was called to the pastorate
of the church in Catskill, N. Y. He was also pro-
tinental minister of the church in Rome, N. Y.
In 1865 he removed to Kansas City, Mo., where he
continued to reside until his death in 1883. Mr. Chapin
was a strong, powerful man, almost
six feet in height. He weighed over two hundred
pounds when in good health. His broad face and
firmly set mouth indicated vigor of intellect and earnest-
ness of purpose. He wore a beard, which was almost
white, and his upper lip was shaven. His hair was
brown, and his eyes were a light gray.
He published several volumes of Sermons, and among
his other printed works are, Crowns of Thrones; a Token
for the Suffering (1869); Discourses on the Lord's
Prayer (1850); Duties of Young Women (1855); Duties of Young
Women (1863); Hours of Communion (1844); Humanity in
the City—Discourses on the Book of Proverbs (1867); The Beatitude
in the Gospels: and he also compiled, with J. G. Adams,
Hymns for Christian Devotion (new edition, 1870). See
N. Y. Tribune, Dec. 29, 1880; Allibone, Dict. of Brit. and
Amer. Authors, v. v.; Men of the Times, v. v.
Chapin, Harvey (1), a Methodist Episcopal min-
ister, was born at Tyringham, Mass., Oct. 2, 1787.
He removed with his parents, at the age of nine, to Paris,
N. Y., where he was converted in his eighteenth year.
He began exhorting four years later; was ordained dea-
on in 1818, elder in 1826, and in 1832 entered the Black
River Conference. He died Sept. 14, 1861. Mr. Cha-
in possessed tender sensibilities, a warm, sympathetic
heart, sound understanding, and a large stock of energy.
See Minutes of Conferences, 1826-36.
Chapin, Harvey (2), a Presbyterian minister, was
born in the state of New York in 1798. In 1843 he
was licensed by Wyoming Presbytery, and stationed at Lan-
caster Presbyterian Church. In 1855 he removed to the state of Missouri, and organized a Presbyterian
Church in the town of Owatonna, over which he was pastor
for several years. He removed to Tipton, Mo., in 1865.
On July 29, 1866, his residence was burned, and he per-
ished in the flames. See Wilson, Preb. Hist. Almanac,
1869, p. 77.
Chapin, Jason, a Congregational minister, was
born in New Hampshire in 1801. He graduated at Am-
herst College in 1828, and at Andover Theological Semi-
inary in 1831; and was ordained Sept. 26 of that year.
He labored first as a home missionary, and then became
stated supply at Madison, O., until 1853; at Jefferson,
in 1834, and thereafter at West Church, Farmington, at the
same time teaching, until his death in 1846. See Tien,
Cat. of Andover Theol. Sem. 1870, p. 92.
Chapin, Joel, a Presbyterian minister, graduated
at Dartmouth College in 1791, at the age of thirty.
After a short time as a missionary at New York, N. Y., for a considerable time, he was installed pastor of
the Church in that place in 1798, and died there in 1845.
Although feeble in health, he was fervent in piety, and eminently skilled in transacting ecclesi-
astical business. See Sprague, Annals of the Amer. Pal-
pit, iv, 141.
Chaplin, John Marvin, a Congregational minister, was born at Springfield, Mass., May 15, 1844. He prepared for college at Western Academy, and was ordained at the Williston Seminary, under Rev. Henry M. Colton, of Middletown, Conn., and in 1868 graduated at Yale College. For a short time he was clerk in an insurance office in Springfield, but soon after was engaged to preach in North Blandford. In June, 1872, he graduated at the Theological Institute of Connecticut, and then received a call to the church at Springfield, where he was ordained and installed pastor, June 19 following. He died there, Oct. 25, the same year. See Cong. Quarterly, 1873, p. 439.

Chaplin, Pelatiah, A.M., a Baptist minister, was born in 1747 at Belcher, Mass., and at the age of twenty-one became a member of a Congregational Church. Subsequently he was ordained pastor of the Congregational Church in Windsor, Vt., where he remained about ten years, and then for several years preached in various places in Vermont, Maine, and New Hampshire. In 1806 he became a Baptist, and was reordained June 11 of that year. He continued to labor in different places until about two years before his death, which took place at Compton, N.H., May 22, 1888. Although in his youth he was not favored with opportunities of acquiring a finished education, yet he later improved his time and talents for the acquisition of knowledge. (J.C.S.)

Chapin, Seth, a Congregational minister, was born in Massachusetts. He graduated at Brown University in 1808, and spent more than two years in Andover Seminary. He was ordained Jan. 1, 1812; was pastor at Hillock, N.H., from 1812 to 1816; occasional preacher at Bowley, Mass., Mansfield, Conn., etc., from 1816 to 1819; pastor at Hanover, Mass., from 1819 to 1824; stated supply at East Haddam, Conn., in 1825; at Hunter, N. Y., from 1825 to 1827; at Attleboro, Mass., for a time; at West Granville, from 1823 to 1833; was without charge from 1835 to 1842; and pastor at Fow- ridle, R. I., from 1842 until his death there, April 19, 1850. See Trin. Cut. of Andover Theol. Sem. 1870, p. 20.

Chapin, Walter, a Congregational minister, was born at West Springfield, Mass., in 1779. He attended the Western Academy, and graduated at Middlebury College in 1803. For a year thereafter he was preceptor of the Royatton Academy; and in 1804 and 1805 was tutor at Middlebury College. He afterwards studied theology under Rev. Dr. Lathrop of West Springfield; served as missionary in northern Vermont, and, from 1810, as pastor in Woodstock, Vt.; for seven years, was secretary of the Vermont Domestic Missionary Society; from 1822 to 1827 belonged to the corporation of Middlebury College; from 1821 to 1824 was editor of the Evangelical Mirror; and died July 22, 1827. See Sprague, Annals of the Amer. Pulpit, ii, 481.

Chapin, William Arms, a Congregational minister, was born at Newport, N. H., Dec. 8, 1790. He graduated at Dartmouth College in 1816; taught several years in Virginia; was licensed in 1821, and preached at Craftsbury, Vt., from 1821 to 1827, and at Greensboro from 1829 until his death, Nov. 27, 1860. Mr. Chapin was noted for his imperturbable calmness and for his soundness of judgment. As a preacher he was methodehical and slow, and in doctrine a strict Calvinist. See Cong. Quarterly, 1864, p. 158.

Chapin, William Wilberforce, a Congregational missionary, was born at Somers, Conn., Dec. 2, 1836. He graduated at Williams College in 1860, and at Andover Theological Seminary in 1863. He was immediately ordained at Somers, and sailed for India, where he rapidly acquired the language, and was assigned a station at Pimplus, fifty miles from Ahmednugger. He died there March 22, 1865. See Cong. Quarterly, 1866, p. 89.

Chaplin, is (1) a priest who officiates in a collegiate or private chapel at a particular altar; (2) a cleric vicar or beneficiarius in a foreign cathedral; (3) the domestic preacher of a parsonage. An archbishop may have eight, a duke or bishop six, a viscount four, the lord chancellor, a baron, and K.G., three, a marquis or earl five, a dowager, the dean of the chapel, the master of the rolls, lord almoner, the lord treasurer, and secretary to the queen, each two; the lord chief-justice of the queen's bench and the warden of the cinque ports, each one. (4) Chaplains in ordinary to the queen and priests who serve in rotation as preachers in the chapel royal. The dean of St. Paul's, if a royal chaplain, or if no royal chaplain is present, presides at the opening of each new convocation.

The word chaplain designated an assistant priest, and generally an officiating priest. Their annual wage was six marks, in the 14th century. They were called vice-curates, in absence of the parish priest; the assistant curate was properly called a conduct. They were removable by the rector.

Chaplains at Pisa are divided into two classes: (a) thirty-two participants in the daily distribution, wearing a violet robe, and called chaplains of the Quinterno, from the name of the register-book. They form a college called the Chaplains' University, which is presided over by four superintendents, and has its own chancery seal and buildings. (b) Twenty simple chaplains, without order, or diacuus, wearing a cowl or hood, and a black cloak over the left shoulder; they do not attend the hours, and are incapable of promotion into the staff of the cathedral, but simply serve chantries.

CHAPLAINS, MILITARY (Aumôniers d'Armée). St. Boniface, in his first council in Germany, ordered that every commander should keep a priest to shrieve his soldiers on the eve of a battle. In the time of Charlemagne, and before the battle of Hastings, it was the custom of the soldiers to pray and communicate the terrors before an engagement. In nearly all Christian nations chaplains are a regular part of the army staff.

Chaplain, John Francis, D.D., a Methodist Episcopal minister, was born at Trappe, Talbot Co., Md., Oct. 16, 1824. He graduated at Dickinson College in 1846, and was soon afterwards converted. Leaving prospects of great promise in secular pursuits, he began to labor for the Lord. In 1882 he joined the Philadelphia Conference, in which he spent his life, serving clever of its best pastors, and one term as presiding elder. He was a delegate to the General Conference in 1875, and was chosen as a reserve delegate three times. He died Aug. 7, 1880. In learning and ability he took a prominent place; yet conscientious that he was not the time on studies other than those relating to the kingdom of God and the spiritual life. His preaching was scriptural, methodical, and simple. His ministry was a labor of love, and his death-scene most glorious. See Minutes of Annual Conferences, 1881, p. 73.

Chaplet. It was anciently the practice of some churches to crown the newly baptized with a chaplet or garland of flowers.

Chaplin, Alexander, A.M., a Scotch clergyman, was born at Barnhill, parish of Bervie, March 17, 1714. He took his degree at King's College, Aberdeen, in 1732, and was licensed to preach in 1743; presented by the king to the living at Kinnell in 1754, and ordained. He died May 6, 1813, leaving an Account of the Parish. See Fasti Eccles. Scotienses, iii, 801.

Chaplin, Benjamin, a Congregational minister, was born in that part of Pomfret, Conn., which is now called Hampden, Sept. 16, 1788. He graduated at Yale College in 1788, and was ordained pastor of St. John's Church in Sutton, Mass., with Rev. Dr. Hall; was ordained pastor of the Second Church in Sutton, now Millbury, Nov. 14, 1789, and was dismissed March 6, 1792. Subsequently he lived with his children, and finally died at Hardwick.
Chapman, Edward, an English Wesleyan preach-
er, was admitted to the ministry in 1804 at Cardif,
became a superintendern at Croydon in 1840, and died
Dec. 9, 1856, in the eighty-sixth year of his age. He
was of devout and godly character, and a man of
fidelity to his duty. He died Dec. 9, 1856, in the eigh-
ty-sixth year of his age. He was of devout and godly
character, and a man of fidelity to his duty.

Chapman, Abner W., a minister in the Method-
ist Episcopal Church South, was born in New Cam-
bridge, N. Y., June 9, 1812. He was left an orphan at
the age of four, and wholly to his own discretion when
fourteen, but acquired a good education. For some
time he was principal of the preparatory school of Au-
gusta College, Kentucky; afterwards master of a school in
Vicksburg, Miss.; and finally president of a female
institution, under the patronage of the Mississippi Con-
ference. In 1835 he was licensed to preach; and in
1839 united with the Mississippi Conference, labored
two years, and then located; again entered the effect-
ive ranks in 1849, and labored with great zeal and
fidelity until his death, June 21, 1850. Mr. Chapman
was diligent, greatly beloved, and eminently useful.
See Minutes of Annual Conferences of the M. E. Church
South, 1850, p. 308.

Chapman, A. H., a Cumberland Presbyterian min-
est, son of Rev. Alexander Chapman, and brother of
Rev. B. C. Chapman, pastor of the Cumberland Pres-
byterian Church in Selma, Ala. He was born Oct. 28,
1838. He was received by the Logan Presbytery, was
licensed and ordained, and devoted himself mainly to itinerant
preaching in the upper portion of his presbytery. He
died Aug. 22, 1842, in Greene County, Tenn. See Beard,
Biographical Sketches, 2d series, p. 173.

Chapman, Alexander (1), A.M., a Scotch cler-
gyman, took his degree at Edinburgh University in
1693, was licensed in 1705, and was called to the
living at Moneylie in 1709, and to Dunbar in 1716,
but the presbytery refused consent. He died Aug. 3,
1716, aged forty years. See Fasti Eccles. Scotici, p.
653.

Chapman, Alexander (2), a Cumberland Pres-
byterian minister, was born in Bucks County, Pa., Jan.
2, 1776. When he was twenty years old he removed
with his parents to Tennessee. In 1805 he went to
Kentucky, and was received by the Cumberland Pres-
bytery as a candidate for the ministry, at the Red River
Meeting House. In March, 1811, he was licensed by
the new Cumberland Presbytery, which met for the
first time at Big Spring, Wilson Co., Tenn. He was
ordained Oct. 17, 1811, by Jeremiah, Louisa Co., Ky., in
abdomino, 1813. Under instructions from the Missionary
Board he went to Illinois, in 1820, preaching in Gallatin, White,
Wayne, and Edwards counties. Mr. Chapman was one of
the missionaries sent by the General Assembly, in
1831, to western Pennsylvania, and labored there about
two months, but returned for a short time in 1832. He
died Sept. 15, 1834. See Beard, Biographical Sketches,
2d series, p. 148.

Chapman, Benjamin, a Congregational minister,
was a graduate of Princeton College. He was ordained
March 17, 1756, and settled over the Congregational
Church at Southington, Conn. He was dismissed from
his charge Sept. 29, 1774, but continued to reside in
Southington until his death, June 22, 1786. See Alex-
ander, Princeton College in the 18th Century.

Chapman, Daniel, an English Wesleyan minis-
ter, was born in Sheffield in 1799. At the age of fifteen
he united with the Church. Through the help of
James Montgomery, the poet, and others, he was edu-
cated at Edinburgh University, where he honorably
acquitted himself. On leaving the university, in 1826,
he was appointed to the church in Aberdeen, in 1826;
He died, after much suffering, Nov. 10, 1856. He
was a man of blandness of manners, kindness, high sense of
honor, piety, and many eccentricities. His sermons
were original, but unduly exuberant in language. See
Minutes of the British Conference, 1857.

Chapman, Edward, an English Wesleyan preach-
er, was admitted to the ministry in 1804 at Cardif,
became a superintendern at Croydon in 1840, and died
Dec. 9, 1856, in the eighty-sixth year of his age. He
was of devout and godly character, and a man of
fidelity to his duty. He died Dec. 9, 1856, in the eigh-
ty-sixth year of his age. He was of devout and godly
character, and a man of fidelity to his duty.

Chapman, Epaphras, a Presbyterian minister,
was born in Connecticut. He graduated from Yale
College in 1816; studied theology for more than a year
at Princeton Theological Seminary, and was ordained
an evangelist by the Presbytery of New Brunswick,
April 6, 1820, to evangelize the Indians on the Arkansas
Sem. 1881, p. 22.

Chapman, Ezekiel I., a Presbyterian minister,
was born at Saybrook, Conn., Aug. 28, 1781. He was
educated at Yale College, and during his course there
was converted and united with the college church.
In 1801 he joined the Congregational Association, and en-
tered upon his labors as an evangelist in Ohio. In
1804 he was called to the First Presbyterian Church in
East Bloomfield, N. Y., and he subsequently labored in the
churches of Lima, Bristol, Livonia, Lebanon, Man-
lius, and Oneida Lake, all within the state of New York.
He died at Oneida Lake, Madison Co., Aug. 1, 1866.
See Wilson, Pref. Hist. Alabama, 1868, p. 78.

Chapman, Frederic William, a Congregational
minister, was born at Canfield, Trumbull Co., O., Nov.
17, 1806. He graduated from Yale College in 1828, and
from Yale Theological Seminary in 1832; and was pas-
tor of the Church in Stratford, Conn., from 1832 to
1839, at Deep River until 1839, and at South Glaston-
bury for the next four years. From 1839 to 1863 he
was principal of the high-school at Exeter, acting
pastor of the Church at West Stafford from 1856 to
1861, and at Bolton from 1861 to 1864. In the last-
named year he became acting pastor of the Union
Church, East Hampton, from which he went in 1866 to
the Church at Prospect. In 1867 he removed to Rocky
Hill, where he resided, without charge, until his death,
July 21, 1876. He was a diligent associate and
founder of the Historical Society of New England, and published, Genealogy of the Chapman Family (1854)—A Genealogy of the Pratt Family (1864)—A Genealogy of the Trubridge Family (1872)—A Genealogy of the Buckingham Family (ed.): A Genealogy of the Colt Family (1877)—A Genealogy of the Bulkely Family (1875). He was a member of the New England Genealogical Society, Connecticut His-
torical Society, New Haven Colony Historical Society,
and Buffalo Historical Society. See Cong. Quarterly,
1877, p. 412.

Chapman, George, a Scotch clergyman, was li-
censed to preach in 1764; appointed to the living at
Kinfuans in 1765, and ordained; kept an academy for
young men, and died Oct. 50, 1795, aged fifty-six years.
He was a man "who had kindness of heart, integrity
of conduct, gentleness of manners, cheerfulness of tem-
per, and liberality of spirit." He published An Ac-
count of the Parish, and edited Original Essays and
646.

Chapman, George T., D.D., a Protestant Epis-
copal clergyman, of the diocese of Massachusetts,
resided in Pittsfield in 1854; was officiating minister in
1857 at Lee, where he remained until 1859, when he
removed to Newburyport, residing there during the
rest of his life. He died Oct. 18, 1872, aged eighty-

Chapman, James (1), A.M., a Scotch clergyman,
a native of Inverness, took his degree of A.M. at
Aberdeen, in 1695; was licensed to preach in 1696;
presented to the curacy of Calder the same year, and ordained;
transferred to Cromdale in 1702, and died Dec. 30, 1717,
aged about sixty-three years. He wrote a History of the
Branch, Family of Grant, which is prefixed to a work
of the same name.

Chapman, James (2), a minister of the Protestant Episcopal Church, was born at Elizabethtown, N. J., May 15, 1786. His early education was acquired at the academy of the Rev. Dr. Barry, and subsequently he graduated from Princeton College. He pursued a theological course under the Rev. Dr. Hobart, afterwards bishop of New York; was ordained deacon in 1807, and was immediately engaged as assistant to the rector of Trinity Church, New York city, continuing in this relation until he accepted a call from Peter's, Perth Amboy, N. J. In the following year he was ordained priest, and continued to serve St. Peter's until 1842, when he resigned. For twenty years he was a member of the Standing Committee, for a still longer period the treasurer of the Society for Promoting Christian Knowledge, and was frequently a delegate to the General Convention. During the latter years of his life he officiated gratuitously in Trinity Church, Woodbridge. He died at Perth Amboy, April 6, 1857. See Amer. Quar. Church Rev. 1857, p. 310.

Chapman, James Dyer, a Congregational minister, was born at Columbia, Conn, in 1739. He graduated from Yale College in 1760, and from the Yale Divinity School in 1766. From September, 1768, he supplied the Church in Prospect, Conn. After preaching for a few years in different places without settlement, he was ordained pastor of the Church in Wolcott, Oct. 25, 1787, and remained until Nov. 4, 1840. His strong, outspoken anti-slavery principles aroused prejudice against him on the part of some of the community. The last ten years of his life he preached in Cummington, Mass., where he died, Dec. 19, 1854. See Hist. of Wolcott, p. 200.

Chapman, Jedediah, a Presbyterian pioneer minister, was born at Hadam, Conn, Sept. 27, 1741. He graduated at Yale College in 1767, and in 1766 he was licensed and installed as pastor of the Church in Orange, N. J. He adhered to the cause of American liberty during the Revolutionary War. In 1780 he was appointed missionary to western New York, and removed to Geneva, where he passed the remainder of his life, being installed pastor there in 1812. He died May 22, 1813. He published five Sermons on Baptism. See Sprague, Annals of the Amer. Pulpit, iv, 95.

Chapman, John, B.D., an English missionary to India, was born in 1816. He graduated at St. John's College, Cambridge, in 1839, and was subsequently elected to a fellowship in that college, which he resigned in 1840, and was sent out by the Church Missionary Society to take charge of the Cottayam College in Travancore. After ten years of efficient service, greatly elevating the character of the institution, he removed to Madras, to the supervision of the Church Missionary Seminary in that city, and health obliged him in 1856 to return to his native land. Soon after his arrival he was appointed secretary of the society, which position he held till his death, at Islington, England, Dec. 27, 1862. Mr. Chapman contributed largely to the theological literature of the day, and in 1861 published a very able Account to the Essays and Reviews. See Appleton's Annual Cyclopaedia, 1862, p. 695.

Chapman, Joseph (1), an English Wesleyan missionary, was converted at an early age, travelled one year in the ministry in England, was sent in 1817 to the West Indies, and died at Tortola, July 21, 1821. See Minutes of the Brit. Conference, 1822.

Chapman, Joseph (2), an English Wesleyan minister, was converted at the age of twenty, commenced to travel in the ministry in 1810, and labored for six years, when bodily affliction compelled him to desist from active work. He died Sept. 20, 1825.

Chapman, Joseph Miller, an English Baptist minister, was born at Frome, Jan. 8, 1801. In early life he united with the Baptist Church in his native place, and entered upon a career of preparatory study at the Charles College in 1829, on coming home was as- signed as pastor of the Church in Hilsdale, Gloucestershire, about two years, and then accepted a call to Yeovil, where he was ordained, Oct. 26, 1825. In the midst of his usefulness he died, in the fall of 1842. See (English) Baptist Magazine, 1842, p. 569-572. (J. C. S.)

Chapman, Josephus, an English Congregational minister, was born at Greenhithe, in 1791. He joined the Church in 1797, became a diligent Sunday school teacher and a zealous tract distributor; received his collegiate education as a non-resident student at Hoxton College, and was ordained at Ashford about 1816. After three years he removed to Hunsome-caeus, Sussex; subsequently labored seven years at Bromyard, Herefordshire; a few years as traveling agent for the British and Foreign Sailors' Society, and finally at Ramsgate, where he died, May 8, 1873. See (Lond.) Cong. Year-book, 1874, p. 517.

Chapman, Lewis, a Scotch clergyman, had a bursary for study at the Glasgow University, and studied also at Edinburgh and Leyden; was licensed to preach in 1726, and presented to the living at Alvie in Kinghorn in 1738. He removed to Petty in 1788, and died Aug. 19, 1741, aged thirty-five years. See Fasti Eccles. Scoticæ, iii, 229, 270.

Chapman, Nathan, a Baptist minister, was born in October, 1797. He was converted at the age of twenty, and in 1830 was ordained at East Ware, N. H. During the forty-five years of his ministerial work he was pastor of his church in Westfield, Mass. His last settlement was in Barnstable. In 1845 on account of feeble health, he withdrew to Dedham, where he died, Aug. 11, 1888. See The Watchman, Aug. 28, 1888. (J. C. S.)

Chapman, Nathaniel, a Congregational minister, was born at Exeter, N. H., in 1789. He removed to Mt. Vernon, Me., in 1800; graduated at Bangor Theological Seminary in 1803, and was ordained pastor of the Church in Bristol, Me., in 1824, where he remained until 1883. His other charges were as follows: in Maine: Boothbay, 1833; Camden, 1835; Warren, 1852; Thorndike, Freedom, and Pittston, 1856; where he died, April 1, 1868. He was a man of sound judgment and unassuming spirit; his preaching was earnest in the practical. See Cong. Quarterly, 1859, p. 97.

Chapman, Philip, an English Wesleyan missionary, was appointed to Jamaica, W. I., in 1886, after having spent two years at the Theological Institution. He died May 17, 1848, aged thirty-three years. See Minutes of the British Conference, 1848; Blyth, Roman Without Fiction, p. 518.

Chapman, Richard, an English Wesleyan minister, was born at Hatfield, Hertfordshire, in 1815. He was converted when thirteen; was accepted as a candidate for the ministry in 1888; spent three years at the Theological Institution at Hoxton; was ordained 1848; was appointed two years later the first Methodist missionary to the seamen on the Thames, and died Dec. 19, 1885. See Minutes of the British Conference, 1871, p. 22.

Chapman, Robert Hett, D.D., a Presbyterian minister, son of Rev. Jedediah Chapman, was born at Orange, N. J., March 2, 1771. He graduated at New Jersey College in 1789, and, after studying with his father, was licensed to preach by the New York Presbytery in 1796. In 1796 he became pastor at Neshaminy, Pa., and in 1801 at Cambridge, Vt. In 1811 he was elected president of the University of North Carolina, and resigned that position in 1817, after which he was pastor of Bethel Church, Va., and in 1823 removed to the vicinity of Winchester. In 1830 he settled at Covington, Tenn. He died June 18, 1835. Dr. Chap-
man published only a few Sermons. See Sprague, An-
nales de l'Amer. Fulgisii, ii. 95.

Chapman, Thomas, D.D., LL.D., an English clerg-
ymen, was born at Bilingham, Durham County, in
1717. He was educated at Richmond School, in York-
shire, and afterwards obtained a fellowship at Christ
College, Cambridge, in 1741. In 1746 he was chosen
master of Magdalene College. In 1748 he served as
vice-chancellor, and was appointed one of his majesty's
chaplains. In 1749 he was rector of Kirby-over-Blower,
in Yorkshire. In 1750 he was presented by the king
to a prebendal stall in the cathedral of Durham, and in
1758 was appointed official to the dean and chapter.
He died at Cambridge, June 9, 1780. His principal
production is an Essay on the Roman Senate (1780). See
Climisars, Biog. Dict. s. v.

Chapman, William (1), a Scotch clergyman, was
licensed to preach in 1698; called to the living at Glen-
islav in 1699; ordained in 1700, and died in 1717. See
Pasti Eccles. Scotican, iii, 748.

Chapman, William (2), an English Independent,
son of the Rev. Samuel Chapman, of Yoxford, Suffolk,
was educated by his father, by Mr. Richard Frankland,
and at the Ruthmell Academy. About the year 1699 he
was chosen first pastor of the Church at Lower Bother-
ham, where he remained till 1703, but removed to Green
in 1703, and died there in 1738. He was a man of great
learning and piety, and an excellent preacher. See
Wilson, Dissenting Churches, iv, 368.

Chapman, William (3), an English Congrega-
tional minister, born in 1777, was brought up to busi-
ness in London. He early devoted himself to the min-
istry, was educated at the College of Newport-Pagnell,
and ordained pastor of the Independent Church at
Sandwich, Kent, Oct. 30, 1800. A few years after-
wards he began to preach in the chapel in Greenwich
Road, of which he was constituted pastor, March 29,
1808. He died July 26, 1848. See (Lond.) Cong. Year-

Chapman, William (4), an English Methodist
preacher, and one of the pioneers in the New Connec-
tion, was born in 1767, and was converted in early life.
He entered the ministry at the age of twenty, travelled
for twenty-three years in eighteen circuits, his services
being acceptable and useful. He became a superin-
temerary in 1831. In 1829 he was president of the Con-
ference. His last residence was Sowood, Stainland,
Halifax, where he died, June 4, 1872. See Minutes of
the Conference.

Chapman, William H., a Methodist Episcopal
minister, was born in Maryland. He was converted in
early life, and in 1821 joined the Baltimore Conference,
in which he served the Church with diligence and con-
siderable success until his death, April 24, 1828. Mr.
Chapman was plain in his manners, searching and pow-
eful in his appeals, energetic in duty, and devout in
life. See Minutes of Annual Conferences, 1829, p. 37.

Chapman, William Rogers, a Congregational
minister, was born in Maine in 1812. He graduated
from Dartmouth College in 1837, studied theology in
Andover Theological Seminary, and graduated from
the theological department of Yale College in 1841.
He was ordained by the New Haven Association, of that
year, to the pastorate of the Centre Street Church, Boston,
Mass., until 1847, and from 1844, in connection with Green Street Church; of Eighth Street Church, New York city, from 1847 to 1849; of the Presbyterian Church of Aurora, N.Y., from 1850 to 1854; and stated supply at Hanover, Mass., thereafter, until his death, Oct. 25, 1853. See Trum. Cut. of
Andover Theol. Sem., 1857, p. 149.

Chaponel (D'Aussicourt), Raymond, a French the-
ologian and Augustinian monk, was born in 1636. He
was canon of the congregation of Sainte-Genevieve, and
priest-pastor of Saint-Eloy de Roissy. He died Nov.
29, 1700, leaving L'Usage de Cultiver le Seruice Divin
en Langue non Vulgaire (Paris, 1687, 12mo);—Histoire
des Chanoines (ibid. 1699, 12mo);—Examen des Voies
intérieures (ibid. 1700, 12mo). See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Chaput, Jean, a French theologian of the order
of St. Francis, a native of Châlons, in Burgundy, died
Feb. 27, 1741, in the Charter-house of St. Michel de
Paul (Nancy, 1621). See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Chaput, Pierre, a French martyr, was proof-reader
to a printer in Paris. He went through France with
copies of the Holy Scripture, which he distributed among
the people. His great zeal caused him to be apprehen-
sed in Paris, July 27, 1620, by Andreaul, being a great
friend of the churches and comissionaries, he promptly rendered an account of his faith.
He was examined by three Sorbonne doctors. MM. Nicolas Clerici, John Picard, and Nicolas Maillard,
and was condemned to be burned in Paris in 1546. See
Fox, Acts and Monuments, iv, 402.

Chappell, John, a distinguished member of the
Methodist Protestant Church, was born in Gloucester-
shire, England, April 23, 1763, and died in 1842. He
was educated and prepared to be a teacher and children to Philadelphia, June 15, 1795. Having
filled the offices of class-leader, steward, member of
the book committee, and delegate to the annual and general conferences, he died Oct. 23, 1838, at the age of eighty-
eight, full of grace. See Colhounder, Founders of the
Methodist Church, p. 392.

Chappell, John B., a minister in the Methodist
Episcopal Church South, was born in Lincoln County,
Ga., in 1789. He was brought up by a godly mother;
was converted in 1812; entered the army in 1814; at
the close of the war became a local preacher, and fina-
ally, in 1819, entered the South Carolina Conference,
wherein he laboured with much acceptance and success.
He died Oct. 21, 1855. See Minutes of Annual Con-
fences of the M. E. Church South, 1855, p. 623.

Chappuis, Jean Samuel, a Swiss Congregational
minister, was born July 16, 1805, at Rivaz, near Lake
Geneva. He received his education at the Veyvay Col-
lege, the Academy of Lausanne (1824), and Heidelberg.
His first work in the ministry was as curate at Mont-
treux and Basel (1833). In 1835 he went to Berlin, to
prepare himself for the post of theological professor in
his native canton, and in 1838 was appointed to the
chair of systematic theology in the Academy of Lau-
sanne. The thesis he wrote on this occasion, L'ancien
Testament Considéré dans ses Rapports avec le Christia-
nisme (1838), is a masterly production, bringing
out into great prominence the pedagogic character of
the old economy. When the revolution occurred in
Vaud in 1845, M. Chappuis quit his post, and at once
set about forming the Free Church. As soon as this
infant Church had determined to have a faculty of the-
ology, M. Chappuis was appointed professor of system-
atic theology and of New Test. exegesis. This im-
portant post he held till his death, April 8, 1870. M.
Chappuis, in profile, closely resembled Calvin; he pos-
essed also many of the qualities which distinguished
the great Reformer. Although professor of systematic
theology for twenty years, he had no complete system
of theology, properly so called. He believed that Chris-
tianity must be approached by the path of moral expe-
rience. The great point is to be in living relation with
Christ. We are not saved by dogmas, but by a living
being. See (Lond.) Cong. Year-book, 1871, p. 308;
Lichtenstein, Histoire des Sciences Religieuses, s. v.;
And the Life of Chappuis, by Monastier and Rambert
(Lausanne, 1871).

Chapter. We add some further particulars on this
subject:

"As properly applied to a cathedral, this term denotes
a sacred congregation of persons, set apart for the wor-
ship of God, and being composed of a number of cur-
chieries and other churches, and forming the coun-
}l of the president of the foundation, from whom, as

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their head (aspic), the chapter (capitulum) derives its name. As monks and canons regular had their chapters, so when secular canons had their common table divided into several sections, they were called chapter or "little heads," as the bishop was the principal head. The monks and regulars are also known through this practice of holding meetings of the little chapter, a portion of their rule, in their assembly, about the 7th century, when the canons in the capitulari of Chartresmagne and the Councils of Aix and Mayence, instead of the older term 'congregation,' employed by St. Benedict and bishop Ju- lian, to express a church council was a chapter; a convent was a chapter, and a college an inferior church with its members living in common. Chapter meetings were not to be held less than three persons. Usually it assembled every Saturday, and then was often called a parliament; now it meets ordinarily in the fall or in the summer. A chapter was formed in the 15th century at Lincoln that the dean brought armed followers into chapter. At Eton it was convened four times a year. In the new foundations, fortnightly chapters are enjoined. The "chapter," a line of chairs, the library, the books of the chapter. Its members are canons, including a warden in choir and a vote in chapter, with prebends, a foundation and estate, and the right of a common seal, being under their head, and convened by the sound of a bell. Absent canons are represented by proxies. It can enact statutes, which must be ratified by the visitor, and has all the rights of a parish; and before it and the dean all members of the body are to be tried. It forms the bishop's council, and machinery in the diocese in case of its vacancy or of a see's vacant see through episcopal jurisdiction. There are two kinds of chapters:

1. A close chapter, where the number of members is limited.

2. The lesser or ordinary chapter, composed of residentiaries only, at least two thirds of the number, andmeeting under the dean.

A very extraordinary chapter, consisting of all the canons, resident or non-resident, convened by the bishop. It was also called the fourteen chapter, because it met at Whitewall, and continued to do so at Salisbury until 1531. At Hereford it is convoked twice a year; and at Chichester, and in other cathedrals, it is still convoked on special occasions. Sometimes there were two regular chapters in one church, as at St. Ambrose, Milan, and St. Augustine's, Pavia, each having its own subchapter. At St. Paul's and at Reims, there were collective chapters, as at Bath and Wells, Lichfield and Coventry, Hamburg and Bremen.

CHAPTER, MONASTIC. This had been held in winter after tierce, but after prime in summer. At the sound of a bell, rung by the prior, the monks entered two and two, and bowed to a cross in the centre of the room, to the superior's chair, and to another. The ordinary business transacted comprised reading the martyrology, announcement of coming festivals, reading the rule, or, on Sundays and holy-days, a homily of the fathers, commemoration of the departed, and nomination of celebrants and the officiating priest for the week ensuing, public confession of faults, infliction of penance and discipline, and once a year recital of charters. The novice was admitted in chapters; the superior was elected, and the great officers of the house confirmed in their office; the investiture of the library was also carefully inspected in chapter every Lent. In the secular chapter, held after prime, all business connected with the church, the services, and lands was transacted, and all disputes determined. Every canon had his voice in chapter, and his stall in choir. In 1279 there were two general archidioecesan chapters and four quarterly diocesan chapters held yearly in England.

CHAPTER, THE LITTLE. See CAPITULAE.

CHAPTER-HOUSE. The following details further illustrate this subject:

"The conventional or capitular parliament-house, rare in France and Germany, was used by the clergy, and on every Saturday by the secular canons. In it also the canons',Priests and deacons, toward the end of the anniversary of the baptism a.s. or diocesan synod. It derived its name from the little chapters or rubrics of the statutes being read over in it in the monasteries and parishes. At Valle battle, the purpose for the theological lecture stood in it until recently. In the 9th century, the north aisle served for the purpose of the capitular of the church of St. Giles, but in the 14th century a separate building was erected at Fountainebleau, and Edward the Confessor built one of a circular form at Westminster. The chapter-house in a convent was almost invariably an oblong, sometimes terminating in an apex, and round or polygonal in a secular establishment. The latter form may have been suggested by the column with the radiating arcade which is a part of the transverse of a chapel, apsidal crypt, or by the Italian baptistery, in which canons or clerks were sometimes held. The rectangular form was preferred, however, for more consistent light, stronger cooling, as the polygonal was for synodal meetings, conversed by the bishop and canons, but not in real exceptions; at Exeter, where the chapter-house is oblong, and the Beneditines were replaced by canons; at Wells, Lincoln, Lichfield, Southwell, York, and Ely, this council-chamber stands the same; at Oxford, and in the chapter-house of St. Davids, it is in an upper story, adjoining the transept. In the secular canons' chapter-house a large crucifix stood in the centre, near a pulpit for sermons and reading, and stalls were ranged round the sides of the walls; the dignitaries occupying the east end, and the canons sitting in order of installation, reckoning from the east to the west. In the Benedictine houses the walls were generally arced to form stalls, and a large coffer, called the trunck, was placed at the entrance, as the place of offenders. The abbot's or prior's chair was at the east end, and a monk, who applied to him for the case, could not say his breviary or recite his psalms, or otherwise reverence. The apse of the chapter-house possibly contained an altar, since the building was regarded as only accessible by the canons, and a light was never kept in it, and before the door. At Tregre the altar remains, and at St. Albans a portion of the Holy Sepulchre lies in the usual position of the apse. At Belvoir and St. Paul's it stood in the centre of the cloisters. At Bristol, Exeter, Beverley, Lincoln, and Chester, and large rooms with a central hall and windows opening eastward, is built in front of the chapter-house, in order to afford additional accommodation to the canons and other orders. The Cistercians had sermons in the chapter-house; and, like the other regular orders, admitted novices, unless the chapter-house was cut down. In the diocese of Bath and Wells, the new chapter-house was built under the direction of Abp. Bathurst, and in it the usual place of the altar. At Winchester the chapter-house is the same as in the Benedictine houses, and in the chapter-house of the abbey church, and a door was left open on the chapter-house east end.

Chapter (or Conventual) Mass is the high mass of the day, usually sung before 10 A.M. in Franciscans and Dominicans.

Chapuzae, Samuels, a Swiss Protestant divine, was born at Geneva of a poor family originally from Poitiers. After practicing as a physician, he was appointed preceptor and governor in the royal family. He died at Zell in 1701, leaving a Traité de la Mathématique de Préciser, and several geographical works, among them Tavernier's Voyages (1882). See Boise, Gen. Biog. Dict. a. v.

Charak Pujah is one of the most popular festivals in Eastern India. It is held in honor of Siva (q.v.), in his character of Maha Kali, or Time, the great destroyer of all things; and by association of thought the godess Kali (q.v.) has come to occupy a most conspicuous place in this annual festival. The name of the festival is derived from the disk, or wheel, through which the circle performed in the rite of Siva lingam, which forms so prominent a part of the observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally a long beam. From one end of this beam hangs a dance (q.v.) and the other end, a second dance; and two houts affixed to it, which are fastened into the fleshy parts of the back of the devotee, while another rope at the opposite end of the beam serves to whirl the machine around, and carry the victim in a circle swiftly through the air. As this is an exercise of great merit to the devotee, he endures the torture as long as possible, usually from ten minutes to half an hour.
CHARALAMPEΣ

Thousands of these swinging posts are in operation at one time in Bengal. If the ligaments of the back of any one should prove too weak for the strain resulting from the very rapid motion, and the poor victim should be dashed in pieces, his violent death is considered by the spectators the just punishment of crimes committed in procuring the means of existence. On the equinoxes, these festively crowded carriages are carried on at these festivals, with the hope of obtaining the favor of their deity. See Duff, *India and India Missions*.

Charalampes (or Charilampes), Saint, is the name of two early Christian martyrs:

1. Bishop of Magnesia, who was stripped of his priestly attire and flayed alive. The prefect Lucian tried to tear him to pieces himself, but his own hands were by some accident cut off on the spot, and we are told that the saint prayed and made his persecutor whole. The licor Porphyrius, and Adametus, and three women who saw it, thercean believed, but the ungrateful prefect had them all beheaded. Charalampes is commemorated Feb 10, according to Basilius's *Menology*.

2. Martyr at Nicomedia, with Eusebius, Romans, Mentius, Christina, and many others, probably in the persecution of Diocletian. May 30 is the day assigned for his commemoration in Basilius's *Menology*.

Charan Das is one of the Vaishnava (q.v.) sects among the Hindus. It was instituted by Charan Das, a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second Alemgir. They assert the pre-eminence of faith above every other distinction. They require no particular qualification of caste, order, or sex for their teachers; and they attach great importance to morality. Their doctrines are as follows: 1. not to lie; 2. not to revile; 3. not to speak harshly; 4. not to discourse idly; 5. not to steal; 6. not to commit adultery; 7. not to offer violence to any created thing; 8. not to imagine evil; 9. not to cherish hatred; 10. not to indulge in conceit or pride. These sectaries consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, a single streak of sandal-color down the forehead, a necklace and rosary of Tulasi beads, and a small pointed cap, around the lower part of which they wear a yellow turban. The authorities of the sect are the Sri Bhagavat and Gita.

Charashim (or Craftsman), Valley of. Lieutenant Conder suggests (*Tent-work*, ii, 315) that this name of a stream still lingers at Khubel Hirsha, a ruin on the edge of the great valley east of Lydian, in the general region indicated by the scriptural notices.

Charanus. See Caranus.

Charcasdo. See Carcasdo.

Charlandiel, in Jewish mythology, is an angel, ruler of the earth, who is six million times larger than other angels. He continually irradiates light in twelve brilliant rays.

Chardin, Jean, a famous French Oriental traveller, was born at Paris, Nov. 16, 1643. While yet scarcely of age he went to the East Indies to buy diamonds. From Surat he went to Persia, and remained six years at Isaphan. In 1670 he returned home, but went from thence to Persia to the Indus, where, as well as in India, he remained until 1681. After his return he was knighted by Charles II of England, and was sent as plenipotentiary of England and agent of the Anglo-East-Indian Company to Holland. He died at London, Jan. 25, 1713. He is the author of a highly moral book, *Voyage en Orient* (Venice, 1686; Paris, 1710; 3 vols.). See Lichtenberger, *Encyclopedia des Sciences Religieuses, s. v.*; Winer, *Handbuch der theol.* Litt., i, 152; Ross, *Gen. Biog. Dict. s. v.*; Hoefer, *Nouv. Biog. Générale, s. v.* (B. F.)

Chardon, Charles (or Claude) Mathias, a French theologian, was born at Ivoi-Carigian, Lorraine, Sept. 22, 1653. He took the vows of the reformed order of St. Benedict, July 3, 1712, in the Abbey of St. Vanne, at Verdun. He taught rhetoric, philosophy, and theology at Novi-Les-Moines, near Rehet; was acquainted with the schools of Hebrew, Syriac, and Greek; and had a profound knowledge of ecclesiastical history. He was dispossessed in 1730, because of his opposition to the bull *Unigenitus*, and died at St. Arnold de Metz, Oct. 20, 1771, leaving, *Histoire des Sacreries, a very elaborate work (Paris, 1745, 6 vols. 12mo; translated into Italian, Brussels, 1748, 3 vols. 4to);—Histoire des Variations dans la Trièdre de l'Eglise (MS.);—Contre les Incredibles Modernes (MS.). See Hoefer, *Nouv. Biog. Générale, s. v.*


Chardon (or Charidon), John, D.D., an English prelate, was educated at Exeter College, Oxford, and consecrated bishop of Down and Connor in 1596. He published a number of Sermons (1589-98). See Allibone, *Dict. of Brit. and Amer. Authors, s. v.*

Chardon (de Luyn), Zacharie, a French theologian, was born in 1614. His family was Protestant, but when quite young he became one of the pages of Louis XIV, and Bossuet effected his conversion to Catholicism. Chardon took orders, and was attached to the parish church of St. Sulpice. He died June 28, 1733, leaving *Traité de la Religion Chrétienne* (Paris, 1697, 2 vols. 12mo;—Recueil des Publications que les Ministres de Genève ont faites de l'Écriture Sainte (ibid. 1707, 12mo);—Nouvelle Méthode pour Réfuter l'Établissement des Églises Prétendues Réformées (ibid. 1731, 12mo);—Remarques Historiques sur l'Église de St. Sulpice (published in the *Journal des Sercans*, 1697, p. 179). See Hoefer, *Nouv. Biog. Générale, s. v.*

Charelli, Benvenetto, an Italian theologian, who lived in the first part of the 18th century, wrote *Memorie Sacre Della Città di Messina* (Messina, 1705, 4to). See Hoefer, *Nouv. Biog. Générale, s. v.*


Charentia, Charentinus, eighth bishop of Cologne, succeeded Dominian, and was followed by Erezegillus. The date assigned to him is 510, and he is commemorated by Fortunatus in an elegiac poem.


Charge is, in ecclesiastical terminology: (1) a sermon preached by the bishop to his clergy; (2) among the Dissenters, a sermon preached to a minister at his ordination, generally by some aged or able divine, and
containing a view of the Christian ministry in its nature, duties, trials, and encouragements.

**Charitho** is the name of two or three noted persons in early Christian records:

1. One of the bishops addressed (A.D. 492) by Leo of Bourges, Victorius of Le Mans, and Eutocius of Tours, in a letter ordaining that, as the emperors have given the bishops the power of judging civil cases, ecclesiastics shall appeal to them, and never to lay judges, under pain of excommunication. The teaching of the letter was adopted in a council held at Angers the next year, in which Charitho took part (Tillemont, *Mémoires*, xvi, 594; Labbe, *Concil. iii*, 1420; iv, 1020).

2. A fourth-century Palestinian Martyrology as belonging to a martyr in Syria with Martin and Peter, March 5, and to a martyr at Rome, with Stercarius, Clement, Julian, Emeritus, etc., July 25.

**Charicles** was a priest in the 5th century, re-buried by St. Nilus of Sinai (Epist. iii, 245) for imposing a hard tax on an humble peasant named Faustinus, and refusing him absolution till they were performed.

**Charilaeus**, in Greek religious usage, was an annual festival. At Delphi a threatening famine had broken out, during which Charilia, a poor orphan, came to the king and begged for bread. As the king had already distributed all he had, he, in an angry mood, threw his shoe at the girl, upon which she hung herself in despair. But the magic name still had its influence, for several days made their appearance. Hereupon the Pythian priestess was sought for advice; her answer was that the plague would only subside when sacrifices of atonement should be offered to the shade of the murdered girl. This was done, and the evil disappeared. After that time the festivities were celebrated every nine years, in which the king took the lead, distributing provisions to natives and strangers, and finally threw some at the image of Charilaeus, together with his shoe, after which he had the figure buried with a rope around its neck.

**Charimfros**, Saint, bishop of Verdun, succeeded St. Aigulf in the bishopric in 508. He was referendarius to king Childerich II.

**Chariotera**. As the public games were considered by the early Church to be intimately associated with idolatry, or comprised in the pomp and service of the devil, which every Christian was expected to renounce at baptism, charioters were commanded to leave their calling or be refused baptism. In Spain, one afterwards returned to it, he was considered as renouncing his baptismal covenant, and thereupon discarded, as an apostate and relapsing from Christian communion. See Bingham, *Christian Antiquities*, bk. xi, ch. v; bk. xvi, ch. iv. The extensive prevalence of these heathen games accounts for the prominent mention of this class of profanes in the men who followed their vocation, as commoner or less disreputable, and had been excluded, even by Roman law, from most of the privileges of citizenship (Tertull. *De Spectac., c. 22*). It was, through the eager excitement which attended it, incompatible with meditation and prayer. See *Constitut. Apostol.*, vii, 82. When the games of the circus were reproduced under Christian emperors, the rigor of the Church's discipline was probably relaxed.

**Charis** (grace), in the system of Valentinus, is an alternative name with Emmesa and Sige, for the consort of the primary *Äon*, Brython (*Irenæus*, i, 4). The name expresses that aspect of the absolute Greatness in which is represented not as a solitary monad, but as an imparting some of its perfection to beings of which it is the ultimate source; and this is the explanation given in the Valentinian fragment preserved by Ephraimian (*Har. xxxi*, 6). The use of the word *Charis* enabled Ptolemaeus (quoted by *Irenæus*, i, 8) to find in John i, 14 the first tetrad of *Æons*, viz., *Pater*, *Monogenes*, *Charis*, *Aletheia*. Charis has an important place in the system of Marcus (*Irenæus*, i, 18). The name *Charis* appears also in the system of Marcion (*Irenæus*, ii, 29), but as denoting a later emanation than that in the Valentinian system. The word has possibly also a technical meaning in the Ophite prayers preserved by Origen (*Contra Celsum*, vi, 81).

**Charisai** (or Al Harais), Jehuda ben Solomon, the Horace of Jewish poets, was born at Jerez, in Spain, about 1170, and bore also the Arabic name, *Al-khafri*. He travelled over many parts of Europe, and into the East, and died about 1200, probably at Granada. He was not only excelled as a poet, but also as a philologer, physician, and translator. He translated from the Arabic into Hebrew Mainmonides' commentary on the *Sefer Zeraiem*; the same author's introduction to the Mishna (German transl. by R. Fürstenhal, Breslau, 1842), and his Guide or *ַּלִּכְּלָא אָלֶיעָל*. His principal work is *מִשָּׁה אֲלֵיה תָּלְקָד* or *Dirwan*, which is not exactly an imitation or translation of Hariri's, though written in the style of the Arabic poet. The author describes human life in a multitude of its phases, relates his own adventures as a traveller, and takes a critical survey of Hebrew poetry. Portions of it had been translated into French by Ure (London, 1772); into German by Kämpf and Dukes; and into French by de Sacy. See *Fürst, Bibl. Jud.*, i, 164 sq.; *De Rossi, Dizionario Storico* (German transl.), p. 75 sq.; *Grätz, Gesch. der Juden*, vi, 209 sq.; *Braun- schweiger, Gesch. der Juden in der Romischen-Staaten*, p. 151; *Jost, Gesch. d. Juden, u. d. Sekt.*, ii, 26; *Sta. Costa, Israel and the Gentiles*, 504 sq.; *Lindo, History of the Jews in Spain*, p. 194; *Finn, Sepharadim*, p. 457 sq.; *Etberidge, Introduction to Hebrew Literature*, p. 259, 382; *Hoefner, Nouv. BIOG. Générale*, &c.; *Delitzsch, Zur Gesch. d. Jüd. Poete.*, p. 42, 47, 55, 67, 137, 140, 142, 180, 169; *Geiger, Jud. Zeit schrift*, 1873, p. 178 sq.; *Carmoly, in Revue Orientale*, iii, 469-75; *Grätz, Lett. Shoshannim*, p. 126 sq.; *Kämpf, Die Ersten Mackmen aus dem Tuchkemon* (Berlin, 1845); *id. Nichtjudische Poetik*, p. xi sq., 3-144 (Varega, 1858); *Dukes, Rabbinische Blumenlace*, p. 19, 45, 60, 85, 138, 174, 189, 243; *Zunz, Literaturgeschichte der Synagoguellen Poesie*, p. 471; and *Zur Geschichte u. Literatur*, p. 213, 458, 463. (B. P.)

**Charistia**, in Greek mythology, were festivals in honor of the Charites or Graces, celebrated with dancing at night.

**Charisius** is the name of two early Christians:

1. Presbyter, and oecumenes of the Church of Philadelphia, who presented himself at the sixth session of the Council of Ephesus, July 24, 221, and laid before the assembled prelates an accusation against two pre-byters named Antonius and Jacobus, who, in 433 had visited Lydia with a commendatory letter from Anastasius and Photius, presbyters of Nestorian's party, and had induced the Lydians to sign a creed, of which Theodore of Mopsuestia was the author, excommunicating himself (Charisius) because he refused to accept it. Charisius laid the creed before the council, together with a list of those who had signed it, and their anathemas of their former errors. He also gave in a confession of his system, in perfect harmony with that of Nicea. The council condemned the creed produced, as full of Nestorian impiety, carefully abstaining, however, from naming theodore as its author. See Labbe, *Concil. iii*, 673-694: *Cave, Hist. Lit.*, i, 74.

2. Bishop of Azatus, one of the subscribers to the Semi-arian Council of Seleucia (Ephiph. *Har. laxiii*, 874).

**Charistorius**. In the Valentinian fragment preserved by Ephraimian (*Har. xxxi*, 6), this name is given to one of five sons without consorts, whose gen-
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ereation took place at a late point in the series of ema-
nations.

Charistia was a festival of relatives among the Romans, celebrated Feb. 19. The whole family was then assembled, past differences and discords were laid aside, and the bonds of love and unity were made firmer.

Charitina (or Charitina) was a Christian martyr in the Diocletian persecution, commemorated in the Menology of Basil, Oct. 5 and Jan. 15. By some she is identified with the Catharine of whom Eusebius speaks (VIII, c. 14).

Charites. See GRACES.

Charitina and Charitfo were two early Christian martyrs. In the Acts of Justin Martyr we are told that they confessed Christ, and were scourged and beheaded.

Charitfo, a Greek monk, was raised to the patriarchate of Constantinople in 1177, under Manuel Comnenus, and occupied that see for eleven months. See Hoefer, Nouv. Biog. Générale, a. v.

Charity, martyr. See Caritas.

Charity, Charter of, the name given by pope Stephen to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. See CISTERCIANS.

Charity (of Our Lady), Nuns Hospitaliers of the. See Hospitaliers.

Charity (of St. Hippolytus), Religious Hospitaliers of the. See Hippolytus, Brothers of the CHRISTIAN LOVE OF.

Charke, William, an English Puritan divine, was a fellow of Peterhouse College, Cambridge, in 1572, and was expelled from college in 1580. He published some theological tracts (1580, 1581). See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Charles, Antoine, a French theologian and priest, was born in the parish of Puymaurin, diocese of Comminges, about 1630, and was educated at Toulouse. He became superior in the seminary of Pamiers, then adjunct of the ecclesiastical government of that diocese, and opposed the law which gave the kings of France the right to use the revenues of the vacant churches in certain cases. The parliament of Toulouse condemned the writings of Charles, but he escaped to Rome, where he died, April 7, 1691. His principal works are, Tractatus de Libertatibus Ecclesiae Gallicanae (Lyon, 1700, 8 vols.);—Causa Regalis Primiti Explicato (Liege, 1868, 4to). See Hoefer, Nouv. Biog. Générale, a. v.

Charles de Saint-Bernard, a French Feuillant monk, who was born in 1597, and died March 14, 1621, founded the monastery of Fontaine. His Life was published under the assumed name of Tournepene (Paris, 1622, 8vo). See Hoefer, Nouv. Biog. Générale, a. v.

Charles de Saint-Paul, a French Church historian, died Sept. 15, 1644. His family name was Vidart. He became general of the Feuillants, and was appointed bishop of Avaraches in 1640. He wrote, Geographia Sacra (Paris, 1641; Rome, 1666, 8vo; Amsterdam, 1703):—Mémoires du Cardinal de Richelieu (Paris, 1640, 4to). See Hoefer, Nouv. Biog. Générale, a. v.

Charles, Claude, an artist of Lorraine, was born at Mures in 1661. He was rector of the academy of painting and sculpture of that city, and afterwards herald-at-arms and ordinary painter to duke Leopold. He worked nine years at Rome, under the direction of Carlo Maratti, and then, after residing for some time at Paris, came back to establish himself in his native city, where he died in 1747. Among his paintings are:—The Coronning of St. Sigibert and The Banquet of the Poor, both in the choir of the cathedral at Nancy; The Ascension of the Virgin, in the parish church of San Se-
of the university in 1688, master of University College in 1692, and died Nov. 4, 1722. He contributed a Letter on the Death of Anthony Wood, to the Philosophical Transactions (1709). See Allibone, Dict. of Brit. and Amer. Bibliog., s. v.; Le Neve, Pint., iii, 405, 598.

Charlevoix, Pierre François Xavier de, a French Jesuit and traveller, was born at Saint-Quentin, Oct. 29, 1682. He embarked at La Rochelle in July, 1720, for the missions at Canada; arrived at Quebec towards the end of September; went up the St. Lawrence river; made an excursion to Illinois, and descended the Mississippi River as far as its mouth, with the intention of going thence to St. Domingo; but his vessel was wrecked at the entrance to the Bahama Channel. He reached St. Domingo on a second voyage, in 1722, and returned to France in December of the same year. Having been selected to work upon the Journal de Trévoux, he accomplished his task in twenty-two years, with great success, and died at La Flèche, Feb. 11, 1761, leaving, Histoire et Description du Japon (Rouen, 1715, 3 vols.)—Histoire de la Ville de St. Domingue (Paris, 1730, 2 vols. 4to) —Histoire de la Nouvelle France (ibid. 1744, 4 vols. 4to) —Histoire de Paraguay (ibid. 1756, 3 vols. 4to) —La Vie de la Mère Marie de l'Incarnation (ibid. 1724). See Hoefer, Nouv. Biog. Générale, s. v.

Charlier, Gileen, Lat. Episcopus Carlowiensis, a Belgian theologian, was born at Cambray, studied at Paris, was professor of theology in the College of Navarre, and from 1431 to 1472 dean of the church of Cambray. In 1483 he attended the Council of Basle, and was commissioned by the synod to proceed to Prague, and to endeavor to bring the Bohemians to the council (see Labbé, Concil. xii, 1159-1448; in Camb. Ant. Lec. iii). On his return to France, Charlier was elected dean of the faculty of theology at Paris, where he died, Nov. 23, 1473, leaving Sports Frugmentorum (Brussels, 1478, 1479, 2 vols.), and several other unedited works. See Hoefer, Nouv. Biog. Générale, s. v.; Cave, Hist. Lit. ii, append. p. 139; Hefele, Concilien Geschichten, vii, 494, 514 sq.; Jungmann, in Weitzer u. Welte's Kirchen Lexikon, s. v. (B. P.)

Charlon, Frederick, a Baptist minister, was born in Connecticut in 1852, and united with the Church in 1840. Having pursued a course of study at Madison University, he was pastor in Webster, Mass., three years, and in Wilmington, Del., five years. For two years he was professor of rhetoric in the American Baptist Publication Society. He went to California in 1869, and was pastor of the Church in Sacramento till his death, Aug. 9, 1871. Under his ministrations this Church grew to be one of the largest and most influential in the state. See Cathcart, Baptist Encyclop. p. 265. (J. C. S.)

Charlon, George W., a minister in the Methodist Episcopal Church South, was born at Williamsburg, Va., Sept. 26, 1796. He experienced religion at the age of nineteen, entered the Virginia Conference in 1818, located in 1828, and in 1840 removed to Petersburg, where he resided to the close of his life, in February, 1863. Mr. Charlon was endowed with extraordinary abilities as a pulpit orator; was well read, cultured, bold and glowing in satire, startling and terrible in philosophies, a sincere Christian, and a successful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1863, p. 439.

Charlon, John Moon, A.M., an English Congregational minister, was born at Kendal, March 25, 1817. He was converted in his youth, received his ministerial training at Highbury College, and began his ministry in the North Berwick Relief, Heriot. He had twelve years of earnest and happy labor there, during which he had made himself thoroughly acquainted with the standard philosophical works of the day, and became well versed in Hebrew, Greek, and Latin, he filled the pulpit of Masborough, Yorkshire, a short time, and then was invited to the theological professorship of Western College, at Plymouth, where he died, Dec. 12, 1875. See Lee, Life of Lyman, p. 16.

Charlon, Robert, a missionary of the Church of England, officiated as catechist, first at New Windsor, N.Y., and afterward in New York city. In the later place he was the successor of Rev. Thomas Colgan, who had been assistant to the Rev. William Vesey, rector of Trinity Church. His service in New York city extended from 1792 to 1740. In 1774 he became pastor of St. Andrew's Church on Staten Island, N.Y. See Sprague, Annals of the Amer. Pulpit, v. 16.

Charlon, Thomas (1), an English Independent, who had been educated at the Academy under Dr. Ridgley, London, was one of the subscribing ministers at the Salter's-Hall Synod in 1719. In 1725 his name appears as minister of the church in Aldermansbury. He was a good man, but not popular. He died at Thatcham, Berks, May 1, 1755. See Wilson, Discourses, ii, 329, 330.

Charlon, Thomas (2), an English Baptist, was bred a Unitarian, and was a popular preacher among that people; but, adopting Baptist views, he was baptized about 1722, having been already minister at Snow's-Fields, Southwark, since 1767, and remained there till his death, Dec. 19, 1774, aged thirty-four years. He is said to have been of the minds of awakening the father of M. Toplyn. He published a Psa. Sermon on Mr. Hughes, by whom he had been baptized. See Wilson, Discourses, iv, 283, 284.

Charmaine, commemorated March 16 (aip. A.D. 660). In the west of Scotland a saint of this name is found in the church dedications. He is identified with St. Abban Mac Ua-Corbuite, of Magh-Ar-naidhe in Ui-Cléainfoine, in Leinster, who is mentioned in St. Ercus Liber Dumm. Donny, by T. and Reeves, p. 7; Forbes, Kol. Scott. Satires, p. 299 sq.—Smith, Dict. of Christ. Biog. s. v.

charmosynus was a presbyter, sent, with the presbyter Theognostus and the deacon Leonius, by Cyril of Alexandria to Constantiopole, A.D. 443, on the subject of establishing peace with the Oriental churches. He was present also at the Council of Chalcedon, A.D. 451. He was synodumen among the ecclesiastics of both the Alexandrian and other Alexandrian churches. To them he delivered the sentence against Dioscorus (Cyril. Alex. Epist. xxxvii. d. xi; Psal. No. xlvii, 167; Ceillier, viii, 265;—Smith, Dict. of Christ. Biog. s. v.

Charon, in Greek and Roman mythology, was the ferryman across the river of death. This representation originated in Egypt, where all the dead who were worthy of an honorable burial were piloted in a small boat to the islands of the blessed, i.e. to the general place of burial. According to the myths of the river. Charon, an old servant of Pluto, was placed as a guard on the river of Hades, and took the souls that Mercury brought up on a boat across the Styx or Acheron, for which an obolus had to be paid, his coin was laid under the tongue of the dead. Those of the dead who had not received a burial were obliged to wade along the bank of the Styx for one hundred years. Charon was not allowed to ferry the living across, unless specially authorized so to do by the immortals. For rowing Hercules across without requiring him to show the golden bough, which was the sign of deity, he was deprived of his liberty for one year. Homer does not speak of this myth. A representation of this, from an antique bass-relief, is shown on following page. Two forms step from Charon's boat; the Parce reaches over the left hand of the other, and the head of the boy shows the golden bough, which was the sign of deity, he was deprived of his liberty for one year.
Charpentier, Hubert, a French ecclesiastic, was born at Coulommiers, in the diocese of Meaux, in 1655. He founded the pilgrimage shrine of Notre Dame de Garaison, at the foot of the Pyrenees; that of the mission of Notre Dame de Betharram, at the foot of a mountain called Calvary, in the diocese of Lescar; and the congregation of the priests of Calvary, on Mount Valérien, near Paris. Charpentier became the friend of the abbé of St. Cyran, and had relations with the recluses of Port Royal. He died at Paris, Dec. 10, 1650. See Hoefer, Nouv. Biogr. Générale, s. v.

Charpentier, Pierre Francois (called Pierre Étienne and François Philippin), a French engraver in aquatinta, was born at Bois in 1739. Some of his principal plates are, The Education of the Virgin; The Descent from the Cross. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Charpentier, René, a French sculptor, was born at Paris in 1698, studied under Girardon, and executed a number of works in the Church of St. Roch. He died at Paris, May 15, 1723. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biogr. Générale, s. v.


Charpy, Nicolas (surnamed Sainte-Croix), a French adventurer and visionary, was born at Sainte-Croix (Breze), and died about 1670. Mazarin says that he had been secretary of M. de Choisy's some time before the latter was arrested at NARBONNE. CHARPY lay hid for a month, and then escaped to NANNY. Afterwards he returned to France, and fell into a religious frenzy, in which he pretended to utter prophecies. Charpy published Le Réveil de la Foi des Temps (Paris, 1657, 8vo), in which he gives answers to chalcedonic questions concerning the speedy coming of Christ and the end of the world, similar to the frequent delusions on that exciting subject. It was refuted by Arnauld, in Remarques, etc., published at Paris (1665, 8vo [very rare], and 1735, 12mo). There is also under the name of Sainte-Croix Charpy, Catholique Chalcedonien in Deux Journeys (Paris, 1698, 8vo). See Hoefer, Nouv. Biogr. Générale, s. v.

Charrier (de la Roche), Louis, a French prelate, was born at Lyons, May 17, 1738. He was made doctor, March 17, 1764, and not long after was appointed vice-general of Lyons, and vice-general of the common. He attached himself to the Jansenist party, and thus fell into controversy on political-religious questions. In 1791 he took the oath of the civil constitution of the clergy, and was appointed as constitutional bishop of the department of Seine-Inférieure. He continued, however, his inflammatory course, and, on Oct. 26, 1791, resigned his office, left France, and wrote to several of his fellows to follow his example. Some time afterwards Charrrier returned to France, and published an Examen of the decree of Aug. 27, 1791, on marriage. He at length became reconciled with the pope, and ceased his political agitation. Being appointed bishop of Versailles, and at length first chancellor of Bonaparte in 1802, Mgr. Charrier assisted at the Council of Paris in 1811. He died March 17, 1827. Among his publications are, Réflexion sur l'Influence de l'Examen de Bologne sur l'Église de France (1791, 8vo); — Questions sur les Affaires Prévues de l'Église de France (1792, 8vo). See Hoefer, Nouv. Biogr. Générale, s. v.

Charront, Pierre, a French writer, was born at Paris in 1541. At first he studied law at Orleans and Bourges, and practiced several years in his profession, but afterwards betook himself to the study of theology, and soon became a famous pulpit orator. He preached several years in the south of France, and became chaplain to queen Marguerite. When forty-seven years old he returned to Paris, with the intention of joining a monastic order. Being refused, on account of his advanced age, he went again to the south. At Bordeaux he became acquainted with Montaigne, who exercised a great influence upon him. In 1594 he published his In Trios VSidés (Bordeaux), and the bishop of Cahors appointed him vicar-general. The year following he represented his diocese at the meeting of the French clergy, and was elected its clerk. He died suddenly at Paris, Nov. 16, 1693. Of his many writings, besides the above, we mention a collection of sixteen Discours Chrétiens (ibid. 1600) — Traité de la Sagesse (ibid. 1601 a, n.). The principles laid down in this last work found some severe opponents, especially in the Jesuit Garasse, who accused Charront of atheism. In the second edition, which appeared in 1604, some of the obnoxious passages were left out; but in 1607 a new edition of the correct text was published, which became the basis for later editions as published by Ezevire in 1646 and Diderot in 1789. The best and most complete edition is the one published by Remond (Dijon, 1851, 8vo). See Schmidt, in Herzog's Real-Encyclop., s. v.; Bayle, Dictionnaire Historique et Critique, s. v.; Brucker, Historia Philosophiae, iv, 512; Arboix, in Lichtenberg's Encyclop. des Sciences Religieuses, s. v.; Hoefer, Nouv. Biogr. Générale, s. v. (H. F.)

Charroux, Councils of (Consilium Carroues). Two provincial synods were held here,

I. About 989, by six bishops. Three canons were published.
   1. Excommunicates those who break into churches, or carry away anything out of them. 2. Those who rob the poor. 3. Those who lay violent hands upon the clergy.

See Labbe, Concil. ix, 733.

II. In 1028, against the Manichæans, by William, duke of Aquitaine. See Labbe, Concil. ix, 860.

Charrubin are angels, among the Mohammedans, esteemed to be the rulers of the other spirits. The name

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seems related to the Hebrew Cherbim, as also the signification. 

Chart, in Slavonic mythology, is the devil, whom several Wendish tribes worshipped, in common with all Slavonic tribes, who reverenced the evil spirit, Zmeenogop. Chart probably is derived from Charni (black). He is therefore, like Zmeenogop, the black evil deity. 

Charterius, Saint, is supposed to have been bishop of Marseille. He took part with Avitus, bishop of Vienne, at a conference of Catholic and Arian bishops, held at Lyons about 499, when king Gundobald was present (Avit. Vien. Epist. xxviii.).

Charters, or Chartria, Charles, A.M., a Scotch clergyman, took his degree at Edinburgh University in 1698; was licensed to teach in 1702, appointed to the living at Arbirlot in 1702, and ordained. He was deposed by the presbytery in August, 1728, but the sentence was reversed by the assembly in 1729. He died in December, the same year, aged about fifty-three years. See Fasti Eccles. Scoticae, iii, 789.

Charters, Henry, A.M., a Scotch clergyman, was professed of Edinburgh University, and admitted to the living at North Leith in April, 1692; and promoted to the professorship of divinity in Edinburgh University in May, 1677. There is no further record of him. See Fasti Eccles. Scoticae, i, 98.

Charters, John, A.M., a Scotch clergyman, son of the professor of divinity at Edinburgh, took his degree at that university in 1624; was elected and presented to the living at Currie in 1621, and died Feb. 2, 1685, aged about sixty-four years. See Fasti Eccles. Scoticae, i, 145.

Charters, Lawrence, A.M., a Scotch clergyman, fourth son of the professor of divinity at Edinburgh, took his degree there in 1646; was called to the living at Bathans in 1653, and his examination being satisfactory, he was ordained in 1654. Conforming to episcopal polity, he lived in 1670 he was one of those who were styled "bishops' evangelists," sent to preach to the Presbyterian Whigs of the West. In 1671 he was offered a bishopric, but declined it, and was promoted to the professorship of divinity in 1675, previously occupied by his father. He died at Edinburgh, Dec. 1709, in the 28th year of his age, leaving several small publications. See Fasti Eccles. Scoticae, i, 327, 368.

Charters, Thomas (1), A.M., a Scotch clergyman, son of the divinity professor at Edinburgh, took his degree at that university in 1635; preached for several years as a supply at Humble; was ordained helper and colleague at that living in 1646, and died before Oct. 27, 1647, aged thirty years. See Fasti Eccles. Scoticae, i, 387.

Charters, Thomas (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1646; was minister at Stonehouse in 1650; joined the protesting party in 1651, and was transferred to Kilbride before 1654. He died June, 1656, aged about thirty years. See Fasti Eccles. Scoticae, ii, 290, 308.

Charteris, the ninth bishop of Périgueux, in the latter half of the 6th century, was brought before king Cluperic I in 589, charged with dictating letters derogatory to the king, but was by him forgiven. In 585 Charteris was present at the second synod of Macon.

Charters, or Charteria, Samuel (1), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1690; was called to the living in Inverkeithing in 1692, and ordained. He died June 28, 1733, aged about sixty-four years, leaving his son Thomas his successor. See Fasti Eccles. Scoticae, ii, 593.

Charters, Samuel (2), D.D., a Scotch clergyman, grandson of the foregoing, was educated at a grammar school, and at the Glasgow University, where he gave indications of a superior mind and powerful understand-
pope Martin V. On Nov. 8, 1498, Renauld received a second time the seals of France as chancellor. When Joan of Arc offered her services to Charles VII, Renauld recommended her examination by a special court. He was present during the remarkable siege of Orleans in 1429, and was largely concerned in the stirring events of that period, in all of which he showed himself a shrewd, wise equirial and unscrupulous diplomat. He received many and other ecclesiastical favors, including the cardinalate (Dec. 29, 1439), and died April 4, 1444. See Hoefer, Nouv. Biog. Générale, s. v.

Charybdis, in Greek mythology, was the daughter of Neptune and the Earth. The myth makes her residence the Sicilian strait. There is a dangerous eddy there, perhaps more formidable to the light-built ships of the ancients than it appears to us. Charybdis is represented as a rapacious woman, who robbed Hercules of his herds, and was therefore hurled into the sea by Jupiter's lightnings, still retaining her old nature. She lived in a rock under an overarching fig-tree, and threatened all passers-by with death and destruction. In order to still her hunger she devoured whole ships, with all in them. Three times every day she would swallow the sea-water and throw it out again with a loud noise, drowning everything that came within reach. On the opposite shore Scylla also destroyed the ships of mariners. Hence the Latin proverb, "In citis in Scyllam cupiens viaire Charybdin."

Chasian, in Sorianic mythology, was a Wendian deity, principally worshipped in Bohemia.

Chassan, Abraham ben-Jehuda, a Jewish writer of the 16th century, is the author of בּ שָׁ רָי מ, or A Commentary on the Prophets, Hagiographa and Free Megilloth (Lublin, 1598, 1612). See Forst, Bibl. Jud. i, 167; De Rossi, Dizionario Storico (Germ. transl.), p. 78 sq. (B. P. 1.)

Chassan, Chajim, a learned Jew of Smyrna, who died in 1712 in Poland, while collecting funds in aid of the resident Jews in Palestine, is the author of בּ שָׁ רָי מ, or Discussions on the Pentateuch (Venice, 1668). See Forst, Bibl. Jud. i, 167. (B. P. 7.)

Chassan, Moses ben-Joseph. See Moses the Punctuator.

Chassidai, ben-Abraham Crescas. See Crescas, Chasidai ben-Abraham.

Chase, Albert H., a Free-will Baptist minister, was born at Killingly, Conn., June 4, 1829, of English parentage. In early life he united with the Church in East Killingly, and took an active part in religious affairs. In 1833 he began a course of theological study at New Hampton Institute, N. H.; in November, 1835, removed to Cherry Valley, O., and was pastor there for two years. In November, 1857, he became pastor of the Church in New Lyme, and remained there ten years. From 1864 to 1867 a large part of his time was spent in organizing and collecting funds for the Freedmen's Mission Work, also in raising funds for the erection of a church in Chicago, Ill. Early in January, 1867, he was appointed agent and business manager of the Christian Freeman, a denominational paper, established in Chicago. In December, 1868, he became pastor in Cleveland, O., and in 1869 and 1870 was pastor at Harrisburg, Pa. He was corresponding secretary of the Free-will Baptist Home Mission Society for several years, having been the secretary of its denominational body. He served successively at Gilsum, N. H., Westmoreland, Vt., West Tisbury, Mass., West Yarmouth, and Eastham, and died at West Tisbury, Mass., Nov. 22, 1886. Mr. Chase preached many thousand sermons, and many revivals blessed his ministry. See Cong. Quarterly, 1866, p. 392.

Chase, Edward E., a Presbyterian minister, was born at Elizabethtown, Ky., May 30, 1840. He served during the Civil War in the 8th Regiment Michigan Volunteer Infantry; after his close he studied theology at the Union Theological Seminary, Chicago, Ill.; was licensed and, in 1871, ordained pastor in Clyde, O., where he died, May 25, 1874. See Whitney Family of Connecticut, ii, 1902. (C. S.)

Chase, Edwin Bailey, a Protestant Episcopal clergyman, was ordained deacon in 1857, and entered the active ministry in 1858, as a missionary, at Belvi-
de, N. J. In 1860 he was chosen rector of St. Michael's Church, Marblehead, Mass.; in 1865 removed to Mansfield, Pa.; in 1866 became rector of St. Peter's Church, Cambridgeport, Mass.; in 1874 left the active ministry, and died May 6, 1875. See Prot. Ept. Almanac, 1876, p. 149.

Chase, E. B., a Methodist Episcopal minister, was born at Newbury, Mass., Nov. 1, 1836. He removed with his parents to Ohio in 1819; was converted at sixteen years of age, soon afterwards became an exhorter and local preacher; and in 1830 entered the Ohio Conference. In its active ranks he labored until his death, March 4, 1862. Mr. Chase was a plain, practical, and useful preacher. See Minutes of Annual Conference, 1862, p. 115.

Chase, Hiram, a Methodist Episcopal minister, was born at Charleston, Montgomery Co., N. Y., Feb. 1, 1801. He received a careful religious training, experienced conversion at the age of twenty, was licensed to exhort in 1825, and in 1827 received license to preach, and entered the New York Conference. On the organization of the Troy Conference, in 1832, Mr. Chase became one of its members, and in it served until 1864, when he was licensed supernumerary, and retired to Sandy Hill. He was afterwards active as a supernumerary, as his health permitted, until his death at Los Angeles, Cal., Jan. 9, 1877. See Minutes of Annual Conference, 1877, p. 66.

Chase, Irad, D.D., an eminent Baptist minister and biblical scholar, was born at Stratton, Vt., Oct. 5, 1733. He was fitted for college under the direction of Rev. Dr. Sanders, the first president of the University of Vermont, graduated from Middlebury College, Vt., in 1814, and from Andover Theological Seminary in 1817. He was ordained as an evangelist at Danvers, Mass., in September of the same year, and for some time preached as a missionary in Western Virginia. His usefulness was greatly increased by the necessity of starting a seminary of sacred learning to meet the wants of the rising ministry of the Baptist denomination. For seven years (1818-25) he was connected with the theological department of Columbia College, Washington, D. C., during one of which he was in Europe, devoting himself to the studies of his profession, and performing some needed work in the interests of his denomination. Having resigned his position at Washington, he went to Massachusetts and opened a school for theological students at Newton, Nov. 28, 1825, which resulted in the well-known Baptist seminary there. He was a hard and most diligent student, patient and willing to get at anything he wished to reach, cost what it might of time and toil. After twenty years' service he resigned his office, and spent the remainder of his life in Boston and Newton, largely occupied with literary work, chiefly in the line of his lifelong studies. He died at Newton Centre, Nov. 1, 1864.

Dr. Chase wrote and published a large amount of matter in Baptist publications, and in the Bibliotheca Sacra, some of his papers embodying the results of patient and protracted investigation. In addition to these were the following volumes: *Life of Bunyan: The Design of Baptism, Viewed in its Relation to Christian Life: The Baptist Confessions: Infant Baptism an Invention of Men,* etc. (J. C. S.)

Chase, James Morris, a Presbyterian minister, was born at Cornish, N. H., April 4, 1800. He graduated from Dartmouth College in 1827. In 1832 he was licensed by the Schuyler Presbytery, and in 1837 was ordained pastor of Sillah Church at Macon, Ill. In 1846 he preached as stated supply at Camp Creek, in 1853 at Mount Sterling, and in 1854 became pastor at Ebenezer, where he died, Feb. 10, 1865. He was a ripe scholar, an able preacher, and a highly respected pastor. See Wilson, Presb. Hist. Almanac, 1866, p. 97.

Chase, John, a Baptist minister, was born at Cornwallis, N. S., in 1804. He was converted in 1808; ordained at Billtown, July 1, 1835; was pastor at Bridgetown eleven years; for a time Financial Agent of the Nova Scotia Baptist Educational Society, and died at Wolfville, Nov. 13, 1879. See Baptist Year-Book for Maritime Provinces of Canada, 1880; Bill, Fifty Years with the Baptists, p. 569.

Chase, Mary, a minister of the Society of Friends, was born at Chester, Pa., March 14, 1806. She removed to a Protestant Episcopal Church, but abandoned it at the age of nineteen to join the Quakers, and soon after became a preacher among them. Her favorite theme was the falseness and freeness of salvation. She died at Salem, Mass., April 26, 1861, aged eighty-seven years. For several years previous she had been an invalid. See Amer. Annual, 1862, p. 20.

Chase, Moses, a Methodist Episcopal minister, was born at Newton, N. H., in 1803. He experienced religion at twenty-three, and in 1833 united with the New Hampshire Conference, in which he served until his sudden death, Jan. 7, 1866. Mr. Chase possessed more than ordinary ministerial ability. About five thousand were added to the Church through his instrumentality, thirty of whom became ministers. See Minutes of Annual Conference, 1866, p. 51.

Chase, Nathaniel, a Baptist minister, was born at Buckfield, Me., about 1770, and was among the original Baptists of the place. In 1796, soon after the formation of a Church in the town, he was licensed, and in 1801 was called to the pastorate of the Church, which he prospered under his ministry for thirty-four years. In account of age he then resigned and removed to Lebanon, where he preached occasionally, and died about 1850. See Millet, Hist. of the Baptists of Maine, p. 439. (J. C. S.)

Chase, Nathaniel L., a Methodist Episcopal minister, was born at Unity, N. H., Oct. 30, 1813. He was educated at the concord and Litchfield academies and admitted into the New Hampshire Conference. His last years were spent as a supernumerary. He died May 3, 1875. Mr. Chase was a man of deep and uniform piety, a close student, an instructive and edifying minister, and a laborious pastor. See Minutes of Annual Conference, 1876, p. 79.

Chase, Oscar F., a Methodist Episcopal minister, was born in 1825. He was converted in 1846; in 1869 was admitted into the Michigan Conference, and there in labored until his death, Oct. 17, 1863. Mr. Chase was a studious, faithful, and able minister, retiring in his social life. See Minutes of Annual Conference, 1864, p. 226.

Chase, Plummer, a Congregational minister, was born at Nantucket, Mass., in 1794. He graduated from Bowdoin College in 1821, and from Andover Theological Seminary in 1824, and was ordained at Machias, Me., March 1, 1825. He preached at Carver, Mass., from 1828 to 1839, and died at Newbury, Sept. 17, 1857. See Titn. Cat. of Andover Theol. Sem., 1876, p. 57.

Chase, Robert F., a Protestant Episcopal clergyman, was born in 1835. He was ordained in the following year in Danvers, of Calvary Church, a position which he continued to hold until 1865, when he was made assistant rector of St. Peter's Church, Philadelphia, Pa., and this position he retained until 1868, when he became rector of St. Matthias's Church, in the same city. In 1850 he resided there without charge, but in the following year was rector of the Mission of St. Peter's Church. He died Aug. 3, 1872. See Prot. Episc. Almanac, 1873, p. 33.

Chase, Robert G., a minister of the Protestant Episcopal Church, was born at Hopkinton, N. H., Dec. 19, 1835. He graduated from Burlington College in 1856, and was ordained deacon the same year. His first curacy was at Perinton, N. Y., which he accepted the rectoryship of St. Matthias's Church, Philadelphia, where he labored with great zeal and success,
large number of figures, among which are The Dead Christ, in the Church des Carmes, at Nancy; also one of Charity. He died Oct. 5, 1792. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Chausel, David, D.D., a Presbyterian minister, was born in Glasgow, Scotland, April 30, 1787. He graduated from Dartmouth College in 1810, and then took charge of the Caledonia County Academy, Peacham, Vt. In 1815 he went to Cambridge, Washington Co., N.Y., as principal of the academy there. He was licensed by the Presbytery of Troy in 1819, and ordained in 1820. In 1821 he taught at Fairfield, in 1840 became principal of the academy in Herkimer, and in 1842-44 again taught in Fairfield Academy. During all this time, after his licensure, he was in the habit of preaching often, as stated supply, and for five years regularly filled the pulpits at Fairfield and Salisbury. He died at Holland Patent, Jan. 10, 1870. He had the gift of teaching in a pre-eminent degree; his scholarship was thorough and profound; his preaching was like his teaching, instructive, thoughtful, intellectual, soundly Calvinistic. See Presbyteriæm in Central N. Y. p. 494.

Chastain, Lewis, a Methodist Episcopal minister, was admitted into the itinerant ranks in 1876, and was appointed to Berthold, Pellston, Alleghany; in 1879, at Gloucester, Va.; and in 1790 and 1791 at Berkeley. In 1792 he located, and nothing more is recorded concerning him. See Minutes of Annual Conferences, 1787–92; Sprague, Annuals of the Amer. Pulpit, vii. 206.

Chastain, Rance, a Baptist minister, was born in Ponchatoula County, Va., June 28, 1741, of French extraction. When quite young he removed to Buckingham County, where he remained during the rest of his life. When he was about thirty years of age he became a Christian, and soon after began to preach. He was chosen pastor of the Buckingham Church in April, 1779, and continued in office for fifty-three years. He also, at different times, supplied other churches when his strength would permit. Although not an accomplished preacher, he was an excellent pastor, and greatly beloved by the churches to which he ministered. He supported himself chiefly by his own labor on a farm. See Lives of Virginia Baptist Ministers, p. 190–192. (J. C. S.)

Chaste Brethren and Straffans is a name adopted by the Apostolici (q. v.) of the 12th century, in consequence of their preference of celibacy to marriage.

Chaste Week is an old English term for the period immediately following Ash-Wednesday; so called because the faithful, having just received absolution on Shrove-Tuesday, were expected to remain pure at the commencement of Lent.

Chateau. See CHATEAU.

Chastillon (or Châtillon), Louis de, a French engraver and painter in miniature and enamel, was born at Sainte-Menehoult, in Champagne, in 1639, and died in 1724. The following are his principal plates: The Adulteress Before Christ; The Conversion of St. Paul; The Seven Sacraments; St. John on the Isle of Patmos. See Spooner, Biog. Hist. of the Fine Arts, s. v.

Chastity was a virtue deified by the Romans, and represented on the reverse of a medal of Faustina the younger, sitting, and dressed in the habit of a Roman matron, holding a sceptre in her hand, with two doves at her feet. Juvenal sarcastically says she was once upon our earth in the reign of Saturn, but that she quit it about the time Jupiter began to have a beard.

Chasuble (Chesoble, or Chesable). We give additional particulars respecting this important clerical garment:

CHASE
It was worn as well by laymen as ecclesiastics in very early ages; but in later times its use has been confined exclusively to bishops and priests, and it has become the distinctive official vestment of the holy eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Beneficenches of St. Ethelwine (Fig. 1). If intended for use in procession, a hood was sometimes affixed to the back; for at that period the chasuble was not restricted to the ministrant cleric. There is another form of this vestment, too, almost circular, which appears to be the oldest in existence, figured in the mosaic of St. Vitalis's Church, at Ravenna, the date of which is A.D. 547. In England its shape continued to be nearly circular for about six centuries after the mission of Augustine (Fig. 2). A chasuble discovered about thirty years ago in a wall-up service at Waterford, in Ireland, is also of this form. When a change was made, the only alteration seems to have been that two opposite parts of the circumference were made to come to a point. This allows the use of many of the Saintly Robes and Vestments so prominently represented on memorial brasses; but, for about three hundred years before the Reformation, the chasuble was likewise made in the shape of a cowl, pike, and the ornaments with which it was then decorated became far more elaborate, and consequently ricer and more beautiful. This shape must likewise be very old, for it is figured on the recently discovered fresco at St. Clement's, Rome, where the wearer, with outstretched arms, is giving the pas. Another shape, differing from those depicted in the other illustrations, is that of the ancient and precious vestment of St. Thomas of Canterbury, still preserved at the cathedral of Senus (Fig. 3). It has the Y-cross both before and behind. The aperture for the head is almost square, and the sides are unusually long and deep. The chasuble of St. Boniface, Archbishop of LLon, preserved at Mayence, is also very like it. This chasuble, however, was not made of velvet, but of chasuble was usually made of silk, satin, velvet, or damask, though sometimes of inferior materials. It is now necessary to describe the Orphey (surplice forms) and the Flower, as it was called, of the chasuble, which in the Middle Ages was elaborately decorated by embroiderers. The former was a band, which ran up behind and before through the middle. Properly speaking, there was no cross upon the old English chasuble, but only the orphey coming from the pectoral or pellier, in the shape of the forked point of Y, the two other bands (called numerals), which went over the shoulders, and the same cross from behind they met in the collar) (Fig. 4). In more modern times this Y-shaped figure has been transformed into a cross, while sometimes a cruciform or inlay is traced in the back of the vestment. The illustration of the flowing old English chasuble in the accompanying woodcut (Fig. 5) is from an ancient memorial brass. Here the whole of the chasuble is depicted, while the position of the priest, in the act of blessing the chalice, is remarkable, for it is unknown in the case of a sacred vessel. The flower (rosa casule) of the chasuble was a splendid piece of floriated embroidery round the neck, which spread itself down the front and the back — representations of which may be seen in the cathedrals of Exeter, St. Albans, and Lincoln. Three brasses remain of bishops in full eucharistic vestments of post-Reformation period — viz., Thomas Goodrich, in 1554, at Ely Cathedral, in the county of Worcester, in 1566, from St. James's, Clerkenwell, in possession of the Right Rev. J. P. Nichols, Esq., F.S.A.; and Robert Thelwall, suffragan bishop of Hull, in 1574, at Tideswell, Derbyshire. In the Fourteenth Council of Toledo it was reckoned a sacred habit. Its old English name was Massall, "the mass mantle." The word occurs first in the year 474, in the will of St. Perpetua, of Tourn. The Greek chasuble was of equal width all round, from the shoulders to the feet. The Western form was that of pointed ends behind and before, and the early examples of the 8th century show it thus, and it is allowed, reaching to the feet; but there are other examples which portray it thus, as if worn at present, the ends being frequently rounded. A remarkably fine example of this kind is that at St. Apollinaria, Ravenna, which is covered with an arming with vestments, superhuman, a band of golden stuff, like an ancient archepiscopal pall, sewn behind and before, and divided round the neck, with the names and heads of thirty-five bishops of Verona. In succession, from the foundation of the see to the middle of the 8th century. The vestment, like orphrey, meaning the "glazed bordered," was given to the chasuble from its peculiar embroidery on the orphrey or laticale, a band originally of a different color from the robe, and called the auricular when made of cloth of gold. One of this kind, of the 8th century, is preserved in the cathedral of Ravenna. St. Stephen's chasuble, made for Isabella, queen of Hungary, in 1601, is preserved at Buda, and worn by the sovereign at his coronation; its color is green. There are two at Maidley, of the 14th century, which were probably brought from Much-Wenlock. One at Toulouse is said to have come from St. Peter's. There is one at St. Maur, made of gold, of the 16th century. The chasuble called palliace, had the pall sewn upon it. Until the 15th or 16th century the pectoral or pellier was sometimes a separate piece and is formed from the dalmatic or back. The superhuman dwindled into a narrow collar, and the cross on the back of the chasuble is the last relic of the old one. The early chasubles were ornamented with sacred designs, flowers, and symbols. The chasuble of Chartres, a picture by the Second Council of Nicaea. The processional chasuble had a hood, which was worn in France until the latter half of the 15th century. In England the ends of the chasuble of the reversed arch of the pointed style of architecture. From being used specially at the time of celebration, it was emphatically called ‘the vestment.’ Cranmer says, ‘The over-vesture or chasuble signifies the purple mantle that Pilate’s soldiers put upon Christ after they had mocked him; the ministry it signifies charity, a virtue excellent above all other.’

Château (or Chastie); in It. Castello, Grz-}
Guia, a French engraver, was born at Orleans, April 18, 1653, and was instructed in the school of John Frederick Greuter. He died in Paris, Sept. 15, 1693. His principal plates are, The Repose in Egypt: The Virgin, with the Infant Jesus Embracing a Cross: The Miraculous Draught of Fishes: The Baptism of Christ by St. John: Christ Appearing to St. Peter: The Stoning of St. Stephen: The Holy Family with St. John St. Paul Taken up to Heaven: Christ Curing the Blind. See Hoefer, Nouvelle Biographie Générale. a.v.; Spooner, Biographical History of the Fine Arts, a.v.
and statesman, was born Sept. 4, 1768, at St. Malo, in Bretagne, and died in Paris, July 4, 1848. He deserves an honorable place in this Cyclopædia as an apologist of Christianity. His first important work in that direction was the Essai Historique, Politique, et Moral sur les Révolutions Anciennes et Modernes, etc. (London, 1797, 2 vols., 1814)—Catechisme du Christianisme (Paris, 1829; Germ. transl. by Schneller, 2d ed. Freiburg, 1856-57, 2 vols.). This work, which he dedicated to Bonaparte, placed him at once among the first writers of his people and time. In 1807 he published his Les Martyrs, ou le Triomphe de la Religion Chrétienne (Germ. transl. by Faeschmair, Munich, 1864), in which he glorifies the Christian religion. In this work, as well as in his Itinéraire de Paris à Jérusalem et de Jérusalem à Paris, he admonishes, as a good Catholic, his co-religionists to adhere to their Church. His Œuvres Complètes were published at Paris in 1836 and 1838; new edition by Sainte-Beuve, in 12 vols. 1859-61; a German edition of his works was published at Freiburg, 1827-38, in 66 small volumes. See Vinet, Tableau de la Littérature Française du Dix-neuvième Siècle; Sainte-Beuve, Chateaubriand et son Groupe Littéraire sous l'Empire (Paris, 1889, 1873, 2 vols.:); Scherer, Études Critiques sur la Littérature; Th. Tascher, Lettres à la Religion et à la Politique (1829); Revue Chrétienne, v. 690 sq.; ix. 82 sq.; Lichtenberger, Encyclopaedia des Sciences Religieuses, s. v.; Winer, Handbuch der theol. Lit., 1, 154, 406. (B. P.)

Château-Gontier (in Anjou), COUNCIL OF (Concilium apud Castrum Gontierium), was held in 1231, by the archbishop of Tours and his suffragans, who published thirty-seven canons or regulations, of which the following are of most consequence:
1. Against clandestine marriages, ordering that those persons who have been so united be separated.
2. Exacts an oath from every clerk presented to a benefice, that he does not continually neglect any thing that has been verbally promised or promised anything in return.
3. Orders the bishops to see that all beneficed clergymen serve their own cure.
4. Forces with commutation with emancipated persons.
5. Forces the frequent use of general communicatio.
6. Deprives of their patronage patroni who present unjust persons.
7. Forces to present to a living any one ignorant of the language of the place.
8. And some others relate to the conduct of monks.
9. Orders the sentence of excommunication against nuns to be read every Sunday.
10. Forces to receive the testimony of Jews against Christians.

See Labbe, Concil. xi, 488.

Château, Ferdinand Toussaint François, a French schismatic, was born at Gannat, in Bourbonnais, Jan. 9, 1785. He learned the trade of a tailor, but was afterwards sent by his pastor to the seminary of Mont-Ferrand. After studying theology among the Sulpicians, Château received the tonsure at the age of twenty, was ordained a few months after, and made deacon the year following. Some time before the revolution of July, he wrote for le Réformateur, foreshadowing his future innovations. Having assembled several discontented priests in his house, he made known to them his projects. He was appointed bishop of the new Church thus formed. The master of the Temples, Fabre-Palaprat, consecrated him in 1848. This bishop was excommunicated, and successively deposed and dismissed. In 1849 it was decided by the council of the Church of Château to be shut up, and, according to the contents of the document, he had uttered but outrages against public morals. In the revolution of 1848 Château used his eloquence in behalf of what he termed "oppressed women;" and as orator of the club, presided over by madame Niboyet, he was heard several times pleading for divorce, one of the favorite themes of his con-


Châtelet, Jean, a French fanatic, was born in Paris about 1576, and studied divinity under the Jesuits, and philosophy in the University of Paris. He regarded Henry IV as an anticrist, and was accused of launching a Spanish fanaticism to stab him, Dec. 27, 1594. It was thought that he had been instigated by the Jesuits, but he declared to the last that he acted entirely of his own accord. He was executed Dec. 29, 1594. See Biog. Universelle, s. v.

Châtellain, Jean de, a Flemish preacher, of the order of the Augustines, a native of Tourinay, lived in the former part of the 18th century. He preached with success in the principal cities of France and Lorraine. Being accused of favoring Lutheranism, in spite of the protection offered him by the magistrates of Metz, he was arrested and burned at the stake as a heretic, Jan. 12, 1525. Calumnies attributed to him the chronicle de la Ville de Metz, in rhyme (Metz, 1598, 12mo); but this was written by Jean Châtel. See Biog. Universelle, s. v.

Châtzenheim, Bernard, a French prelate, native of Montpellier, distinguished himself by his knowledge of civil and canon law. He settled at Rome, and was auditor of the sacred palace under Gregory X. After having served as legate of the pope and ambassador for the Church of Narbonne, he was appointed to the bishopric of Albay in 1276. Nicholas III commissioned him to make inquiries in the diocese of Lodève against those who had usurped church benefices, and Philippe de Bell sent him to Rome to procure the canonization of St. Louis. In 1406 Châteney was transferred to the see of Léove in Velay. He was made cardinal by pope John XXII in 1316, and died at Avignon, Aug. 14, 1317. See Hoefer, Nouv. Biog. Générale, s. v.

Chater, John (1), an English Independent, was born in London and educated at Plasterers' Hall. He became a member of Mr. Bradbury's Church at New Court, Carey Street, in 1752; was dismissed to take charge of the Church at Newport, Isle of Wight, in 1755, and returned to London in 1758, when he was appointed as pastor at Silver Street. In 1768 he adopted the Sandemanian opinions, became a preacher among them, and commenced a bookselling business, first on Ludgate Hill, then, in 1769, at King Street, Cheapside, where he kept a circulating library. He wrote Tom Rody, a religious novel, and a pamphlet, with the title Another High-road to Hell, in which he denounced some of the pulpits entertainments of that time (1767). See Wilson, Dissenting Churches, iii, 111-118.

Chater, John (2), an English Congregational minister, was born at Coventry, Feb. 16, 1805. He was carefully trained by his parents, and when about twenty-one joined the Church, engaged in village preaching, and soon after entered Harvard College. On the completion of his college course he accepted a call to Lindfield, Sussex, where he labored until 1842, then removed to Newton Abbott, and there remained till 1884. Ill-health then obliged his resignation, he retired to Southport, and there died Jan. 12, 1868. See (Lond.) Cong. Year-Book, 1870, p. 291.

Chatefield, Lazon, a Methodist Episcopal minister, was born at Windham, Greene County, N. Y., Sept. 7, 1807. He spent his early years on his father's farm; was gifted in the use of the English language; joined the
Church at the age of twenty-two; and in 1866 entered the old Ohio Conference. On the formation of the Michigan Conference he became one of its members; was transferred to the Rock River Conference in 1853; returned to the Michigan Conference in the year following, located, and in 1868 was readmitted as a supernumerary, which relation he sustained until his death, July 23, 1876. See Minutes of Annual Conferences, 1876, p. 113.

Chatillon, Cardinal de. See Coligni, Odet.

Chatillon, Louis de. See Chatillon.

Chatizel (de la Néronnière), Pierre Joseph, a French theologian, was born at Laval in 1733. The province of Maine chose him as one of her representatives in the states-general. He was afterwards vicar of the Trinité de Laval, and later pastor of Soulaines, in the department of Maine et Loire. He died August 18, 1717, leaving, Traité du Pouvoir des Évêques sur les Empêchements du Mariage (Paris, 1789, 12mo):—Lettre de M. , Curé du Dioce de Angers, au Père Violat (1791, 8vo);—Lettre à Adresse à une Fille (London, without date, 8vo). See Hoefler, Nouv. Biog. Générale, v

Chatterton, Benjamin, a Free-will Baptist minister, was born at Acreworth, N. H., in 1778. He was converted in 1805, and soon began to preach; was baptized among the Methodists, and was a class-leader. In 1823 he connected himself with the Free-will Baptist Church in Middlesex, Vt., and was ordained Feb. 5, 1826. His ministerial labors were performed chiefly in his own town and in places adjoining. After a long and painful sickness, borne with much Christian resignation, he died at Middlesex, June 17, 1855. See Free-will Baptist Register, 1857, p. 88. (J. C. S.)


Chatto, Andrew, a Scotch clergyman, was licensed to preach in 1747; presented to the living of Merebatch in 1739; ordained in 1740; and died June 20, 1770, aged fifty-four years. See Fasti Eccles. Scoticae, i, 465.

Chatun Erdem (the white maiden), in Laisama, was a picture painted on gold, belonging to the seven Dobon Erdem, the sacred relics of the Laisama temple, placed on the altar before the image of the deity.

Chaucer, Geoffrey, the "Father of English Poetry," is believed to have been born about 1340. Nothing is known of his early life or parentage further than that his father was a London vintner. Chaucer was not simply a poet and author, but exhibited decided talent for diplomacy, and his acquaintance with commerce and his ability in that direction secured for him some important positions. He was a contemporary of Wycliffe, and is said to have adopted the opinions of that reformer respecting ecclesiastical polity, although it is not known that hsy sympathized with him in his religious convictions. His influence, however, was not inconsiderable in pointing the way for the Reformation in England.

Chaucer first comes into public notice in 1382, when he went with the army of Edward III into France, and there, during a retreat, was taken prisoner, but was soon ransomed by the king. About 1387 he was valet of the king's chamber, with a salary for life of twenty marks, and in 1389 took part in another expedition against France, which proved to be an inglorious one. It is believed that he married Philippa, a lady in attendance on the queen, before 1374, for in that year a pension was granted to him for his own and his wife's services. For several years he was employed on public missions in France, Flanders, and Lombardy, and during one of these he may have met Petrarch in Padua. There are evident traces of the effect of Italian literature on all his writings after this journey. In 1382 he became comptroller of the petty customs of the port of London, and in 1386 was sent to parliament as a Knight of Kent. But in the same year came the downfall of his patron, John of Gaunt, and in consequence he was dismissed from all his offices. In this year occurred the death of his wife. She left him two sons, one of whom was named Lewis. Chaucer was afterwards made his executor, and in 1394 obtained an annuity of £20, and a pension of 40 marks upon the accession of Henry IV in 1399. It is believed that he died at his house in Westminster in 1400, and an inscription on his tomb in the abbey fixes the date Oct. 25,

Honorary Tomb of Chaucer in Westminster Abbey.

Chaucer's style marks the beginning of the modern period of English literature, and his language and forms of expression were so excellent that few of them have yet become obsolete. Among all his writings the Canterbury Tales are best known and most admired. In them, as well as in the House of Fame and Legends of Good Women, Chaucer strikes out more positively in a style of his own, and exhibits a mature power and a more masterly freedom than in his earlier works. His characters are sharply defined, living men and women. His narrative skill is unequalled, his tales gliding on with captivating artistic fluency and unobtrusive felicities of phrase. He unites luxuriant invention and piercing satiric shrewdness with delicate pathos, sonny humor, grave love of truth, and refreshing delight in nature. There is little to show the date of his various writings. The Book of the Duchess is supposed to have been written to commemorate the death of the wife of John of Gaunt, which occurred in 1369. Many works formerly attributed to him are now rejected; among them the Tales of the Puss, the Ass's Head, the Legend of Good Women, and the Lamentations of Mary Magdalene. In the last twenty years there has been a remarkable revival of interest in Chaucer and an enthusiastic study of his life and works, a society having been formed in England for that purpose. The best editions of his works are those of Morris (Lond, 1872, 6 vols. 12mo) and Gilman (Boston, 1879, 8 vols. 8vo).

Chaucemer (or Chauoemer), Francis, a French theologian, was born at Blois. At the age of fifteen he entered the order of the Dominicans and was sent to Paris, to study at the convent of St. Jacques. He distinguished himself there by the ingenuity of his discussions and his ready eloquence. He was made doctor of theology in 1675, and acquired such a reputation by his sermons that he was nominated preacher to the king, with a pension of three hundred livres. In 1678 he became provincial of Paris, and in 1687, prior of the grand convent of Paris. He spent the latter part of his life in composing several works, of which the majority remained in MS. He died Jan. 6, 1713, leaving, among other books, Tractat de Foié, etc., (Paris, 1707):—Sermon (ibid. 1709). See Hoefler, Nouv. BioGénérale, a. v.

Chaucon, a French theologian, who lived in the
Charney, Elizanathan, a Congregational minister, was born Sept. 10, 1724, at Durham, Conn., and graduated at Harvard College in 1743. He settled in 1747 as deacon of the First Congregational Church, in the village of Southington, with his father, Rev. Nathaniel Charney, and for some time was his assistant. In consequence of ill-health he gave up preaching, and for several years devoted himself to agriculture, and afterwards accepted an appointment as captain of a military company. He resumed preaching during the last years of his life, and died May 4, 1796. See Chauncy Memorial, p. 173-177. (J.C.S.)

Charney, Isaac, a Congregational minister, was born at Stratford, Conn., Oct. 5, 1670, and graduated from Harvard College in 1693. He was ordained Sept. 9, 1796, at Hadley, Mass., and continued pastor till his death in May 1745. He was of a truly peaceable and catholic spirit; a good scholar; an eloquent orator; an able divine; a lively, pathetic preacher. See Chauncy Memorial, p. 221. (J.C.S.)

Charney, Israel, a Congregational minister, younger son of president Chauncy of Harvard College, was born at Scituate, Mass., in 1644, and graduated from Harvard in 1661. He was surgeon as well as chaplain in the army. In 1665 he was ordained pastor of the Church in Stratford, Conn., and was its learned and devoted pastor until his death in 1763. His name appears as president of the last of the New England colleges, Yale College. He was chosen, Nov. 11, 1701, rector or president of the infant institution, but did not accept. See Chauncy Memorial, p. 206-218. (J.C.S.)

Charney, Maurice, a monk of the Charter-house, London, was imprisoned in the reign of Henry VIII, for refusing to own the king's supremacy. He managed to remain un molested in England and in Flanders until the accession of Queen Mary, when he was placed at a monastery at Sheen, near Richmond. On the queen's death he again went to Flanders, but was obliged to remove to Bruges, where he died, July 15, 1581. The best of his productions is entitled Historia Aequit Aequitie et Seculi Martyrum (Menz, 1550, 4to.)

Charney, Nathaniel, a Congregational minister, was born at Hartsfield, Mass., Sept. 25, 1681. He was the son of Rev. Nathaniel Charney, and grandson of Charles Chauncy, president of Harvard College. In his boyhood he was sent to his uncle, Rev. Israel Chauncy, of Stratford, Conn., under whom he prepared for college, and was one of the first class of six enrolled on the catalogue of Yale College. He graduated in 1706, went to Durham in 1706, and was ordained Feb. 7, 1711. He died there Feb. 1, 1756. His library was large and well selected. In his tastes and acquisitions he was a theological scholar of the Puritan type. As a preacher he was eminently instructive and attractive. His eloquence was distinct, and his language carefully chosen. He was a fellow of Yale College. Frequently he had young men under his care preparing for college. His counsel was often sought for by neighboring churches. He published some sermons (1719, 1734). See Sprague, Annals of the Amer. Pulpit, 1, 263.

Charauqua Assembly is the name given to an annual summer gathering for purposes of instruction, worship, and recreation. Its meetings opened early in July and continued about six weeks. The place is a well-wooded point of land jutting out into the beautiful Lake Charauqua, a body of water about twenty miles long by two wide, and over fourteen hundred feet above the level of the sea. It is in western New York, ten miles from Lake Erie, and seven hundred feet above it. The assembly is situated on an island about one hundred and fifty acres, and are four hundred and sixty miles from New York city, four hundred and twenty-five from Cincinnati and five hundred and thirty from Chicago. The air is pure, the water good, the grounds well-shaded, and the entire place and its neighborhood are noted for salubrity.
I. History.—This place, known as Fair Point, had been used for two years as a camp-meeting, under the control of an association chartered for that purpose, and consisting of a number of prominent members of the Methodist Episcopal Church in western New York and in several adjoining states. Among these was Mr. Lewis Miller of Akron, Ohio, a man of broad views and generous spirit, and especially interested in Sunday-school work. When his friend, the Rev. J. H. Vincent, D.D., Corresponding Secretary of the Sunday-school Union of the Methodist Episcopal Church, conferred with him on the subject of a Sunday-school Institute to be held for several weeks, Mr. Miller suggested that the place in the woods where he afterwards proposed the ground by Chautauqua Lake as the place for holding it. It is worthy of mention here, that several years before this time Mr. Silas Farmer, of Detroit, Michigan, had suggested the idea of a “Sunday-school Camp-Meeting.” (See Sunday-school Journal, April, 1870, p. 155.) Nothing, however, came from it at that time. Dr. Vincent, who had years before organized the first Sunday-school Institute ever held, had for a long time cherished the thought that it might be possible, as it would certainly be desirable, to gather Sunday-school teachers in a meeting for instruction and practice, which should last a much longer time than could be given for the one day; and Mr. M. suggested the grove at Fair Point as the place he accepted the suggestion. There was accordingly held for fourteen days, in August, 1874, a meeting, with this object in view, and called the “Sunday-school Assembly.” The attendance was large, and so deep was the interest excited that, before the assembly was dissolved, there was by formal action a unanimous desire expressed that another assembly might be held the following year.

For several years the meetings were thus held, especially for Sunday-school teachers. The success was so gratifying, in 1876, an organization was formed which bought the property from the Camp-Meeting Association, and has ever since held it for the purposes of the assembly. The plans of work broadened with each successive year. Very early in the history of the assembly Dr. Vincent suggested the desirability of adding to the programme a scientific conference. The idea was soon carried into execution. Since then the Chautauqua Assembly, while it has retained in its original enthusiasm and power the idea of instruction in Sunday-school work, has greatly broadened its scope, until now it includes every branch of human knowledge. It places the Bible at the very centre and foundation of its work, seeking to bring to the hearts of men the word of God and the works of God. The religious element is predominant in all its operations, though there is perfect freedom from asceticism, cant, and sectarianism. Abundant provision is made for innocent recreation, but late hours, dancing, and cards are forbidden.

II. Organization.—There are at present in the assembly seven different departments besides the Chautauqua School of Theology, and the Chautauqua University, separately noted below.

1. The Chautauqua Assembly Normal Department.—This comprises the Sunday-school Assembly with which the movement started, and includes five classes: (1) The Chautauqua Children's Class; (2) The Chautauqua Intermediate Class, for youths and adults; (3) The Chautauqua Sunday-school Normal Class, for parents and Sunday-school teachers; (4) The Chautauqua Advanced Normal, which has a post-graduate course in this class work, organized for the Primary Teachers' Union, for primary-class teachers.

2. The Chautauqua Teachers' Retreat, begun in 1879. Teachers of secular schools may attend this during their summer vacation, and in the intervals of recreation and of rest have the advantage of a summer school under the direction of some of the foremost educators of the age. Lectures are delivered on the Philosophy and Methods of Teaching, and on other subjects of practical interest to teachers.

3. The Chautauqua School of Languages, begun in 1879. The object of this is to familiarize teachers with what is known as "the natural method" of teaching the modern languages, as well as to illustrate other methods in both ancient and modern languages, and to give them opportunity for increasing their interest in the modern field of study.

4. The Chautauqua Literary and Scientific Circle, begun in 1878. This is one of the grandest educational conceptions of the day. It aims to help the large number of people, old as well as young, but especially the young, who have a desire to read, but do not know what to read. For all such, each course of reading is marked out, and text books indicated, many of them being specially prepared for the purpose. These courses of reading are peculiarly adapted for busy people, who can take but little time from their daily toil or their domestic cares. An average of forty minutes for each week—day, or four hours a week, will take one through one of these annual courses of reading in nine months. It is not necessary that the members of the "Circle" should ever come to Chautauqua, though every summer there is a large gathering of them at that place. It is expected, however, that members will fill out memora of their reading, and send them to the central committee each year.

The course of reading of the "C. L. S. C.," as it is called by abbreviation, is not by any means designed as a substitute for a regular collegiate course of study. While it covers the college outlook, it is rather designed for those who have not had the advantage of such a training, and yet who have a thirst for knowledge. Already in a number of instances it has awakened in some of its youthful readers an ardent desire for a thorough collegiate course, and has started them on the way. At the same time it is designed to help men of business who are college graduates of other schools, and who desire to keep up with the results of their earlier days. So popular is this new movement that the "C. L. S. C." now numbers sixty thousand members engaged in one or another of a four years' course of reading. It has over one thousand local "circles," numbering from three students to several hundred each. These are to be found in all parts of the United States, even in Alaska, and also in Canada, Great Britain, India, China, Japan, and the Sandwich Islands. The first class was graduated in 1882, after having pursued the four years' course of reading, and numbered over seventeen hundred. The second class, which graduated in 1883, consisted of nearly thirteen hundred members.

5. The Chautauqua Young Folks' Reading Union, begun in 1881. For this there is an annual course of entertaining reading provided. The design is to drive out interesting bad books by interesting good books. It is especially intended for children and young people.

6. The Chautauqua Missionary Society, founded in 1880, is designed to increase interest in domestic and foreign missions.

7. The Chautauqua College of Music, begun in 1888. This, as its name implies, aims at the cultivation of the science and of the art of music.

III. General Characteristics and Accessories.—Life at Chautauqua would be anything but rest should one undertake to attend all the different meetings. He would be kept busy from early in the morning until late at night, with but little intermission for recreation or food. But this would be clearly an abuse of the design of the institution, and would be contrary to the spirit of it. He should visit Saratoga for his health and drink of all the different springs as rapidly as he could ride from one to another. There is abundant time for recreation and for rest to those who wish them, as most of the visitors do. Each must make a selection of the lectures or other exercises of the day he wishes to attend, and leave the others to those who prefer them.
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departments of instruction are in operation simulta-
neously. Then there are certain hours in the morning
and evening when all exercises are closed excepting
the popular lecture, or concert, or addresses in the
amphitheatre. If one be so disposed he may absent him-
self from these and employ the time in fishing, or examin-
ing the woods, or sailing on the lake, or quietly seated
in tent or cottage, and then at half-past ten at night go
to bed at the sound of the chimes of bells, generally sure
of being undisturbed until the same faithful sentinels
shall announce the coming of six o'clock in the morn-
ing.

The appliances for the educational purposes designed
are very complete at Chautauqua. The original audi-
torium consisted merely of rough benches fixed under
the shade of the forest trees, and a large covered plat-
form. There were sittings for about three thousand
people. This old place of gathering still remains, and
is frequently used, but it long since became too small
for the immense congregations who gather in Chau-
tauqua. Five or six years ago an amphitheatre was
built, or, to speak more correctly, an amphitheatre
which nature had made was seated and roofed over.
This will easily accommodate six thousand people. It
has been planned for the church service, for Sunday
school, for concerts, and is the favorite place for the
great lecturers and preachers who every year delight Chau-
tauqua audiences. There are also other buildings for
smaller audiences: the Hall of Philosophy; the Child-
dren's Temple; the Chapel; the Normal Pavilion.

Besides these places for audiences there are places
devoted to education through the eye. "Newton Hall"
has a Museum of Art and of Sacred and General
Archaeology. There is a model of the Holy Land
nearly three hundred feet long, with Lake Chautauqua
as the Mediterranean sea. There is a model of the
City of Jerusalem; and a sectional model of the
Great Pyramid.

During the height of the assembly season, a daily
paper is published on the grounds, edited by the Rev.
T. L. Flood, D.D. It has eight large pages and forty-eight
columns, and is called The Assembly Herald. There
is also a monthly magazine known as The Chautauquan,
a quarteto seventy-two pages, under the same editor-
ship. These periodicals are devoted to the interests of
the Chautauqua Assembly. In them are published
reports of the various meetings held and of the lectures
and addresses delivered. Besides this The Chautauquan
has included the following to be found in the course of reading prescribed for the "C. L. S. C."

The attendance at Chautauqua, especially at the
height of the season, is something wonderful. The
residents for the term and the casual visitors are num-
bered by the ten thousand. In 1888 the receipts from
all sources were forty thousand dollars, of which nearly
thirty thousand dollars were taken at the gate, as pay-
ment for admission to the premises. The entire re-
cipts are devoted to the payment of expenses and to
the improvement of the grounds. The men to whom
the management is intrusted, and who do the most im-
portant and necessary part of the labor, receive no sal-
aries, and, if the whole truth were known, it would prob-
ably be found that they are sometimes out of pocket.
Their work is purely a labor of love, and they consider
themselves well paid in beholding the results. (J. M. F.)

CHAUTAUQUA SCHOOL OF THEOLOGY is a char-
terred institution affiliated with the Chautauqua Assem-
bly, and incorporated by the New York Legislature in
1881. It is intended for the benefit of young ministers,
or of older ones who may wish to review their early
studies. It has an elaborate and thorough course.
Its work is divided into eight regular departments and four
special, each department being under the direction of a
designated regents or superintendents: I. Greek: 1. New Testament Greek; 2. Biblical Greek; 3. Chris-
tian Science and Philosophy; 7. Human Nature; 8. Litera-
ture and Art. The special departments are: 1. The
Relation between Body and Soul; 2. Elocution; 3. In-
dustrial Economy and Trade; 4. Jurisprudence.

The business of the school is conducted by corre-
spondence. The studies prescribed are to be pursued at
home and the students are supplied with the most
up-to-date works of the day. The presence of competent committees, under the direction of
the deans of the various departments. Should the
student pass satisfactory examinations on all the stud-
ies he will receive the degree of "Bachelor of Divinity."
The studies of the eight departments will require four
or five years, and no honors degree, of any kind will be
conferrèd. The degree of Doctor of Divinity will be conferred only upon graduates of the
Chautauqua School of Theology who pass special ex-
aminations for this degree, and who also hold positions of prominence in their respective denominations.

This school is not designed as a substitute for the
ordinary theological seminaries of the various churches.
It does not claim to be even a rival to them, but rather
seeks to supplement their work. It is undenomina-
tional in its character. It is at present, and has been
from the beginning, under the presidency of the Rev.
J. H. Vincent, D.D. The dean of the school is the Rev.
A. W. Weeks, M.A., M.R.C.S.

Besides the deans of the several departments there is
a board of "counselors," and also a secretary of the
archaeological department. There has already been
made the beginning of an archaeological library and
museum. The design is to have a collection of books,
manuscripts, charts, plans, and casts, to assist in the
study of the Scriptures. This collection is kept at
Chautauqua.

The whole number of students enrolled at the time of
the last report (April, 1884) was three hundred and
seven. They are divided among the various denomi-
nations and are found in all parts of the country.

Connected with the school is the JERUSALEM CHAM-
BER OF THEOLOGY, the design of which is to furnish
ministers, lay-preachers, Y. M. C. A. workers, evange-
lists, Sunday-school officers and teachers courses of
non-professional studies covering the entire field of
theological, religious, and ethical literature. These depart-
ments are arranged with special adaptation to ministers
who, from any cause, are unable to pursue with profit
the regular curriculum in the sacred languages.

The departments under survey are as follows: 1. Histori-
ical Theology; 2. Homiletics; 5. Biblical Theology; 4. Doc-
trinal Theology; 5. Hebraic Literature (Christian and Pagan); 6. Literature and Art; 7. Reli-
gious Biography; 9. Palestine Exploration; 10. Archaeol-
y; 11. Hermeneutics, Old Testament; 12. Hermeneutics,
New Testament; 13. Ancient History; 14. Modern His-
tory; 15. Philosophy; 16. Mental Science; 17. Philo-
23. The Evidences of Christianity; 24. The Great Reli-
gions; 25. Greek and Roman History; 26. The Barbaric
Incrusions; 27. The Ancient Monarchies; 28. The He-
Christian Fine Arts; 31. Essays and Reviews; 32. Chris-
tian Criticism; 33. Biblical Criticism; 34. The Church and the State:
Egyptology; 37. History of the Primitive Church; 38.
The Church Fathers; 39. The Church and her Reform-
ers; 40. Introduction to Theology.

The business of this chamber is conducted by corre-
spondence, the same as that of the school. A special
session of the Chautauqua School of Theology is held for
about four weeks during the summer, at Chautauqua;
during this session oral lectures are delivered by the
professors. (J. M. F.)

CHAUTAUQUA UNIVERSITY is an outgrowth of the
Chautauqua Assembly, and was chartered by the legis-
lature of the state of New York in 1888. There are
in operation, as part of this university, colleges of Lat-
in, Greek, German, French, and English, the studies of
Checkley, John, a missionary of the Church of England, was born at Boston, Mass., in 1860. After studying at the grammar school in his native city, he completed his education at Oxford, where he was an assistant in the Schools of the University for three years, and in 1879 left England and travelled through Europe, collecting valuable paintings, manuscripts, etc., and was again in Boston in 1875. A pamphlet was published by him in 1873, entitled A Model Proof of the Order and Government Settled by Christ, and His Apostles in the Church—devoted to the interests of the Church of England. This called forth an elaborate answer from Dr. Wigglesworth, of Harvard College, and was the beginning of the first great controversy on the subject of episcopacy in this country. During the same year he published a book bearing on the same subject, but opposing deists and dissenters alike. This gave great offence, both in America and in Great Britain. In 1727 he went to England for ordination; but, in consequence of the opposition from some of the Congregational ministers of Marblehead, Mass., the bishop of London refused to ordain him, and he returned to America disappointed. In 1739 he went again to England, succeeded in obtaining ordination, and was sent as a missionary to Providence, R. I. Besides preaching there he officiated at intervals, in Warwick and Attleborough, this pastorating extending over fourteen years. He died at Providence, Feb. 15, 1753. Dr. Eliot declares that he was an excellent linguist, well acquainted with Hebrew, Latin, and Greek, as well as many of the languages of the North American Indians. Many stories and ludicrous tricks are ascribed to him, and he frequently offended others by the strong expression of his own opinions. See Sprague, Annals of the Amer. Pulpit, v. 149.

Checkley, Samuel (1), a Congregational minister, was born at Boston, Mass., and graduated from Harvard College in 1715. He was ordained the first minister of the New or South Church, in Boston, Nov. 22, 1719, and died in 1763, aged seventy years. He published several pamphlets. See Sprague, Annals of the Amer. Pulpit, i. 313.

Checkley, Samuel (2), a Congregational minister, son of the foregoing, was born at Boston, Mass., and graduated from Harvard College in 1743. He was settled over the Old or North Church, Boston, as colleague with the Rev. Joseph Gee, Sept. 3, 1747; and died March 11, 1768. See Sprague, Annals of the Amer. Pulpit, i. 313.

Checoeur (Chequier, or Checker) is the officer or place of business of a monastic bursar or financial officer.

Chedda, bishop of the East Angles. See CYPE.

Chedelles, in Oriental mythology, was a Turkish hero, similar to Saint George of the Christians, and, as there is reason to believe, based upon the latter and modified according to the fashion of Eastern countries.

Chedsey, William, D.D., an English Roman Catholic divine, became prebendary of London in 1564, canon of Windsor in 1564, archdeacon of Middlesex in 1564, prebendary of York in 1567, and vicar of Coventry, Christ College, Oxford, in 1568. He was deprived of all his preferments in 1569 for not taking the oath of supremacy, and committed to the Fleet Prison. He published several sermons and disputations. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Chedwalla. See CHGWALLA.

Chedworth, John, a bishop in England in the reign of Henry VI, was a native of Gloucestershire, and educated at King's College, Cambridge. He was third provost of the same college for six years; elected bishop of Lincoln, and, with bishop Wainfleet of Winchester, was, at the instance of Henry VI, on a commission to regulate the statutes of Eton and King's colleges. He was bishop for eighteen years, and died in 1471. See Fuller, Worthies of England (ed. Nuttall), ii. 566.

Cheese, in the Eucharist. See Elements.

Cheeseman, Lewis, D.D., a Presbyterian minister, was born at Princeton, N. J., Oct. 27, 1803; and, being left an orphan when a child, struggled with poverty in securing an education. He was licensed by the Bath Presbytery when nineteen years of age, and commenced his labors at Angelica. In 1826 he was called to Albon, where his labors were greatly blessed; in 1830, to Byron; in 1831, to Scottsville; in 1848, to the Fourth Presbyterian Church of Philadelphia, Pa. In 1856 he published a book, entitled Ishmael and the Church; and in 1859 was made superintendent of the Board of Presbyterian Missions. He died Dec. 21, 1861. Dr. Cheeseman was an energetic and faithful student. He adopted the extemporaneous style for the pulpit. "His nice choice of words and his rich imagery were wonderful." See Wilson, Presb. Hist. Almanac, 1863, p. 144.

Cheesewright, Joseph, an English Wesleyan minister, was a native of Lincolnshire. He entered the ministry in 1818; retired from the itinerant labors in 1832, and died May 4, 1861. Cheerful, and generous to the poor, he was respected and beloved. His style of speaking was colloquial, with illustrations drawn from ordinary life. See Minutes of the British Conference, 1861, p. 19.

Cheeseman, Daniel, a Baptist minister, was born in Brown University in 1811. Soon after he was licensed by the Second Baptist Church in Boston, in July, 1812. He was ordained at an early age, and baptized Oct. 30, 1803. He graduated from Brown University in 1811. Soon after he was licensed by the Second Baptist Church in Boston, in July, 1812. He was ordained shortly afterwards, and settled in Warren, R. I., for two years, and then at Hallowell, Me., for nine years. He was the minister of the church increased under his care from fifty to two hundred and fifty persons. He removed in 1834 to Barnstable, and labored most acceptably until his death, May 21, 1839. He was one of the most useful and honored ministers of his denomination in the states in which he lived. See Christian Watchman, June 14, 1839. (J. C. S.)

Cheeseman, Jarvis, an English Wesleyan minister, was born at Mereworth, Kent, Feb. 8, 1803. He joined the Church in 1823, entered the ministry in 1830, became a supernumerary in 1835, settled in Haverford-West, and died Feb. 3, 1866. His ministry was valued. He was amiable and courteous, and was faithful and firm in the discharge of duty. See Minutes of the British Conference, 1866, p. 20.

Cheesewright, James Harey, an English Wesleyan missionary, was converted in his sixteenth year, sent to the West Indies in 1833, and died at Puerto Plata, San Domingo, August, 1836, in the twenty-sixth year of his age. He overcame difficulties, conciliated the hostile, strengthened the feeble, and aroused the careless. See Minutes of the British Conference, 1857.

Cheetham, Charles, an English Wesleyan minister, was born at Heywood, near Manchester, in 1794. He united with the Church at the age of twelve; commenced his ministry in 1825; retired, broken by sickness, in 1854, and died May 12, 1856. Mr. Cheetham was an animating preacher. See Minutes of the British Conference, 1856.

Cheever, Amos, a Congregational minister, son of Rev. Samuel Cheever of Marblehead, Mass. He graduated from Harvard College in 1767, was ordained at Manchester, Nov. 17, 1716; and died Jan. 15, 1758. See Sprague, Annals of the Amer. Pulpit, i, 255.

Cheever, Ebenezer, a Presbyterian minister, was born in 1877. He was converted in his twentieth year, and graduated from Bowdoin College, Brunswick, Me., in 1817. He accepted a call to Mount Vernon Congregational Church, N. J., in 1819; in 1824 became pastor of the Presbyterian Church in Waterford, N. Y., and there labored for six years with zeal and success. In 1834 he took charge of the First Presbyterian Church of Newark, N. J., which under his administration, for twelve years, greatly prospered. About 1847 he accepted a call to the Presbyterian Church in Tecumseh, Mich.; in 1851 received a call to Ypsilanti, and in 1856 returned to New Jersey, and established Hillside Seminary, in West Bloomfield. He died Dec. 31, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 287.

Cheever, Samuel, a Congregational minister, son of the noted schoolmaster, Ezekiel Cheever, was born at New Haven, Conn., Sept. 22, 1639. He graduated from Harvard College in 1659; was ordained pastor of the Church in Marblehead, Mass., Aug. 23, 1664, after having preached there sixteen years, and died May 29, 1724. Mr. Cheever was distinguished for his thorough knowledge of the Scriptures, and for the earnestness and simplicity of his preaching. For forty-eight years he was never hindered from performing the duties of his office a single Sabbath. See Sprague, Annals of the Amer. Pulpit, i, 255.

Cheever, Thomas, a Congregational minister, brother of the preceding, graduated from Harvard College in 1677; was ordained at Malden, Mass., July 27, 1681; and was dismissed in consequence of charges being sustained against him, May 20, 1686. After living many years in retirement he recovered public confidence, was installed first pastor of the Church in Chelsea, Oct. 19, 1715, and died Nov. 27, 1749, aged ninety-three years. See Sprague, Annals of the Amer. Pulpit, i, 144.

Cheever, William M., a Presbyterian minister, was born at North Vernon, Ind., Sept. 23, 1818. He graduated at Hanover College, Ind., and at Lane Theological Seminary in 1843; became pastor of the Second Presbyterian Church in Kansas City, Mo., and died there June 2, 1878. (W. P. N.)

Chef is a name for a reliquary head. There is a fine one of St. Candidius, of the 5th or 6th century, of wood plated with silver, preserved in a church of Geneva. One of St. Eustachius, from Basle, of the 18th century, is in the British Museum. At Chichester there was a shrine of St. Richard's Head.

Chefes (in Italian, Gentile), Moses, a Jewish writer of Italy, was born at Trieste about 1668, and died at Venice in 1711. He is the author of De Remissione, &c. A Philosophical Commentary on the Pentateuch (Veneic, 1710), De Remissione, &c. A Description and Explanation of the Second Temple (ibid. 1696). See Fürst, Bibl. Jud. i, 172; De Rossi, Dizionario Storico (Germ. transl.), p. 80 sq.; Lorenzo, Mose Chiefes, in Lit.-Blatt. des Orient, 1847, No. 18. (B. P.)

Cheffontaines (in Low Breton, Penfelotenten, in Latin, A Cupula Fontium), Chrystomus vi, a French theologian, was bishop of the Breton diocese, 1532. He entered the Franciscan order, taught theology at Rome, and was elected general of his order in 1571; was made nominal archbishop of Casarea about 1586, and exercised the episcopal functions in the diocese of Sens, in the absence of the regular incumbent. Cheffontaines was therefore able to exercise a large measure of authority, and went to Rome to justify himself. In the
space of five years he applied successively to five popes,
Sixtus V, Urban VII, Gregory XIV, Innocent IX, and
Clement VIII, and finally received letters from the pont-
iff which imposed silence on his enemies. He died in
Rome, May 26, 1555, leaving, La Défense de la Foi de nos
Ancêtres (Paris, 1570); translated by the author under the
title of Defensio Fidelis, etc. Novitium in Libris Apostolici
(iii, 1575; Antwerp, 1576, 8vo) — Le Prise de la Réelle
(Paris, 1571, 1586, 8vo) — Réséponse Familiare à une Epître
Ecrite contre le Libre Arbitre et le Règne des Bonnes
Oeuvres, etc. (ibid. 1571, 8vo), translated into Latin by
the author, under the title of Consolatorio Epistola Cu-
jadum contra Liberum Arbitrium et Merita (Antwerp,
1576, 8vo) — Chrétienne Confutation du Point d'Honneur,
etc. (Paris, 1568, 1571, 1579, 8vo), and some other works,
including Vittii Tractatus et Disputaciones (ibid. 1586,
8vo), the first part of which was entered in the Index.
See Blego. Universelle, s. v.

Chelmazomeni, the hand, and masreia, demotion) is divining future events in the
life of an individual from the appearance of the hand. See
Palmistry

Chelromancy (from χειρ, the hand, and μαρτυς, to
indicate) is the wooden board which is struck
by a mallet, in Oriental Greek churches, to summon the
people to service. This is the usual call to worship
for all classes in the East, in consequence of the pro-
hibition of the Turks, who imagine that their
sound drives away the good spirits.

Chirotheia (from χειρ, the hand, and τιθεμ, to
put, or place) is a word used in the Greek New Test.
to indicate ordinance, or the laying on of hands.
Episcopalians attach great importance to the
chirotheia in the ordination of office-bearers. See Ordination.

Chirotonia (from χειρ, the hand, and τιθομ, to
stretch out) is a word used in the Greek New Test.
to indicate the election of church officers, because one
method of voting for them was by holding up or stretch-
ing out the hands. See Ordination.

Chesholme. See Chesholm,

Chesholme, Alexander, a Scotch clergyman,
probably a son of Alexander, an early minister at
Comrie, was appointed the second Protestant
minister at Muthill in 1576; lived with his aged mother-in-
law till 1588; was transferred to Comrie before 1585,
at which place he was the first minister of the Prote-
stant faith, and had three other parishes in charge.
He was transferred as minister to the Free Kirk of
Lochport in 1590, which parish he was the first Protestant
clergyman, and was deposed in May, 1592, not having the gift of exhortation nor
application, although he had fifteen days given him
to expound a text. See Fusti Eccles. Scotiae, ii, 782, 783, 779.

Chesholme, Archibald, A.M., a Scotch clergy-
man of Dumblane, took his degree at the University of
St. Andrews, and was called to the living at New-
battle in 1665, and ordained; transferred to Corst-
orphine in 1666, and died in 1670, aged about thirty-seven
years. See Fusti Eccles. Scotiae, i, 137, 295.

Chesholme, Gilbert, a Scotch clergyman, a
member of the convent of the Cistercian monastery at
Deer, adopted the principles of the reformation, and
was appointed the first Protestant minister at Deer, in 1567,
having three other parishes in charge. He was pre-
vented to the parsonage at Lunney by the king in
1569, and to the parsonage and vicarage of Rathin the
same year. In 1574 his charge was reduced to three
parishes, and in 1576 to two only. He continued in
1586. See Fusti Eccles. Scotiae, iii, 619.

Chel. See Temple.

Chelcitzky, Petr, one of the most important
writers of the Hussite period, who died about 1460, is
known by his writings, in which he advocated the free
exercise of religion. He rejected every civic as well as
ecclesiastical form of government, and denounced both
punishment as in opposition to true Christianity.
After the defeat of the Taborites his doctrines found many ad-
herents, and formed, in 1458, the basis of the Kunwander
Union, from which resulted the Bohemian Brethren.
See F. Schulz, Peter Chelcicy (Prague, 1862); Goll, Chelcici, Mitteilungen zur Geschichte der Böhmischen Brüder; Peter Chelcicky and seine Lehre (ibid. ed.). (B. P.)

ChelŁŁnus, a presbyter of Llandaff, succeeded St.
Samson as archbishop of Dol, in the time of king Ar-
thur, according to Geoffrey of Monmouth (ix, 15, ed.
Giles).—Smith, Dict. of Christ. Bieg., s. v.

Cheldonius, in Greek mythology, was a festival
of boys, on the island of Rhodes. They went from house
to house, and on entering a house gave a gift in the name of the swallower
(χυλός), singing a song about her return, which tells
of the coming of spring.

Chelidonius and Haematerius, brothers and
soldiers, were martyred at the Gason town of Calagur-
sis (Calahorra, in Castile). The date of their martyr-
dom is wholly uncertain. They are honored with a
hymn by Prudentius,れないとs, which is quoted by
Gregory of Tours (Glor. Mort. p. 98). The day of the
martyrdom of the saints is March 3, according to
Gregory.

Chelles, Jean de, a French architect, or rather.
master-mason, flourished about 1250. He erected, among
other fine structures, the south entrance of the celebra-
rale, s. v.

Chelsum, James, D.D., a learned English divine,
was born in 1740, in Westminster, and educated at
Westminster school, whence he went to St. John’s Col-
lege, Cambridge. Subsequently he received a student-
ship in Christ Church College, and resided there many
years. He was ordained in 1769, and was transferred
in 1792, to the college curacy of Lathbury, near Newport-
Pagnell, and to the benefice of Badger, in Shropshire, by Isaac
Hawkins Browne. He was also presented to the rec-
tory of Droxford, in Hampshire, by Dr. North, bishop
of Winchester, whose chaplain he was. He died in 1801,
leaving an able series of Remarks on Gilpin’s Rom-
tory (1772, 8vo; 1878, much enlarged). He is supposed
to have had a share in the collection of papers published
at Oxford under the title of Olla Podrida, and to have published an Essay on the History of Mroziiino. He also made a valuable collection of prints and gems, and

Chelim, in the mythology of Central America,
especially among the Caribbeans, is the great spirit
who made heaven and earth. He is elevated above all tem-
poral concerns. Evil deeds offend him as little as good
deeds make him glad. Neglecting everything subordi-
nate, he lives in the enjoyment of his own blessedness.
The Caribbeans do not worship him by any cult; they
only think of him in their hearts, because he does not need their offerings.
The same name is borne by the
good spirits that conduct the women to heaven.

Chémén, Jean Baptiste, a French theologian, past-
or of Tonnerre, in the diocese of Évreux, was born
Nov. 26, 1725, and died March 15, 1781, leaving l’Éve-
que de Saint-Maurice de Saint-Vincent, Mém. de l’Éve-
Cheinias (de Montaigu), TIMOLDON, a celebrated French preacher, was born at Paris, Jan. 8, 1632. In 1665 he was sent to the Jesuits, afterwards taught classical literature and rhetoric at Orleans, and became one of the most popular pulpit orators of his time in Paris. He died Sept. 15, 1689, leaving, Sentiments de l'Égal (Paris, 1691, 1784, 1796, 12mo). His Sermons were published by Bretonneau, another preacher of note (Noue, 1693, 2 vols., and often since). See H escher, Bibl. Général, s. v.

Chenzitis, CHRISTIAN, a Lutheran theologian of Germany, was born at Königsfeld, Jan. 17, 1615. He studied at Leipzig and Jena, and died while professor of theology, June 3, 1666, leaving, Eeupe Instruction Futuri Ministeri Ecclesiae:—Dissertatio de Predestinacion; —Colligium Theologicum in Epist. ad Galatas:—Colligium Theologicum super Formulam Concordiae; Freheri Theatrum Eruditorum; Witte, Memoriae Theologorum; Zeumer, Vita Professorum Jemanius; Jücher, Allgemeine Gelehrten-Lexikon, s. v. (B. P.)

Chenalpox was a species of goose worshipped as sacred at Thebes, in Egypt.

Chene, Histoire (or Thomas Jeremy), a Scotch clergyman, was the first Protestant minister at Tingwall, appointed in 1567, having one third of the benefice for his stipend. He resigned in favor of his son in 1572, but continued in office in 1586, and died in 1604. See Fuß, Hist. Eccles. Scotiae, iii, 429.

Chene, Thomas, a Scotch clergyman, was presented by the king to the living at Tingwall, in 1572, in succession to his father. In 1574 he had five other places in charge, with a stipend of £80. The collation was confirmed by the king in 1584. There is no further record of him. See Fuß, Hist. Eccles. Scotiae, iii, 429.

Chenue, Jean Jacques CATON, a Swiss Protestant theologian, was born in 1783. He was professor of other, Noue, from 1812 to 1815, and died Feb. 5, 1871, leaving, Lettres sur l'Actual de l'Eglise de Geneve (1817):—Causes qui Retardent les Réformes les Progress de la Théologie (1819):—Essais Théologiques (1831-34):—De la Divine Autorité des Écrivains et des Héros du Nouveau Testament (1836). After the English translation of Michaelis' Introduction, he published L'Introduction au Nouveau Testament (1822, 4 vols.). His sermons, delivered at Geneve from 1822 to 1845, were published in 1855. See Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Winer, Handbuch der theolog. Lit. i, 438, 812; Zuchholz, Bibl. Theol. i, 221. (I. P.)

Chenwai, in Oriental mythology, is the name of the bridge over the gulf which separates, according to Zoroaster's teaching, the realm of light from that of darkness. The spirits of the dead are obliged to confess their sins upon this bridge, and as confessions as those are pardonable or otherwise, they are admitted to the realm of light or hurled into the yawning gulf. It is said there is a place in Tibet, near the spring of Brahmaputra, showing what this doctrine is designed to express. The pilgrims to this sacred place are transported across an abyss on a scale. Suspended in midair, they are obliged to confess their sins to the bouzes. Any hesitancy, even the slightest stammering, may cause the bouzes to remove the balance, and the unfortunate one is hurled into the depth below. See SIRTH.

Chenwulf. See CYNWULF.

Cheney, George N., a Protestant Episcopal clergyman, was born at Canaunngua, N. Y., and was rector of Trinity parish, Rochester, about ten years. His ordination to the diaconate occurred in 1832, and to the priesthood in the following year. He died at Branchport, June 12, 1863, aged thirty-six years. See Amer. Quart. Church Rev. Oct. 1863, p. 106.

Cheney, James, an English Congregational minister, was born at Guilford, Surrey, Nov. 5, 1803. He was educated at the Free School of the Jesuits, afterwards taught classical literature and rhetoric at Orleans, and became one of the most popular pulpit orators of his time in Paris. He died Sept. 15, 1689, leaving, Sentiments de l'Égal (Paris, 1691, 1794, 1796, 12mo). His Sermons were published by Bretonneau, another preacher of note (Noue, 1693, 2 vols., and often since). See Hescher, Bibl. Général, s. v.

Chenney, Joseph, a Congregational minister, was born at Holden, Mass., Aug. 16, 1775, and graduated from Brown University in 1801. He studied theology with Rev. Dr. Emmons, and after preaching in several places as a temporary supply, commenced his labors as pastor in Milton, Va., Sept. 15, 1807, where he remained ten years. His next settlement was in Salisbury, his ministry of which extended from March, 1818, to January, 1823, in consequence of injuries received from being thrown from his horse. He died June 6, 1833. "As regards his knowledge of theology, he stood high among his brethren. As a preacher, he was clear, earnest, and faithful." See Hist. of Mendon Association, p. 277. (G. C. S.)

Cheney, Laban Clark, Methodisit, and afterwards a Presbyterian, minister, was born at Rowe, Berkshire Co., Mass., March 20, 1808. At an early age he joined the Methodist Church, and became a pupil in Wilbraham Academy, where he made rapid progress in study. In his twenty-first year he was licensed, and entered the New York East Conference, in which he labored for fifteen years. When he joined the Presbyterian Church, and became pastor at Kenton, O. He died in 1864. See Wilson, Presb. Hist. Almanac, 1865, p. 81.

Cheney, Martin, a Free-will Baptist minister, was born at Dover, Mass., Aug. 29, 1792. He early developed a remarkable thirst for knowledge, was converted in June, 1821, and having joined the Free-will Baptists, he devoted all his time and means to the work of preaching and propagating the gospel, at the Union Conference, in April, 1825. He commenced his public labors in Olneyville, in the neighborhood of Providence, R. I., where, after a long period of eminent success, he died, Jan. 8, 1852. Mr. Cheney was very well known and highly esteemed in his own denomination, was the most active and most esteemed of all the Free-will Baptists. It is said that 'Cheeny' captivated him to other circles. See Day, Memoirs; Barrett, Memoirs of Eminent Preachers, p. 125-132.

Cheney, Rufus, a Free-will Baptist minister, was born May 4, 1780. He began his labors in Sciento County, O., preaching for a number of years in that state, and then removed to Wisconsin, where he planted the first church of his denomination. He died Aug. 31, 1859. "For more than half a century he freely preached a free gospel, and practiced a free church." See Morning Star, Dec. 22, 1860. (J. C. S.)

Cheney, Samuel Willard, a Presbyterian minister, was born at Milton, Vt., Dec. 2, 1816. He prepared for college at the Scientific Institute of Brandon; graduated at Middlebury College in 1840; entered Princeton Seminary in the fall of 1843, but, before completing his course, became a private tutor in Kentuck; afterwards returned to Princeton Seminary; spent some time there and went again to Kentucky, and was licensed by the Presbytery of Transylvania, April 9, 1845. He was ordained and installed pastor of a church in Springfield, the same year, and continued to labor there nine years; next spent a year in Winchester, and then was installed pastor of Mulberry
Chenery, Thomas, a Congregational minister, was born at Hadley, Mass. He graduated from Harvard College in 1711, was ordained past at Brookfield, Oct. 16, 1717, and died Dec. 11, 1747. aged fifty-seven years. See Sprague, "Annals of the Amer. Pulpit," i. 173.

Chenu, Pierre, a French engraver, was born at Paris in 1718 (or 1739), and studied under Le Bas. He died about 1780. The following are his principal plates: "The Adoration of the Shepherds; Christ Driving the Money-changers from the Temple at Ephesus." See Hoefler, "Nov./Biog. Générale," s. v.; Spooner, "Biog. Hist. of the Fine Arts," s. v.

Cherchen, Jean de, a French prelate, nephew of another of the same name, was born in the beginning of the 14th century. He was appointed to the bishopric of Troyes, then transferred to Amiens, and finally became chancellor of France under Philippe de Valois. He died Jan. 26, 1373. See Hoefler, "Nov. Biog. Générale," s. v.


Chercheux, Jacques, a French engraver, brother and scholar of the foregoing, was born at Blois in 1604. The following are his principal religious works: "The Holy Family; The Virgin with the Infant Jesus and St. John; Inrred with the Head of Golgoth; Christ Washing the Feet of the Apostles; The Descent from the Cross. He died at Paris in 1758. See Spooner, "Biog. Hist. of the Fine Arts," s. v.; Hoefler, "Nov. Biog. Générale," s. v.

Cheret, Lambert, a French painter, was born at Paris, Oct. 3, 1648, and learned the elements of design from her father, Henri, a Parisian miniature-painter. The following are her most important works: "The Descent from the Cross; St. Cecilia; A Magdalen;
Gorge of Wyâdi Kelt, looking down towards the Jordan Plain.

Chéron, Louis, a Parisian painter, brother of the foregoing, was born at Paris in 1660, where he first studied, and afterwards visited Italy. On returning to Paris he was employed to paint two pictures for the Church of Notre Dame, representing The Descent of John the Baptist, and The Prophet Agabus. Being a Calvinist, he was compelled to leave France, and went to England, where he executed a number of works, among them, Peter Curing the Lame Man at the Gate of the Temple; The Baptism of the Eunuch by Philip; and twenty-three subjects for the Psalms of David. He died at London in 1723. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cherrington, David H., a Methodist Episcopal minister, was born in Monroe County, Va., April 2, 1830. He joined the Church in his tenth year, and entered the Ohio Conference in 1853. His health failing, he was put on the superannuated list in 1865, when he retired to the home of his youth, and there slowly declined till his decease, Dec. 26, 1866. Mr. Cherrington was a remarkably genial, pleasant, sweet-spirited man. He was true to his convictions, and unwavering in his fidelity to the Church. See Minutes of Annual Conferences, 1867, p. 259.

Cherry, Thomas, a preacher of the United Methodist Free Church, was born at Swaledale, Yorkshire, July 12, 1831. His parents were Congregationalists; his father died when he was a child, and he began work early in life, with but little education. He was converted at nineteen, in a Methodist chapel, joined the Wesleyans, became a local preacher, in 1862 entered the ministry of the Methodist Free Church, and for thirteen years devoted himself to preaching the Gospel. In 1875 he became a supernumerary, and died April 24, 1876, at Mansfield. See Minutes of the 20th Ann. Assembly.

Cherry, William, an English Baptist minister, son of Rev. John Cherry, of Wellington, Somerset, was born in 1796. He was converted in his youth, and soon began to preach with acceptance; was appointed a Baptist home missionary, first in Warwickshire, then at West Hashdon, and finally settled as pastor of the Baptist Church at Milton, Oxford, where he labored for seventeen years successfully. His health failing, in 1861 he became a deacon, and died, much esteemed and beloved, Dec. 9, 1866. See (Lond.) Baptist Hand-book, 1868, p. 120.

Cheraxia, in Greek mythology, was one of the three sisters called Gera (q. v.), daughters of Phorcys and Ceto. They had only one tooth and one eye in common.

Chersoumeus, the Martyrs of, A.D. 296, are commemorated March 7 in the Byzanetian Calendar.

Cherubic Hymn, Tur, so called from the reference to the cherubim contained in it, occurs in the chief Eastern liturgies shortly after the dismissal of the catechumenæ, and immediately preceding the "great entrance" (i. e. that of the elements). It is found in the same position in the liturgies of St. James, St. Basil, St. Chrysostom, and St. Mark. Its object is described as
being to excite the minds of the faithful to a devout attention to the mysteries about to be celebrated. While it is sung, the priest says secretly a prayer called "the prayer of the cherubic hymn." See TURBAGION.

Cherubini, di Moriena, an Italian monk, born about the middle of the 16th century, entered the Capuchin order, labored for the conversion of the Calvinists of Chablis, and died at Turin in 1606, leaving Acta Disputationum Habilis cum Quorum Ministro Iteratico (1658). See Hoefer, Nouv. Biog. Générale, s. v.

Cherubini Sandolini, an Italian Capuchin of Udine, who lived in the 16th century, wrote a work on dialling, entitled, Taulemma, etc. (Venice, 1598, 4 vols.). See Hoefer, Nouv. Biog. Générale, s. v.

Chesnut, Benjamin, a Presbyterian minister, was born in England, came to America, and graduated at Nassau Hall in 1748. He was licensed by the New York Presbytery, transferred to the Presbytery of New Brunswick, Oct. 3, 1749, and ordained pastor at Woodbury, Sept. 3, 1751. He supplied Mr. Lawrence's pulpit at Cape May during a short absence of the pastor; was dismissed from the charge at Woodbury at his own request in 1758, and settled at New Providence in 1759. In 1760 he was chosen by the Philadelphia Presbytery, went south in 1765, and in 1767 was sent to Timber Creek, N.J. After this he taught school near Philadelphia, and died in 1775. See Index to Princeton Rev. (W. F. S.)

Chesné, Robert, a French preacher, of the time of the League, declared himself the enemy of Henry IV, after the death of Henry III. His order sent him as protector of the Franciscan mortality to Véνúè, during the siege of that city. On its capture by assault, in November, 1589, Chesné was taken prisoner, in the choir of St. Martin, and hanged instantly, without resistance, by the soldiers of the duke of Brion. The Franciscans regard him as a saint and martyr. In 1789 a representation of his head still adorned the gallery of the organ in the church where he was murdered. See Hoefer, Nouv. Biog. Générale, s. v.

Cheshire, John E., a Baptist minister, was born in England in 1821. He was converted in early life, and joined a Church in Birmingham. He was licensed to preach when quite a young man, came to America about 1849, and went to Mexico, where, during the war, he acted as pastor of the American mission in Yémlé, during the siege of that city. On its capture by assault, in November, 1849, Chesné was taken prisoner, in the choir of St. Martin, and hanged instantly, without resistance, by the soldiers of the duke of Brion. He returned to the United States, and became pastor at Lyons Farms, N. J., and afterwards at Keeseville, Waterford, and Amsterdam, N. Y.; the Falls of the Schuykill, near Philadelphia; Montrose, Pa.; Mansfield, O.; and finally Bridgeton, N. J. He died June 17, 1881. See N. Y. Examinr, Jan. 30, 1881 (J. C. S.)

Chesht. Among our English ancestors chests appeared as very important pieces of furniture, serving as receptacles for every kind of goods that required to be kept with any degree of care; they were also placed in churches for keeping the holy vessels, vestments, etc. See Chests.

Chester, Alfred, a Presbyterian minister, was born at Harford, Conn., March 17, 1798. He graduated at Yale College in 1816, spent one year at Andover Theological Seminary, and the two succeeding years at Princeton Theological Seminary. After three years' service as a home missionary in South Carolina, he was ordained over the Presbyterian Church at Raynham, N. J., in July, 1826. For he left his charge in 1829; for the next fourteen years was the principal of a classical school in Morristown, and agent of the Presbyterian Board of Publication until about 1858. During the latter part of his life he resided in Elizabeth, and for the last nine years was chaplain of the county prison there. He died in New York city, July 2, 1871. See Obituary Record of Yale College, 1871.

Chester, Charles Huntington, a Presbyterian minister, was born at Norwich, Conn., Oct. 14, 1816. He never entered any college, but studied privately under his brother, the Rev. Albert T. Chester, D.D., and afterwards taught at Balliston Spa, N. Y. In the autumn of 1839 he entered Princeton Theological Seminary, but did not graduate. He was licensed by the Presbytery of Albany, Oct. 21, 1840, as stated supply to the Church of Greenfield, and was ordained Oct. 15, 1842, still continuing at Greenfield until May, 1844, when he became pastor of the Dutch Reformed Church at Schuylerville. He accepted the pastorate of the Presbyterian Church at Niagara Falls in November, 1846; next at Oakes Corners, Ontario Co.; then at Shortsville, as a missionary employed by the American Home Missionary Society, until 1857, and was agent for the Presbyterian Publication Committee until 1861. From November, 1861, he supplied the Church at Havana, N. Y., and from April, 1868, likewise that at Dresden, continuing at both until December, 1871. He died suddenly at Geneva, April 4, 1878. He was a devoted Christian, whose religious life ran in deep channels. He was a firm believer in the doctrines of grace. As a preacher, he was clear, condensed, quiet, earnest, sometimes thrilling. See Necrol. Report of Princeton Theol. Sem. 1878, p. 45.

Chester, George, a Methodist Episcopal minister, was born at Grinshill, Shropshire, England, May 2, 1829. He was converted when about sixteen; emigrated to America in 1849; and in 1851 entered the Wisconsin Conference, wherein he served the Church until his decease, Sept. 24, 1865. Mr. Chester, though not a loud preacher, was yet a fair talker and useful preacher. He was careful and energetic in all his domestic and ministerial duties. See Minutes of Annual Conferences, 1865, p. 235.

Chester, Henry, an English Congregational minister, was born at Bristol, May 23, 1816. He was converted at the age of sixteen; joined the Wesleyan Methodists, and, being fervent in spirit and active in disposition, soon became very prominent in the Sabbath-school, "class," and prayer meetings, and as preacher in the courts and alleys of the city, as well as the villages around. Later he united with the Independents, was ordained at Salisbury, and afterwards preached at Newport and at Cardiff, where he died Feb. 28, 1878. Mr. Chester's life was uneventful, and his pious manifest to all. See (Lond.) Cong. Year-Book, 1874, p. 318.

Chester, John (1), an English Independent, was minister at Wetherly, Leicestershire, some years; was violently dispossessed after 1660; came to London and preached in Christ-Church till ejected, in 1663. He ministered at Spitalfields, yeat at the Independent meetings, in the Union Street; went up with the address to the king in 1687, and died at Guildford, Surrey, in May, 1696. Dr. Calamy says, "He lived desired, and died lamented." See Wilson, Dissenting Churches, iv, 198-195.

Chester, John (2), D.D., a Presbyterian minister, was born at Wethersfield, Conn., in August, 1783. He graduated from Yale College in 1804. In 1807 he was

Church Chest at Gravevuy, Kent, cir. 1290.
CHESTER

Licensed to preach by the Association of Hartford. After preaching for a short time successively at Marblehead and Springfield, Mass., and receiving calls to settle in Middletown, Conn., and Cooperstown, N.Y., he was installed pastor in Hudson, N.Y., Nov. 21, 1810; and in Albany, Nov. 15, 1811. In 1828 he became pastor of the Presbyterian Church in the last-named place. He died in Philadelphia, Jan. 12, 1829. As a preacher he w5as earnest and interesting. Dr. Chester published the following works: A Sermon before the Columbia Missionary Society (1813)—A Sermon before the Albany Moral Society (1821)—A Biographical Sketch of the Rev. Arch. Buckau, D.D. He was a frequent contributor to the Columbian Magazine. See Sprague, Annals of the Amer. Pulpit, iv. 401.

CHESTER, William, D.D., a Presbyterian minister, was born at Wetherfield, Conn., Nov. 20, 1795. He graduated from Union College in 1813, and studied at the Theological Seminary at Princeton until 1817. He was licensed by the Albany Presbytery in 1816, and became pastor of the Presbyterian Church, Galway, N.Y. In 1822 he was called to a church in Hudson, where he remained till 1832, at which time he was selected to canvass the states of Virginia and North Carolina in the interest of the Presbyterian Church. After his election to membership in the board, he held various important offices in it until his death, in Washington, D. C., May 23, 1865. See Wilson, Preb. Hist. Almanac, 1866, p. 96; Gen. Ctt. of Princeton Theol. Sem. p. 22.

CHESTNUT, Thomas M., a Presbyterian minister, was born in Washington County, Pa.; graduated from Washington College; was ordained by the Presbytery of Steuben in 1834; preached the Gospel for many years in Ohio, Indiana, Illinois, and Iowa, and died at Perryville, O., March 6, 1872, aged sixty-nine years. He was a laborious and faithful minister. See Presbytery, March 28, 1872.

Chester, for the Cork or Vestment. These were of triangular shape, such as remain at Gloucester, York, Salisbury, and Westminster. In the 13th century the synod of Exeter required a chest for books and vestments in every parish. Such parish chests of Early English date remain at Clitheroe, Stoke on Avelon, Saltwood, and Graveney; of Decorated date at Brancephol, Hutton, and Haconby; of Perpendicular period at St. Michael's, Coventry, St. Mary's, Cambridge, and Oxford Cathedral. A "Flanders chest" remains at Glastonbury. Some very rude coffer, bound with iron, are preserved in some churches, and others are enriched with color; these are probably of late date. The material was often eypress or fir. Others are curiously painted, like one in the vestry of Lambeth Palace. Several Early English chests are preserved in the triforium of Westminster Abbey; one is at Salisbury, and another was removed from the Pyx Chapel to the Record Office. See Cistik.

CHESTLE, Henry Hurlbert, a Wesleyan minister, son of Rev. John Chestle, and grandson of Rev. Simon Day, was born at Burton-upon-Trent, March 5, 1809. For six years studied at Kingswood School, and afterwards became a master in Woodhouse Grove. In 1832 he received his first charge (Pickering); in 1832 was elected secretary of the Worn-Out Ministers and Ministers' Widows' Auxiliary Fund, and ably served the interests of this department for the rest of his life. After having been eight years governor of Woodhouse Grove School, he retired in 1876 and settled at Easterbrook, Bradford, where he died, June 19, 1878. "Chestle was eminently a good man. His ministry was able, in-structive, evangelical. He had the gift of grace, and quick perception, and firm in action, administered discipline with wisdom, charity, and success, and greatly served the connection both in peaceful and troublesome times." Mr. Chestle published an address, delivered at Woodhouse Grove, on The Wise Son (1849), and also fugitive Sermons (1850, 1851, 1857, 1863). See Minutes of the British Conference, 1878, p. 46; Osborne, Wesleyan Bibliography.

CHESTLE, John, an English Wesleyan minister, was born at Domington Castle in 1777. He was piously trained, and at the age of thirteen was converted; entered the ministry in 1797, and travelled twenty-eight different circuits. He became a supernumerary in 1847, and died Aug. 8, 1850. Mr. Chestle was a plain, practical, and faithful minister, and shared in the success as well as in the persecutions and obloquy of the rising cause. See Minutes of the British Conference, 1860.

CHESTERWOOD, Knightly, D.D., an English divine, was born in 1652, and was educated at Eton. He was made fellow of King's College, Cambridge, in 1688, when he contributed the Life of Lycurgus to the translation of Plutarch's Lives, published in the same year. In April, 1707, he was installed dean of Gloucester, which preferment he enjoyed until his death at Tempes, Apr. 10, 1730, aged 77, of a consumption. Chesterwood wrote the Life of Virgil, and the Preface to the Pastoral, prefixed to Dryden's Virgil. He was author also of several poems, some of which are preserved in Dryden's Miscellanies, and in Mr. Nichol's collection.

CHESTWYND, John, an English clergyman, was born at Banwell, Somersetshire, in 1628, and admitted acommoner of Exeter College, Oxford, in 1638, where he took his master's degree in 1648. He was one of the joint pastors of St. Cuthbert, in Wells, afterwards became vicar of the Temple, in Bristol, one of the city lecturers, and a prebendary of the cathedral. He died Dec. 30, 1692. Besides some Sermons, he published a curious book, entitled Antiquites Historian, containing fourteen centuries of memorable occurrences, etc. (Lond. 1674, 8vo).

CHEURL, bishop, attests a charter of Offa, king of Mercia, A.D. 777, thought to be doubtful or spurious.

CHEUSE, NICOLAS DU, a French martyr, was going from Besancon to the town of Gry, but did not do homoy to a cross in the woods, April 14, 1570. Dr. who was an inquisitor, suspected him. Being guided by this monk to Gry, he was there concealed. When carried to the place of martyrdom, he was offered his liberty on condition of kneeling down and hearing a mass. But Nicolas preferred to die rather than commit such a sin. Calling upon the Lord, took his death patiently. He was burned in 1554. See Fox, Acts and Monuments, iv. 424.

CHEVALIER, Antoine Rudolph, a French theologian, was born in 1507, at Montchamps, Normandy. He was professor of Hebrew at Strasburg, Geneva, and Caen. In 1568 he had to leave the latter place on account of religious persecution, and went to England, where he became professor at Cambridge. In 1570 he returned to Caen, but was obliged in 1572 to leave it again, and went to the isle of Guernsey, where he died the same year. He is the author of Rudimenta Hebr. Ling. Accurate Methodo Conscripita (Geneva, 1560, a.o.). See Frits, Bibl. Jud. i. 151; Steinheinrich, Bibliog. Handbuch, p. 94; Catalogus Libr. Hebr., in Biblioth. Bod., p. 2884; Winer, Handbuch der theolog. Lit., i. 114; Birk, Universelle, s. v.; Lichtenberger, Encyclop. des Sciences Religieuses, s. v. (B. P.)

CHEVALIER, Nicholas Washington, a Presbyterian minister, was born at Middletown, Conn., Sept. 20, 1809. He graduated from New Jersey College in 1824, and from Princeton Theological Seminary in 1827. He was ordained pastor of the Second Presbyterian Church of Lexington, Ky., Oct. 19, 1839, as pastor at Christiansburg, Va., until 1856; was principal of a female seminary at Holly Springs, Miss., until 1858, and stated supply and missionary at Gonzales, Tex., from 1859 until his death,
CHEVALLIER


CHEVALIER, Paul, a Dutch theologian, was professor of theology and Church history at the University of Groningen, where he delivered series of lectures on the fundamental truths of morality, 1770. He died March 7, 1796. See Hoefer, Nouv. Biog. Générale, s. v.

CHEVANES, Jacques, a French monk, was born at Autun about 1608. He entered the Capuchin order, devoted himself to preaching, and died in 1678, leaving Le Retrivers Curieux d'Hermode et d'un Voyage Immonde (Lyons, 1654, 4to); Observations de l'histoire (Paris, 1657, 12mo); - Hortensie Fumière de Louis Gaston-Charles (Dijon, 1658, 4to), and some other works. See Hoefer, Nouv. Biog. Générale, s. v.

CHEVASSUS, Joseph, a French theologian, was born at Saint-Claude, in Franche-Comté, Nov. 6, 1674. After his appointment to the parish church of Les Rousses, in the diocese of Chalon, he published anonymously the following works: Catholicon Paralitica (Lyons, 1726, 12mo) - Meditationes Eclesiasticae (ibid, 1737, 4 vols., 12mo); - Meditationes Christifideles (ibid, 1746, 12mo); - Meditationes sur la Passion (ibid, ed.); - Abrege du Rituel Romain (ibid, ed.); - Premiers pour tous. Dimanches de l'année (ibid, 1758); - Meditationes sur les Vérités Chrétiennes (ibid, 1751), etc. He died at his native place, Oct. 29, 1759. See Hoefer, Nouv. Biog. Générale, s. v.

CHEVERS, George W., a Protestant Episcopal clergyman, at first studied medicine and received his diploma. In 1853 he officiated in Crompton, R. I., and remained there until about 1856, and subsequently officiated in the same state, becoming rector of St. Paul's Church there in 1859, and retaining the position until his death, in October, 1867. See Prot. Episc. Almanac, 1868, p. 104.

CHEVERS, John M., a Protestant Episcopal clergyman, was ordained deacon in 1852, and priest two years thereafter. During the last three years of his life he had charge of Hunger's Parish, Va. He died at Holly Grove, Md. in 1857, aged twenty-six years. See Amer. Quart. Church Review, 1858, p. 612.

CHEVERS, Mark L., a Protestant Episcopal clergyman of the diocese of Virginia, for a number of years was a chaplain of the United States army at Old Point Comfort, Va., and was also rector of Centurion Church in that place. Although still holding the pastorate of Centurion Church, his services as chaplain were transferred to Fortress Monroe. He continued to hold these offices until his death, Sept. 13, 1875, at the age of eighty years. See Prot. Episc. Almanac, 1876, p. 150.

CHEVERTON, Henry Young, an English Wesleyan minister, was born at Winchester, Sept. 12, 1786. He was converted in 1798, received into the ministry in 1807, having been under the tutelage of Rev. Daniel Taylor, one of the founders of the General Baptists; retired in 1849; settled in Bath, and finally in London, where he died, Jan. 16, 1871. For high-souled honor, Cheverton had few equals. His religious life flowed annually. He was very modest, and diligent as a student. See Minutes of the British Conference, 1871, p. 19; West. Meth. Magaz., 1872, p. 481.

CHEVERUS, Jean Louis Anne Madeleine Lefèvre de, a Roman Catholic dignitary, was born at Mayenne, France, Jan. 26, 1708. He entered the priesthood in Paris, in 1729; came to the United States, labored among the English Catholics of New England; was consecrated in Baltimore first bishop, after the new see of Boston, Nov. 1, 1801; declined an appointment to the archbishopric of Baltimore; was transferred to the see of Montauban, France, in 1818; was made archbishop of Bordeaux in 1820; cardinal in 1836, and died July 19 of the same year. Bishop Cheverus en-}


CHEVET (cyprium) is the place corresponding to the position of our Lord's head upon the cross, on the ground-plan of the church, in which the altar represents his head, and the radiator the chapel or glory above. Like the apse, it took its origin from the junction of the circular mortuary chapel with the choir, by the removal of the intermediate walls, in a basilica. The tomb-house has been preserved at Canterbury. See Dodsheim, Batalba, Burgos, and Murcia. The chevet appears at Tintern, Pershore, and Tewkesbury. In France its screen of tall pillars is very striking.

CHEVILLARD, André, a French preacher of the Dominican order, was born at Rennes early in the 13th century, and died in America, May 26, 1082. Having been sent several times as a missionary to the French colonies in this country, he published, in the interval of his travels, Editions de l'extense Regle pour l'adeptes, etc. (Rennes, 1659, 4to), which contained the conversion of a large body of Indians, and of 240 heretics who had come over from France. See Hoefer, Nouv. Biog. Générale, s. v.

CHEVIER, Charles N., a Protestant Episcopal clergyman, became assistant minister, about 1864, of St. Michael's Church, New Bedford, N. J. In 1865 he officiated in Union Church, Lower Providence, near Shamokin, Pa., subsequently became rector of Memorial Church, Lower Providence, and in 1868 assumed the rectoryship of Trinity Church, Swedesboro, N. J., where he remained until his death, Nov. 13, 1872, at the age of thirty-two years. See Prot. Episc. Almanac, 1873, p. 134.

CHEW, Jonas C., a Methodist Episcopal minister, was born according to the New Jersey, in 1827. He received a careful religious training; was led to Christ at the age of fourteen; licensed to exhort at twenty-four, to preach at twenty-eight, and at the age of forty received ordination as deacon. His services as local preacher were abundant and successful, and continued till he joined the New Jersey Conference. In 1860 his failing health obliged him to become a local, and he retired to his farm in Cumberland County, where he died of cholera, Oct. 3, 1866. Mr. Chew was an excellent preacher, and brought many into the church. See Minutes of Annual Conferences, 1867, p. 45.

CHEW, Thomas B., a Methodist Episcopal minister, was born in Anne Arundel County, Md., Jan. 2, 1823. He was converted in youth, soon after given license to preach, and in 1844 admitted into the Baltimore Conference. During his brief ministry he traveled Calvert, Wardsville, Sweet Spring, and West Falls Church, with great success. He died in February, 1864. See Minutes of Annual Conferences, 1864, p. 16.

CHEYAN, John W., a Scotch prelate, was an Englishman by birth, and archdeacon of Bath. He was consecrated, by pope Alexander IV, bishop of the see of Glasgow, in 1260, and died in France in 1268. See Keith, Scottish Bishops, p. 240.

CHEYNE, Henry, a Scotch prelate, was promoted to the bishopric of Aberdeen in 1291, and was one of those who were sent to King Edward I of England, in 1296. He continued bishop of Arbroath thirty years, and died about 1293. See Keith, Scottish Bishops, p. 109.

CHEYNE, James A. M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1666, was clerk to the Pembroke of Deer from 1672 to March,
Chiarri, Giulio, an eminent Roman painter, was born in 1634, and was a scholar of Maratti. He was continually occupied on grand works for the churches of the nobility. The principal are the ceiling in Santa Maria di Montesanto, and the Adoration of the Magi, in Santa Maria del SSuffragio. He died at Rome in 1727. See Sporer, "Bibl. Hist. of the Fine Arts," etc.; Hoefer, "Nouv. Biog. Générale," etc.


Chibach, in Slavonic mythology, was one of the evil black deities of the Wends, who represented him as an animal like a dog, encircled by snakes.

Chibbat huk-Khaber (חיבית העברה), the beating of the dead), which, the Jewish rabbis allege, is performed in the four stages of the soul by the angels Dagon and his attendants, who hold in their hands three fiery rods, and judge at once the body and soul. See Buxtorf, "Lex. Chald. Talm." n.s. 

Chichester, Councils of (Concilium Ciceretense), provincial, were as follows:

I. Held at Whitsunday in 1516, concerning the privileges of the Abbey "be de Bella," i.e. Battle Abbey, founded by William the Conqueror, who (it was alleged by the abbot, but disputed by the bishop of Chichester) had founded it to be "free and at ease from all claim of servitude, and from all subscription, oppression, and domination of bishops, as is Christ Church, Canterbury." See Labbe, "Concil. i, 1176;" Wilkins, "Concil. i, 426.

II. Held in 1299, under Gilbert, bishop of Chichester. In this council forty-one canons were drawn up.

1. and 2. Recommend to all curates, prayer and reading, humility, constancy, and all the evangelical virtues, and forbids them to attend plays, tournaments, idle shows, and taverns.

4. Sentences those curates who shall seduce their own parishioners to any unlawful or licentious conversation, after having first made a penitential pilgrimage during fifteen years.

8. Imposes a tax of sixty shillings, to be applied towards the fabric of the cathedral at Chichester, upon all those who appoint to the cure of a parish priest who are notorious fornicators, who are convicted or suspected of incontinence.

9. Relates to the priestly garments.

10. Orders that well-informed and plons men only be made curates.

15. Orders that the homs be said by the priests at the appointed times, and in such a manner as to minister to edification and true religion.

16. Directs the priest shall visit the sick on every Sunday and festival, and administer the sacraments to them in their own houses at their own hour. It forbids also (what some of those to do the duties of the priest, and that the font and the chasen be kept under lock and key.

23. Directs that the monks shall present to the bishop, these monks when they desire to appoint to parishes belonging to them.

57 and 58. Relate to marriages.
Condemns false preachers, who, without lawful mission, go about to hinder, and receive confession for the sake of gain. 40 and 41. Excommunicates church plunderers, calumniators, etc.

See Labbe, Concil. xi, 1846; Wilkins, Concil. ii, 169.

III. Held in 1292, by the same prelate; here seven canons were published. 1. Forbids the permitting any animals, except tithe famers, to enter the church for fifteen days only, to feed in churchyards. 2. Forbids any restraint upon voluntary offerings made by the people to the Church. 3. Excommunicates, ipso facto, those who retain the tithe. 4. Orders silence and decent behavior in church. 5. Forbids indiscriminate burial within the church; the lords and great merchants, and the patrons with their wives, the rector, and the curate, are excepted. 6. Forbids the putting up an alms-box in the church without the bishop's permission. 7. Directs that these regulations shall be published four times in each year.

See Labbe, Concilium, xi, 1861; Wilkins, Concilium, ii, 183.

Chichester, Elijah, a Methodist Episcopal minister, was born at Huntington (L. l.), N. Y., about 1785. He studied divinity under religious instruction: experienced conversion when about eighteen; received license to preach about four years later, and soon after entered the itinerant ranks of the Troy Conference. Poor support obliged him to locate in 1807 in order to provide for his family. He entered into mercantile pursuits, to which he returned, when at his request he was readmitted into his conference as a supernumerary, which relation he sustained to the close of his life, Aug. 21, 1855. Mr. Chichester was an excellent man, uncommonly strong in mind and moral integrity, deeply pious, a fine preacher, abundant in labor and usefulness. See Minutes of Annual Conferences, 1856, p. 52.

Chichester, Isaac, a Presbyterian minister, was born in New Caanaan, Conn., in November, 1786. He studied medicine and continued in its practice, mostly in Pembroke, N. Y., till 1832; was licensed by the Genesee Presbytery in 1838, and became pastor at Orangeville, where he labored for twenty years. He died at Bennington, Aug. 27, 1854. He was prudent, high-minded, and prominent. See Wilson, Prob. Hist. Almanac, 1866, p. 211.

Chichester, Richard, a monk of the 14th century, was born at Raleigh, in Devonshire; became a monk in Westminster; spent his time in reading Scripture and history; wrote a Chronicle from Hengist the Saxon to 1348, and the Fives Historica, and died in 1354. See Fuller, Worthies of England (ed. Nuttall), i, 422.

Chichester, Robert, an English prelate of the 12th century, descended from a noble and ancient family in Devonshire, became first dean of Salisbury, then bishop of Exeter in 1128, died in 1150, and was buried on the south side of the altar. He is highly commend ed by many writers for his piety, though his priory suffered from the pillage and violence of the Saracens. He was buried in building and adorning his cathedral. See Fuller, Worthies of England (ed. Nuttall), i, 408.

Chichikoe (the clapper), is the only musical instrument of the North American Indians. It consists either of a hollow pumpkin or gourd, or of a turtle-shell, filled with stones, so that by shaking it it gives forth a rattling sound. It is used at religious and festive dances.

Chick, John, a Free-will Baptist minister, was born at Berwick, Me., Dec. 29, 1806. He removed to Osippee, N. H., in his early youth, became a Christian in 1850, was licensed in 1853, and ordained at a quarterly meeting in East Woborough, May 25, 1853. From 1853 to 1873, he was for the most of the time the minister of the Second Free-will Baptist Church in Osippee. He performed some ministerial work in East Woborough, Effingham Falls, and Wakefield, and frequently visited the churches in his quarterly-meeting district. He died, Oct. 9, 1874. See Minutes of Conference, 1873, p. 94, 1874. (J. C. S.)

Chickering, Lucius, a Baptist minister, was born at Lunenburg, Vt., Oct. 16, 1815. He pursued his preparatory studies at Brandon, and graduated at Water ville College in 1842. He taught a school in Bethlehem, N. H., for six months afterwards; and began to preach at Meredith in 1848, supplying the pulpit of the Baptist Church there for two years, and for a year that in Haverhill. In 1848 he was ordained over the Church in Thetford, Vt., and in 1851 went to Weston, where he was pastor three years, but returned to his native place, Lunenburg, for five years (1854-59), cultivating a farm for the support of his family, and preaching the Gospel to the destitute churches in his neighborhood. For one year he labored with great zeal as a colporteur in the employ of the American Tract Society, N. Y., in northern Vermont. In October, 1870, he returned to his former church in Weston, with which he labored until he was laid aside by his last sickness. He died there, Sept. 18, 1872. See Eulogy Read at Colby University, Saleable, No. 1, p. 10. (J. C. S.)

Chico, a kind of the African negroes, supposed to be the guardian of the dead. His image, made of wood, is erected at a small distance from their burial-places.

Chicomatte, in Mexican mythology, was a deity whose festival was celebrated in the second month, Tlaxayipuehuitzitz tlaxayipuehuitzitz.

Chidakoki-Altan (the golden one, the wealthy), in Mongolian mythology, is the name of Buddha among those tribes who accept his teaching.

Chidester, David, a Methodist Episcopal minister, was born about 1806. He was converted in his youth, and in 1838 entered the Black River Conference; but after laboring seventeen years, failing health obliged him to become a supernumary. Seven years later he again entered the effective ranks, but was only able to labor four years, and retired for good. When not in the pastoral work he practiced medicine and dentistry. He died a supernumerary member of the Central New York Conference, at his residence in Syracuse, Sept. 7, 1875. Mr. Chidester possessed rare talent and culture; was genial and liberal. See Minutes of Annual Conferences, 1875, p. 12.

Chida, in the mythology of the Orient, was, according to Arabian sagas, the commander-in-chief of an ancient Persian sovereign, Kheikhobab, and a prophet who, having drank from the spring of life, now lives until the judgment-day. Alexander the Great sought this spring of eternal youth, which was said to be in Caucasus, but without success. Chida is mentioned in the Book of Persepolis, which bears a remarkable name.

Chielie, John (1), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1672, was appointed to the living at Quoan in 1671, and died April 4, 1683, aged about fifty-three years. His son John became a great incendiary during the troubles, and his son Walter was notorious as the assassin of lord president Lochart in 1689. See Fusti Eccles. Scot., i, 227.

Chielie, John (2), A.M., a Scotch clergyman, took his degree at Edinburgh University in 1704, and studied theology at Glasgow University, where he held a bursary; became governor (tutor) to Richard Carmichael; was licensed to preach in 1716; called to the living at Fenwick in 1719; ordained in 1719; and died March 22, 1740. See Fusti Eccles. Scot., ii, 188.
Chielisle, John (3), a Scotch clergyman, was licensed to preach in 1754; presented to the living at Abercrombie in 1756; ordained in 1757, and transferred to Corstopthine in 1758. He introduced the Psalms into public worship, which offended some of the people, and they formed a secession congregation at Sighthill. He died June 12, 1788. See Farti Eccles. Scoticae, ii, 137; ii, 408.

Chieftet (or Chiffet) is the name of several learned Frenchmen, of whom we mention the following:

1. Jean, son of Jean Jacques, born about 1612, was canon of Tournaï, and a Hebrew scholar. He died Nov. 27, 1666, leaving, among other works, Apologetica Paraenesis ad Linguam Sanctam: —Judicium de Fabula Jeanaeo papinae.

2. Jean Jacques, a physician, was born Jan. 21, 1588, at Bézançon, and died in 1600. He wrote, among other works, De Lastea Sepulchralibus Christi Servatoris (Anvers, 1624): —De Amissa Renatus (ibid. 1650); in which he proves that the legend is a pious fraud.

3. Laurent, brother of Jean Jacques, was born in 1588; joined in 1617 the order of the Jesuits; became a zealous missionary, and died March 2, 1635. He wrote, Paschaliari B. Mariae: —Doctrina Christiatis: —Exercitia Infirorum: —Prophasia Devotionis, etc.

4.Philippe, another brother of Jean Jacques, was born at Bézançon, May 10, 1597. He was a canon of Bézançon, abbot of Balerin, archbishop of Bézançon, etc., and died in 1637. He is known by his Canonum et Descria Concilii Tridentini, cum Praefatione et Notis (Anvers, 1640).

5. Pierre François, also brother of Jean Jacques, was born in 1592. In 1609 he joined the Jesuits, and died at Paris, May 11, 1682. He edited the works of Polignatus and of other French writers.


Chija (or Chaja), Ban-Abba, a Jewish writer of the 9th century, and a contemporary of Judah the Holy, was descended from a noble Babylonian family. He settled in Palestine, to co-operate with Rabbi Judah in his great work, the redaction of the Mishna, at Tiberias. Judah held him in the highest esteem, speaking of him as "the man of his counsel" (Baba Mezia, fol. 31 b), saying that "if the laws were lost, he would be able to restore it from memory." He was a Biblical as well as a traditional teacher, and labored not only to indoctrinate his students with the dogma of the oral law, but to lead them to the fountains of pure inspiration. His indefatigable and all-embracing activity was such as to give occasion to the hyperbolical saying that "Chija, with his own hand, took the deer in the chase and skinned them for parchments, which he would inscribe with the records of the law, and distribute, without money or price, for the instruction of the young." He taught, concerning the book of Job, that its author was no Jew, and that Solomon wrote his books when he was old. See Hamburger, Reuel-Encyklopp. ii, 735 sqq.; Friedländer, Geschichtsbilder aus der Zeit der Talmudhen, p. 102 sqq. (B. P.)

Chiliam-Cambol, in the mythology of the West-Indians, was said to be the name of a great prophet in Yucatan, who commanded the inhabitants to recognise and obey the doctrine of the bearded men that would come to them from the west, and bring them the coming one.

Chilcott, Cyrus A., a Baptist missionary, was born at East Hamboro, N. Y., Oct. 4, 1886. He graduated at the University of Rochester in 1861, and at the Rochester Theological Seminary in 1864; was ordained at Fredonia, July 20, that year, and soon after sailed, under appointment of the American Baptist Missionary Union, to Bangkok, Siam, where he died, Dec. 30, 1865. See Gen. Cat. of Rochester Theol. Sem. p. 26. (J. C. S.)

Child, Eber, a Presbyterian minister, was born in Vermont in 1758. He graduated from Dartmouth College in 1821, and from Andover Theological Seminary in 1826, but entered the ministry in 1822. He went to Groton, Mass., 1826. He was ordained Feb. 19, 1829; was pastor at Deerin, N. H., from 1820 to 1834; at Calais, Me., from 1834 to 1837: at Byron, N. Y., from 1839 to 1841; stated supply at Yarmouth, in 1845; at Newstead, in 1846; and at Fulton, Wis., until his death, Dec. 15, 1847. See Tram. Cat. of Andover Theol. Sem. 1870, p. 69.

Child, James L., a Methodist Episcopal minister, spent his early life as a sailor. Soon after his conversion he connected himself with the Free-will Baptists, was ordained as a minister among them, and for some time labored in that position with acceptability and success. In 1868 he joined the Methodists, and in 1895 was admitted to the Michigan conference. After serving seven different charges his health failed, and obliged him to become a superannuate. He died in Denver, Colo., Sept. 10, 1873. See Minutes of Annual Conferences, 1874, p. 107.

Child, S. R., a Protestant Episcopal clergyman, was born in Vermont in 1825. He entered Johnson College in 1844, was ordained deacon in 1848, and admitted to the priesthood in 1851. For six years he served in Warsaw, Ill., and then removed to Decatur, where he died, Nov. 14, 1855. See Amer. Quart. Church Ret. 1855, p. 638.

Child, Willard, D.D., a Congregational minister, was born at Woodstock, Conn., Nov. 14, 1796. He received his preparatory education at Woodstock and Monson academies, and graduated from Yale College in 1817, and from Andover Theological Seminary in 1820; from 1822 to 1825 was teacher at Blue Hill Academy, Maine; then became acting pastor at Benno, Vt., where he remained until November, 1826. He was ordained at Pittsford, April 25, 1827, and remained there until Sept. 8, 1841; then was acting pastor at North Woodstock, Conn., and Aug. 8, 1843. Was installed at Broadway Church, Norwich, where he remained until August, 1845. Next, he was installed over First Church, Lowell, Mass., Oct. 1, 1845, and was dismissed Jan. 3, 1855; Feb. 14 following was installed over the Church at Castleton, Vt., dismissed March 2, 1864; and was reappointed pastor in the same church, during absence, supplied Old South Church, Worcester, Mass. In 1866 he became acting pastor at Crown Point, N. Y., and remained such until 1873; from which date he remained without charge, but preached most of the time in Pittsford, Vt., Mooers, Plattsburg, and Champlain, N. Y. From 1849 he was corporate member of the American Board of Commissioners for Foreign Missions. In 1837 and 1857 Dr. Child was moderator of the General Convention of Vermont, and preacher in 1829. He died at Mooers, Nov. 13, 1877. (W. F. S.)

Child, William Chaunoy, D.D., a Baptist minister, was born at Johnstown, N. Y., in August, 1817. He graduated from Union College in 1840, and from Newton Theological Institution in 1844. He was ordained at Charlestown, Mass., Oct. 30, of that year, and after six years removed to Framingham, where he was pastor until 1839. In 1861 he was chosen district secretary of the American Tract Society, Boston, and held the office eight years. He was next made district secretary of the American Baptist Publication Society, and continued in that office until 1873. During the latter years of his life Dr. Child occupied a responsible position on the editorial staff of the Watchman and Reflector. He died at Boston, Jan. 14, 1876. See Newton General Catalogue, p. 26. (J. C. S.)

Childsebert I, of France, was one of the four sons
of Clovis, among whom their father's kingdom was divided in 511. His capital was Paris, and his share embraced the territory between the Seine, Loire, and the sea, including part of Armorica. In the manors of these estates, noble and common, Vigilius appears to have instructed his vicar in Gaul, the archbishop of Arles, to endeavor to maintain friendly relations between Childerbert and Justinian, and in 550 the pope induced Childerbert to write to the Goths in Rome to abstain from doing anything to the prejudice of the Church. Childerbert died at Paris in 558; Clothaire became king of the united Frankish realm.

Childeric I, king of the Salian Franks, and father of Clovis, reigned from 458 to 481. Though a heathen, he had friendly relations with the Catholic Church. He had the greatest reverence for St. Genevieve, and reproved some prisoners at her instance. Ricercet has a chapter on the relations of the Frankish kings to Christianity before the conversion of Clovis. Childeric's capital was Tournay, and there, in 558, his tomb was discovered and opened.

Childers, Richard L., a minister in the Methodist Episcopal Church South, was born at Macon, Ga., Oct. 12, 1837. He was converted in 1841; spent the following year in Egypt, learning the Arabic language; educated at Emory and Henry College, Virginia, in 1850; removed to Pleasant Hill, De Soto Parish, La., where he was some time engaged as teacher in the Masonic Academy, and in 1851 entered the Louisiana Conference. He died at his post, in the midst of useful and arduous labors, of yellow fever, Aug. 3, 1853. As a preacher, Mr. Childers was characterized by severe plainness, excellent method, and searching application. See Minutes of Annual Conferences of the Methodist Episcopal Church South, 1853, p. 492.

Childers, Robert Caesar, an English Orientalist, was born in 1838, and died in London, July 25, 1876. For some time he resided at Ceylon, as private secretary to the English governor, where he paid especial attention to the Tamil literature. He is well known by his Grammar of the Tamil Language, and still more so by his dictionary of that tongue, which he was the first to make directly accessible to students. Mr. Childers also contributed to the Journal of the Royal Asiatic Society of Great Britain, and other literary journals. (B. F.)

Childrey, Joshua, D.D., an English divine and moral philosopher, was born in 1823. He was educated at Rochester, and soon after became one of the clerks of the house of Magdalen College, Oxford. He left the university on the breaking out of the rebellion, but returned when Oxford was surrendered to the parliament, by which body he was expelled two years later. He then entered a school at Freshham, in Kent, for a time, when he was made chaplain to Henry, lord Herbert, and obtained the rectory of Upham, in Dorsetshire. In 1663 he was collated to the archdeaconry of Salisbury, and in June, 1664, to the prebend of Yatminster, in the same church, by bishop Earle. He died at Upway, Aug. 26, 1670. Some of his publications are: Landago Aetnologion (1652, 4to) — Syegyasticum Instituaturum (Lond. 1653, 8vo) — Britannica Bacconica (ibid. 1661, 8vo).

Childs, John, a Methodist Episcopal minister, was born in Calvert County, Md. He was converted in early life, spent some time successfully in the local ministry, and entered the Baltimore Conference about 1789. He shortly afterwards located, and returned to his old cultural employment. In 1816 he was readmitted into the Conference, and continued in its active ranks until 1829, when ill-health obliged him to become a supernumerary. He died in the course of that year. Mr. Childs was highly esteemed as a man and a minister. See Minutes of Annual Conferences, 1830, p. 76.

Childs, Thomas, a Universalist minister, was born about 1794. After spending some time as a Primitive Baptist preacher, he embraced Universalism about 1832, and from that time preached it to the close of his life, as opportunity afforded. He died at Fayetville, Tenn., Aug. 14, 1872. See Universalist Register, 1870, p. 123.

Childs, Thomas S., a Methodist Episcopal minister, was born at Beaufort, Brecknockshire, South Wales, Oct. 15, 1817. He was converted when nineteen years of age; licensed to preach two years later; emigrated to St. Clair, Schuylkill Co., Pa., in 1849, and in 1853 entered the Philadelphia Conference. He became superannuated in 1861, and died May 25, 1869. Mr. Childs was an earnest, faithful preacher, and a devout Christian. See Minutes of Annual Conferences, 1870, p. 48.

Childs, Wentworth L., a Protestant Episcopal clergyman, was born in New Hampshire, nurtured in the Episcopalian communion, and ordained deacon in 1849, and priest in 1851. For a time he was assistant minister of St. John's, Portsmouth, N. H., and in 1853 removed, as rector, to St. Alban's, near Washington, D. C., where he was until Dec. 14, 1860. See Amer. Quart. Church Rev. 1861, p. 186.

Chillian, a Benedictine monk of the 8th century, belonged to the monastery of Tuis-Kelie, in Ireland. He left a Life of St. Brigid, in Latin verse, which is found in the collection of Bollandus, Feb. 1, 100.

Chillianus, a Hiberno-Scots martyr in France. See Cillian.

Chillau, Jean Baptiste DC, a French prelate and theologian, was born Nov. 7, 1757, in the castle of Carriere, in Poitou, and took orders very early. He became abbot in 1808, and abbot of Leccinskco, and some time later to Maria Antoinette, and in 1781 was appointed bishop of Chalons-Sur-Soone. At the time of the revolution he opposed, very strongly, the religious reforms instituted by the constitutional assembly, and left France. He protested, in 1808, with fifty-eight other bishops, against the concordat of 1801. On returning to France, in 1814, he gave in his resignation as bishop; but was appointed, in 1819, archbishop of Tours, and peer of France in 1822. He died Nov. 26, 1824, leaving several Lettres Pastorales, which were reprinted in the Collection Ecclesiastique, by the abbe Guilon, under the name of abbé Baruel. See Hoefer, Nouv. Biog. Générale, s. v.

Chillianus Scottus. See Cillian.

Chilton, (1), a solitary, instructed in the duties of a monastic life by a letter attributed in one copy to Nilus, but generally included in the works of Basil the Great (Epist. 42); (2) A Church servant, who is severely rebuked by Nilus (Epist. i. 156, p. 193) for his inability to keep a secret.

Chilperic II, king of France, was a son of Childeric II. On the assassination of his father, in 575, he was confined in a monastery, and ordained priest under the name of Damel. In 715 the Nuestrian Franks raised him to the throne, and his title was nominally recognized in 719 by Charles Martel, who claimed jurisdiction of the whole kingdom. He died in the following year, and was buried at Noyon.

Chilton, Hezekiah T., a Baptist minister, was born in eastern Virginia, Oct. 15, 1830. He became a Christian at the age of sixteen, was ordained Nov. 11, 1857, and preached in different places in Virginia till 1851 or 1852, his labors being accompanied with marked success. Moving to Illinois, he engaged in evangelistic work in Morgan, Scott, Green, and other counties. In the winter it was his custom to hold protracted meet-
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CHINESE RELIGION

Chestpew Castle, cir. 1230. Sherborne, Dorset, cir. 1230.

minated by a spire or pinnacle, usually of rather low proportions, having apertures of various forms under, and sometimes in it, for the escape of the smoke. There are also taller shafts of various forms, square, octagonal, or circular, surmounted with a cornice, forming a sort of capital, the smoke issuing from the top.

In the 16th century the most common form of chimney-shafts was octagonal, though they were sometimes square; the smoke issues from the top, unless, as is sometimes the case, they terminate in a spire. Clustered chimney-shafts did not appear until rather later in the 16th century; afterwards they became very common, and were frequently highly ornamented, especially when of brick.

China, Joux, an English Baptist minister, was born at Hinton, near Blandford, Dorsetshire, in May, 1778. He was baptized in London, and united with the Church in Church Street, Blackfriars Road. He was ordained Dec. 29, 1807, as pastor of the newly formed Church in Lion Street, Walworth, where he remained about twenty-six years, until disabled by ill-health. He died Aug. 28, 1839. See Report of the Baptist Union, 1840, p. 57. (J. C. S.)

China is an idol of the people of Casamanzo, on the coast of North Guinea, Africa. In honor of this deity they assemble yearly, about the close of November, at midnight, previous to sowing their rice, take up the idol with great reverence, and go in procession to the appointed station where sacrifice is to be offered. A quantity of rice being burned, each devotee makes his offering, smokes his pipe, and then all unite in begging the god to bless their harvest. He is then carried back to his place of residence, in the profoundest silence. This deity is represented by the head of a bullock or ram, carved in wood, or else made of paste of the flour of millet, kneaded with blood, and blended with hair and feathers.

Chinchon, Bernardo Perez De, a Spanish theologian, was born at Gandia, in the kingdom of Valencia, and lived in the 16th century. He was canon of the Collegiate Church of Valencia, and wrote, Historia de la Suciedad, etc. (Valencia, 1586) — Epistol a de la Vida Humana (Granada, 1587, 8vo) — Anti-Metor (Salamanca, 1595). See Hoefer, Nouv. Biog. Generale, s. v.

Chinebertus, bishop of the Lindisfar. See Cyner.

Chinese Religion. It is hardly possible to speak of one religion so extended a country as China. There are four principal religious beliefs which are distinguishable, although related to each other. The purest is that of Kon-fu-tse or Confucius (q. v.). This faith is professed by the learned, and is better designated as a philosophic system of morals than as a religion. The second is that of Lao-tse or Lao-kyun (q. v.), whose priests exert a powerful influence over the people by their prophecies and soothsayings; hence it is the popular religion. The third is called the religion of Fo, although it might, perhaps, more justly be called the religion of Buddha (q. v.), as it is a Buddhist religion modified to suit the Chinese. Both these

Albert, Thomas, a Baptist minister, was born in Virginia, probably about 1769, and went with his parents when a child to Kentucky. In 1789 he united with a "Separate" Baptist Church, and not long after began to preach. In order to bring the different schools of Baptists in Kentucky into harmony, he published, in 1801, his Terms of General Union. The desired end was accomplished, but the union lasted only a short time. A portion drew off in 1803, under the leadership of John Bailey (q. v.), to which Mr. Chilton adhered. He published a small volume in 1835, in vindication of the position which he and his associates had taken. His death took place in 1840. See Cathcart, Baptist Encyclopedia, p. 216. (J. C. S.)

Chimera, in Greek mythology, was a monster produced by Typhon and Echidna. It is generally represented as a lioness, with a second head, that of a goat, projecting from the back, and the tail that of a dragon. Bellerophon was commanded by King Pirithous of Lycia, to slay the Chimera, but was driven from the field by the monster. He then returned to the city, and the inhabitants were much rejoiced.

Jobates, in Lycia, to battle with the monster, which was only possible with the assistance of Minerva. The goddess gave to the courageous youth the winged horse Pegusus, by the aid of which the Chimera was overcome.

Chimalli, in Mexican religious usages, were the consecrated shields carried by men of high rank. They were round, covered with feathers, and adorned with gold, and other decorations. It was possible to bend them and carry them under the arm.

Chim-Hoam is a Chinese idol, supposed to be the guardian of cities. All officials in the Chinese government were formerly obliged, under penalty of forfeiting their situation, to repair to the temple of Chim-Hoam when entering their official career, and thereafter, once a month, and then prostrate themselves before his altar, adore and worship the idol, with offerings of candles, perfumes, flowers, flesh, and wine, and there receive their oath of office.

Chimney (Fr. cheminée). This term was not originally restricted to the shaft of the chimney, but included the fireplace. There does not appear to be any evidence of the use of chimney-shafts in England prior to the 12th century. In the part of Rochester Castle which is of the date probably of 1180, there are complete fireplaces with semicircular backs, and a shaft in each jamb supporting a semicircular arch over the opening, which is enriched with the zigzag moulding; some of these projects slightly from the wall; the flues, however, go only a few feet up in the thickness of the wall, and are then turned out at the back, the apertures being small oblong holes. A few years later, the improvement of carrying the flue up through the whole height of the wall appears. The early chimney-shafts were of considerable height, and circular; afterwards they assumed a great variety of forms, and during the 14th century they were frequently very short. Previous to the 16th century the shaft is often short and not unfrequently ter-

Burford, Oxon.
latter forms are younger than the religion of Confucius. The real religion of the court is that of Lama (q. v.), which is also generally accepted by the Manchochians or Tartars. All these sects have numerous priests, who mostly live in monasteries, and acknowledge high and low officials, forming a hierarchy wholly separate from the state government. They lead an idle life, and are highly honored in places where labor is a disgrace. They, however, have no functions to perform in relation to life. They are neither employed at the birth or naming of a child, nor at marriages or deaths. See Confucianism.

**Chinese Versions of the Scriptures, or, rather, Versions in the Languages of China.**—The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this respect, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people? The Roman Catholics, who went to China over three hundred years ago, have had means of sending learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into those languages. The portions which are found in their missals, used in the public service, were translated soon after gathering congregations, and as early as 1658 one of them published a careful version of all the portions read on Sundays and fast-days, with comments on each lesson. Others of them prepared similar treatises for their converts, but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. All the versions belong to this century, and are at present the only existing leading versions in Chinese, i. e. in the literary or book language (Wén-Lo), as distinguished from the colloquial.

1. Classical Versions.—1. Dr. Marshman's Version of the whole Bible, printed at Serampore in 1822. It was commenced at Bengal in 1806, and completed by Dr. Marshman and his son. During the first decade of the century, while this version was in preparation, several portions of the New Test, translated by Mr. Joannes Lassar, professor of Chinese in Fort William College, Calcutta (Dr. Marshman's instructor), were issued as tentative essays. The Rev. Josiah Goddard, who mostly live in monasteries, and acknowledge high and low officials, forming a hierarchy wholly separate from the state government. They lead an idle life, and are highly honored in places where labor is a disgrace. They, however, have no functions to perform in relation to life. They are neither employed at the birth or naming of a child, nor at marriages or deaths. See Confucianism.

2. The whole Bible, as translated by Morrison and Milne, was first printed in 1823, with the title Shih t'ien shing shoo, in 21 vols., on wood blocks, at Malacca. When Dr. Morrison presented, in 1824, the sacred volume at the anniversary meeting of the British and Foreign Bible Society, Mr. Butterworth related the following story, and I am quoting to the best of my recollection. It is now many years since I visited the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies; the book he was reading was in a language and character totally unknown to me. I asked the young man what it was; he replied, diffidently, 'The Chinese, sir, I am translating or pretending it, but it is attended with singular difficulty; if the language is capable of being surmounted by human zeal and perseverance, I mean to make the experiment.' Little did I think," continued Mr. Butterworth, "that I then beheld the gem, as it were, of that great undertaking, the translation of the sacred Scriptures into the Chinese language."

The New Test, of this version was made by Dr. Morrison on the basis of an old version of the Gospels, Acts, and Epistles, which he obtained in England, copied from a MS. in the British Museum, and brought out with him to China. The book of Acts was revised from the old MS., and first printed in 1810; Luke was printed in 1811, and the Epistles in 1812; the Pauline Epistles being merely revised by Dr. Morrison. The New Test. was completed in 1813. In the Old Test, Dr. Morrison translated Genesis to Numbers, Ruth, Psalms to Malachi. The remaining books were translated by Dr. Milne. A new and slightly revised edition of the Bible was published in large type on wooden blocks in 1829, at Malacca. A revision of Morrison's Luke and Acts, by Dr. Milne, was published in London in 1841, on English paper.

3. Medhurst's Version.—The New Test, as translated by Dr. Medhurst, was printed in Batavia by lithography in 1837, with the title Sin ê chão shoo. The result of its labors was the Delegates' Version of the New Test, first published in 1842, under the title Sin yó tseuên shoo. The delegates who attended the committee were the Rev. Drs. Medhurst, Bridgman, Bronach, and Milne. (It is true the Rev. W. Lowrie of the American Presbyterian Mission was on that committee, but they had not finished the first chapter of Matthew when he left for Nanking, and was killed by pirates on the way. Dr. Milne of the London Society, was elected in his stead. Bishop Brown was also on the committee, but he never attended for translation one day after the first chapter of Matthew. Dr. Bronach, on the part of the American Board of Commissioners, was also on the committee, as was the Rev. Dr. Stoy, who had been previously been stated by the translators that he never made a suggestion which was adopted, and soon after the completion of the New Test, he repudiated the version altogether. Thus this translation was virtually the work of the English missionaries, Rev. Dr. Medhurst, Dr. Bronach, and Milne, all of the London Missionary Society.) When the New Test was completed, Drs. Medhurst, Bronach, and Milne translated the Old Test, on the same principle, and it was first published at Shanghai in 1855, under the title Kwan tsien shoo. Many subsequent editions of the test were made and issued at intervals, about 1867.
was instructed to form a committee which shall fairly represent the Chinese missions, and whose object shall be to conserve the text of the Delegates’ Version, to receive suggestions from all quarters, and, when needful, to prepare a revised Chinese vernacular version. The title Sing juk, for the vernacular character. A revised version, by the Revs. F. F. Gough and J. H. Taylor, was published in London in 1868 by the British and Foreign Bible Society, with the title Ah loh kyin soo yee-sun ky-i-tho-go ying-tah shu. The New Test., was translated or revised in the Ninggo dialect by the Rev. E. C. Lord of the American Bible Mission, and published in the Roman character in 1874, with the title Ah loh kyin soo yee-sun ky-i-tho-go ying-tah shu. Genesis, with the title Taong shoo kyi, and Exodus, with the title Cih yee-guht kyi, were translated in the Roman character by the Rev. H. V. V. Rankin, and published by the Rev. E. C. Lord, in the Roman character, and published in 1870, with the title Yi-soo woh. Steps have been taken by the American Bible Society to secure a version of the entire Old Test.

4. Foo-chow Dialect.—The New Test. was translated by the Rev. W. Worth of the Church Missionary Society, and published in 1856, with the title Shing kung sin yoo fah choo ping hoa. Another translation of the New Test. was made by the Rev. L. B. Peet, and published in 1856, with the title Sin yoo tsaio nho. A further translation of the New Test. into this dialect was made by the Rev. Drs. Macleod, and Hartwell, which was published in 1866, with the title Sin yoo tsaio nho. The book of Genesis was translated by the Rev. C. C. Baldwin, and published in 1875, with the title Cheung she kee. The book of Joshua was translated by the Rev. J. R. Wolfe, and published in 1875, with the title Yu juk tek ke. The book of Ruth, with the title Loo tih ke, and 1 Samuel, with the title Sa mous urb tsaio nho, were translated by the Rev. S. Woodin, and published in 1875. The book of Job was translated by the Rev. J. Maclay, and published in 1866, with the title T’o yuht ke bo. The Psalms were translated by the Revs. L. B. Peet and S. Woodin, and published in 1866, with the title She peen tsaio nho. The Proverbs were translated by the Rev. S. L. Baldwin, and published in 1868, with the title Keen yin tsaio nho. Other books were added since.

5. Amoy Dialect.—The New Test. was translated by the Revs. J. Macgregor, W. S. Swanson, H. Cowie, J. I. Maxwell, M.D., etc., and printed in Glasgow, in 1873, with the title Lian e kiu-tun tso sio koky e sin ton. It is in the Roman character. The Psalms were translated in the Roman character by the Rev. J. Stronach, and published in 1875, with the title She peen. Besides the Psalms, the books of Genesis to Joshua have also been published.

6. Swatow Dialect. —The book of Ruth was translated by the Rev. S. B. Partridge, and published in 1875, with the title Loo tih she kye.

7. Canton Dialect. —See PUNTY VERSION.

8. Hakka Dialect.—The gospel of Matthew was translated by the Rev. R. Leecher in the Roman character, and published in 1866, with the English title. The gospel of Mark was translated in the Roman character by the Rev. T. S. Lörcher, and published in 1874, with the English title. The gospel of Luke was translated in the Roman character by the Mr. Gibson, Baldwin Mission, and published in 1861, with the title Das Evangelium des Lucas im Volkssprache der Hakka Chinese. The same gospel was translated by the Rev. E. J. Eitel in the Roman character, and published in 1866 with the English title. The Acts of the Apostles was translated by R. Leecher, and published in 1874. Besides, there are published the gospels of John, as translated by Rev. Charles Piton, the epistle to the Romans, by the Rev. Mr. Bender, and the epistles to the Corinthians, by the Rev. Gong Ayun, a native missionary, educated at Basle.
CHING

9. Kinhwa Dialect.—John's gospel was translated in the Roman character, and published in 1866, with the title Jah-ben jooa Jok-ing shoov.

10. Hong Kong Dialect.—The book of Psalms has been adopted from the Pekin Mandarin Colloquial, under the superintendence of the Rev. Dr. Eitel. The name "Shanghai" is used for "God" in this version.

11. Chao-Chow Dialect.—The gospel of Luke has been printed in Roman characters in the vernacular of Chao-Chow, in the province of Canton, of which Swallo is the port and chief centre of missionary operations. The translation was adapted by the Rev. William Duffus, from the Delegates' Chinese Version, and carefully compared with the Greek text; and the translator, who is a missionary of the Presbyterian Church of England, was able to carry the work through the press on a visit in England during the year 1877. This version is intended for the use of the native Christians who have not been instructed in the use of their own very difficult written characters, and it is the first portion of the word of God which has been so brought within their reach. See Bible of Every Land, p. 5 sq.

(B. P.)

Ching, James, an English Bible Christian minister, was born at Clovelly, Devon, Jan. 15, 1808. He was converted at the age of seventeen, and eight months afterwards was appointed class-leader. In 1823 he was placed on the circuit plan as local preacher, and in 1829 was taken into the itinerant ministry. He continued to labor until 1864, when, through ill-health, he became superannuated. At missionary meetings he was an interesting and effective speaker. While laboring in the Penzance Circuit the second time, above two hundred persons were brought to Christ. In 1853 he was president of the conference. He died Nov. 2, 1873. See Minutes of the Conference, 1874.

Ching, John, an English Methodist preacher, was born Oct. 1, 1808, at Woodmaddowby, Devon. He was converted, he was brought up religiously; was converted at nineteen; joined the Bible Christians; in 1823 became a local preacher; in 1832 entered the ministry, and labored with more than ordinary acceptance and success on thirteen stations. After only a few days' illness, he entered into rest at South Petherton, Somerset, March 31, 1872. He had great power in preaching. See Minutes of the Annual Conference.

Chioccarello, Bartolommeo, a Neapolitan priest, was born about the year 1850, and died in 1846. He wrote, Antistitum Neapolitanum Ecclesiae Catalogus (Naples, 1645):—De Scripturis Cistiaris et Regni Neapolis (edited by Meola, ibid. 1780, 1781, 2 vols.). See Winer, Handbuch der theol. Lit. 1, 918; Jocher, Allemagne, Ges. wiss.-Lexikon, s. v.; Hoefer, Nouv. Biogr. Générale, s. v. (B. P.)

Chionia, a saint martyred by fire at Thessalonica, on command of Sisinnius, in the reign of Diocletian, is commemorated on April 1, with her sister Agape, who shared her martyrdom. They were sisters of Irene, another martyr of the same city, according to Bede, Mart. April 1 and 5.

Chipana, in the religion of the Andes tribes, was a golden medallion which the Incas of Peru fastened to the arm with a band, and varied according to their rank. The high-priest had the largest, the king next, and smaller ones were carried by the army officers. As these were hollow and polished inside, they were used to light tinder with, and thus the sacrifices were burned at the festivals of the sun. The deities were usually appealed by the sacrifice of Chipana cakes.

Chippewa, or Ojibway Version of the Scriptures. This dialect is spoken by the Chippewas or Sauteaux Indians, dispersed through a considerable portion of British North America, and also found in the United States. In this dialect an edition of the entire New Test. was published in 1844 at New York, under the auspices of the American Bible Society. A new and revised edition was published in 1856, under the superintendence of the Rev. Sherman Hall. A translation of the Psalms, prepared by the Rev. Dr. O'Meara, was printed in 1854 at Toronto, at the expense of the Society for Promoting Christian Knowledge, which also furnished the money for the translation of the Rev. R. McDonald, were published by the British and Foreign Bible Society in 1874. The entire New Test., in the syllabic character, was published in 1880. (B. P.)

Chippewa. See KINFURIN.

Chiquitilla, Josep ben-Abranah, a Cabalist. was born at Medinaicai, in Castile, and died at Panama after 1805. He wrote, קֵנֶּהָ צְרִיךְ, The Garden: Nuts, an introduction to the doctrines of the Cabal (Hanau, 1615):—כן נץ, תָלְם הָרֵעְבּוֹת, The Gates of Righeousness, on the ten Sephiroth, in 327 paragraphs (Mastoa, 1651):—ניִם נץ, The Gates of Light, a comprehensive of cabalistic philosophy on the divine names. Sephiroth, etc. (ibid. 1651; Cracow, 1605):—translated

CHIQUITILLA

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Chiron, Hippolytus, Palamedes, Ulysses, Menestheus, Diomedes, Castor, Pollux, Machaon, Poliaslous, Antilochus, and Eneas. He saved Peleus, his grandson, from the hands of the rest of the Centaurs, who sought to murder him, restored to him the sword which Acamas had hid, and gave him a powerful lance, which, later, Achilles carried. The Argonauts, on their journey, called on him, for he gave them his guidance. In the combat with Hercules he was wounded by an arrow, and the pain caused him to beg Jupiter to liberate him from immortality, which the god did by transferring that attribute to Prometheus.

Chisholm, Alexander C., a minister in the Methodist Episcopal Church South, was born in Maury County, Tenn., Feb. 8, 1811. He embraced religion in 1837, and in 1836 entered the Tennessee Conference, in which he labored until the formation of the Memphis Conference, when he became one of its members. He died Oct. 2, 1856. Mr. Chisholm was a man of great excellence of character, a royal preacher, and an exemplary Christian. See Minutes of Annual Conference of the M. E. Church South, 1856, p. 679.

Chisholm, David A.M., a Scotch clergyman, took his degree at King's College, Aberdeen, in 1741; was licensed to preach in 1750; called to the living of Kilmorich, as assistant to his father, in 1758; ordained in 1754, and died April 18, 1768. See Fasti Eccles. Sco-ticani, iii. 298.

Chisholm, James (1), a Scotch prelate, having been chaplain to James III, was advanced to the see of Dunblane in 1466; consequently the year following; resigned in favor of his own half-brother in 1527; and died in 1584. See Keith, Scottish Bishops, p. 178.

Chisholm, James (2), a Protestant Episcopal clergyman, was born at Salem, Mass., Sept. 30, 1815. After attendance at the high-school of Salem, and the Latin school in the same place, he graduated from Harvard College in 1836, immediately after which he became a teacher in an academy at Charlestown, Va., for one year. In 1837 he went to Washington city and taught a select classical school for more than a year, connecting himself with the Protestant Episcopal Church in February, 1839. Leaving Washington the following April, he entered the middle class of the Theological Seminary of Virginia; and in October, 1840, was ordained deacon. His first parish was Norborne, comprising the two congregations of Trinity (Martinsburg) and Mt. Zion (Hedgesville), Va. Of this parish he was rector from 1842 to 1856, and thereafter at Portsmouth, until his death, Sept. 15, 1855. As a preacher, his style was elaborate and attractive, and he excelled as a pastor. See Sprague, Annals of the Amer. Pulpit, v. 768; Amer. Quar. Church Rev. 1855, p. 483.

Chisholm (or Chesholme), John A.M., a Scotch clergyman, took his degree at Edinburgh University in 1658; was licensed to preach in 1667; was cited be-
fore the privy council in 1681, for dissuading the mag-
istrates of Peebles from taking the test; deprived in
1689 for not praying for the king and queen, and other
acts of disloyalty; and died in Edinburgh, Feb. 12, 1701,
age about fifty-eight years. See Fasti Eccles. Scot-
ticani, i, 554.

Chisholm, Thomas, a Scotch clergyman, was born
Dec. 14, 1680; licensed to preach in 1709, and called to
the living at Kilmorich in 1710. His ordination
was fixed for a day in 1711, but was postponed on account of
a disturbance by a rabble of Roman Catholics. He
died Jan. 16, 1766, aged eighty-seven years. See Fasti Eccles. Sco-
ticani, i, 298.

Chisholm, William (1), a Scotch prelate, brother of
James (1), came into the see of Dunblane by the resi-
ignation of the bishopric into the hands of pope Clem-
ent VII, and was consecrated at Stirling April 14, 1527.
Chisholm was a great adversary to the reformation.
He alienated the episcopal property of this church,
mast of which he gave to his nephew, Sir James Chis-
holm, of Cromlix. He died in 1564. See Keith, Scot-
tish Bishops, p. 179.

Chisholm, William (2), a Scotch prelate, naph-
ew of the foregoing, was constituted coadjutor to his
uncle in the see of Dunblane, June, 1651; succeeded him
in 1564; was much occupied in royal embassies;
but, without non-compliance with ecclesiastical
rules, and withdrew to France, where, it is said, he was
made bishop of Vaison, and died in old age, a Carthus-

Chishull, Edmund, a learned English divine and
antiquary, was born at Eyworth, in Bedfordshire, and
educated at Corpus Christi College, Oxford, where he
took the degree of M.A. in 1638. In 1638 he set out
to travel in the East, and in the following year was
appointed chaplain to the English factory at Smyrna,
where he continued until February, 1702. He became
vicar of Walthamstow, in Essex, and in 1711 was ap-
nointed chaplain in ordinary to the queen. He
was presented to the rectory of South Church, in Essex, in
1731, and died at Walthamstow, May 18, 1783. He
published A Charge of Heresy Maintained against Mr.
Doddridge, etc. (1706), also numerous sermons, and
a number of works on classical antiquities. See Cha-
lers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and
Amer. Authors, s. v.

Chitara, Ludwjo, a minister of the Reformed
(Dutch), or German Reformed, Church, was once an Au-
gustine monk. He came to America in 1786, studied
theology under William Hendel and Caspar Die-
derus Weyerberg, and was licensed about 1787.
He served as pastor at Knowlton and Hardwick, N. J.,
from 1787 to 1792, and died at the latter place.
p. 219; Harbaugh, Fathers of the Germ. Ref. Church,
ii, 404.

Chittra-Rath, in Hindu mythology, is the head or
leader of the Gandharvas or Devetas, a numerous
host of genii of the lower heavens.

Chittenden, Alanson B., a minister of the Re-
formed (Dutch) Church, was born at Durham, N. Y., in
1797. He graduated from Union College in 1824, and
from Auburn Theological Seminary in 1828. He
was composed in Montgomeri County, 1827 and 1828;
pastor at Glen from 1831 to 1854, and at the same time
was missionary to Charlestown, both in the same county;
at Amity, Saratoga Co., from 1834 to 1839; Westerlo,
Albany Co., in 1839 and 1840; Sharon, Schoharie Co.,
from 1841 to 1845, and died in 1863. See Corwin,

Chittenden, Charles, a Methodist Episcopal
minister, was born at Clinton, Conn., in 1805. He
was converted at the age of twenty-four, was licensed to
preach in 1822, and in the following year united with
the New York Conference. In 1860 weakness of voice
obliged him to become a supernumary. He died April
27, 1872. Mr. Chittenden was a deeply pious and a
useful man. See Minutes of Annual Conferences, 1873,
p. 50.

Chittenden, William, an English Methodist
preacher, was born at Chatham, Kent. He was con-
verted in 1793; joined the Brethren in 1800; became a
local preacher at Chatham, entered the minis-
try in 1832, travelled on six circuits, and died Dec. 18,
1888. He was a pious, devout, and useful, a diligent
student, and a self-denying Christian.

Chladeus (Chladinie, or Chladny), Georg,
a German theologian, was obliged to leave Hungary,
his native country, in 1673, on account of the persecu-
tions against the Protestants, and was in 1670 sup-
pressed at Hauswalde, in Upper Lusatia, where he died in
1692. He is the author of Inventarium Temporum
(Dresden, 1689). See Winer, Handbuch der theol. Lit.
i, 619; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.
(B. P.)

Chladeus, Johann Martin, a Lutheran theol-
ologist of Germany, grandson of the foregoing and son of
the last mentioned. He was born April 17, 1780, at Witten-
berg. In 1742 he was professor of Christian antiquities at
Leipzig, in 1744 director of the gymnasium at Co-
burg, and in 1747 professor of theology and university
preacher at Erlangen. In 1748 he was made doctor of theo-
ogy, and died Sept. 10, 1799. He published, Oratio de Veta
Fidei et Brevitate Ecclesiae, 2d ed. (Leipzig, 1772); — Comment. de Statutis Veteris Christianorum (ibid. 1744); — Pr. de Sententia Augusti
ni de Stilo Sancta Scripturae in Historia Creationis (Co-
burg, 1744); — Logica S. seu Introductio in Theologiaem
Systematicam (ibid. 1748); — Delineatio Theologiae Mor-
Lit. i, 606, 699; Jöcher, Allgemeines Gelehrten-Lexikon,
s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Chladenius, Martin, a German theologian,
was born at Chemnitz, Oct. 25, 1669. He studied at Witten-
berg, in 1710 professor of theology there, in
1719 provost and member of consistory, and died Sept.
12, 1725. He wrote, Institutiones Exercitio — Institu-
tiones Homileticae — Institutiones Theologiae Morale,
and a great number of tracts, enumerates in
Allgemeines Gelehrten-Lexikon, s. v. See also Hoefer,
Nouv. Biog. Générale, s. v. (B. P.)

Chlodobert. See Chlodobert.

Chlodomer. See Chlodomer.

Chlodowig. See Clovis.

Chlodulphus, Saint, confessor and bishop, is one
of the thirty saints enumerated in the ancient cata-
louges and martyrology of the Church of Metz.
Chlodulphus took holy orders, but was never a mon-
arch or a hermit. He succeeded his father, St. Arnulfus,
in the bishopric of Metz, and is said to have been an
excellent and renowned prelate, skilled alike in Church
and State. He lived in the 7th century, and is com-
memorated in the Leg. 8 (Bollandius, Acta Sanctorum, Jus-

Chlotharius (or Chlotacharius). See Clo-
taire.

Chlumcanski, Wencesl. Leopold, a Bohemian
prelate, was born Nov. 15, 1759. He was successively
chaplain at Klsoter, pastor at Gartitz, and afterwards
in Prague, where he became chancellor of the metropol-
itan chapter and suffragan bishop. He was appointed
in 1802 to the see of Leitmeritz, and was noted for aban-
oning and introducing great ameliorations in eccles-
astical discipline. The emperor, wishing to reward this
"father of the poor," gave him the title of private
counsellor, and offered him the archbishopric of Lam-
berg; but the modest prelate refused this latter favor.
When he was placed, in 1814, in the archbishopric of
Choiseul, Gilbert de, a French prelate, was born about 1613, and was made doctor of the Sorbonne about 1640. In 1664, he became bishop of Comminges, and administered the see with great enterprise, charity, and purity. He was transferred in 1670 to the see of Tournay, and died at Paris, Dec. 31, 1689. He took a deep interest in the Jansenistic controversy and other reforms, and left a number of sermons, letters, etc., for which see Hoefer, Nouv. Biog. Générale, s. v.

Choiseul (Stainville), Léopold Charles de, a French prelate, was born at the castle of Lanuéville, Dec. 6, 1724. He was made bishop of Évreux in 1758, archbishop of Alby in 1769, and of Cambrai in 1764, and in 1781, leaving Statuts Synodaux du Diocese d'Alby (1763, 8vo). See Hoefer, Nouv. Biog. Générale, s. v.


Cholerton, John, an English Baptist minister, was born at Derby in 1827. He was converted in his youth, was baptized, and soon afterwards began to preach. He was at Leeds, and was there settled, but afterwards removed to Coalville, where his ministry was much blessed, and there he died, Aug. 10, 1865.

Cholot (Colitti, Cioletti, or Carlet), Jean, a French prelate, was born at Nointel, in Beauvais. After having been canon of the cathedral of Beauvais, he was created cardinal in 1281, and was charged with different missions by popes Martin IV and Nicholas IV, which deeply involved him in the political affairs of his times. He founded the College of the Cholots, upon the mount of St. Geneviève. Cholot died Aug. 2, 1291. See Hoefer, Nouv. Biog. Générale, s. v.

Cholmondeley, Robert, an English divine, was born Nov. 1, 1277. For some time he was an officer in the army, but entered into holy orders, and was presented by the king to the united rectories of St. Andrew, St. Nicholas, and St. Mary, Hertford, and to the rectory of Houghton. He besides, he held the position of auditor-general of his majesty's revenues in America till the separation of that country from Great Britain. He died June 6, 1804. See (Lond.) Annual Register, 1804, p. 488.

Chomshim Bodhisattva, in the mythology of Tibet, is the most elevated ancient Burchan, the first of the created deities in the Lamiyan religion. He is the perpetual incarnation of Dai-lam Lamas.

Chon Maqal. See Onias Ham-magall.

Chouet, François Hyacinthe, a Flemish theologian, of the Dominican order, taught successively in the houses of his order at Louvain, at Douay, and at Antwerp, and died in 1645, leaving, Sancti Belgii, Ordinis Praedicatorum (Douay, 1618, 8vo):—De Confessione per Litteras seu Intermittent (ibid. 1623). See Hoefer, Nouv. Biog. Générale, s. v.; Jöcher, Allgemeines Gelehrten-Lexikon, s. v.

Choral Habit. Under this head we give additional particulars respecting the clerical garments:

In England the canons wore a surplice, a black, close, and sleeveless cope, and the gray almoce or hood: regulars used the rochet, and monks their proper habit, but on the Continent they became more brilliant. At Pâques, in winter, they wear a large red cope, and in summer a red mozzetta over a rochet: at Salerno, crimson tunicles and rochetes, and phalmodiary with violet: at Urgel, the cope was red, but at Tortosa and Gerona black: at Valencia the cope worn over a rochet is superbly furred, and has a violet hood lined with ermine in winter, and with crimson silk in summer: at Besançon the camail, or hood, is of blue silk, lined with red taffeta; at Strasbourg...
the cope of red velvet is lined with ermine, and has gold
guards; at Catania the mozzarella of black cloth is worn
over the rochet; at Syracuse the mozzarella is violet, as at
Malta, where it is used with a rochet and cope; at Vienne
the cope is black, at Rouen it is violet. At Barcy
the canons wear in winter a cope, mozzarella, and a surplice
with sleeves elevated on the shoulders. By the Council of
Tortosa, 1429, the use of fur was restricted to digita-
caries and cathedral canons; but in some special cases in
England priest-singers, who represent a good many di-
ocles, and priest-canons, as at Exeter, and the subdean of minor
canons at St. Paul's, wore a gray almuce, lined with black
cloth. At Rossis the vicars-surplices reached to the
ground, and were rolled over the hands. At St. Paul's the
vicars wore a plain almuce of black cloth, and lined or
doubled cap. As early as 1580, the Council of Salz-
burg required a distinction to be made in the choral dress
d of canons and vicars. Canons formerly wore violet only
in their robes, until the Council of Trent authorized the clo-
thing for black. At Ratibou the choir-tippet, or mozzarella, is
of red silk; in France the mantlet is black, edged with the
same color, in the diocese of Bayeux; in the south, as at
Montauban, it is often crimson ermined, and generally rich
in hue. At Veronas blue casackes are worn; in Normandy
they are scarlet for the choristers; at Milan the scarlet
cape and mantle are worn by canons; the vicars carry
farred caps on their arm, and the lay singers have hooded
black manxles, faced with green.

Chorentae were a heretical sect who maintained
that the Christian Sabbath ought to be kept as a fast.
See Euchites.

Chorestinus (or Correntinus) was a bishop
of Quimper. In Usuard (Patrol. exxiv, 13) he
is called bishop of Aquila, in Lesser Britain. This
Aquila must be the Aquilonia of Gall. Christ. xiv,
871, by which name Quimper was sometimes called in
the 11th century. His day in Usuard and in Bede
is May 1.

Choristers, i.e. boys singing in the choir. These
are called in France children of the albus, or simply
children of the choir. Those of Pope Vitalian (657-672)
were lodged and boarded in the parvis, as at Canterbury,
Durham, and St. Paul. They were known as the boys of
the almonery. It is recorded of Gregory the Great, St. Germanus, and Ninier, archbishop of Lyon,
that they used to attend the choir-boys' music school;
and children were required to be church-singers by the
bishops of Aix-la-Chapelle and Toledo. Pope Urban
IV was once a chorister of Troyes. We find them
sometimes called clerks of the first or third form,
according to the manner in which the role of seats was
numbered. They were usually under the charge of the
successor; but at Salisbury, where they were endowed,
they were intrusted to a canon, called the warden
of the twelve boys. They carried the cross, censers, and
tapers, and were promoted to be thurifers, to hold minor
orders, and, if worthy, advanced to the office of vicar.
They were also allowed to intercede between four and sixteen, in different churches; all received the first tonsure, and were
maintained at the tables of one of the canons, whom
they regarded as their master, and attended. Probably
the ordinary arrangement was, that a portion of the
number acted as singers, and the rest as assistants at
the altar. In the 17th century, at Hertford, they were
required to be taught to play on the lyre and harp
in choir. In process of time they ceased to subsist
on the canons' alms; and at Lincoln they appear first
to have been boarded in a house under a master; an
excellent precedent which was followed at Lichfield
at the close of the 15th century. Their dress was a
surplice.

Chorkam is the most exalted of the celestial re-
 gions, according to the Hindu system, at which, if a
soul of high caste arrives there, it shall undergo no fur-
ther changes.

Chorsai, in Slavonic mythology, was an idol
which the heathen Muscovites are said to have worshipped
as the 9th century. It is not known what he rep-
resents. He is depicted somewhat like a satyr; half
only of his body being human, with hoofs of a horse
and a dog's head with a number of horns. In his hand
he carries a sceptre; and on the stone square, which sup-
ports the image, the sacrificial fire burns.

Choroes (Xoiopeia) is the Greek form of a name
said to be applied in the Zendavesta, as well as in
the Shur Namuk, to the great Cyrus (q. v.). The
name is certainly not a cor-
ruption of Kurush (Cyrus), but can the latter be a cor-
ruption of it; but seems to be somewhat common to
Persian kings, as descended from Cyrus. It was not,
however, the common roy-
al name of any line, as Ar-
racus was with the Par-
thians, but was borne in-
dividually by several mon-
archs.

Choubret is a festival among the Mohammed-
dans of India in commemoration of the exa-
mination of departed souls by angels, the good angels re-
cording the good deeds of this life, and the bad angels
the evil deeds. They believe that God examines
this record; hence, at the beginning of the feast
they are moved with fear of the impending judgment,
utter prayers, give alms, and examine themselves;
but the occasion ends with illuminations of light and
general rejoicing at the prospect of a favor-
able record for themselves. See DEAD, EXAMINA-
TION OF.

Chouet, Jacques, a French Protestant theologian,
was born in 1550 in the neighborhood of Auxerre.
He left the Catholic Church and went to Geneva. He
wrote Observations Apologiques, against Scaliger
Geneva—Doctrine Ancienne, against the same (ibid. 1585,
8vo)—De la Prédication (Bâle, 1599, 1606, 8vo)—
De la Conférence Tenue à Nancy (ibid. 1600, 8vo). See

Chouriavaucouin (Order of the Sun) is the
name of one of the two principal orders of
the Hindu rajahs, regarded as the offspring of the
sun.

Chowzer, John S., a minister of the Society
of Friends for many years a long time a member of the
Sand Creek Meeting, Ind. He died at his residence in Bar-
tholomew County, Ind., April 1, 1834, aged about fifty
years. See The Friend, vii, 328.

Choiseba (1 Chron. iv, 22) is thought by Lieuten-
ant Conder (Tent Work, ii, 386) to be possibly the same
Kuesba, north-east of Hebron (Quar. Report of 'Pal.
Explor. Fund,' Jan. 1881, p. 51) ; but it is not necessary
to distinguish the place from Chezib or Achzib.

Chresimous (Christinus, Chrisimous, or
Chrysimous), a Christian of Augustine's time, was
so much cast down by some adversity that he was
rumored he meditated suicide. Augustine wrote
to cheer him, and enclosed a letter to the court, which
he might give or not as he liked (August. Epist. 248
80), ii, 1069.

Chrestus, in early Christian records, was the
name of two prelates;

1. A bishop of Syracuse, was addressed by Consta-
tine the Great A.D. 314, in a letter preserved by Euse-
bius (H. E. x, 5), wherein the emperor complained of the continuance of discord in Africa, and therefore or-
dered Chrestus to be present at the Council of Arles
by Aug. 1. Chrestus subscribed first of the bishops at
Arles (Lahille, Concil. i, 1429).

2. A bishop of Nicea, elected in the year 325, after
CHRISTADELPHIANS

Chrsimatory is a vase for holding chrisom; otherwise called ampulla (q. v.). That used by William of Wykeham is preserved in New College, Oxford.

Chrisom is a name for a child who dies within a month of his baptism, and is buried in his chrisom-cloth in lieu of a shroud. The engraving here given

Chriam or Holy Oil. We present the following additional particulars on this subject:

"By the Council of Melbe, the priest, on Maundy-Thursday, had three cruets brought to him, in which were the consecrated oil of the cathedrums, chrisom, and oil of the sick. There were two kinds of Holy Oil. (1) Chriam, or myron, called principal, a compound of oil and balsam, with which oil the sick were anointed upon the forehead and for confirmation on the forehead; and clerks to be ordained received it with. (2) Simple: the pure oil of olive; also consecrated oil for the anointing of the sick and enemergents, and of catechumens on the breast, shoulders, and forehead. Chriam, at first, was made with olive oil, by both Latin and Greeks. In the 6th century, balm brought from Judaea was mixed with it; and this kind was in use in the West until the 16th century, when the Spaniards, by permission of Pope Paul III and Julius IV, adopted balm from India. The Greeks use, instead of balm, forty different kinds of aromatic spices. In England, it was regarded as a spiritual preparation of Christ to wrestle against the devil, and in memory of the anointing of Christ to his burial. A bishop is anointed on the head and hands. The baptised was anointed previously with oil on the breast and between the shoulders, and after baptism with chrisom on the head and brow. In allusion to 1 John ii., 17: 2 Cor. i., 21; 1 Peter iii., 9, kings at their consecration, and altars and churches at dedication, are anointed. The chrisom is mentioned by pope Sylvester in 394. Priests anointed the breast, and bishops the forehead of candidates. Chriam is called myron by the ancient writers; it was symbolical of the sweet savour of Christ, also of the anointing of Christians by the Holy Spirit to be a peculiar people, a royal priesthood. (St. Chrysostom. xxv., 25-30; Nicetas. i. Sam. xxxv., 6; Luke iv., 18; Acts iv., 37; x., 38; 2 Cor. i., 21; 1 Pet. v., 5). The institution of chrisom by the Apostles was by the apostles, the only, who distributed it to the parish priests. In the 5th century this ceremonial was fixed by Maundy-Thursday, and during the second of the three masses celebrated on that day, which, in consequence, was called the Mass of Chriam. However, in France, the Council of Meaux, in 846, permitted consecration on any day, as in primitive times; and the Greeks, although regarding Maundy-Thursday as the principal occasion, still follow the same practice, but reserve the priest to the patriarch and bishops for the office with great pomp. The vase for keeping chrisom, from its shape called vases de chryse, was probably in the 12th century it was brought by the priest before Easter, or by a deacon, as a sign of confirmation in the 13th century. All that remained over from the last year was carefully consumed by fire. By the Council of Orange, in 441, chrisom was used once for all in baptism. The chrisom and holy oil were kept under lock and key, to provide against any abuse for purposes of sorcery and witchcraft, in the 13th century. In 1549 children were still anointed with chrisom on the forehead in the parish churches of England. In 1551, when the grace of the Holy Ghost is now invoked, Bale says that the chrisom was kept in alabaster boxes."

Christa. See CALLISTA.

Christadelphians (or Brethren in Christ) is a name adopted by a religious body of recent development, which accepts Christ as its authority but discards the name "Christian." This is said to be on account of the gross perversion of the word Christ. Christadelphians assert that the fact of Christendom is made up of the fables predicted by Paul in 2 Tim. iv., 4, and is entirely subversive of the faith once for all delivered to the saints.

I. Origin.—The organization, made up of independent ecclesias, was founded by John Thomas, M.D. (q. v.), who was for a time an associate of Alexander Campbell, but who gradually changed his views from those of "the Disciples of Christ" until he encountered the violent opposition of Mr. Campbell. Although Dr. Thomas secured a hearing in various Campbellite churches of the United States for many years succeeding 1848, lectured and wrote in his native country and England from 1848 to 1850, and afterwards spoke extensively in the United States, continually adding to the number of his adherents, the name Christadelphian was not adopted until 1864. Congress had exempted war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go upon record in a manner that would secure this exemption, the name was adopted and certified to by Dr. Thomas, in August or September, 1864. In this certificate he stated that the brethren of Ogle County, III., to whom it was given, were in fellowship with similar organizations in England, Scotland, the British Provinces, and various cities of the United States, north and south. "New York," he added, "is the radiating centre at this time."
II. General Features, etc.—The Christadelphians have never had any clergy, and consequently little or no ecclesiastical organization. Their customs are very primitive and unostentatious. They assemble every first day of the week to observe the remembrance of the death and resurrection of Jesus Christ by the breaking of bread and partaking of the cup. To this participation, however, none are admitted except those who have been immersed after making declaration of assent to the beliefs of the ecclesia. All communicants are considered as equal; no member has any prerogative to conduct the ceremonies at the meetings. After the commemoration of Christ's death a hymn is sung, and if any visitors are present some brother delivers an address. This always relates either to "the things concerning the kingdom," or to "the things concerning the name of Jesus Christ." It is a modest exposition of their creed, abounding in Scripture quotations, and delivered without rhetorical or oratorical adornment. No address is ever made, even to members alone, upon what are known as practical or moral topics. They hold that each one must learn from God's Word, or by private consultation, with reference to right conduct in daily life, without any attempt at settling, if an individual in the creed of Christadelphians does not produce right conduct, no amount of lecturing and exhortation will. They teach Christ-like living only by example. The address being over, it is announced that the purpose for which they had assembled being accomplished, the meeting may close. Meetings are held in plain rooms or in private houses. No collection is permitted for any purpose, but there may be a small box in the room for the reception of any contributions which persons care to make in an unobserved manner. It is not, however, announced that such is the fact. The expenses are exceedingly light, the meetings being held in some "upper room" hired for the purpose, and the payments met by the most quiet means. No church edifice has ever been erected by them, as their principles would not permit it. No direct effort is made to increase the membership. If increase results from voluntary acceptance of their doctrines, it is welcomed. In many cases an ecclesia includes but from four to ten persons. The largest, in Birmingham, England, includes about five hundred. It is not expected that a considerable proportion of any community will join their number, for they realize that they are so uncomform to the luxury, fashions, display, and excitement of the world that but few will accede to such a method of life. They expect that at the second advent, which they believe to be very near, they will all, if found worthy, be made priests and kings, to rule with Christ on the earth. Of course only a small part of the race would be needed for that purpose, even as but a few can be induced to prepare themselves for it. They see this to be in harmony with the prophecies of Christ concerning the few that shall be saved. They also accept cheerfully the necessity of being unknown, devoid of influence, or even despised for the present, in view of future reward. They lose no time upon missionary schemes, temperance, or societies of a similar nature. Christadelphians, whether they are few or many, consider organization as a temporary thing. Whatever good is done should be done personally and quietly. As the number of each ecclesia is small, and the loss of a few of the brethren who are accustomed to be present may at any time interrupt the meetings, they are not given much time and attention. They try to let the people know the extent of the sect. They themselves do not care to know its extent, lest some one might boast of it. Offices and organization, as stimulating the ambition of some, are considered in their influence subversive of the true spirit of religious equality and of right thinking and right feeling in religious, political, or otherwise, in this dispensation of the world. They decline to vote or to take any part in secular government, but they submit to the present condition of affairs, considering it too corrupt to be improved until He shall come whose right it is to rule the earth. They have no inducements for people of property to join them, for they think less, if anything, of those who have more. They have no missionary, since they believe the good of the world's souls may be intrusted to them, to doing good and in a secret manner. They desire not to know who is the author of good deeds among them, lest the doer get his reward in the praises of men. They prefer the reward should be deferred till the next dispensation. They believe that every member of the ecclesia should go on the same level with the rest of men, and feel entirely at liberty to do whatever they please on that day. They say there has been no divinely ordained Sabbath since Jesus abolished the Jewish Sabbath. But, out of respect for the feelings of others, they do not openly engage in what may be generally regarded as a breaking of the Sabbath, and convenience they hold their meetings on that day. They will not speak against those who hold different religious creeds, and only ask to be allowed in an unmolested manner to hold and to express their own religious views.

III. The doctrines of the Christadelphians are, perhaps, nearer like those of the Adventists than of any other. They hold the Bible to be the inspired Word of God, and demand its literal interpretation. On this basis they defy the disproof of their doctrines. They group their beliefs under two heads, and the outline is as follows:

1. Concerning the Kingdom of God.—The gospel preached by Jesus and the apostles was with primary reference to this kingdom. A divine but literal kingdom is to be established on the earth, superseding all existing governments. It has once existed as a type, being the kingdom of Israel, but was destroyed because of iniquity. It will be re-established at Jerusalem, and the restoration of the Jews will extend in dominion over the whole globe, and Jesus of Nazareth will be the supreme ruler. Those who are Christ's will be awarded a participation in the "honor, glory, and power" of that kingdom, in the sense of being associates and coadjutors of Christ in the work of ruling the world in righteousness. The visible reappearance of Christ, and the sharing in his inheritance of the physical kingdom, are therefore the "good news," and the hope of true believers. This kingdom will last a thousand years, in which sin and death will continue as now, in a milder form. At the close of this age, there will be a great change in the composition of things. Christ will surrender his position of supremacy, when God will manifest himself as father, strength, governor, and friend of all. Meanwhile, a revolt of the nations, at the close of the millennium, occurs, and proceeds to the last point, only being suppressed by a summary outbreak of divine judgment. Then occurs the resurrection and judgment of all who have died during the thousand years, and a judging of those then alive. The approved are immortalized, and the rejected are destroyed. Sin and death thus abolished, none remain but the righteous, who will inhabit the earth forever. This reign of Christ is without law or order, without property or money, but men deal with men through a mediator. Christ and his associate millennial rulers join the company immortalized at the post-millennial judgment.

2. Things Concerning the Name of Jesus Christ.—There is but one God, who made all things by his spirit. He dwells in a definite locality, "in unapproachable light," and is not universally diffused through space. The Spirit is his instrumental power, and extends whithersoever he wills. God's spirit is manifested, not personally, but by his works. God did not dwell personally in Jesus Christ, but the Messiah was appointed of God and in character an anthropized to the divine character. He was filled with the spirit of God. "Spirit" is a scriptural personification of the power, wisdom, and goodness of Deity. Christ had these from the Father. Jesus Christ is not one of an
eternal Trinity, but is the manifestation of the one eternal Creator. He had two sides in the days of his weakness; one Deity, one man. The latter dated from his birth. The Deity dwelling in him was of the eternal Creator. Did not Adam, the first man, have two aspects—the aspect of an offended Deity, but to express the love of Deity, by abrogating the law of sin and death through a full discharge of its claims. Holding immortality in trust for the obedient, he now acts as priestly mediator between the Father and those who come unto God by him.

According to the Christadelphians, the devil is a spiritual personification of sin in the flesh, not the name of a personal, supernatural being. Man is a creature of the dust, whose individuality and faculties are attributes of his bodily organism. In the state of death, man, instead of having gone to another world, is simply a body without life. Corrupted wills will destroy the body and nothing remain of what was a living man. This mortality is the consequence of Adam's sin. In the Bible, soul means creature, but never involves the idea of immortality. Spirit, as applied to man, is no more expressive, but signifies breath, vital energy, etc., attributes of life. Hence, the doctrine of the inherent immortality of the soul is a pagan fiction. But there is a doctrine of immortality attainable, to be found in the Bible. Instead of being inherent in man, it is a quality to be acquired through belief in the gospel and obedience to the divine commands. It results from resurrection and the change supernaturally wrought upon the body. It is not a right nor a property of man's fallen nature, but a gift to be bestowed upon the faithful. It will be enjoyed upon the earth, which is to be the habitation of the saints. Hell and eternal torments are fictions of popular theology. The hell of Scripture is either sheol, the grave; or it is gehenna, a place of judicial execution in the land of Israel. It was once so used, and will be again, on a larger scale. The grossly wicked are to be convicted and annihilated, while that larger part of mankind which is sunk in ignorance and degradation will never see the light of resurrection.


Christ-apples were dry apples which were said to be found on Christmas night, and were an object of superstition in the Middle Ages.

Christ-e. See CALLISTA.

Christescoun. See CHRISTISON.

Christe. See VINCENT OF ABILA.

Christfield, or Christfeld, PHILIP ERNST (originally Mordecai), a German convert from Judaism, was born at Uhlfeld-on-the-Aisch in 1767. July 11, 1701, he openly professed Christianity at Wilhelmsdorf, in Hohenlohe. He became a layman of the Exclusivists, but in 1772 he was appointed a professor at Leipzic, which he, however, refused, preferring the office of chamberlain given to him by his sponsors, the count and countess of Hohenlohe. He wrote, Gesprach im Reiche der Todten über die Bibel und Talmud (Schwabach, 1787):—Jüdische Pfrischule (ibid. 1793). See Frütsch, Bibl. Jud. i, 177; Wolff, Bibl. Hebr. iii, 4, no. 1800; Jücher, Allgemeines Gelehrten-Lexikon, s. v.; Kalkar, Israel u. die Kirche, p. 105; Beltzsch, Saul auf Hoffnung, iv. 191 sq. (B. F.)

Christfield, CHRISTIAN ALBRECHT, a Lutheran minister of Germany, was born in Judaism in 1784, at Oettingen. When three years old he was baptized, with his parents. He studied for the ministry at Tubingen, was consecrated and afterwards rector in his native place, in 1816 became pastor and superintendent at Appetzehofen, and died there in 1876, while a member of consistory. He wrote, De es good Judai in Republica sint Tolerandi (Oettingen, 1771):—De Judaeorum Conversione Generali Exspectandae (ibid. 1715). See Frütsch, Bibl. Jud. i, 177; Wolf, Bibl. Hebr. iii, 1805; Schulte, Judaeorum, vii, 91; Hoffnung, iv. 2, 90; Kalkar, Israel u. die Kirche, p. 108; Jücher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)

Christi, an appellation given by St. Ambrose to believers in Christ, in reference to Psalm cv, 15, "Touch not mine anointed," or my Christi, as it is rendered in the Vulgate.

Christian, a German prelate who died in 1183. Although archbishop of Mayence from 1164, yet he is known only by his great military expeditions in Italy from 1167 to 1181. See Hoefer, Nouv. B. Générale, s. v.

Christian is a surname common to many Jewish converts, of whom we mention:

1. CHRISTOPHER GUSTAV, of Nuremberg, who was baptized in 1719, is the author of, in e. i.e. The Elements of the Christian Religion (Berlin, 1712, 1719):—Die Bekehrung Israels (Schwabach, 1722). See Frütsch, Bibl. Jud. i, 177; Wolf, Bibl. Hebr. iii, 1805; Jücher, Allgemeines Gelehrten-Lei- xikon, s. v.

2. FRIEDRICH, author of Beschreibung von der Juden, ihrer falschen Kirche, etc. (Frankfort, 1717; Forst, Bibl. Jud. i, 177; Wolf, Bibl. Hebr. iii, 1805).


4. PAUL (originally Malachia ben-Mordechaj), was born in 1592. He was rabbi at Brzece, in Lithuania, and was baptized in 1621 at Brunswick. He wrote Judäischer Geschlechter, or a history of his conversion, and his confession (Brunswick, 1621). See Frütsch, Bibl. Jud. i, 177; Wolf, Bibl. Hebr. i, 965; Jücher, Allgemeines Gelehren-Lexikon, s. v. (B. F.)


Christian, Richard Allen, a Baptist minister, was born in Charleston City County, Va., July 27, 1796.
CHRISTIAN

He studied medicine in the University of Pennsylvania. In 1838 he united with a Baptist church, and not long after was ordained, and began to preach regularly, without becoming the pastor of any church, continuing also the practice of his profession. Subsequently he became pastor of Clark's Neck and Hamilton churches, and continued in this office until his death, May 8, 1862. In both his professions Dr. Christian was popular, and highly esteemed in the region in which he lived. See Cathcart, Baptist Encyclopedia, p. 222. (J. C. S.)

Christian, William, a Protestant Episcopal clergyman, was born in Virginia. In 1858 he was ordained deacon. The next year, the new assistant in Ascension Church, Washington city, D. C.; rector of All-Saint's Church, Calvert, Md.; and rector of St. Alban's parish, D. C. See Amer. Quor. Church Rev., April, 1865, p. 140.

Christian Association is the designation under which eight congregations appear in the British census of the year 1851. They acknowledge simply an adherence to the great principles of Christianity.

Christian Commission, The United States, was a philanthropic organization of the Northern States during the late civil war, suggested by Mr. Vincent Coller, of the Young Men's Christian Association of New York, and instituted by that body, Nov. 14, 1861. Its object was to supplement the National Military Commission, and more especially to care for the religious wants of the soldiers. The sick and wounded were personally visited, relief afforded, Christian counsel and comfort bestowed, and devotional books distributed. The amount contributed for this purpose was, in the aggregate, about $2,750,000, besides the value of voluntary offerings in supplies of various kinds, and reading-matter furnished. The work closed Feb. 11, 1866. See Moss, Annals of the United States Christian Commission (Phila. 1888). See Young Men's Christian Association.

Christian Connection. See Christians.

Christian Knowledge Society. See Society for Promoting Christian Knowledge.

Christian-Meier, Friedrich, a German Jewish convert of the 18th century, is the author of Guldener Leuchter allen Testamenta auf Christi Geburt (Hamburg, 1777). Ueber den Traum des Leibniz in der Juden (Brunswick, 1719, 1721); — Ἰουδαίοι τῆς Σαλαμίνος, or Herrliche Eigenschaften des Messias (Halle-Magdeburg, 1713); — Davidisches Blümllein aus den 91 Psalm (Jena, 1715). See Fürst, Bibl. Jud. i, 177 sq. (B. P.)

Christian Name is a name given to children at baptism to remind them of their solemn profession of that worthy name by which they are called. A similar custom prevailed at circumcision — the analogous Jewish rite. Clement I required candidates for baptism to go to their priest, give in their names, and then be taught the mysteries. Heeneth names were prohibited, and those of apostles or saints usually adopted as memorials and examples of godly living. This spiritual name was entered in the baptismal register. In case of an immediate or unconcealed name being given in baptism, the bishop at confirmation might alter it, by Pecham's Constitutions. In 1494 the bishop mentioned the Christian name of the candidate at confirmation. See Names, Christian.

Christian Union Churches is the title assumed by a body of Christians who were represented by a convention at Columbus, O., in 1863, and whose organization was completed in 1865. Their fundamental principles, as officially stated by themselves, are: (1) The unity of the church; (2) Christ its only head; (3) the Bible the sole rule of faith and practice; (4) "Good Fruits" the one condition of membership; (5) the avoidance of all local controversy; (6) self-government of each local church; (7) no partisan politics to be preached. They hold very liberal views of Church affiliation; require no particular creed; practice baptism at any age; allow open communion; and fraternize with all evangelical Christian bodies. They are chiefly found in the Western States, where they are said to number about thirty thousand members, with a following of more than one hundred thousand. They hold state councils yearly, and a general council every fourth year. Of the last named, The Christian Witness, is published by them at MacArthur, O., and they have issued a number of books and tracts.

Christiana, Saint and Virgin, of Termonde. In Flanders, went to Dickelvenna (Tielcivum), near Ghent, that she might tranquilly devote herself to the Catholic religion, under St. Hildardus, and died A.D. 750. Her relics were translated from Dickelvenna to Termonde about the end of the 9th century, and were enshrined with those of St. Hildardus. She is commemorated July 26, and also on Sept. 7, the day on which her relics were translated to Termone (Acta Sanctorum, July, vi, 311-314).

Christianity continued to be a common version from Judaism of whom we mention the following:

1. FRIEDRICH ALBRECHT (originally Barrecks ben-Moses), who was baptized Nov. 28, 1674, at Straubing, was lector of Hebrew for some time at Leipsic, and edited Abraham's Commentary on the Former Prophets, with a Latin index (Leipsic, 1686) —: The Book of Jonah, in Latin, 1685. The Chaldee and Mariam, etc. (ibid. 1688). —: The Epistle to the Hebrews, in Hebrew, a translation which R. J. B. Carpov calls Pura, Teres a Nisida (ibid. 1676). — Von dem Glauben und Abgerussen der Juden (ibid. 1705, 1713). See Fürst, Bibl. Jud. i, 178; Wolf, Bibl. Hebr. i, 959; Delitzsch, Wissenschaft, Kunst und Judenhum, p. 301.

2. MORITZ WILHELM (also called Kopper), originally rabbi at Schlesisungen, and baptized there in 1715, is the author of Kurse Beschreibung einer jüdischen Synagoge (Ratisbon, 1723; Bremen, 1752) —: Rede zur Einladung für robb. Studien, an inaugural address at the opening of his rabbinical lectures at Altort, Jan. 15, 1721, and edited by J. K. Reiner, professor at Altort in 1711. See Fürst, Bibl. Jud. i, 178; Kalkar, Israël u. die Kirche. p. 104; Delitzsch, Wissenschaft, Kunst und Judenhum, p. 303.


Christiann, Christoph Johann Rudolph, a Lutheran theologian of Germany, was born April 13, 1761. In 1810 he was appointed pastor priest and provost at Oldenburg, in 1815 superintendent at East, and in 1814 member of consistory, pastor, and superintendent at Luneburg. He died Jan. 6, 1841, leaving Die Geschenheit unserer heimigen Fortdauer (Leipsic, 1809) —: Über Bestimmung, Würde und Bildung Christlicher Lehrer (Schleswig, 1879). See Winer, Handbuch der theolog. Lit., i, 471; ii, 30, 76, 94, 375, 388. (B. P.)

Christiant, David, a Lutheran theologian of Germany, was born at Greifenberg, in Pomerania, Dec. 25, 1810. He studied at different universities, and was for some time professor of theology at Gießen. In 1832 he became pastor at Lütjenburg. He died Jan. 6, 1841, leaving Die Geschenheit unserer heimigen Fortdauer (Leipsic, 1809) —: Über Bestimmung, Würde und Bildung Christlicher Lehrer (Schleswig, 1879). See Winer, Handbuch der theolog. Lit., i, 471; ii, 30, 76, 94, 375, 388. (B. P.)
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Christians. Ninety-six congregations of England and Wales, unwilling to identify themselves with any sectarian name, reported themselves in the English census of 1851 under the simple appellation, Christian. One congregation named after the first bishop of St. Germann of Auxerre. He held the see of Auxerre thirteen years, being the thirty-seventh bishop. He was present at the Council of Toussa, which he subscribed before Abbo, perhaps as a coadjutor or successor-designate. The other councils which he attended were the three of Perrigny or Fontigny, and that of Soissons. See Gall. Chrift. xii. 276.

Christians, a Scotch prelate, was consecrated bishop of Galloway in 1154. He was one of the witnesses to the final decision given by king Henry II of England in 1177, to the dispute between Alfonso of Castile and Sancho of Navarre. He died in 1186. See Keith, Scotch Bishops, p. 272.

Christie (or Chrystle) is the name of a number of Scotch clergymen:

1. Henry, of Craigton, took his degree at Glasgow University in 1671; was licensed to preach in 1676; presented to the living at Kinross in 1679; deprived by the privy council in 1689, for not praying for the king and queen, and other acts of disloyalty; consecrated bishop of the non-jurant Church at Dundee in 1709, and died May 5, 1718, aged sixty-three years. See Fasti Eccles. Scotiacae, ii. 597.

2. James (1), a native of Moray, took his degree at King's College, Aberdeen, in 1662; was presented to the living at Kirkcowan in 1682; transferred to Kirkinner about 1686; discharged by the people about 1689; went to Ireland, and was admitted to the living at Bandony, in the diocese of Derry, and died May 13, 1718, aged about seventy-six years. See Fasti Eccles. Scotiacae, i. 735, 736.

3. James (2), took his degree at Edinburgh University in 1705, was licensed to preach in 1712, called to the living at Simprin in 1714, and ordained in 1717, had a call to Dunfermline in 1718, but it was set aside by the assembly, was transferred to Morebattle in 1725, but his admission was twice hindered by unruly mobs. His manse was destroyed by fire in January, 1727, when four volumes of the synod register were consumed. He died March 16, 1742, aged fifty-one years. See Fasti Eccles. Scotiacae, i. 449, 465.

4. John, was presented to the living at Libberton in 1758, and ordained; was transferred to Carnawith in 1760, and died Dec. 16, 1776, aged fifty-seven years. See Fasti Eccles. Scotiacae, i. 226; ii. 817.

5. Thomas, took his degree at the University of Edinburgh in 1670, was licensed to preach in 1672, was for some years a licentiate as schoolmaster and session clerk at Kilspindie; appointed to the living at Wigtown in 1677, and transferred to Dunning in 1682. He died in January, 1686, aged about thirty-six years. See Fasti Eccles. Scotiacae, i. 725; ii. 757.

6. William (1), was licensed to preach in 1667, presented the same year to the living at Glenbucket, and ordained, and died in 1695. See Fasti Eccles. Scotiacae, iii. 504.

7. William (2), studied theology at Glasgow University; was licensed to preach which he was enabled to do the living at Soone in 1698; ordained, and died before Oct. 8, 1701. See Fasti Eccles. Scotiacae, ii. 665.

Christie, George, a Scotch Congregational minister, was born at New Mills, Keith, Banffshire, July, 1801. He was led to Christ in early life by his pious parents; joined the Church in 1821; offered his services to the London Missionary Society; received a preparation for the work at the Mission Academy, Hokton, and in 1830 was ordained, and sailed to Calcutta, where he spent two years in preparatory studies and labors. Soon, however, the climate began to undermine his health, and he set sail for England, stopped two years at the Cape of Good Hope, and reached his native land in 1835. In 1837 he accepted an invitation from the Church at Fitchingfield, Essex; between 1844 and 1849 he was employed as travelling agent for the London Missionary Society in both England and Scotland; and then returned to mission work in South Africa, first at Philippolis, afterwards at Hankey Seminary, and finally, in 1853, at Cape Town, where he died, Nov. 24, 1870. See (Lond.) Cong. Year-book, 1872, p. 306.

Christie, John J., a minister of the Reformed (Dutch) Church, was born at Schraalenburg, Bergen Co., N.J., in 1781. He graduated from Columbia College in 1799; studied under Solomon Frelingh, and was licensed by the classics of Bergen in 1802. He served the Presbyterian Church of Amsterdam and Galway from 1802 to 1812, and the Reformed Church at Warwick, Orange Co., N.Y., from 1812 to 1855. He died in 1845. As a preacher he was clear, instructive, and practical, and as a pastor, kind, honest, affectionate, and sincere. See Corwin, Manual of the Ref. Church of America, 3d ed. p. 210.

Christina is the name of two early martyrs:

1. A woman of Athens, arrested along with Dionysius, and given in charge to two soldiers of the governor's train, whom she taught, and they were converted. The pair of converts therefore, with Dionysius, were tortured and stoned, and Christina, because she fell upon the corseps and wept over them, was beheaded. Such is the story in the Menology on May 15. The Latin acts, given by Ruinart, do not mention Dionysius or Christina, but seem to speak of the latter as Dionysia; nor do the Greek Acts thus speak, but speak of Troas as the place where the governor is informed that Andrew, Paul, and Nicomachus are Christians.

2. A damsel of Tyre, confined by her father in a tower, that no one should see her. For throwing down idols, her father punished her in every way: plunged her in the sea, which served for a baptism, reported her to the governor, and at last she was killed. No year is given, but the day is July 24 (Met. Basili). Acts of this martyr, by Alphanus of Salerno (11th century), may be found in Migne (Patrol. Lat. cxlivii, 1269).

Christinus, a correspondent of Augustine (Epist. 256 and 257), ii. 1070.

Christison (Christesone, Chrysteson, etc.) is the name of several Scotch clergymen:

1. Alexander (1), was presented to the living of Logiebride, with Auchtergaven, in 1621; made a claim for both stipends in 1631, which was granted, and died April 14, 1647. See Fasti Eccles. Scotiacae, ii. 792.

2. Alexander (2), son of Alexander, the professor in Edinburgh University, was educated at the high-school and university there; licensed to preach in 1820; presented the same year to the living at Foulend, and ordained in 1821. See Fasti Eccles. Scotiacae, i. 439, 440.

3. George, was licensed to preach in 1786: became morning lecturer in Edinburgh University till March, 1801; was presented to the living at Garzenoak in 1865, and died June 2, 1809. See Fasti Eccles. Scotiacae, i. 705.

4. John (1), formerly a friar in the Romish Church, was outlawed in 1559 for usurping the authority of the Kirk and taking the ministry without authority. He was appointed the first minister of the Kirk at Fetteresso, in 1567, with two other places under his care: removed to Glenbervie about 1570; in 1574 his stipend was fixed, and he continued there in 1580. See Fasti Eccles. Scotiacae, iii. 869, 872.
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5. John (2), a reader at Dunfermline to 1574, had the living at Logie in 1576, with two other parishes under his care, and continued at that place to 1608. See Fasti Eccles. Scoticae, iii, 712.

6. John (3), took his degree at the University of St. Andrews in 1668; was licensed to preach in 1668; appointed to the living at Kembuck in 1669, admitted in 1672; transferred to Lif in 1673; deprived by the act of parliament in 1690, restoring Presbyterian minister in 1692, and resigned in 1694, and removed to the stored, and died in April, 1703, aged about sixty-eight years. See Fasti Eccles. Scoticae, i, 438; iii, 712.

7. John (4), took his degree at Edinburgh University in 1819; was licenced to preach in 1825; presented to the living at Brechin in 1831, was ordained, and elected clerk to the presbytery in 1830, and to the synod in 1845. See Fasti Eccles. Scoticae, i, 211.

8. William, was appointed the second Protestant minister at Dundee in 1560; was a member of the first general assembly held the same year, and of the sixty succeeding assemblies he attended thirty-eight, and was elected moderator in 1569. He was presented to the vicarage of Dundee the same year; in 1574 to that of Ballumbry; in 1578 was appointed visitor to the churches; in 1589 was one of the commissioners for the defence of true religion in Forfarshire; being aged, another was appointed to supply his place in 1597. See Fasti Eccles. Scoticae, i, 684.

9. Christlieb, Christian Wilhelm, was a German Jew (originally Lazarus Wolf) who embraced Christianity in 1733 at Burg-Farreboch, in Franconia, and wrote, Kurzer Auszug aus den Wörterbüchern oder Bussgebeten (1745):—Antwort auf Michaelis, etc. (ibid.). See Fürst, Bibl. Jud. i, 179; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. F.)


11. Christian, Aaron, a German Reformed minister, was born in Northampton County, Pa., June 4, 1826. He was educated in his native county, and then studied theology privately for a time. In 1850 he was licensed, and ordained by the classis of Mercersburg in 1851. He afterwards passed over to the Episcopal Church, and died March 28, 1860. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 497.

12. Christian, Jacob, a German Reformed minister, was examined and ordained in 1798, and set over a congregation in North Carolina. In 1809 he went to Ohio, and is reported to have been the first German Reformed minister in that state. He died in 1810. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 467.

13. Christmas. We present the following additional particulars concerning this important festival:

Pope Julius I confirmed the birthday of our Lord to be kept on Dec. 25; and Chrysostom, in the 4th century, speaks of the feast as of great antiquity; Clement of Alexandria, in the beginning of the 3rd century, speaks of it, as being kept on Dec. 25. On April 19 or 30, or May 30: and sermons of Basil and Gregory Nazianzen, preached on this day, are well known. In Epiphanius, who wrote it on Jan. 6, but Augustine on Dec. 25. From the want of observance of the day passed to the Eastern Church in the 4th century, under the name of Epiphany, so says the history of the 3rd century; the same name the apostles known by Antioch ten years before he was preaching, that is, probably, as kept on Dec. 25, the day hitherto observed having been Jan. 6. The Latin and Africans, and the Greek Church, generally, however, held the Nativity on Dec. 25, as appears from Jerome, Augustine, Chrysostom, Basil, and Gregory Nazianzen. The Orientalists in Syria, Cypria, Antioch, and Palestine appear to have observed, for a time only, Jan. 6, as the feast of the Nativity and Epiphany, or Theophania, a name equally applicable to both, as Gregory Nazianzen testifies. However, about the 6th or 7th century the Nativity was commemorated, in the East, on Dec. 25, and the Epiphany on the later day. In the 4th century, the feast of the Nativity was kept at Constantine and its satellites, and the Epiphany was observed in Germany, the Holy Night; in Portugal, the Pasch of the Nativity; and in old English, Yule Merriment. In the Isle of Man the present day is kept as the Holy Day of All Saints to church services, and the Holy Night in Germany they best with mallets on the house door, to symbolize the anxiety of the spirit in giving thanks for the glad tidings of the Nativity. There were three masses on this day: one at midnight on the eve (except in the Gallican and Armenian rites), and the day before Christmas the actual birth of our Lord; the second at dawn or cock-crow, its revelation to man in the shepherds; and the third at night, the eternal sanctuary of the Holy Child Jesus. Two masses were said in France in the time of Gregory of Tours; but three masses were not introduced at Rome till the 14th century, and it was not generally adopted in Germany till the 15th century. In the Medieval Church there was a representation of the shepherds, as at Lichfield, with a star gleaming in the chapel vault; and so lately as 1801 the Flemish preserved the same custom, and the peasants cante with sheep, oxen, and eggs and bread. The midnight mass was said at the high-altar. From the time of Augustus, midnight mass was said on the eve; and the Council of Trent and Toledo required all persons to attend this service at their cathedral church. The Christmas-box was a receptacle made of earthenware, in the 15th century, when the privileges placed the rewards of their industry given them at that season.

14. Christmas, Joseph Strick, a Presbyterian minister, was born at Georgetown, Beaver Co., Pa., April 10, 1803. He studied at the academy in Beavertown; in 1815 entered Washington College, and, after completing his college course, was engaged for some time in the study of medicine. In 1820 he entered Princeton Theological Seminary, where he remained over two years. He was licensed by the Philadelphia Presbytery in April, 1824, and ordained Aug. 1 by the New York Presbytery; in May following he became pastor of the Presbyterian Church in Montreal, and discharged his duties faithfully. He was a member of the American Bible Society one year, pastor of the Bowery Church, New York city, and died March 14, 1830. He wrote The Artist, a poem (1819), besides several pamphlets and contributions to periodicals. See Sprague, Annals of the Amer. Pulpit, iv, 682.

15. Christolyte, a sect mentioned by John of Damascus, as existing in Syria, saying that when Jesus Christ arose from the dead he left his body behind, and took another body or earth, and that it was the divine nature alone which ascended into heaven. The name of the sect comes from this dissolution of the personality of Christ (see Joh. Damasc. Treatise on Heresies, 95, § 106; Patrolog. Græca, xxiv, 681).

16. Christophe, Jean Baptiste, pastor at Nœud-Dame-de-Bélines, near Lyons, was born at Amplepuis (Rhône), June 8, 1809. He published a Histoire de la Populat. Pendant le XIVe Siècle (1852, 3 vols. 8vo), a work giving an exact account, from the best sources, of the residence of the popes at Avignon. See Hoefer, Nouv. Biog. Générale, s. v.

17. Christophe, Joseph, a French painter, was born at Verdun in 1667, and was chosen a member of the Royal Academy in 1717. His picture of The Miraculous Finding of the Multitude was one of the finest compositions of Paris before the Revolution. He died at Paris, March 29, 1748. See Sponner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

18. Christopher (Χριστόφορος), Saint, a Christian martyr, lived probably about the 3rd century. According to the legend, which is interesting as the basis of many popular superstitions, Christopher determined to serve some one who was going to reign as a king, and he found the court of a great prince, who was afraid of the devil, from which he concluded that the devil must be the stronger; but he noticed that the latter, to whom he offered his services, had some fear on looking at the image of Christ. Thus Christopher set himself to find one
whose strength was superior to that of the devil. In his distress he went to ask advice of a hermit, who suggested to him the idea of carrying pilgrims across a torrent over which there was no bridge, and this became for a long time the daily occupation of Christopher. One day a child presented itself on the borders of the stream; Christopher took the burden upon his shoulders, thinking it easy enough, but it nearly crushed him. The child was Christ, and, in order to make himself known to Christopher, he ordered him to thrust his great stick into the earth. Christopher obeyed, and saw with astonishment, on the following morning, that the stick had been transformed into a date-tree, with fruit and leaves. Thousands of men, having been drawn near by that miracle, accepted the Christian religion; but the pagan governor of the province put Christopher in prison, and tried his faith by the most cruel tortures. He then was beaten with red-hot iron rods, and many other barbarities were inflicted upon him, but he remained unchangeable. Finally three thousand soldiers were ordered to shoot at him poisoned arrows, none of which struck him, but returned against those who had shot them. The governor himself was struck in the eye, when Christopher indicated to him the remedy by which to cure the wound: it was that, when Christopher’s own head had been cut off, he should wash his eye with his blood. Christopher was beheaded. The governor was entirely cured by the blood of the martyr, and was baptized, with all his family. This saint is ordinarily represented under the figure of a giant carrying Christ on his shoulders, and leaning upon a large stick, making all efforts not to succumb under the burden. The popular belief of the Middle Ages identified the image and the name of Christ with those of St. Christopher, and it was said that “he who ever saw St. Christopher would never die an infamous death.” See Hoefer, Nour. Biog. Générale, s. v.

Christopher is likewise the name of several early Christians:

1. One of three soldiers of Diocletian’s guard, who, being converted, A.D. 269, by the constancy of St. George, suffered chasting, scarification, imprisonment, and death, April 19 (Basil, Menol. iii, 63).

2. A deacon, who, with Clement, bishop of Ancrea, and Charito, the second deacon, had his throat cut (A.D. 296) in prison, Jan. 23 (Basil, Menol. ii).

3. A monk at Jerusalem, who testified to the superiori of the common life over the solitary condition of a hermitage (Migne, Patrolov. Ixxiv, 170).

4. Bishop of Arcadiopolis in Asia, at the second council of Constantinople, A.D. 553 (Lapte, Conc. r, 592).

5. A Sabайте, martyr in Palestine under the Saracens (April 14), in the 8th century (Migne, Dict. Hagiog. s. v.).

6. Dean (“primicer”) and counsellor of the see of Rome, who, with his son Sergius, treasurer of the Roman Church, obtained armed assistance from Desiderius, king of Lombardy, to dissolve the antipope Constantinian. Christopher opposed the intrusion of Philip, and procured the election of Stephen III. He attempted to induce Desiderius to restore the Church property which he had plundered; the king was exasperated, and so used his influence at Rome that the eyes of Christopher and Sergius were torn out, which in three days caused the death of the former, cir. A.D. 775 (Ceillier, Hist. des Auteurs, xii, 1117).

7. Patriarch of Alexandria (A.D. 804–837), who wrote a “episcopal” letter to the emperor Theophilus, the iconoclast, in favor of the worship of images, citing the story of king Abgarus. It was signed by fourteen hundred and fifty-five bishops and priests. He wrote De Vita Humana (Paris, 1606), under the name of Theophilus Alexiades. (Cave, Hist. Lit. ii, 25).

8. “Patricius, patria Mitilemous,” a monologist, author of an iambic Historia Sactorum, beginning with September and ending with August. He is included by Cave, Hist. Lit. (Disert. i), among writers of uncertain date.

Christopher (Christopher, or Christophorus), Joseph, a reputable Dutch painter, was born at Utrecht in 1498, and studied in the school of Anthony More. He was invited to the court of Lisbon by John III, where he executed a number of fine works for the churches.

Christopher, Ralph G., a Methodist Episcopal minister, was born in Halifax County, Va., Oct. 10, 1787. He was converted in 1809, licensed to preach in 1810, and admitted into the South Carolina Conference. About 1820 he located and practiced medicine. In 1823 he removed to Alabama, continued his medical profession until 1831, and then entered the Alabama Conference, wherein he labored as health permitted until
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his death, Oct. 13, 1889. Mr. Christopher was a man of
great faith and resignation under many afflictions. See
Minutes of Annual Conferences, 1840, p. 58.

Christopher, Thomas, a Methodist Episcopal
minister, was born at Cambridge, Dorchester Co., Md.,
Jan. 12, 1805. He was converted at the age of twelve;
in 1834 entered the Philadelphia Conference, and after-
wards became a member of the New Jersey Conference.
In all he labored fifteen years as an itinerant, and died
at his post in January, 1850. As a man, Mr. Chris-
topher was candid, companionable, and interesting; as
a Christian, warm, sincere, practical; as a preacher, faith-
ful, earnest, useful. See Minutes of Annual Confer-
ences, 1850, p. 436.

Christopher, William Britton, a Congrega-
tional minister, was born at Binghamton, N. Y., Aug.
15, 1817. He attended Syracuse Academy; graduated
at Union College in 1847; in 1848 was a member of
Princeton Theological Seminary, and the following
year was connected with Auburn Theological Sem-
inary. He was ordained at Centre Lalie, N. Y., as an
evangelist, Oct. 16, 1849, and during the succeeding
year was acting pastor at Union Centre; the two fol-
lowing years preached in Hancock; from 1852 to 1854,
served the Presbyterian churches in Oneonta and Otto-
gro; from January, 1854, to September, 1859, in Lacon,
Ill.; in 1860, at Galena; the following year acting
pastor of the Congregational Church in the same place.
From April, 1864, until 1867 he was pastor in Men-
dota. During the succeeding four years he was em-
ployed as a farmer in Iowa. Meantime, from 1866 to
1870, he was editor of the National Prohibitionist of
Chicago. As the leader of a prohibition colony, he
went to Cheever, Kansas, in 1871. He died at Bings-
hamton, Nov. 7, 1879. Mr. Christopher was a man of
excellent qualities, an earnest preacher of the gospel,
and a zealous temperance leader. See Necrol. Report
of Princeton Theol. Sem. 1890, p. 39; Cong. Year-book,
1880, p. 15.

Christopherson, John, a learned English prelate,
was born in Lancashire, and educated at St. John's Col-
lege, Cambridge. He was one of the first fellows of
Trinity College after its foundation by Henry VIII,
in 1546, and soon after became master of it. He was
banned in the reign of Edward VI, but, when queen Mary
succeeded to the crown, he returned, was made dean of
Nottingham; made Bishop of London, 1555; and died
in December, 1558. He translated Philo Judeus into
Latin (Antwerp, 1559, 4to); also the ecclesiastical
histories of Eusebius, Socrates, Sozomen, Evagrius, and
Theodoret (Louvain, 1570, 8vo; Cologne, 1570, fol.).
See Chalmers, Biog. Dict. s. v.

Christopherus, Angelus, a Greek writer,
was born in the Peloponnesus about 1575. On account of
the atrocities of the Turkish government he went to
Europe, and settled in England, studying at Cambridge
and Oxford. In 1619 he published in Greek, with a
Latin translation, a work On the Present State of the
Greek Church, which was republished by the Protes-
tant George Phelavius in 1659, at Frankfort, with a new
Latin translation and notes; again reprinted in Greek
and Latin (Leipsic, 1876). Christophorus also wrote, De
suis Tribulationibus: — Explicatio Symboli: — Explicatio
Sacrorum Mysteriorum: — De Apostasia Ecclesiae et
Homine Pecatorae (Greek and Latin; Lond. 1614).
See Biblioth. Gr. xii; Lichtenberger, Encyclop. des
Sciences Religieuses, s. v. (B. F.)

Christotokos. See Nestorius.

Christovão (of Lisbon), Frey, a Portuguese mis-
sionary, the first explorer of the river Tocantins, in
Brazil, was born of a noble family near the close of the
16th century. In 1623 he was appointed guardian of the
Capuchin convent at Marambhão. He opposed, with all
his influence, the reduction of the Indians to slavery,
and then undertook to teach them. See Hoefer, Neue
Biog. Générale, s. v.

Chrodebert I (otherwise Rigobert, or Zer-
bert), archbishop of Tours. The Chronicon Turonense
makes him the prelate who granted to St. Martin's
Abbey at Tours privileges confirmed by pope Ade-
cadius (672-678).

Chrodebert II (otherwise known as Ruothe-
bertus, Crabertus, Erabertus), archbishop of
Tours, is said to have taken monastic vows A.D. 662.
He is distinguished for a judgment which he made
concerning a woman who had committed fornication
after she had joined a religious order. The docu-
ment was suppressed for two reasons: first, because
Chrodebert, who wrote about the middle of the 7th cen-
tury, says in it that they did not then acknowledge in
France more than the first four general councils. St.
Nice, Constantinoiple, Ephesus, and Chalcedon. The
other reason was because he maintained that Mary
Magdalene merited the appearance of the Saviour
after his resurrection, before that privilege was ac-
corded to the apostles, or even to his mother. His
letter is to be found in the 45th volume of Vigiliae Loc-
orum Patrologiae, among the notes of Quesnel on the
Epistles of Leo the Great. See De Coute, Ann. Eccl. Franc.
iii, 573.

Chrodiledis, a nun of the convent of the Holy
Cross at Poitiers. She incited a rebellion in the nun-
nerly, and was excommunicated at the Council of Po-
tiers, A.D. 696, but was afterwards restored to the
community.

Chrodogandus. See Chrodegang.

Chronan. See Chronan.

Chronicus (Socrates) were histories or epitomes
of history, in which special care was taken to fix the
date of each event recorded.

Chronica Hohorii is in substance the chronicle
of Hippolytus, but with an appended note bringing the
chronology to the writer's time. See CHRONICON CA-
NISIANUM.

Chronicon Atheniense. The Festal Epistles of
Athenæus, published in Syriac by Cureton, 1848, and
afterwards with a Latin translation by Mai (Pat. Nov.
Bibl. vii), have prefixed a chronicle of the Emperor
of Athens (A.D. 328-373). It throws much light on
the history of the period, marking the Easter of each
year, together with the names of his consuls and the
other modes of designating the year, both in the east
and west.

CHRONICON CANESIANUM (Labbeææ or Hipp.
politæ). This chronicle was published first by Ca-
nisius, in 1602. It is anonymous, and in Latin, but
internal evidence shows it is a translation from the
Greek. It can scarcely be called a chronicle, for it
contains no continuous history. It merely gives
from the Old Test. a series of names and dates suf-
cient for the purposes of chronological compu-
tation.

CHRONICON CYPRICANUM is a short treatise
appended to the works of St. Cyprian. This is proba-
bly the "very useful chronicle" which Paulus Dia-
cicus, in his Life of St. Cyprian, says that father
composed.

CHRONICON EDISSINENS is an anonymous Syriac
chronicle, published by Assenmati (Biblic Orienti, i, 367),
apparently a copy of about A.D. 590. The writer
is orthodox, and expressly recognises the first four
general councils, though one doubtful passage has brought
him under suspicion of Pelagianism (p. 402). He placed
the birth of Christ two years before the vulgar com-
putation.

CHRONICON PASCHALIK (or Alexandrinum) is an
anonymous epitome of the world's history from the
creation to the twentieth year of the reign of Heraclius.
A.D. 630. A MS. of the 10th century, which was found in a Sicilian library in the middle of the 16th century, is now in the Vatican library. The question as to what day of the lunar month it was on which our Saviour suffered is elaborately discussed, and a chronological table of the main events of our Lord's life is given. The author's dates correspond to B.C. 3 for the birth, and A.D. 32 for the crucifixion of Christ. This chronicle is the subject of a special essay by Van der Hagen (Amst. 1738), where will be found the best explanations of those points in the chronicle's method of computation which present difficulty.

CHRONICON RUISTAMNUN is a short Latin chronicle appended to two MSS. of Victor Vitensis, and consists chiefly of extracts from other writers. It begins with the reign of Arcadius and Honorius, and goes to that of Justin II (565-578). It makes mention of the dialogues of pope Gregory the Great, and was probably compiled about the end of the 6th century.

CHRONICON SCALGIERIENUM (or Alexandrinum). Scaliger published this as an appendix to his edition of the Chronicon Eusebii. The chronicle begins with Adam, and ends with the reign of Arcadius and Honorius. Internal evidence points to Alexandria as the place of its composition. Notwithstanding the blunders in its Greek translations, the use made by the compiler of writings not now extant renders it worthy of being consulted. It appears to have taken from apocryphal sources matters of the Zacharism of Zacharias, the father of John the Baptist, and of the miraculous preservation of Elizabeth and her infant, of the names of the wise men, etc.

CHRONICON VALESIANUM. This fragment of a chronicle by an unknown author, embracing the period from Diocletian to Theodoric, is in Latin. It was published by Valesius as an appendix to his edition of Ammianus Marcellinus.

Chronota (from χρόνος, time) is a term of aproach applied by the Arians of the 4th century to the orthodox Christians of the period, by which they designed to intimate that their opponents' religion was only temporary, and would speedily have an end.

Chronogram consists of words in an inscription, so placed that the numeral letters give the date of a certain event thus recorded. The earliest instance occurs in stained glass, c. 1062, at St. Peter's, Aix. There is another, of the time of Charles I, on the ceiling of the lantern in Winchester. The only letters which can be used are Μ, Δ, Κ, Τ, Σ, Υ, Χ, Ι.

Chronophus was a bishop of the time of Valentinian I, mentioned in his law of July 9, A.D. 369. His see is unknown; but, contrary to the laws, he had applied to a secular magistrate, Claudius, who had agreed to another, against the decision of a certain council, and for this he was deposed.

Chronophus I was third bishop of Le Périgord. He succeeded Anianus in the first half of the 4th century.

Chronophus II was the seventh bishop of Le Périgord. He is described as having been of noble birth, modest, gentle, eloquent, the father of the poor, the poor of his country, that noble daughter of the reedemer of citizens. He died about the middle of the 6th century (Migne, Patrol. Lat. LXXVIII, 160; Gall. Christ. ii, 1450).

Chronus (time) was the Greek name of Saturn.

Chrotoberna. See Chroderbek.

Chrotechilia (or Chrotildis). See CLOTILDA.

Chworsch, in Slavonic mythology, was a god of the destructive wind-storm, to whom the Slavs offered sacrifices to shield them from his power.

Chyrsander (properly Goldmann), WILHELM CHRISTIAN JUSTUS, a Lutheran theologian of Germany, was born Dec. 9, 1718, at Gudekenroda, in the vicinity of Halberstadt. He studied at Halle and Helmstedt, and in 1742 was permitted to lecture. In 1744 he was made pastor of St. Stephen's, at Helmstedt, lecturing, at the same time, on Oriental languages and literature. In 1750 he was called to Rinteln, became in 1751 doctor of theology, and in 1756 professor ordinaris of theology. In 1758 he was called as first professor of theology and philology to Kiel, and died Dec. 10, 1788. He was a voluminous writer. Döring (Die Gelehrten Theologen Deutchlands, i, 247 sq.) gives on five pages the titles of his one hundred and one publications. See also Fürst. Bibl. Jud. i, 179; Steinmeider, Bibliographisches Handbuch, p. 35; Winer, Handbuch der theol. Lit. i, 857; Helfer, Nov. Biog. Générale, s. v. (B. P.)

Chrysanthus was the name of several early Christians:

1. Martyred along with the virgin Daria at Rome, under Numerianus, A.D. 283. He is commemorated in Usuard's Marty. and March 19 in the Byzantine Calendar.

2. A bishop of the Novatians at Constantinople, who succeeded Sisinnius in 407. Being disinclined to accept the episcopal office, he retired from Constantinople to Bithynia, but was pursued, drawn from his retreat, and forced to submit to ordination. He died in 414.

3. One of the bishops at the Council of Arles in the early part of the 5th century.

4. Bishop of Spoleti, addressed by Gregory the Great (Epist. vii, 72, 73) and begged to give some relics of Sabinus for a church at Ferro.

Chrysaphius was a eunuch, chief minister at the court of Theodoric II, the Eastern emperor. He is mentioned as gaining over his master, and the emperor Eudoxia to the party of Eutyches. After the death of Theodosius, A.D. 450, he was disgraced, banished to an island, and put to death at the instance of the empress Pulcheria. It is thought that through the influence of Chrysaphus, Eutyches obtained a letter from Theodosius to Libanius, exhorting him to peace. Chrysaphus and Eudoxia also supported Dioscorus in his desire that Theodosius would summon the Eutychian Council of Ephesus (Theodoret, Epist. 124, 125).

Chryse (in Latin versions of the story known as Aurox) is the principal figure in the account of the martyrdom of Hippolytus. It pertains to relate to martyrdoms which took place during a violent persecution of the Christians by the emperor Claudius. There are many versions of this story. The most complete account of all these stories is to be found in Düllinger, Hippolytus und Kilianus, chap. 2.

Chyseiros was a sophist and apostate of paganism in the 5th century, rebuked by St. Nilus (Epist. ii, 42; see Cessner, viii, 217).

Chrysippus of Cappadocia, an ecclesiastical writer, lived in the 6th century, according to Cyril of Scythopolis ( Vita. St. Euthym.). He and two of his brothers, Cosmos and Gabriel, received a good education in Syria, and were then given into the care of Eutychius at Jerusalem. In the meantime, St. John took orders. In 455 he became steward of the monastery, and subsequently prefect of the Church of the Resurrection, and guardian of the holy Cross, filling the latter place for ten years, till his death. He wrote, in a style both elegant and concise, some works on ecclesiastical subjects; but they are lost, except a treatise,
CHRYSOBERGUS


Chrysoborus, Lucas, a Greek ecclesiastical writer, was appointed patriarch of Constantinople in 1155. He presided over the synod which was held there in 1166, and died in 1167. Of his works there are left but thirteen Decreta Synodalia (contained in the Jus Graeco-romanum of Leclercq), and the following are the dates: Diaconus de Leclercq. See Hoefer, Nouv. Biog. Générale, s. v.

Chrysogonos was the name of two early Christians:

1. A martyr at Rome, under Diocletian, commemorated Nov. 24, in the Hieronymian martyrology, old Roman, and those of Bede and Usuard. Some MSS. of the Hieronymian martyrology give Aquiliae as the place of martyrdom.

2. A monk of Aquiliae to whom Jerome writes (Epist. 9, ed. Vall.) from the desert, asking him to write to him.

Chrysicius (Chrysseul), St., bishop and martyr, is celebrated at Comines, in Flanders, as the apostle of that neighborhood. He suffered under Diocletian A.D. 302, and is commemorated on Feb. 7.

Chrysolaris, Demetrius, a Greek theologian, was born at Thessalonica, and lived in the 14th century. He was recommended by the Franciscans to the emperors of the East, and was charged by that prince with important missions to foreign courts. In the Bodleian Library, and in the National Library of Paris, there are about one hundred MS. letters of Chrysolaris to the emperor Manuel. Chrysolaris also wrote several treatises on religious subjects, of which the most important are: Dialogus adversus Demetrion Cydoniam; —Dialogos contra Latinos: —Encomium in S. Demetrium Martyrem; —Tractatus ex Libris Nili contra Latinos de Deiposmonis Spiritus Sancti: —Epistola ad Barlaumum de Processione Spiritus Sancti. All these writings are translated, possibly by Barlaam himself, and, with a refutation, are found in the Bibliotheca Patrum Constantinopolitana. A great many more still exist in European libraries. See Hoefer, Nouv. Biog. Générale, s. v.

Chrysophora was a correspondent of Dionysius of Corinth, "a most faithful sister" (Euseb. iv, 23). The letter is not extant.

Chrysor, in Phoenician mythology, was a hero belonging to the seventh generation of the Deities. He became the father of various inventions: the canoe, bait, fishing-hook, the art of piloting, and the working of iron by fire. He was also worshipped under the name Diamichios.

Chrysostom was chamberlain of Theodosius II (who reigned A.D. 498-540). He was exceedingly influential, and opposed to the Catholic party (Tillemont, xi, 287). See Smith, Dict. of Christ. Biog. s. v.

CHRISTIAN

Chrysostom, James D.D., a Scotch clergyman, was licensed to preach in 1829; presented to the living at Auchinleck in 1833; and had a son, James R., who was minister at Culra. See Fasts Eccl. Scoticae, ii, 97.

Chrysothem. See Chrysteison.

Christie. See Chrystile.

Chubaraq, in the Lamanian religion, is the name of the clergy. The Lamanian priests of the Mongolians are called Gellongs.

Chubbuck, Francis E. R., a Protestant Episcopal clergyman, was chaplain of a regiment of Massachusetts volunteers at the beginning of his ministry in 1862; soon after removed to New Orleans: in 1865 became rector of Trinity Church, Vineyard, N. J.; in 1867 held the same rectory in and also officiated at Paterson, N. J.; and soon after was rector of St. Peter’s Church, Clearbrook, where he remained until his death, Jan. 2, 1872. See Prot. Episc. Almanac, 1873, p. 133.

Chubilgata, in Mongolian religion, is those spirits that descend from heaven to take possession of a child at its birth.

Chudo Morskoe. See Ceudo Morskoe.

Chum, Thomas, a learned layman of the 15th century, who lived at Alfiston, Sussex, published in 1535 a small manual entitled Collectiones Theologicae Conclusionum. Some have much opposed it, although they commended its simplicity and clearness of his position, and others welcomed it from a layman at once able and industrious in theological learning. See Fuller, Worthies of England (ed. Nuttall), ii, 258.

Chumba Version of the Scriptures. Chumba is a dialect spoken by about 120,000 people. Chumba is an independent hill state between Dhalousie and Cashmere. An edition of St. Matthew and St. John in the Chumbi, and in the Thakuri dialect, which is the medium of communication among the people, was published by the British and Foreign Bible Society in 1880. (B. P.)

Chumbrechus. See Cunherbert, bishop of Winchester.

Chung-tien-cho in Chinese mythology, is the name of the birthplace of the god Fo or Fo-hi, where true virtue and pure joy dwell. It is believed to have been on Mount Hiei for men and spirits.

Chunialdus, Saint, presbyter of Salzburg, lived about the middle of the 8th century, and is commemorated Sept. 24.

Chunibertus. See Kunibert.

Chur. See Czur.

Church. We give some additional details respecting the church edifices:

"The earliest Church property, so called, dates from the reign of Alexander Severus, 222-235. Oaths of Mlevi mentions forty churches at Rome. From the time of Gallienus (268) to the decline of Diocletian, in 303, the Christians had their use; and the Acts of St. Theodosius prove, by their apsidal and semi-apsedial character, that Christian churches were oblong, looking eastward, with the chapels of the clergy on either side, and two western doors as separate entrances for men and women. Afterwards churches were built in various forms —in the shape of a cross, square, or round; the former were vaulted, and the latter had wooden ceilings. Some were apsidal, and their orientation was called by Fransisca 'the more formal form'; but Stephen, bishop of Tours, objected to it as a peculiarity of St. Bertrand, Paris, in a letter to pope Lucius III. In some Italian churches at his day, the altar was celebrated at the altar faced the west. About the year 1000—the fastened millennium of some ancient writers—architecture came near to a standard. Churches were not repaired, much less re- built; for, as William of Tyre said, the evening of days seemed to have fallen upon the world, and the days of the Lord were near; while charters of foundation, rare as they were, bore the ominous head sc — forsannach as the world's end approached. At the beginning of the 11th century confidence was
above them for churches after the peace in the time of Constantine; some think that the name of basilica was derived from this early use of the hall, which was also a court of justice (see Basilica); and in the case of the Cathedral of Troyes the actual hall of a Roman house remains to this day, converted into a church, while there is another basilica, or law court, near to it, also converted into a church in more recent times. At Rome the seven great churches made by Constantine, which still retain the name of basilica in an especial manner, were probably all originally law courts, and so preserved their old arrangements, which served as types for others, and came to be considered the usual arrangement of a church.

The Church of Santa Croce was the praetorium, or law court, in the senatorium or palace of the empress Helen, and had an apos added to it by Constantine as a necessary part of the arrangement. That of St. John Lateran, which was the first that Constantine made into a church, was originally one of the halls in the great palace of the Lateran family. Those of St. Lawrence and St. Agnes were originally two of the small burial-chapels at the entrance of their respective catacombs, and other chapels in the catacombs are called basilicas by some writers, though they seldom hold more than fifty persons, and the largest not more than eighty; these are evidently burial-chapels only, and afford no guidance for the arrangement of a church. St. Clement's is usually appealed to as the primitive type; the original church, which now forms a crypt to the present one, is considerably wider. When the upper part of the church was rebuilt, in the 12th century, the old nave of the upper church was found inconveniently wide, and one of the aisles of this under-
ground church is now outside the wall of the upper church. The nave has a certain type of primitive arrangement. That of Torcello, at Venice, is more perfect and unaltered, but is poorly suited to the needs of the 14th century. The example of primitive arrangement remaining, except perhaps St. Agnes, outside of the walls of the Romanesque, is another that the Romanesque court of justice was closely followed, and all the names of the different parts were retained.

In his study of Gothic in stone was revived in Western Europe in the 11th century, the apse appears at first to have been considered an essential feature, as at Chichester, which seems to have followed the plan of the original church of St. Peter's at Rome; and in such cases the altar was probably placed on the choral, as at Chartres. When this practice was abandoned, as from the 12th century in England the square east end became almost universal, and the altar was placed against the east wall, often resting partly upon corbels in the wall. The choir, or choral, is in Italy is sometimes in one part of the church and sometimes another, and in Spain and the south of France is usually in the middle, was in England and the north of France almost universally in the eastern limb of the church, and enclosed by a screen called originally cancelli, from which the name of chancel and choir became synonymous, but usage now generally confines the name of choral to the cathedrals or large churches. See CHANCEL; CHOIR. When there are aisles to the eastern part of a church the central division of it is usually called the choral or general choir. Although the general rule can be laid down, the most usual plan of our English medieval church may be said to be 1. A chancel without a chapel; 2. A chapel without an aisle; 3. A south porch.

Ashton-under-Lyne, Greater Manchester, Oxfordshire, affords a good example of the original plan of a parish church unaltered.

Church, Aaron, a Congregational minister, graduated in 1755 from Yale College; was settled as pastor in Hartland, Conn., in 1789; resigned in 1814, and died in 1823. See Sprague, Annales of the Amer. Pulpit, v. 938.

Church, Aaron B., a Congregational minister, was born in Massachusetts in 1798. He graduated from Harvard College in 1818, and from the Andover Thoroughological Seminary in 1825; was ordained June 21, 1826; was pastor at Calais, Me., from 1826 to 1834; stated supply of the Presbyterian Church at Princeton, Ill., from 1849 to 1853, and died there, April 23, 1857. See Trium. Cat. of Andover Theol. Sem., 1870, p. 63.

Church, Alonzo, D.D., a Presbyterian minister, was born at Brattleboro', Vt., April 2, 1793. He was educated at Williams College, and was licensed privately, and was licensed by Hopewell Presbytery in 1829. He never had any pastoral charge, but preached often in Ohio, Ga., and was for thirty years president of Georgia University, resigning in 1869. He died at his residence in Atlanta, May 18, 1862. He was a man of sound mind, an excellent preacher, and an excellent teacher. See Wilson, Preb. Hist. Almanac, 1866, p. 351.

Church, Seiden, a Unitarian minister, was born at East Haddam, Conn., graduated at Yale College in 1765, and was settled as pastor in Campton, N. H., in October, 1774. He was dismissed the same year, and died in 1802. See Sprague, Annales of the Amer. Pulpit, viii. 192.

Church-ailes is a name for festivals at which the benefactions of the people at their sports and pastimes being devoted to recast the bells, repair towers, beautify churches, and raise funds for the poor.

Church-books were divided into several classes. There were six reading-books: the Bibliotheca, a collection of the books of the Bible by St. Jerome; the Homilia, the homilies used on Sundays and certain festivals; the Passionar, containing the acts of martyrs; the Legenda, an account of confessors; the Lectorium, the epistles of St. Paul; and the Sermonogu, sermons of the popes and fathers, read on certain days. The song and ritual books are mentioned under their titles. It was the custom till recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the eucharist in a linen cloth. To this day the altar-rail at Wimborne Minster is covered at the time of holy communion with a white cloth.

Churchill, Charles, an English clergyman and poet, was born in the parish of St. John the Evangelist, Westminster, in February, 1731. He was educated at Westminster School, and admitted to Trinity College, Cambridge, but left immediately and never returned. He was ordained priest in 1766, and then exercised his clerical functions at Caludby, Somersettshire, and at Rainham, in Essex, his father's living. At the death of his father, in 1758, he succeeded him in the curacy and lecturership of St. John's. In a short time, however, he forsook all external decency, appearing, to the amazement of the town, in a blue coat, ruffles, and a gold-brocaded hat. Being remonstrated with by the dean of Westminster for various irregularities, he resigned his preferments, and treated his clerical office with utter contempt. He now lived a profligate life, and devoted his talents to poetry, for which he had unquestionable genius. He died Nov. 4, 1764. For particulars of his career and writings see J. S. Lecky, Essay on English Poetry, Esq.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Churchill, James, an English Congregational minister, was born at Portsea, Oct. 7, 1766. He was converted when about nineteen years old, and admitted, in February, 1789, to Homerton College, where he remained till 1795. He became pastor at Ongar, Essex, in February, 1796, removed to Henn-upon-Trent in 1807, and in 1813 to Thames Ditton, where he labored till 1844, when he resigned his charge. He died March 3, 1849. Mr. Churchill was distinguished for purity of character, fidelity in pastoral work, and success in winning souls. See (Lond.) Evangelical Magazine, 1849, p. 608.

Churchill, John, a Congregational minister, was born at Haddam, Conn., Feb. 15, 1811. For a short time he attended Amherst College, and then, from 1833 to 1835, studied medicine at Yale College. In 1839 he graduated from Yale Divinity School. April 22, 1840, he was pastor of the North Congregational Church in Woodbury, Conn., resigned in 1867, but was not regularly dismissed until June, 1869. From 1869 to 1876 he was acting pastor in Oxford, and then returned to Woodbury, where he resided without charge. He was a Representative from Woodbury, in 1867 and 1868, in the Connecticut legislature. His death occurred Dec. 29, 1880. See Cong. Year-book, 1881, p. 19.

Churchman, John, a minister of the Society of Friends, born at Nottingham, Cheshire, Eng., June 4, 1705. He became an established Christian at about twenty, and was "recommended," in the winter of 1735-36, as a preacher. For the next two or three years he exercised his ministry in Pennsylvania, Maryland, New Jersey, Virginia, and New England. From 1736 to 1744 he was engaged in ministerial work in Great Britain, Ireland, and Holland. In the French and Indian war he often raised his voice in favor of a peaceful and conciliatory attitude towards the natives. His death took place July 24, 1775. He left a very full journal of his labors during all these years of his ministry. See Friend's Library, v. 175-265. (J. C. S.)

Church-rates are an assessment made upon the inhabitants of any parish in England for the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public notice, but if none of the parishioners appear, the warden alone make the rate. Houses, as well as lands, are chargeable with rates, and in England cases where houses alone are rated. A rate for repairing the church is charged upon the real estate, while a rate for providing ornaments is charged upon the goods or personal property. The rector is held to all charges for repairing the chancel, and is exempt from any rate
for repairs on the church in general, except when he holds lands within the parish not belonging to the rectory. Church-rates have long been unpopular in England, and cannot be raised at the mere instance of the bishop; the consent of the parishioners is required.

Church-reeves (from gerefa, a steward) are church-wardens, officers chosen to maintain order during divine service and as trustees of the church goods and furniture. In Spain they are called operaribi, and in France marguillers (merigleri), from the maré, or token of lead, which was given to the persons who attended the service, as a quittance or qualification for receiving payment. They appear as melingiieri at Cefalu, Catania, and Monte Regale.

Church-yards. The dead were not buried, in the earlier times, in the outer court of the church, but examples of the practice occurred in the 4th century, and after the 6th century it became general. The first recorded instance of a formal consecration of a church-yard occurs in the writings of Gregory of Tours, in the 6th century. The church-yard, under the name of atrium, is first mentioned with the garden near the church in 740, in the Excerpta of Egbert. Cuthbert, archbishop of Canterbury, is said to have introduced the use of church-yards as burial-places to England. So late as 1791, the church-yard of the cathedral was used at Hereford. Fairs and markets were prohibited in church-yards by act of Parliament in 1285, and another act of Henry VI proscribed the former in the Sunday, but at the period of the Reformation they were often profaned by the revellings of summer lords in May, and by mummers, in winter-time, and noisy revels and banquets were held under tents in them. The indecent practice was at length suppressed, and in 1623 the privilege of sanctuary was taken from church-yards. See CEMETERY.

Churen, in Hindustan mythology, was a giant, and king of the evil demons. He was besieged by Kartikesya, the twelve-handed and six-headed son of Shiva, and the two sisters Uma and Ganges, and afterwards married Indra's daughter Daneni.

Churillo. See KASCIJ.

Churmastu-Talnigri, in Lamaisi mythology, is the great protecting spirit of the earth, a giant-like, heavenly being, who rides on the middle head of the three-headed elephant, Garj Sakijkin Kowen.

Chutriel, in Talnudic mythology, is the name of one of the devils who is occupied in scourging the damned.

Chylermarke (Lat. Chylmarcirus), John, an English philosopher, who flourished in 1590, was born at Chylermark, Wiltshire; educated at Merton College, Oxford; became a diligent searcher into the mysteries of nature; an acute thinker and disputant; but most remarkable for his skill in mathematics, being the author of many tracts in that science. See Fuller, Worthies of England (ed. Nuttall), iii, 334.

Chynnoweth, John, an English Wesleyan minister, was born at St. Agnes, Cornwall, May 20, 1849. He was converted at eighteen, and entered the ministry in 1875. His last appointment was to the Bodwin Circuit in 1880. He died Oct. 24, 1881. See Minutes of the British Conference, 1882, p. 15.

Cia-chy-sa-agi, in Lamaisi, is one of the sixteen regions of hell, or of the kingdom of evil demons (the kingdom is called Gnieva). It lies in the district where the damned are tormented. Here the floor is made of red-hot iron, and the lost are obliged to stand with their bare feet on it. The other half of this kingdom is equally unendurable on account of its cold.

Ciaconius. See CHACON.

Ciaffoni, Bernardino, an Italian theologian of the Franciscan order, was a native of San Elpidio, and died in 1604, leaving Apologia in Favoire de Santi Padre (Turin, s. a.; Avignon, 1698). See Hoefer, Nouv. Biog. Générale, s. v.

Claxtelak, an Armenian lexicographer, and monk of the monastery of the island of San Lazzaro, near Venice, was born in Ghiromulka, and died in January, 1835. He occupied himself mostly with the study of languages, the fruit of which was the publication of Preces S. Nieser, Armeniorum Patriarchae, in fourteen languages. His principal works are, an Armenian-Italian Dictionary (printed in the monastery of San Lazzaro, 1841) — Dei Dea Death, translation from the German into the Armenian (Venice, 1825) — The Adventures of Telemachus (transl. into Armenian, 1826, 8vo). He left also several MS. works, in prose and verse, which are still in the monastery of San Lazzaro. See Hoefer, Nouv. Biog. Générale, s. v.

Cladieri, Girolamo, a painter of Urbino, was born at Urbino, in 1568, labored from 1603 to 1640, and died at Rome in 1641. The following are some of his principal works: thirteen plates of the Temple of the Dead, Lying upon a Stone; Christ on the Mount of Olives; Christ Appearing to Mary Magdalene; Christ Appearing to St. Theresa. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Clampellino, or Clampellano, a Florentine painter and architect, who was born in 1578, studied under Santo di Tito, and died at Rome in 1646. He painted St. Stephano di Pescia is his celebrated picture of The Visit of the Virgin with Elisabeth; also, in Santa Prassede, The Crucifixion. Two of his finest works in fresco are in the Chiesa del Gesu, representing the Martyrdom of St. Andrea, and a Glory of Saints and Angels on the ceiling. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Clampinni (Lat. Clampusia), Giovanni Gustinio, an Italian historian, was born at Rome, April (or Aug.) 13, 1658, studied law, but devoted himself to antiquities, enjoyed several offices at the pontifical court, founded a scientific school, and died July 12, 1698. He wrote, De Duabus Emblematis in Cardinali Carpentarii Aenarratione (Rome, 1691) — An Epitaphium Romanus Incesti Pastorali Utitur (ibid. 1690) — De Sacris Aelijiciae a Constantino Magno Constructis (ibid. 1693) — De Perpetuo Asyorum usus in Ecclesia Lat. (ibid. 1688) — De Cruce Stationali (ibid. 1774) — Examen Libri Pontificiales (ibid. 1688). See Jócher, Algemeines Gelehrten-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 523, 619, 720, 852, 855, 890; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cian, an early Welsh saint, was patron of Llangain, a chapel under Llanbadrig, in Carnarvonshire (Rees, Welsh Saints, p. 302).

Cianan (or Konanus), bishop of Duleek (Dalmag), is commemorated Nov. 24. He appears to have been a great favorite with St. Patrick, who ordained him bishop, and presented him with a copy of the Gospels, a most valuable gift at that time. The Church of Duleek was also among the first that St. Patrick built in Meath, and he had this special pre-eminence, that it was built of stone; it is called the first stone church in Ireland, and to this day perpetuates the name of the "Stone Building." Dublin, of which Duleek is a corruption of the Old Irish DUICEL, is Round Tower of Ireland p. 141 sq.; Todd and Reeves, Mart. Doney. p. 315; Ware, Irish Bishops, p. 137, Harris's ed.; Butler, Lives of the Saints, xi, 505; Forbes, Kalendar of Scottish Saints, p. 301.

Clanci, Ignacio, an Italian poet and theologian, a
Clunaincnoise, commemorated Sept. 9. He is one of the most famous saints of Ireland, and half the monasteries of that country are said to have followed his rule. The year of his birth is variously stated from A.D. 567 to 516. He received his baptism and early education from St. Patrick's disciple, St. Justus. He was famous for his miracles, like all the others of his age, and also for his humility and purity. He died of the plague which raged A.D. 549. He is one of the "Patriei Priores" in St. Cuthbert's Psalter Letter. See Forbes, "Cal. of Scott. Saints," p. 450, 486; Wilson, "Prefix, A.D. Scott. p. 488.

Ciborium. See CIBAR.

Ciborium. The word is no doubt derived from the Greek κύθον, the primary meaning of which is the cup-like seed-vessel of the Egyptian water-lily. It does not appear when the ciborium came first to be in use, though this was probably as early as a date as that in which architectural splendor was employed in the construction of churches. Augusti quotes Eusebios ("Vit. Const. M. iii, 38") as using the word κύθος when describing the Church of the Sepulchre at Jerusalem, and connecting it with the word ἰγματος; but in this there seems to be a mistake, as neither word occurs in cap. 38, while in cap. 57 the latter occurs in connection with ἱγματος; by which last it would seem that the apse was meant.

Paulinus of Nola has been thought to allude to the ciborium in the verses ("Epig. ii, 5"):

"Divinium veneranda tegunt alteria sedes."

Compositaque sacra cum cruce martyrbiarum."

Veils are mentioned by Chrysostom ("Hom. iii in Ephes."

Veils at the door are mentioned at the consecration of the charist, and it is probable that these were attached to the ciborium in the fashion represented by the accompanying woodcut, where a ciborium is shown with the veils concealing the altar.

Clarian (or Kieran). A large number of saints by this name appear in the Irish calendars, but of these only five have much more than the date and place of dedication:

1. Son of Aedh, commemorated Jan. 5.
3. Abbot of Rathmurgh, commemorated Oct. 8, died A.D. 784.
4. Of Saighir, commemorated March 5. The liars of him are of doubtful authority. Lanigan is of opinion that he became a bishop about A.D. 538, and afterwards built the monastery of Saighir, around which a city gradually arose. He was the founder and first bishop of Ossory, and died there after A.D. 550.
5. Macantsaor, or son of the carpenter, and abbot of
CIBORIUM  951

CICOGNA

12th century, but the practice of suspending such re-
ceptacles is no doubt much earlier. See BALD-
CHINO.

Ciborium is likewise a modern name for a vessel of
precious metal, like a chalice or cup in shape, with a
covering surmounted by a cross. It is used in the
Roman Catholic Church to contain the
sacrament, under the form of bread, when distrib-
uted.

Cibot, Pierre Martial, a French missionary, was
born at Limoges in 1727. He studied in the College of
Louis-le-Grand at Paris, and joined, when young, the
society of the Jesuits. He distinguished himself by
Teaching philosophy. His zeal for the propagation of
the faith led him to China in 1758. His descrip-
tion of his journey is interesting. The emperor of China
made him his gardener and mathematician. Cibot
wrote, in illustration of the book of Esther, a work still
unprinted, consisting of three volumes, of which ample
extracts have been given in the last ten volumes of
Mémoires de la Chine. He died at Pekin, Aug. 8, 1780.

Ciboule, Robert, a French theologian and moral-
ist, was born at Breteuil in Normandy. He was chan-
celloir of Notre Dame at Paris, and chamberlain to pope
Nicholas V. His dean of Evreux, was sent by the king
of France to the Council of Constance, and in 1437 was among the
jurists who advised the rehabilitation of the Maid of
Orleans. He died in 1458, leaving several works in
MS, also La Sainte Méditation de l'Homme sur sa
Mêne (printed at Paris in 1510);—La Consultation de
Ciboule en Faveur de la Pucelle (printed by extracts in the edition of the Proces, iii, 326-329). See Hoefer,

Ciccione, Andrea, a reputable Italian architect,
who flourished in the former part of the 15th century,
studied in the school of Masuccio the younger, where
he obtained considerable distinction. Among other good
works, he erected the famous monastery and church of
Monte Oliveto. He also designed the third cloister of
San Severino, in the Ionic order, and the small Church
of the Pontano, near the Pietra Santa. He died about
1440. See Spoerner, Biog. Hist. of the Fine Arts, s. v.;

Cicé, Louis de, a French Dominican missionary,
living in the beginning of the 18th century. He was
Ecclesiastical vicar in China, and wrote Acta Cantuariensi
(1700):—Lettre sur Jésus sur les Idolâtries de la
Chine (cod. 12mo). See Hoefer, Nouv. Biog. Générale,
s. v.

Ciceri, Bernardino, a painter of Pavia, was born
in 1650, and was one of the ablest scholars of Carlo
Sacchi. He visited Rome to complete his studies, and
on his return to Paris was much employed by the
churches.

Ciceri, Paul César de, a French court-preacher,
was born at Cavaillon, May 24, 1678, and died April 27,
1759, leaving Sermons et Panégyriques (Avignon, 1763,

Cichovius, Nicolaus, a Polish Jesuit, was born in
1598. For some time he lectured on philosophy and
theology at Posen, but made himself especially known
by his writings against the Arians, in consequence of
which no Arius was tolerated in Poland. He died at
Cracow, March 27, 1669, leaving Credo Ariarum:
—Colloquium Chiroiense:—Speculum Infernalium Ariau-
orum:—Speculum Ariarum:—Triginta Rationes pro
Aimetis Ominibus ab Contupis Ariarum. See Ale-
gambe, Bibliotheca Scriptorum Societatis Jesu; Jocher,
Allgemeines Gelehrten Lexicon, s. v. (B. P.)

Cicogna, Emmanuele Antonio, an Italian historian
and archaeologist, was born at Venice, Jan. 17, 1789.
studied at Udine, became imperial procurator in 1811,
died in his native city, Feb. 22, 1866. His main
work is Inserzioni Veneziei (Venice, 1824-53, 5 vols.)

Ciborium of San Apollinare in Classe, at Ravenna.
Portico della of many other ciboria; they are generally
described as of silver or decorated with silver. The
ciborium in San Bavo's, as erected by Justinian, is de-
scribed by Paul the Silentiary as having four columns of
silver which supported an octagonal pyramidal dome
or blunt spire, crowned by a globe bearing a cross.
From the arches hung rich veils woven with figures of
Christ, St. Paul, St. Peter, etc.

Ciboria were constructed not only of metal, or of
wood covered with metal, but of marble; the alabaster
columns of the ciborium of the high-altar of St. Mark's
at Venice are said to have occupied the same position
in the chapel of the Greek emperor at Constantinople.
They are entirely covered with subjects from Biblical
history, sculptured in relief, and appear to be of as early
a date as the 5th century; but perhaps the earliest ci-
borium now existing is one in the Church of San Apoll-
inare in Classe, at Ravenna, which is shown in the in-
scription engraved upon it to have been erected between
A.D. 806 and A.D. 810.

Various ornaments, as vases, crowns, and bassets
(cophinii) of silver, were placed as decorations upon or
suspended from the ciboria; and, as has already been
said, veils or curtains
were attached to them; these last were
withdrawn after the consecration, but be-
fore the elevation of the eucharist.

It does not appear when the use of these
veils was discontinued in the Western
Church; in the Eastern
a screen (sikooi-
ßos) with doors
now serves the like
purpose; some of the
Ciboria at Rome have
a ring fixed in the
centre of the vault,
from which it is sup-
posed a receptacle
for the host was sus-
pended. See PET-
STERIUM.

No cibori-
num now existing at
Rome seems to be of
earlier date than the

Ciborium of the Fourteenth Cen-
tury.
the also wrote, Di Stefano Piazzone da Asola (ibid. 1840) — Della Famiglia Marcello (ibid. 1841) — In- torno alla Veneta Patricia Famiglia Foscolo (ibid. 1842) — Stagioni di Bibliografia Veneta (ibid. 1847) — Vita e Scritti di G. Rossi (ibid. 1892) — Origine della Confraternita di San Giovanni Evangelista (ibid. 1855) — Giovanni Muselaro da Ottigny (ibid. 1855) — etc. See Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cidaria is a term used to distinguish a low-crowned episcopal mitre.

Cienfuegos, Alvarez, a Spanish prelate and statesman, was born at Aguerra, in the Asturias, Feb. 27, 1657, and belonged to the Jesuit order. He was first a profes- sionary, and afterwards a Jesuit, in Salamanca. For some time he occupied the archiepiscopal see of Monreal; was in 1720, cardinal priest; and in 1724, presi- dient of the highest Spanish council at Vienna; in 1733, imperial minister at Rome, and, in 1735, protector of the nuns of Santa Susanna there. In 1737 he resigned his archiepiscopal see, and died at Rome, Aug. 12, 1739. He wrote, De Perfectione Christi Servitorum; — De Eps- embria Del; — De Scientia Media; — De Simonia; — Enig- ma Theologico seu Potius Enigmaticum et Obscurissimi- marum Questionum Compendium (2 vols. fol.). See Jü- cher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Cinara (or Cinara), Miguel Gerome, a repute- able historical painter of Granada, studied under Alonso Cano, and died in the year 1677. There are several of his best works in the convent del Angel, and in the hospital Corpus Domini, at Gra- nada.

Cignani, Carlo, an Italian painter, was born at Bologna in 1628, and studied under Battista Cairo and Albinelli. He was also influenced by the genius of Cor- reggio. His greatest work is the Assumption, round the cupola of the Church of the Madonna del Fuoco, at Forli, which occupied him twenty years, and is one of the grandest and most remarkable works of art of the 17th century. He died at Forli, Sept. 6, 1719. The following are some of his best works: Adam and Eve; — A Temptation of Joseph, in the Fiorentine Palazzo Arnoldi; and Samson, in the Bolognese Palazzo Zam- boccari. See Encyclop. Brit. (9th ed.) s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cignani, Felice, an Italian painter, son and scholar of Carlo, was born at Bologna in the year 1669, and died in 1724. In the Church della Tri- nita of Bologna is a picture by him, of The Assumption of the Virgin and Infant, with Saints; and an admirable picture of St. Francis Receiving the Stigmata, in the Cappuc- cine.

Cignani, Paolo, an Italian painter, nephew and scholar of Carlo, was born at Bologna in 1709, and died in 1764. There is a fine picture by him, at Savignano, of St. Francis Appearing to St. Joseph of Copertino.

Cignaroli, Giovanni Bettino, an Italian painter, was born at Verona in 1706; studied under Santo Prunato at Venice, and afterwards under Antonio Balestra; and died in 1770 or 1772. At Pontremoli is an admirable picture by him of St. Francis Receiving the Stigmata; and that of A Flight into Egypt, in San Antonio, at Para- ma. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Cigoli. See Cari.

Chihuahuacate was the make-woman, the mother of the human race, highly venerated among the Mexi- cans.

Cillian. See Kilian.

Cilicia, Council of (Concilium Ciliciense), provincial, was held in 423, against the Pelagian heresy. The-odore of Mopsuestia, a town in this province, was con-
CIMABUE

Louvre, at Paris, *The Virgin and Infant, Receiving the Homage of Several Saints*. His Descent *from the Cross*, in San Niccolo, at Carpi, is considered very good. In San Giovani, at Venice, is a fine picture by him of *The Baptism of Christ*. Some of the altar-pieces attributed to him may belong to his son Carlo.

Cimabue, GIOVANNI GAUTIERI, an Italian painter, was born at Florence in 1240. He seems to have rescued the art from its gross and barbarous state, so that he had been called the father of modern painters. He learned his peculiar skill from some Greek artists who were employed in the Church of Santa Maria Novella. His productions, at that time, were regarded with the greatest astonishment, and when he had finished his picture of the Virgin, the Florentines carried it in procession to the above-named church. Few of his works have remained to the present day. However, in Santa Croce, at Florence, is still preserved his *St. Francis*, and in San Stefano his *St. Cecilia*. Cimabue died in 1310. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefler, *Neue Biog. Gedichte*, s. v.

Cimarelli, VINCENTE MARIA, an Italian historian and Dominican priest, was born at Cornivaldo, in the duchy of Urbino, in the beginning of the 17th century. He taught theology, was inquisitor in different states, and died at Brescia in 1660, leaving *Rivoluzione Physique et Morale* (Brescia, 1640) — *Istoria Della Stato & Urbino da Sommi* (ibid. 1642). See Hoefier, *Neue Biog. Gedichte*, s. v.

Cimoyuk, in Lithuanian mythology, was a field and forest god among the ancient inhabitants of the coast of the Baltic sea. He was considered one of the wise, good deities, and statues were erected for him, mostly under elder bushes, which were thought to be the dwelling-places of good spirits.

Cinao. See Cyanog.

Cincinato, ROMOLO, an Italian painter, was born at Florence about 1525, and studied under Francesco Salvati. In 1567 he was invited by Philip II of Spain, where he passed the greater part of his life. His principal works are in the Escorial, where he painted the great cloister in fresco, and in the church two pictures of St. Jerome, reading, and the same saint preaching to his rude Figure of Cimoyuk. He died at Madrid in 1600 (or 1598). See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; Hoefier, *Neue Biog. Gedichte*, s. v.

Cincture is (1) a band or girdle; (2) the flat band, usually about three yards long and four inches broad, used to confine the clerical cassock round the waist. It is made of silk, serge, or stuff, and is commonly fringed at the ends with silk fringe. See Cingulum.

Cinebert. See Cynkerbert.

Cinehard. See Cynkerhard.

Cinewl (Cinewulus). See Cyanwulf.

Cingalese Vernon. See SINGHALESE.

Cinghish. See Cinghille.

Cingillum (a girdle). The alb is gathered in at the waist by the belt, ornamented at its ends with a fringe or tassels. This was commonly made of white thread twisted in ononi, at Venice, by some others, like a band. Among the inventories of the larger medieval churches, however, many are mentioned of silk, adorned with gold, and jewelled. If like a cord, it was made fast round the loins by a knot; if otherwise, with a buckle, and the fringed or tasselled ends hung down on the cleric's left side. See Cincture.

Cinna (CINNIA, or CINNUS). Saint, a virgins, is commemorated on February I. As she persistently refused to marry Corbucac, her father, Eochaidh, at last permitted her to take with him, who gave her the veil of chastity about A.D. 480, and committed her to the care of Cuthubernis, in the monastery of Drumduchan, where she remained till death.

Cinnauc. See Cynog.

Cinnera. See Cynner.

Cin-Arbes. See Quinquagames.

Cinthia, a king of the Goths, brother and successor of king Sisemund, assisted at the fifth council of Toledo, and the canons by which he confirmed the canons made at this council were intended for the benefit of Cinthia and his race. On Jan. 6, 638, he convoked the sixth council of Toledo, at which nineteen canons were made. They commence with a profession of faith, in which forty-seven bishops and five absent deputies, Silvia, bishop of Narbonne, being at the head, acknowledge the procession of the Holy Spirit from the Father and the Son.—Smith, *Dict. of Christ*. *Biog. s. v.*

Cio Concioa, in Lamian mythology, is the second person in the trinity which the Lamaites recognize. Cio, as an animal and man, went through a thousand gradations of transmigration until he reached the highest stage of perfection. This happened in the fifth age of the world, which he had married, after the requisite consecration by a Lahen (blessed spirit), king Sazan. Cio Concioa chose to be born in the body of this nymph. The birth took place through her right side without an opening being noticeable. The newly born child immediately made seven leaps towards the four corners of the heavens. Four of these seven were made towards the west, which signified that he would bless that quarter. The earth quaked for joy six times, and bowed itself before him; a pure, shining light (called Xaka) encircled the babe, lighted up the shelter, and cast its light through the infant's body, so that it shone with the brightness of the sun. The Lahen descended from the heavens, worshipped, and presented it with delightfully scented gifts; a lukewarm rain came from the clouds and washed the boy, whereupon he was consecrated to the god Lhura. This happened in the city of Shershisagi, on the banks of the Ganges, in the Mahayanistic state, where a mystic prophesied to the child that he would lead a pure, blessed life. Cio had been instructed by the angels in all things. No one on earth could teach him anything more. He himself instructed many scholars in divine wisdom. He took two wives, Sazoma and Traziene, who lived in the wilderness, where many pupils collected about him, whom he taught the true religion. He even reformed by his holiness and wisdom thousands of demons, so that they turned from the evil to the good; and also showed the way to heaven, and converted an infinite number of nations to his doctrines. The whole Lama religion owes to him its existence. After living eight hundred years, the Lahen took Cio into heaven; also both his wives and more than five hundred female slaves had part in his blessedness; the rest went to a lower heaven. When he left the earth it quaked off from fright, and a fearful darkness of the sun, lasting three days, covered the whole world.

Clotaire, a presbyter, attests a charter of Ethelheard, archbishop of Canterbury, A.D. 805 (Hadden and Stubbs, *Councils*, iii, 555).

Cicquard, FRANCOIS, a Roman Catholic missionary, was born at Clermont, France, ordained in 1779, became a Sulpician missionary among the Indians of Maine in 1792, and died in Montreal, Canada. See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 70.

Cirba, COUNCILS OF. See AFRICAN COUNCILS.
CIRCASSIANS

CIRTA

Circaissians, Religion of the. This interesting people inhabit the mountain valleys in the northern de¬
civities of the Caucasus. Their faith is a mixture of
Mohammedanism, Paganism, and Christianity. The
first of these is the prevailing belief, and is found mingled with remnants of the others. An attempt was early made to introduce Christianity, but without success, fur¬
ther than the erection of a few wooden crosses here and there. When passing these the natives stop and make an obeisance. They also observe a feast in the month of October, in which they present certain cakes and utter their invocations. This feast, they allege, was anci¬
tiently instituted in honor of the mother of Jesus. They still observe pagan festivals, and offer sacrifices to Se¬
cesse for a plentiful harvest, to Tschibilé (the god of water and justice), and to Toplee (the god of fire), to Isosorich (the god of wind and water), to Mesitcha, Sekutcha, Pekosch, Achin, and others. See Longworth, A Year among the Circaissians; Bell, Journal of a Residence in Cir¬
casia.

Circe, in Greek mythology, a mighty sorceress, was the daughter of the god of the sun and of Perse, sister of Eetes, the king of Colchis. Her father carried her from Colchis towards the west, and placed her on an island in the neighborhood of Italy, which the sorceress soon changed into an enchanting spot. In a beautiful valley she lived, in a palace sparkling with gold and jewels; lions and wolves, which she had tamed, guarded her residence, and golden-haired nymphs, goddesses, such as she was, were her servants. When Ulysses, in his wanderings, came thither, he sent a part of his crew on shore to explore the island. Eurycleus, the leader, prudently remained at a dis¬
tance, and thus escaped sharing the lot which fell to the rest. They were changed into swine, and fed on acorns. Ulysses now went himself to the dangerous sorceress. Mercury had given him a preventive against her witchery. Circe was taken by surprise when she discovered that her charm did not affect him, and she thereupon swore not to injure him nor his friends, to liberate the latter, and to share her kingdom and her love with him. One year Ulysses lived there, and Circe bore to him a son, Agrius. Latinus, Teleugesus, and Casiphone are also mentioned as her children. Now Ulysses longed for home, but Circe first sent him to Helen to ask the advice of the shade Tiresias. Dur¬
ing Ulysses' stay with her, Calchas, the king of the Danians, whom she had formerly favored, came to her, but was changed into a swine, and only at the entreaties of the Danians was he restored, on condition of never returning again to the island. Telemachus came, seeking his father, and married her daughter Cassiphone; but becoming angry with Circe, he killed her, and was therefore killed by his wife.

Diodorus relates the story as follows: Helios had two sons, Eetes and Perseus, who became kings of Colchis and Taurica respectively. Hecate, the daughter of Perseus, married Eetes, and gave birth to Circe and Medea, and one son, Egeiales. Circe was occupied in the discovery of various poisons. The king of the Danians, a Scythian king, married her in marriage, but her first act was to poison her husband, and to take forcible possession of the kingdom. She was driven from the throne, and fled, with her women, to an uninhabited island.

Circignani, Antonio, an Italian painter, son and scholar of Niccolò, was born at Pomezia in the year 1560, and assisted his father in his works at Rome. He painted several pictures of The Life of S. Bert., for the Carmelite church of Santa Maria; also several subjects in the life of the Virgin, in La Madonna della Consolazione. He died in the year 1620.

Circuti were the same as Agnostici (q.v.).

Circuito, synonymous with Circussiones. See Donatists.

Circumcision, Festival of the, is the octave of Christmas. We present some further particulars on this subject:

"Its present name does not date earlier than the 8th or 9th century, and commemorates the circumcision of our Lord's Infant in baptism with the Mosaic law. The festival was established in the time of Leo the Great, but its occurrence on January 11 is not mentioned before the Council of Tours, held in 587. It is marked in the ancient calendars, and in the martyrlogy of Jerome, Bede, and Ueuard. The 'Sacramentary' of St. Gregory defines it 'in the Lord's octave.' The day was fixed in order to officiate the relics of pagan superstition by the shedding of our Lord's Innocent Blood. The aged and infirm are usually consecrated a bishop on this day. The second Council of Tours, in 587, required all priests and monks to have public prayer in church on this day; and the Council of Trullo forbade the observance of the calends."

Circumcision, The Great, is a name sometimes applied by early Christian writers to the ordinance of baptism, because it takes the place of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham.

Cirey, Jean de, a French Cistercian of Dijon, flourished in the 15th century. In 1476 he became abbot of the monastery of Bellemont, and built in 1477 the synod held at Orleans, and in 1478 that held at Tours. He died Dec. 27, 1503, leaving Capitolium Generale Cisterciense (Dijon, 1480) Privilegia Ordinis Cisterciensis (ibid, 1491, 1630); and some other works. See Joccker, Allgemeine Gckehren-Lexicon, s. v.; De Vinc, Bibliotheca Scriptorum Ordinis Cisterciensis; Hoelet, Nouv. Bibl. Générale, s. v. (B. P.)

Clirinus. See Cynicus.

Cirta, Councils of (Cen¬
cilium Cirtense). This was a town in Numidia where two provincial synods were held. 1. In 305 (or 303), to fill up the vacant bishopric of Cirta. Secundus, the primate of Numidia, presided, and drew from eleven to twelve of the bishops present a confession that they

Antique Bas-relief, representing Part of the Myth of Circe. In the lower left corner we see Ulysses just landed, and receiving from Mercury the plant folly, as a preventive against enchantment. In the right Ulysses is shown threatening Circe, in the upper portion Circe restores Ulysses to their human form.
had been guilty of betraying the sacred books during the persecution. The better to understand their crime, it must be borne in mind that, during the Diocletian persecution, an edict was promulgated, ordering the destruction of the churches, and obliging the magistrates everywhere to take from the bishops and priests of the Church their copies of the Holy Scriptures. This edict was executed with the greatest rigor in Numidia; the magistrates themselves entered into the churches, and into the houses of the bishops and clergy, to search for the Scriptures, that they might burn them, threatening with the penalty of death all who refused to discover them. Many of the Christians were content to suffer any torment, and death itself, rather than betray them; but there were some, not merely among the lower orders of ecclesiastics, but also among the priests, and even bishops, who, through fear of death, were guilty of delivering up the sacred volumes: such were styled "Traditors." At Cirta there were, unhappily, many bishops and others of the clergy who had shown a miserable example of cowardice. After the bishops had confessed their sin in the council, Secundus gave them absolute absolution.

Silvanus, a subdeacon, who had also been a traditor, was elected to the bishoipric. See Labbe, Concil. i, 586.

II. In 412, in the month of June, under Silvanus, primate of Numidia, assisted by several bishops of the See of Tingis, Augustine, upon the subject of the Donatists, who, finding themselves entirely worsted in the conference of Carthage, spread abroad a report, to cover the shame of their defeat, that Marcellinus, the judge of the conference, had been bribed by the Catholics, and that the Donatists had not permitted a fair discussion. The former wrote a letter, dictated by Augustine, in which these calumnies are refuted. See Labbe, Concil. ii, 1518.

Cisara (Cisa, also Ciri), in the mythology of the Wends and Slavs, was a goddess of the fruitful earth, who is believed to be identical with Ceres, and was worshipped by the Lithuanians, Vindelicians, Sorbians, also in Saxony, where the city Zeitz was named after her. In the vicinity of Augustburg she had a sacred wood, where her festivals were celebrated and sacrifices offered. The name of this mother of all the wise comes from the Slavonic Zita (the breast).

Cisahom, James, a Scotch prelate, was chaplain to king James III, and was advanced to the see of Dunblane, in June, 1564. He was much employed by the queen in civil and public affairs. He was also one of the commissioners for the divorcing of the earl of Bothwell from lady Jane Gordon. He went to France, where it is said he was made bishop of Vaison. He died a Carthusian at Grenoble. See Keith, Scottish Bishops, p. 178.

Cisahom, William, a Scotch prelate, was, during the lifetime of his uncle William, constituted coadjutor and future successor in the see of Dunblane, in 1564. He was much employed by the queen in civil and public affairs. He was also one of the commissioners for the divorcing of the earl of Bothwell from lady Jane Gordon. He went to France, where it is said he was made bishop of Vaison. He died a Carthusian at Grenoble. See Keith, Scottish Bishops, p. 180.

Cissas (Cysas, or Cysae) is the name of two persons in the early history of Christian Britain.

1. A regius in the reign of King Ecgberht, king of the West Saxons (A.D. 676-695), having authority over what is now Wiltshire and the greater part of Berkshire. He was a benefactor of Abingdon monastery, founded by his nephew Heane, and there he was buried.

2. An anciunc at Croyland, in the earlier part of the 8th century.

Cistae were small chests or boxes which, among the ancient Greeks, were carried in procession in the festivals of Demeter and Dionysus. In these chests were certain utensils used in the worship of those deities.

Cistercians. In the following article we add some particulars respecting this order, especially in Great Britain:

"They came to England and settled at Waverley in 1198. From that excellent refounder, Bernard of Clairvaux, in 1118, they were often called Bernardines. They were distinguished by their silence, austerity, labor in the field, their gray or white habit, and dislike of ornament in their buildings. They erected their abbeys in lonely places, until those in the wooded and watered valleys, far away from human habitation, and were principally noted for their success as graziers, shepherds, and farmers. The short choir, the hospital aisle, divided into certain chapels, the low central sail glass in the windows, the solitary bell, the absence of tesselated pavements, pictures, mural color, and many lights in the church; the regular and almost invariably arrangement of the conventional buildings, with the dormitory at the eastern side of the cloister, the dormitory at the western, and all the rest alternating with the transept by a flight of stairs; the refectory set at right angles to the cloister; the chapter-house divided into aisles, except at Margam in Wales, are unfauling notes of the houses of the order. There were, in later days, modifications of this arrangement in the towers of Fontainebleau and Farnese, and noble choirs of the former church, Rievaulx, and Salis; in the exceptional case of Beaulieu, and the choirs of Evesham, with its crowns of radiating chapels and the use of stained glass and armillary tisles. But in general the character of extreme simplicity, verging on baldness, was preserved. Only one abbey church, that of Scarborough, remains in use: the rest are in ruins or destroyed. At Buildwas, Joreville, Melrose, Byland, Rievaulx, Ford, Meresvale, Boyle, Tintern, Llleshall, Kirkstall, and Netley, it is still possible to trace the ground-plan, or reconstruct the arrangement of the ancient buildings. The absence of an eastern lady chapel in England is always observable. No such adjunct was ever built, because the圖案 end of the church was dedicated to St. Mary. The square east end may be said to have been universal in England, for there were but two instances to the contrary: with the exception of Cleves, which was square-ended, the finest ministers on the Continent presented an aisle or chevet. The triforium story was rare in England."

Citation is a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

Citham was one of the "martyres Scillitani" at Carthage, commemorated July 17 in the calendar of Carthage, Bede, old Roman, and that of Usuard.

Cittalicne, in Mexican mythology, was a goddess to whom was attributed the protection of the world.

Cittalstonak, in Mexican mythology, was an ancient mighty god of the tribes of the Andes, the husband of Citallicne. A magnificent city was their residence, from which they had a watcful eye over the people and the world. They had many children.

Citraa, in the religion of India, was a hieroglyphic sign marked on the breast or forehead to show the sect to which one belonged.

Citta (Di Castello), Francesco Ia, an Italian artist of the 16th century, succeeded Pietro Pauschel. He painted the chapel of Bernardino, in Ara Coeli, at Rome. In the Church of the Conventuali, at Citta di Castello, is a fine altar-piece by him, representing The Annunciation. See Spooner, Biog. Hist. of the Fine Arts, s. v.
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Cittadini, Pietro Francesco (called il Milanesse), an Italian painter, was born at Milan about 1616, studied under Guido, and died at Bologna in 1681. The following are some of his principal works in Bologna: The Stoning of Stephen; Christ Praying in the Garden; The Flagellation, in the Church of San Stefano. There is a fine picture by him in the Church of Santa Agata, of that same. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.; Rose, Gen. Biog. Dict. s. v.

Cittina, a Numidian bishop, is addressed by Cyprian, Epist. 170.

Citu, in the religion of the Andes tribes, was a festival of purification, especially among the Peruvians. A fast, lasting twenty-four hours, and a bath preceded this festival. At its celebration four servants of the sun were consecrated by the Incas.

Civaux, François, a French martyr, was secretary to the French ambassador in England in Queen Mary's time, and being desirous to hear the word of God, went to Geneva. He was also secretary to the senate or council of Geneva, where he continued one year. He then went to Dijon. The priest at this place preached certain doctrines which Civaux could not believe, and he reasoned with him in a friendly way, showing him by the Scriptures where he erred. This offended the priest, who had him taken to prison. In seven days after, Civaux was brought to the place of execution, where first he was strangled, and then burned, at Paris, in 1559. See Fox, Acts and Monuments, iv, 444.

Civerchio, Vincente (called il Vecchio di Crema), an Italian painter, was born at Crema, in Lombardy, and flourished from 1560 to 1595. In the cathedral of Crema he has a picture by this master, representing Justice and Temperance. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Civa, an early Welsh saint, was a patron of Llangwili, otherwise Llanguke, in Glamorganshire (Rees, Welsh Saints, p. 307).

Cizemsky, Andrew Remi, a Polish theologian of the Franciscan order, lived in the latter part of the 17th century, and wrote Laurus Triumphalis Polonicus a Suecia, etc. (Cracow, 1660). See Hoefer, Nouv. Biog. Générale, s. v.

Clase, Guillaume Marchi, a Flemish theologian, was born at Ghent, in Brabant, Oct. 8, 1668. He was professor of morals at the University of Louvain, and died in 1710, leaving a valuable work, Ethica seu Moralis (Louvain, 1702, 12mo). See Hoefer, Nouv. Biog. Générale, s. v.

Classem, Anders Magnus, a Swedish Baptist minister, was born in 1831. He was converted in early youth, and while studying at Linköping, in 1857, in order to fit himself to become a school-teacher, opened a Sunday-school, which was such an innovation upon the old order of things that it awakened no small amount of opposition in the community. Having received an appointment from the American Baptist Publication Society, as one of its colporteurs in Sweden, he served them in that capacity from 1859 to 1866, and amid much persecution may be said to have laid the foundation for the Smoland Association of Baptist Churches. He died Jan. 23, 1881. See National Baptist, March 24, 1881. (J. S. C.)

Claesson, Dietrich Sigfried, a Reformed theologian of Germany, was born at Frankfort-on-the-Oder, Nov. 4, 1685. He studied at his native place and at Leyden, in 1713 rector of the Friedrichs-Werd Gymnasium at Berlin, in 1715 preacher of the Reformed Church, as well as court and cathedral preacher there. In 1718 he was professor as well as rector of theology to his native place, where he was also made doctor of theology. He died at Herborn in 1748, leaving Animadversiones Philosophicae-Theologicae: De Enecissis Judaeorum: De Erastus deichi. See Neubauer, Nachrichten von jetzttodlichen Gottheitslehrern; Jöcher, Allgemeine Gelehrten-Lecktion, s. v.

Claessoon, Arnold (called by Dutch writers Aart Claassoon, or Aartgen van Leyden), a Dutch historical painter, was born at Leyden in 1498, studied under Engelsbrecht, and died in 1564. There are two pictures by him, much praised, at Leyden, representing The Crucifixion, and Christ Bearing his Cross. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Rose, Gen. Biog. Dict. s. v.

Clagett, Nicholas (1), an English divine, was born at Canterbury in 1607, and in 1628 entered Merton College, Oxford, where, in 1631, he took B. A. In 1638 he became preacher of St. Mary, and some years later was elected minister at St. Mary's Church, in Bury St. Edmunds, Suffolk. He died Sept. 12, 1663, having published The Abuse of God's Grace (1659, 4to).

Clagett, Nicholas (2), D.D., an English divine, was born in May, 1654, and was educated at the free school of Bury St. Edmunds, under Mr. Edward Luds. He took his degree in the arts from Christ College, Cambridge, Jan. 12, 1671. In March, 1689, he was made pastor at St. Mary's, in Bury St. Edmunds; Feb. 1, 1683, he was instituted to the rectory of Churchover parish in Warwickshire, and on Jan. 6, 1690, he was installed to the archdeaconry of Sudbury, and in March, 1707, he was instituted to the rectory of Hitcham, in Suff. He died Jan. 30, 1726 or 1727, leaving some single Sermons, a pamphlet entitled A Peramission to an Injurious Trial of Opinions in Religion (London, 1666, 4to), and The Accomplishment of Scripture Prophecies (ibid. 1710, 8vo).

Clagett, Nicholas (3), D.D., an English presbyter of the preceding, became archdeacon of Buckingham in 1722, dean of Rochester in 1724, was consecrated bishop of St. David's, Jan. 23, 1728, and translated to the see of Exeter in 1742. He became at the same time prebendary and archdeacon of Exeter, and died Dec. 8, 1746, leaving several single Sermons. See Le Nerve, Pauti; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Claggett, Erastus Baldwin, a Congregational minister, was born in Newport, N.H., May 9, 1815. He received his preparatory education at Kimball Union Academy, was a student in Dartmouth College, and graduated from Andover Theological Seminary in 1844. He was ordained at Lyndeborough, N.H., Sept. 30, 1846, and remained until Sept. 20, 1870, when he became acting pastor at New Fairfield, Conn., in October of that year, and remained as such until his death. May 16, 1877. He published, in the Congregational Quarterly for 1864, a History of the Union Association. (W. P. S.)

Clair, Saint. See Clairus, Saint.

Clair, Saint. See Cläre.


Clajus (or Clay), Christian, a Lutheran theologian of Germany, who died in 1723 while pastor at Falkenstein, is the author of Disputentum de Reo ut Rationum (Leipsic, 1696): De Rege Agraria Act. xvi, xxv (ibid. eod.): De Die Parvssere (ibid. 1697). See Wieser, Hemlebicke, deethe, lit. 6,18; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B. T.)

Clajus (or Clay), Johann (the elder), a Lutheran theologian of Germany, was born at Herzberg, in Saxony, in 1533. He studied at Grimma and Leipzig. He was at first rector at Goldberg, then at Nöthnauern, and finally pastor at Memleben, where he died April 11,
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1592. He published Elementa Linguae Ebraicae (Wittenberg, 1573, a. o.) — Liber T Юра Poenitum Latinorum, Greecorum, et Hebreworum (ibid. 1614) — Ecclesiastice Sola de Ecclesia Redivita et Enarrata (ibid. 1583).

He also translated into Hebrew the gospels and epistles for the Christian year, the Augsburg Confession, and forty-one hymns. See Jülicher, Allgemeine Gelehrten-Lexikon, s. v.; Fürst, Bild, Jud. i, 180; Steinschneider, Bibliographisches Handbuch, p. 95: Persse, Jo- hannen Cleves, Joh. de Schilder's (North- hausen, 1874); Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Clamartia, in ecclesiastical technology, are little bells attached to "crows of light" or chandelleirs. See CORONA LUCIS.

Clamanges (Clamanges, or Clémangis), MATTHEW NICOLAS DE, a French theologian, was born about 1890, in the village of Clamanges (Clémangis), near Chalons, in Champagne. He went to Paris at the age of twelve, and was admitted to the College of Navarre, of which his uncle, Pierre de Clamanges, a celebrated physician, was master. There he distinguished himself by his poetry. In 1820 he became rector of the University of Paris, and presented a treatise on the royal authority, which caused a conflict between the University of Paris and the government of Charles VI, in consequence of which the schools were closed for some time. It is said that this conflict even caused the death of pope Clement VII. His successor, Benedict XIII, made Clamanges his secretary. But in 1408 a bull of excommunication was sent forth by the pope against Charles VI, in consequence of which Clamanges was obliged to spend several years in Tuscany, in the Abbey of Lellibronso. After this, however, he went back to France, and was successively treasurer of the University of Paris, cantor and professor. He spent his last years at the College of Navarre, and died there about 1440, leaving a number of works, for which see Hoefer, Nouv. Biog. Générale, s. v.; Jülicher, Allgemeine Gelehrten-Lexikon, s. v.

Clanahan, Samuel, a Scotch clergyman, was born July 17, 1779; educated at the parish school; studied at the universities of Glasgow and Edinburgh; was licensed to preach in 1805; became tutor in the family of Robert Hathorn Stewart in 1806; was presented to the living at Glasserton in 1813, and ordained, and died Feb. 27, 1849. He was a man of few words, sententious, witty, fond of playfulness, modest, and diffident. See Fasti Eccles. Scoticae, i, 782.

Clancululii were a Christian sect which arose after the Reformation in the 16th century. They attached very little importance to the sacraments, alleging that if religion was seated in the heart there was no need of any outward expression of it.

Clancy, John, a Presbyterian minister, was born at Johnstown, N. Y., March 26, 1793. He was prepared for college by Rev. Dr. Yale of Kingsborough, and graduated from Middlebury College in 1814; taught one year in the academy at Castleton; graduated from Andover Theological Seminary in 1822, and the following year was city missionary in Boston. He was licensed to preach by the Londonderry Presbytery in 1822, went to Virginia as missionary, and continued one year. In 1825 he became pastor at Chariton, N. Y., and remained sixteen years. After this he supplied the Congregational Church at Belchertown, Mass., until 1846, when he returned to his old charge in Chariton, and remained there six years, supplying also the Presbyterian Church at Princetown one year, and the Church of Hamilton Union of Guilford and five years. In 1856 he became pastor of the Reformed Dutch Church in Miniville, Montgomery Co., N. Y., remaining until 1869, when he removed to Schenectady, supplying various churches in the vicinity, and preaching six months at Little Falls. He served faithfully and efficiently as clerk of the presbytery for twenty years. Enfeebled by age, he was obliged to retire from active duty, and many persons have said they never saw a happier old man. He died in Schenectady, Sept. 9, 1876. See P. S. 398.

Clapp, HUGH, a Scotch clergyman, took his degree as Edinburgh University in 1675; was called to the living at Kirkbean in 1687, and ordained; was a member of the assemblies of 1690 and 1692, and deposed in 1696 for drunkenness. He was banished in 1713 for marrying persons irregularly. He afterwards joined the "Levellers," a party which would have taken the government into their own hands, and he, being the only learned person among them, was employed to draw up their papers. He published in 1698, in Latin, an account of his party. There is no further record of him. See Fasti Eccles. Scoticae, i, 584.

Clap, Nathaniel, a Congregational minister, was born at Dorchester, Mass., in January, 1668, and graduated from Harvard College in 1690. He began his work as a minister in Newport, R. I., in 1696. After many trials of faith and patience a Church was formed, of which he was ordained the pastor, Nov. 3, 1720. He preached there about half a century, and died Oct. 30, 1745. He was a saintly and patriarchal man, but never married. The celebrated dean Berkeley said of him, "Before the time of the Rev. Mr. Clap, I thought the bishop of Rome had the greatest asset of any man I ever saw, but really the minister of Newport has a more venerable appearance."

He published only a Sermon (1715), See Callender, Funeral Sermons; Whitefield, Journal. (J. C. S.)

Clap, Thomas, an eminent Congregational divine, was born at Scituate, Mass., June 26, 1705. While attending Harvard University, where he graduated in 1722, he made a profession of religion. He was ordained pastor over the Congregational Church in Windham, Conn., in 1726, and continued there until 1739, when he assumed the presidency of Yale College, being installed in his new office April 2, 1740. He resigned in 1766, and died at the home of his youth, Jan. 2, 1767.

"President Clap was a man of marked qualities, strong mental powers, clear perception, solid judgment; though sometimes turned aside by prejudice, as in the case of Whitefield. He was a good scholar, an instructive preacher, Calvinistic in doctrine, not fond of parade, peaceful in death." He published a History of Yale College, a number of Sermons, Essays, etc., and had gathered materials for a history of Connecticut. See Cong. Quarterly, 1861, p. 262.

Claparde, David, an eminent Reformed theologian of Switzerland, was born in 1727 at Geneva, where he was ordained in 1751. Having returned from his travels in Holland and England, he was appointed pastor at his native place in 1761, and two years later was also elected professor of theology. He occupied the pulpits from 1761 to 1790, and the professor's chair from 1763 to 1798. He published only one great work, Considérations sur les Miracles de l'Évangile (Geneva, 1765; translated into English and German), besides twenty-six Dissertations, published from time to time. He died in 1801. Claparde was an eloquent preacher, a staunch reformer, and an able divine. A selection of his sermons was published in 1805. See Senebier, Histoire Littéraire de Généve, iii; Haag, La France Protestant, iii; Sayou, Le Dir-ou-Uite siècle à l'Évange; l; Lichtenberger, Encyclop. des Sciences Religieuses, s. v.; Winer, Handbuch der. Theil. i, 359. (B. P.)

Clapham, Samuel, an English clergyman who died in 1890, aged seventy-six, published, under the name of "Theophilus St. John," Original Sermons (1790) — Practical Sermons (1803, 2 vols.) — Charges of Massillon, from the French (1805) — Points of Sessional Law (1818, 2 vols.) — The Postulate, or The Five Books of Moses, illustrated (1818), and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Claphius (or Elphius). A letter exists as
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dressed to him about A.D. 477, from Sidonius Apollinaris, bishop of Clermont, in the 5th century. Sidonius' grandfather, a Roman bishop, dedicated a church which Claphus had built, and expresses a great desire to see him some day bishop of it, when God should have alayed the persecution of the Visigoths.

Clapp, Andrew Josiah, a Congregational minister, was born in Massachusetts in 1833. He graduated from Amherst College in 1858, and from Andover Theological Seminary in 1861; was ordained Feb., 19, 1862, and was stated supply at Shutesbury, Mass., from 1862 until his death, Sept. 13, 1863. See Treni. Cat. of An-

Clapp, Caleb, a Protestant Episcopal clergyman, was made rector of the Church of the Nativity, in New York city, not long after his graduation from the General Theological Seminary, and was connected with that Church for many years. He died Jan. 29, 1878, aged sixty-seven years. See Prot. Epic. Almanac, 1879, p. 168.

Clapp, Joel, D.D., an eminent minister of the Protes-
tant Episcopal Church, was born at Montgomery, Vt., Sept. 19, 1804. His father, Caleb Clapp, was one of two brothers, both of whom served through the war of the Revolution. The father moved from Worcester County, Mass., to Montgomery, Vt., and for two years his family was the only one in town, Joel being the first child born there. In 1810 he entered the University of Vermont, at Burlington, but the death of his father in the fall of 1811 compelled him to leave. After being admitted to practice law he relinquished it and studied theology. In 1818 he was ordained deacon, and priest in the following year. Soon after his ordination he or-
ganized three parishes in Montgomery, Berkshire, and Shelburne, and became rector of Trinity Church, in the last named, Oct. 27, 1819. For eight years he devoted himself to this parish, performing, in addition, a vast amount of missionary work. In 1828 he resigned his charge in Shelburne, and officiated alternately at Bethel and Woodstock. In 1832 he accepted a call to Gardiner, Me., remaining eight years, and during that period was delegate from that diocese to the General Convention. In 1840 he was again rector of the Church in Wood-
stock, and in 1848 became pastor at Bellows Falls. He

remained, in 1858, to the diocese of New York, and was
instated rector of St. Philip's, Philadelpia. Having
accepted the post of chaplain and superintendent of the Home for Orphans and Orphanas, at Brooklyn, in Jan-
uary, 1860, his health proved unequal to its duties, and he withdrew to the rectorship of the parishes of Mont-
gomery and Berkshire, Vt., a short time before his death, which occurred at Claremont, N. H., Feb. 24, 1861.

Dr. Clapp represented the diocese in seven sessions of the General Convention; was thirteen years secretary of the Diocesan Convention; seven years president of the Standing Committee, and in 1848 was appointed one of the Board of Agents for the management of its lands in Vermont by the Society for the Propagation of the Gospel in Foreign Parts. His mental endowments were rather solid than brilliant; he was a man of extraordinary piety, and was a most useful and beneficent 

See Amer. Quar. Church Rev. 1861, p. 386.

Clapp, Margaret, wife of Allen Clapp of Phila-
delphia, was a minister of the Society of Friends (Or-
thodox). She died March 7, 1835, aged fifty-nine years. See The Friend, viii, 290.

Clapp, Sumner Gallup, a Congregational minister, was born at Andover, Mass., March 10, 1860. He graduated from Yale College in 1882, taught at the academy in New Castle, Me., for two years following, and graduated from Andover Theological Seminary in 1887. He was ordained pastor of the Church in En-
field, Mass., Jan. 9, 1892. In 1884, by appointment of the Hampshire Association, he did missionary service for three months in Canada East. In 1897 he was in-

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stated to Cabotville, now Chicopee, from which he was
dismissed, Jan. 22, 1890. After preaching three months in Orono, Me., he began to study for the ministry in Vt., in November, 1890, in which place he was installed pastor of the South Church, Jan. 14, 1892, and was dis-
missed in 1895. In October of that year he became pastor in Sturbridge, Mass., and retired from the posi-
tion in 1892. In 1894 and 1895 he was acting pastor at Lymanville, Me., and at Chester, N. H., at which he concluded his ministry, and resides at Durchester, Mass. He died in Boston, Jan. 26, 1869. See Cong. Quarterly, 1889, p. 300.

Clapperton, Theodore, a Universalist minister, was
born at Easthampton, Mass., in 1782. He studied at Williams College, but graduated from Yale in 1814; pursued his theological researches for one year at An-
dover, N. H., he began to study for the ministry in the General Theological Seminary, and was connected with that Church for many years. He died Jan. 29, 1878, aged sixty-seven years. See Prot. Epic. Almanac, 1879, p. 168.

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Clapperton, Warren Benjamin, a Baptist minister, was born in New York city in 1827. He graduated from Brown University in 1848, from the Rochester Theological Seminary in 1852, and from Andover, N. H., in 1856, where he remained six years. He

was stated supply at Milford from 1863 to 1865, and died at Wappinger's Falls, N. Y., Sept. 27, 1865. See Gen. Cat. of Rochester Theol. Sem. p. 12. (J. C. S.)

Clapperton, William Thompson, a Congregational minister, was born at Hudson, O., April 12, 1838. In

the winter of 1853-4 he was converted; in 1857 gradu-
ated at Williams College; and in 1863 at Union Theological Seminary, N. Y. The next year he remained at home, in Hudson, studying, and

preaching in the Presbyterian Church at Streetsborough. He was ordained pastor of the Congregational Church in Edinburg, O., in 1864, and died there March 18, 1865. He was a clear, earnest, and elegant preacher. His ser-
mons were filled with great care and affection for his hearers, nothing except to do good in the name of Christ. See Cong. Quarterly, 1861, p. 425.

Clapperton, John (1), a Scotch clergyman, was
appointed, in 1670, the first minister of the Reformed
faith at Livingston, and was transferred to Hutton in 1731 as the first Presbyterian minister at that place. He

was a member of the General Convention; and in 1754 three other places were added to his charge. He

was transferred to Lencul (now Coldstream) in 1756; appointed minister of Merse and Lammermuir several times, and in 1888 was visitor from Forth to Berwick. In 1884 he was arrested and taken to Edinburgh for not giving obedience to his Ordinary. He was charged with "drinking" at the Parish of the presbytery in 1866, but the synod required him to resign that office. He was a member of sixteen general assemblies, and died in 1617. Calderwood says, "He was ambitious, and ready to

embrace any prerogament." See Fasti Eccles. Scotoe, i. 192, 432, 140.

Clapperton, John (2), a Scotch clergyman, was
born at Glasgow, Scotland, in 1680, and was transferred to the succeeding Synods of Edinburgh in 1617; in 1620 was permitted to transfer to the next adjoining presbytery; was deposed before 1641, and died before Aug. 25, 1655. See Fasti Eccles. Scotie, i. 459.

Clapperton, John (3), a Scotch clergyman, took his degree at Edinburgh University in 1842; was pre-

sented to the living at Yetholm in 1662; resigned to
CLARKE

1866; was transferred to Yarrow the same year, and died in 1879, aged about fifty-seven years. See Fasti Eccles. Scottiani, i, 476, 563.

Clapson, Richard, an English Congregational minister, was born at Maidstone, Sept. 2, 1794. He joined the Church in early manhood; received his ministerial training at Hackney College, and settled at Exmouth, where he continued during life, and died May 17, 1863. Much of his usefulness at Exmouth is traceable to the pledge he took and kept, for the sake of "reformed society," of maintaining perfect intoxicants. See (Lond.) Cong. Year-book, 1866, p. 241.

Clare, John, an English Baptist minister, was born at Ashton, Berkshire, in 1776. He was educated among the Independents, but joined the Baptists when between eighteen and nineteen years of age; and having already written short sermons as "an amusement and an exercise," he now frequently "exercised his gift" in some of the leading Baptist churches in the vicinity. At length he became pastor in the village of Downton, where he remained for more than thirty-seven years, securing in eminent degree the affections of his flock, and making "full proof of his ministry." He died near the close of 1840. See (Lond.) Baptist Register, 1840, p. 185-187. (J. C. G.)

Clarehune, William, a Scotch clergyman, was licensed to preach in 1700; appointed to the living at Culasmond in 1711; ordained in 1712; transferred to Kindar in 1719, but returned. He died May 13, 1738. See Fasti Eccles. Scotiæ, iii, 579, 603.

Claretius, Saint, bishop of Vienne, in France, lived in the early part of the 7th century, and is commemorated on his birth-day, April 19th.

Claridge, Richard, an English clergyman, and an eminent writer among the Quakers, was born in October, 1649, at Farmborough, in Warwickshire, where he received his early education. In 1666 he entered Balliol College, Oxford, but removed to St. Mary's Hall, where he took his bachelor's degree in 1670. He received ordination soon after, and in 1673 took charge of the Society of People of Worcestershire, but resigned it in 1691, and the same year became a Baptist. In 1697 he joined the Quakers, and continued a member and preacher among them until his death, Feb. 28, 1728. The following are some of his works: Pious ramblings in the woods; The soul's journey out of the world; The liberty of the true-born subject: Liberty of conscience. See Piety Promoted, ii, 361; Chalmers, Biog. Dict. a. v.; Allibone, Dict. of Brit. and Amer. Authors, a. v.

Clarisse, Johannes, a Dutch theologian, was born at Schiedam in 1770. In 1803 he was professor of theology at Hardwick; in 1811, preacher at Amsterdam; in 1813, doctor and professor of theology at Leyden, where he died in 1843. He is the author of Encyclopædia Theologicæ Epitome (Leyden, 1832, 1835)—Diss. Exeg. theol. de Spiritu Sancto (Utrecht, 1791; Dutch transl. ibid. 1793)—Schröte Theologiæ Presbyteri Apostolicæ (ibid. 1843). See Winer, Handbuch der theolog. Lit., i, 424, 427; ii, 67; Zachold, Bibl. Theol. i, 257. (B. P.)

Clarisse, Theodor Adrian, a Dutch theologian, was doctor and professor of theology at Gröningen, and died at Leyden, Sept. 25, 1828. He is the author of Psalmi 15 Hannemolth Illustrati (Leyden, 1819)—Praeissle Societatis Christi Historia (Gröningen, 1824)—De Althaeopagia Vie et Scriptae, etc. (Leyden, 1819)—Viertel Leerredenen (Rotterdam, 1814)—Leer- redenen (Amsterdam, 1817)—Nieuwe Leerredenen (ibid. 1825). See First, Bibl. Jud. i, 180; Winer, Handbuch der theolog. Lit., i, 209, 550, 537, 634; ii, 111. (B. P.)

Clarissinae. See Clare, St., Nuns of.

Clarke, Abner, a Methodist Episcopal minister, was born at Salem, N. H., May 1, 1788. He was converted when twelve years old; joined the Church in 1807, and in the following year was received into the New England Conference, wherein he served the Church with much acceptance and usefulness until his death, Feb. 20, 1814. See Minutes of Annual Conferences, 1814, p. 242.

Clark, Albert Brown, a Presbyterian minister, was born at Schellsburg, Bedford Co., Pa. He graduated at Dickinson College, and at the Western Theological Seminary; was licensed to preach by the Presbytery of Carlisle in 1841, and called to supply the Church at Bedford; was next ordained pastor at Ligonier. While there he established a female seminary, which he successfully conducted. He served one year as financial agent of Washington College. His last charge was Altoona, Pa., where he labored with success until his death in 1863. He stood high in the Presbytery of Huntington. (W. P. S.)

Clark, Albert G., a Universalist minister, was born at Preston, Chenango Co., N. Y., Sept. 21, 1811. He received a liberal education; began school-teaching at the age of seventeen; commenced the study of theology in 1835, and in 1837 was ordained to the ministry. After laboring several years as missionary at Upper Lisle, he removed successively to Speedsville; to McLean, in 1840; to Beaver Dam, in 1841; to Branchport, in 1853. In 1854 he again, in April, joined the church of De Ruyter (all in New York), where he remained until his death, Nov. 28, 1873. Mr. Clark was an active and efficient agent in the circulation of his denominal literature; a zealous and untiring preacher; pure in his private life, genial in his manners, kind-hearted and full of sympathy. See Universalist Register, 1876, p. 128.

Clark, Alton Byron, a Baptist minister, was born at Sharon, Me., March 24, 1826, and graduated at Waterville College in 1851. For two and a half years he was principal of the Shelburne Falls, Mass, Academy, and then entered the Newton Theological Institution, but did not complete the full course of study. He was ordained in Skowhegan (then Bloomfield), Sept. 12, 1855, where he was very successful for three years and a half, but was obliged to resign on account of ill-health, in the spring of 1859. For the next three years and more he was an agent of the American Baptist Publication Society, and then accepted a call to the pastorate of the church in Cottin, Ca., Mass. He preached only three months, and for more than one year was disabled by disease. Brought back to his Eastern home, he died in Skowhegan, Me., Sept. 9, 1865. (J. C. S.)

Clark, Alexander (1), a Scotch clergyman, son of the minister of Tron Church, Glasgow, took his degree at the university there in 1727; was licensed to preach in 1731; presented to the living at Neilston in 1732; ordained in 1734, and died Oct. 6, 1756, aged thirty-two years. There was then no more acceptable minister or preacher in the west of Scotland. See Fasti Eccles. Scottiani, ii, 230.

Clark, Alexander (2), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1813; was licensed to preach in 1821; presented to the third charge at Inverness in 1822; transferred to the first charge at Tain in 1834, and died March 6, 1852, aged fifty-five years. He was remarkably zealous and active on the popular side in all the proceedings of the Church. He published Rights of Members of the Church of Scotland (1838)—five single Sermons (1831-46)—Present Position of the Church, and the Duty of its Members (1840)—First Annual Report, on the Church situated in the Church of Scotland (1848)—five of which were translated into Gaelic. See Fasti Eccles. Scottiani, ii, 255, 259.

Clark, Allen, a Congregationalist minister, was born at Chaplin, Conn., Oct. 25, 1817; graduated at Connecticut Theological Institute in 1849, and was ordaining as an evangelist at Windham, Aug. 8, of the same year—
For some time he labored as home missionary in Dover, Ill., and was afterwards agent of the American Home Missionary Society in Connecticut. He was installed as pastor of the First Church, Stafford, Conn., March 19, 1851, and died in Windham, Dec. 26, 1852. See Hist. Cat. of the Conn. Theol. Inst. p. 56. (J. C. S.)

Clark, Almon, a Methodist Episcopal minister, was born about 1829. He was converted in 1832; licensed to preach, and admitted into the North Indiana Conference in 1855; and died Oct. 16, 1857. Mr. Clark was a family, faith, intellectual, a kind pastor, and a bold advocate of the Christian religion. See Minutes of Annual Conferences, 1858, p. 67.

Clark, Anson, a Protestant Episcopal clergyman, was rector, in 1853, at Elyria, O., and the following year at Rockford, Ill. Here he remained until 1861, when he began serving St. Matthew's Church in Cambridge; the next year he resided in Dedham without charge; in 1866 he removed to Medina, O.; in 1870 he officiated in St. Paul's Church, in that town, and continued so to do until 1873, when he was appointed a missionary at large. He died at Medina, Nov. 19, 1876. See Prot. Episc. Almanac, 1876, p. 168.

Clark, Avery, a Free-will Baptist minister, was born at Springfield, Mass., in 1818. He was converted in 1831. He had taught school and resided in Knox, Me., in 1846; was licensed in 1854, and in May, 1856, was ordained at a session of the Delaware and Clayton Quarterly Meeting. After preaching a few years, he enlisted in the Federal army. Jan. 1, 1863, but did not lose sight of his vocation as a minister. He fell in battle Sept. 17, 1863, near the Stone Hill, in the battle of the Mountains, in the war against the Sioux City. See Free-will Baptist Register, 1864, p. 91. (J. C. S.)

Clark, Azariah, a Congregational minister, graduated at Williams College in 1805; was ordained pastor of the Church in New Canaan, N. Y., March 18, 1807; and died in 1829, aged fifty-four years. See Sprague, Annals of the Amer. Pulpit, ii, 303.

Clark, Benjamin Franklin, a Congregational minister, was born at Lyndeborough, N. H., Feb. 23, 1808. His preparatory studies were in Marysville, Tenn., and Oxford, O.; in 1833 he graduated at the Miami University, and the following year became principal of Rising Sun Seminary, in Indiana; in 1837 he graduated at Lane Seminary, and for seven months of the following year preached at Lyndeborough. In 1839 he resided at Andover until August, when he was ordained pastor of Parsonsfield, Me. From there he removed to Rumney, where he remained until January, 1869, but resided in that place without charge thereafter. In 1870, however, he supplied the First Church in Dracut; in 1870 and in 1870 he was a state senator; for twenty years was a director of the Stony Brook Railroad, and for about the same length of time superintendent of schools in Chelmsford. His death occurred May 28, 1875. He was the author of several pamphlets in reference to public affairs. See Cong. Year-book, 1880, p. 15.

Clark, Burrell, a Methodist Episcopal minister, was born at Uniontown, Ala., in 1847. He joined the Church in 1870; soon became a local preacher, and in 1873 entered the Mississippi Conference, wherein he remained until his death, which occurred Feb. 13, 1898, three years after his decease, May 17, 1875. See Minutes of Annual Conferences, 1876, p. 14; Simpson, Cyclop. of Methodism, &c.

Clark, Caleb (1), a Presbyterian minister, was born at New Salem, Mass., in 1790. He graduated at Middlebury College, Vt., in 1814, and studied theology under Rev. Mr. Sanford. He was ordained pastor of First Church in Trenton, N. Y., from 1829 to 1830, and at intervals afterwards, as stated supply, and was clerk of the Presbytery of Cortland from 1825 to 1830. He died Oct. 24, 1863, leaving eighteen thousand dollars to the Presbyterian tsBoard of Publication and the Board of Foreign Missions. For Mr. Clark was a man of decided ability, well informed in science and literature, and careful in Biblical study. See Wilson, Presb. Hist. Almanac, 1864, p. 296.

Clark, Caleb (2), a Baptist minister, was born in Canaan, N. H., July 4, 1796. He was converted in 1814; in 1816 went to New York City, and pursued a course of study, after completing which he was ordained pastor of the Church in Rumney, N. H., Jan. 25, 1826, his labors there being followed by a revival of religion. He next became pastor of the Second Church in Haverhill, Mass.; in 1828 he removed to Pittfield, Agawam, where he was pastor three years. After this he was in Dover, N. H., and labored in Massachusetts and Maine. While visiting his friends in Rumney, he suddenly died, March 26, 1840. (J. C. S.)

Clark, Calvin, a Presbyterian minister, was born at Westhampton, Mass., March 27, 1805. He graduated from Williams College in 1822, and from Auburn Theological Seminary in 1825. He entered the home missionary work in Michigan in September of the same year, and, with the reception of four years, when he was in Chicago as district secretary of the American Board, had spent nearly forty-two years in the state of Michigan. He labored for a brief period as pastor, or stated supply, at Homer, Richmond, and Hillsdale. He died suddenly at Marshall, Mich., June 4, 1877. (G. W. P.)

Clark, Charles Chapman, a Universalist minister, was born in Rumney, N. H., in August, 1818. He was a zealous Methodist in early life, but later embraced Universalism, and in 1841 was ordained a preacher of that faith at Thornton, N. H. His subsequent stations were at East Jaffrey and Brookline, N. H.; at Concord and Hartland, Vt.; at Souquehannock, Pa.; and at Souquehannock, Vt. He died in Brattleborough, Vt., Oct. 14, 1878. Mr. Clark was a man of sound common-sense, sincere and devoted spirit, a useful and Scriptural preacher. See Universalist Register, 1879, p. 100.

Clark, Daniel, a Methodist Episcopal minister, was born at Webster, Me., Feb. 15, 1801. He joined the Church in 1826; received license to exhort the year previous, and the following year to preach. He united with the Maine Conference. On the division of the Conference in 1848 he became a member of the East Maine Conference. Of the forty-three years of his ministerial life, twenty-nine were spent in the effective ranks, five in the local, and nine on the superannuated list. He died at his home in Richmond, Me., May 22, 1869. See Minutes of Annual Conferences, 1870, p. 151.

Clark, Davis Weagart, D.D., a bishop of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25, 1812. He experienced conversion in his boyhood; gave up his intended project of a seafaring life, took earnestly to books, and at the age of nineteen had earned sufficient money by his own exertions and economy to start him at Wesleyan University, where he graduated in 1836. The next year he was a teacher in Amenia Seminary, N. Y., and the seven following years its principal. In 1843 he joined the New York Conference, and, after filling five appointments, was called to the editorship of the Leader's Repository, which position he held without the necessity of subsequent unanimous re-elections, he retained until 1854, when he was made bishop. He performed his episcopal duties with great zeal and activity, traveling extensively through the South, organizing the Holston, Georgia, and Alabama Conferences. In 1870 his health began to decline, but he nevertheless even then his labors in 1871, conducting the Lexington, Kentucky, and Western Virginia Conferences alone. He had an assistant in conducting the Pittsburgh and New England Conferences. After opening the New York Conference he was obliged to retire, from intense suffering, and, on rallying a little he was taken to his home.
in Cincinnati, O., where he died, May 23, 1871. Bishop Clark was a man of decided convictions and great firmness of purpose. As a minister, he was able and successful in the discharge of his duties, and his prompt and accurate decisions. He was a bold and strong opposer of slavery, and a powerful advocate of liberal education, especially Christian. See Minutes of Annual Conferences, 1871, p. 283; Simpson, Cyclop. of Methodism, s. v.; Alumni Record of West. Univ. 1882, p. 11, 551.

Clark, Dugan, a minister of the Society of Friends, was born in Randolph County, N. C., Oct. 3, 1783. He was converted when about eighteen years of age, united with the Methodists, and was an itinerant preacher for three years. Subsequently he became a member of the Society of Friends, was acknowledged as a minister in August, 1817, and labored in his own and the neighboring quarterly meetings. For the last two or three years he visited the meetings of Ohio and Indiana; and in 1834 those in Philadelphia, New York, and New England. He and his wife had the superintendency of the New Garden Boarding School, from 1837 to 1843. In 1844 they went to Great Britain on a ministerial tour, and were absent a year. His last public preaching was performed in 1845, in the Western and Southern States. He died Aug. 23, 1855. See The Friend, xx, 41, 42. (J. C. S.)

Clark, Edward, a Baptist minister, was born in Newport, R. I., June 6, 1739. He preached several years as a licensed minister, was ordained Aug. 18, 1801, at Attleborough, Mass., but never took charge of any particular church. For the last ten years of his life the scene of his labors was chiefly in the towns of Framingham and Medfield. He died while on visit to Mansfield, April 22, 1811. Mr. Clark possessed an uncommonly acute mind, and all his habits of thinking, writing, and preaching were remarkably correct. He was the author of several tracts, some of which were on baptism. See Baptist Missionary Magazine, ill, 190. (J. C. S.)

Clark, Elias, a Congregational minister, was born in Orange, Conn., July 12, 1814. He graduated from Union College in 1838, and studied in the Union Theological Seminary, N. Y., one year (1838-39), and also in the New Haven Divinity School, one year (1839-40). He was ordained Jan. 7, 1835, was supplied of the Congregational Church in Franklin, O., one year, and pastor in Egremont, Mass., six years, giving full proof of his ministry in bringing souls to Christ and edifying the Church. He next supplied the Church at Rochester, Minn., three years, and at Belle Vue, Ia., three years, and finally at Ottumwa. He died at West Salem, Wis., Oct. 29, 1866. (W. P. S.)

Clark, Ephraim Weston, a Congregational minister, was born at Haverhill, N. H., April 25, 1759. He pursued his preparatory studies at Peacham, Vt., Bangor, Me., and Andover, Mass., graduated from Dartmouth College in 1824, and from Andover Theological Seminary in 1827; was ordained in Brandon, Vt., Oct. 3, the same year, and sailed in the following November as a missionary to Honolulu, in the employ of the A. B. C. F. M., reaching his destination in March, 1828. While stationed in Honolulu he devoted a part of his time, until 1835, to seamen; was principal of the seminary at Honolulu from 1835 until 1843; president until 1848; pastor of the Kawaiahao Church in Honolulu. In 1856, and again in 1859, he visited America; and in 1864 arrived in New York to superintend the printing of the revised version of the Hawaiian Scriptures, issued by the American Bible Society. His residence from 1864 to 1867 was in New York city; in 1867 and 1868, in Middletown, Conn.; from 1868 to 1873, in Portland; from that date his home was in Chicago, Ill., until his death, July 15, 1878. Mr. Clark was the first secretary of the Hawaiian Missionary Society. Among the books published by him in the Hawaiian language were several small text-books on Geometry, Trigonometry, and Surveying; also translations of The Little Philosopher: — First Lessons in Astronomy, besides several tracts, and a Bible Diction- ary. See Cong. Year-Book, 1873, p. 99.

Clark, George (1), a Scotch clergyman, took his degree at King's College, Aberdeen, in 1611; was presented to the living at Aberdeen in 1614, and died Aug. 18, 1644, aged about fifty-three years. See Fasti Eccles. Scoticae, iii, 622.

Clark, George (2), a Scotch clergyman, concerning whom there was an act of the Assembly in 1648, and another in 1649, does not seem to have held a benefice till presented to Burriston in 1672. He died before Aug. 1, 1668. See Fasti Eccles. Scoticae, ii, 531.

Clark, George (3), a Presbyterian minister, was born at Lenox, Mass., April 24, 1822. He graduated from Washington College in 1843, taught at Tallahassee, Fla., for two years thereafter, and graduated from Union Theological Seminary in 1848. He was, in 1849, pastor at St. Louis, Mo., was recalled to his former position as teacher at Tallahassee for one year, and died there Dec. 25, 1860. See Gen. Cut. of Union Theol. Sem. p. 49.

Clark, George Henry, a Congregational minister, was born at Georgia, Vt., May 23, 1835. He fitted for college at Georgia and Buckeysfield academies, and graduated from the University of Vermont in 1856, and from the Andover Theological Seminary in 1861. He was ordained at St. Johnsbury Centre in 1862; preached there a year, and then ill-health compelled him to return to his father's house, where he died, April 25, 1865. See Cong. Quarterly, 1865, p. 430.

Clark, Harvey, a Congregational minister, was born at Chester, Vt., Oct. 7, 1802; went to Oregon in 1840, was pastor at Forest Grove from 1845 to 1854, and died March 25, 1858. See Minutes of Oregon Association, 1858; Eels, Hist. of Cong. Association of Oregon and Washington Territory (Portland, Or.), 1881, p. 75.

Clark, Homer Jackson, D.D., a Methodist Episcopal minister, was born at Mount Holly, Va., Dec. 23, 1803. He experienced religion in early life, and in 1824 entered the Ohio Conference, but afterwards entered the Ohio State University at Athens, where he spent five years, and graduated with honor. In 1829 his name again appears on the Ohio Conference minutes, when he was sent to Pittsburgh, Pa. He was talented and popular, and soon attracted large crowds. In 1831 he received an appointment as professor in Madison College in Uniontown. After two more years in the pastorate, he, in 1834, became president and professor of mathematics in Allegheny College, which position he held until 1844, when he took a superintended relation. In 1850 he again entered the effective ranks; from 1852 to 1856 he was editor of the Pittsburgh Christian Advocate; from thence to 1864 labored in the active itineracy, and spent his after-years as a superannuate. He died at Homewood, Medina Co., O., Sept. 24, 1875. Dr. Clark was exceedingly amiable and sweet-spirited in disposition, a Christian gentleman in demeanor, eminent in scholarly attainments, unostentatious, the noblest type of a preacher and educator. See Minutes of Annual Conferences, 1867, p. 83; Simpson, Cyclop. of Methodistism, s. v.

Clark, Ichabod, D.D., a Baptist minister, was born in Franklin County, Mass., Oct. 30, 1802. He was converted at fourteen, licensed at eighteen, and ordained
at Scipio, N. Y., in 1823. He was pastor at Lockport, Lagrange, Batavia, Le Roy, Brockport, and Nunda (all in N. Y.), and latterly at New York. Convinced of his
appointment, he, in 1848, missionary at Galeua, I., in which state he remained, for the most part, during the
rest of his life. For several years he was pastor at
Rockford, his ministry being eminently successful.
During a part of this pastorate he was superintendent
of missions for that state. He was pastor five years
at Lockport, N. Y., then one more acted as superinten
dent of missions in Illinois, and while serv-
ing for the second time as pastor at Lockport, N. Y., he
died, April 14, 1869. See Cathcart, Baptist Encyclop.
p. 226. (J. C. S.)

Clark, Jacob Lyman, D.D., a Protestant Episcop-
al clergyman, was born in 1807. He graduated from
Trinity College in 1831, was ordained in 1832, and
was rector of St. John’s Church, Waterbury, Conn.,
from 1837 until his death, Jan. 29, 1877. He was a
member of the standing committee for twenty-three
years, and declined an election to the episcopate of
Nebraska and the North-west in 1859. See Prot.

Clark, Jacob Starr, a Congregational minister, who
was born at Easthampton, N. H., Jan. 10, 1832. He was or-
dained in Morgan, Vt., Jan. 11, 1827, and his active
ministry ceased in 1864. He died Dec. 27, 1879, in St.

Clark, James (1), a Scotch clergyman, took his
degree at Edinburgh University in 1689; was licentiated to preach in 1697; appointed to the living at Dun-
bar in 1698; was a member of the General Assembly
in 1700; transferred to Linverick in 1701; was a member
of the assembly of 1692; transferred to Dirle-
ton in 1697; and transferred to Tron Church, Glasgow,
in 1702. He zealously opposed the union with Eng-
lant, and, on a fast day appointed by the assembly, he
preached a sermon which so much roused the lower
class of people that they arose, threatened the author-
ities, and took possession of the city of Glasgow. After
a life of piety, usefulness, and popularity, he died in
1724, aged about sixty-four years. He published, Me-
mento Mori: A Word to the Heathful, Sick, and Dying
(Edinb. 1698)—Personal Cottling, or the Communicant’s
Best Token (bid. 1697)—Presbytery Government of
the Church of Scotland Methodically Described (bid.
1701)—On Ruling Elders (ibid. 1705)—On Propagat-
ing Christianity in Scotland (ibid. 1710)—Remarks
on the Occurrences Concerning Kirk-Sessions (1720).
See Fasti Eccles. Scoticae, 1, 327, 369, 375; ii, 11.

Clark, James (2), a Scotch clergyman, was licensed
to preach in 1786; appointed to the living at Elie in
1791, and ordained in 1792, having been appointed morning
lecturer, assistant at St. Andrew’s Church, Edinburgh,
and chaplain to the 3d Battalion of Edinburgh Volun-
tees; was presented to the living in 1798, and died

Clark, James (3), an English Baptist minister,
was born at Fulborne, Cambridgeshire, in 1792. He
united with the Little Wild Street Church, London,
and ordained there in 1816; he was a student of Halle
college. He was pastor in Bingleyside in 1816, and after a short
time removed to Guildborough, Northamptonshire,
where he remained for twenty years. In 1839 he re-
signed, purposing not to settle again. He took up his
residence in Edinburgh, and was instrumental in the
formation of a Baptist Church, for which he preached
for twenty years. When the closing of the Baptist Church in
Bristol and Leamington. During this period he pub-
lished a work entitled Outlines of Theology, in 3 vols.
He died Aug. 26, 1862. See (London) Baptist Hand-
book, 1863, p. 113. (J. C. S.)

Clark, James A., a Baptist minister, was born at
Washington, Berkshire Co., Mass., in 1828. He studied
at Shelleburne Falls Academy, and graduated from Wil}-


dams College in 1853. Immediately afterwards he was
offered the position of tutor in the college, but he
decided to study the ministry, and was licensed. He be-
wrote the editor of the Michigan Christian Herald, at Detroit,
and when licensed as pastor of the church in Ann Ar-
bor, in 1867, he held the position of corresponding ed-
itor for the remainder of his life. Returning to Kala-
mazoo in 1867, he entered upon the duties of professor
of Latin, and held also the office of treasurer of the
college. He engaged with great zeal and earnestness in
the work of securing for that institution a better pecu-
liary endowment; and in his endeavors he met with
much success, but at the expense of his health. He
died Aug. 17, 1869. See Chicago Standard, Aug. 19,
1869. (J. C. S.)

Clark, James Augustus, a Presbyterian min-
ister, was born at Lebanon, Conn., Aug. 15, 1808. He
studied at Middlebury Academy, graduated from Yale
College in 1834, was a student of Princeton Theological
Seminary nearly two years, and graduated from Yale
Divinity School in 1837. He was licensed by the New
Haven West Association, Aug. 2, 1836, and while study-
ing at New Haven supplied various churches; was or-
dained to the presbytery at Cheshire in 1839; was the
first permanent Presbyterian minister in Iowa, supplying the Church at Fort Madison from 1838 to
1819; returned to Connecticut, and supplied Wood-
stock Congregational Church in 1850; Deep River
Church, in Saybrook, from December, 1850, until No-
Vember, 1853; Hanover Church, in Meriden, from De-

dember, 1853, until April, 1855; the Church at Southw
Hamden Co., Mass., from 1855 to 1858; was installed
pastor of Cromwell Church, Conn., June 16, 1858,
and was released from that charge Feb. 12, 1863; resided
at Monterey, Mass., from 1864 to 1870, and preached in that
vicinity. He was married, April 18, 1871, into mem-
bership in Columbus Presbytery, New York; supplied
the Church at Spencertown, from 1870 till 1873; then
resided and labored at Lanesborough, Mass., from 1873
till 1877; and finally supplied the Church at Hildab
N. Y., from 1877 until his death, which occurred July
1, 1881, when he died at Ridgefield, Bergen Co., N. J. See Necrol
Observer, Nov. 8, 3881.

Clark, Jane, a minister of the Society of Friends,
of the Yonge Street Monthly Meeting, Canada, was
born in 1811. For ten years she served the Church
acceptably as an elder, and in 1869 was acknowledged
as a minister, in which vocation she rendered good ser-
vice to the cause of her master. She died near New
Head, Ontario, Sept. 1, 1875. See Friends’ Review,
xxxix, 346. (J. C. S.)

Clark, John (1), a Presbyterian minister, received his li-
cence from the Presbytery of New Brunswick, May 9,
1760, and was ordained and settled at the Forks of
the Delaware, Oct. 18, 1762. In 1767, on account of
his unpopularity, he resigned his charge and moved to
Marilyn Hill, where he became pastor of two churches
in Baltimore County. In 1775 his pastoral relation
was again dissolved, but he continued to preach to
the cause of his churches until 1781. In this year he
removed to western Pennsylvania, and became pastor of
the united churches of Bethel and Lebanon, in that re-

district. He died there Aug. 18, 1797. His life was
solemn and impressive. See Alexander, Princeton Col-
lege in the 18th Century.

Clark, John (2), an English Baptist minister,
was born at Fulbourne, Cambridgeshire, in 1790. He
brought up on a farm, left home at the age of twelve, went to
London, and in 1811 was converted and baptized,
and joined the Church in Little Wild Street. In 1818 he

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entered Stepany College. In 1817 he was ordained over the Church at Folkstone, Kent; in 1823 he was called to Long Buckby, Northampton, but removed to Uphill, Folkstone, where he gathered a small Church, and remained its pastor till his death, May 14, 1850. See (Lond.) Baptist Hand-book, 1850, p. 308.

Clark, John (3), a Free-will Baptist minister, was born in Maine in 1793. His parents being in strained circumstances, were unable to do much in the way of giving him an education. He had reached the age of thirty-eight before he was ordained to the work of the ministry, yet he preached for nearly forty years. His last residence was in Prespect, Me., where he died Aug. 9, 1871. See Free-will Baptist Register, 1873, p. 83. (J. C. S.)

Clark, John (4), a Scotch clergyman, was tutor in the family of the lord chief baron Dundas; was licensed to preach in 1807; presented to the living at Blackford in 1815, and ordained. He died Dec. 31, 1863, aged eighty-one years. He was a man of great penetration and shrewdness, of whom clever strokes of humor are related. He published An Account of the Parish. See Fusi Ecles. Scoticae, ii, 752.

Clark, John (5), A.M., a Scotch clergyman of Glasgow, was licensed to preach in 1819; was elected minister at New Street Chapel, Edinburgh, in 1825, and ordained; promoted to the Second Charge, Cammogate, in 1833; transferred to the Old Church in 1844, and died Sept. 1, 1849, aged seventy years. See Fusi Ecles. Scoticae, i, 90, 91.

Clark, John Flavel, a Congregational minister, was born in New Jersey. He graduated from Princeton College in 1807, spent somewhat more than a year in Andover Theological Seminary, and was tutor in his alma mater from 1811 to 1814. He was ordained in 1815; was pastor of the Presbyterian Church, Flemington, N. J., from 1815 to 1826; at Paterson from 1826 to 1841; at Cold Spring, N. Y., the next five years; at Otter Bay, L. I., in 1845 and 1846; at Fishkill, N. Y., in 1847, and died there, Oct. 7, 1853. See Tien. Cat. of Andover Theol. Sem., 1870, p. 23.

Clark, John W., a Methodist Episcopal minister, was born in Hartford, Md., Sept. 21, 1806. He removed with his parents to Hamilton County, O., experienced religion when a boy; received license to exhort at the age of eighteen; in 1824 to preach, and in 1825 entered the Ohio Conference, where he was faithful and laborious until his death, Aug. 26, 1862. Mr. Clark was silent and unobtrusive in his labors, and yet, in his every-day life, an excellent preacher, and a model pastor. See Minutes of Annual Conferences, 1862, p. 137.

Clark, Jonas, a Congregational minister, was born at Newton, Mass., Dec. 25, 1730. He graduated from Harvard College in 1752, was ordained pastor of the Church in Lexington, Nov. 3, 1755, and remained there more than half a century. In consequence of inadequate success, he was induced to cultivate a farm. He died at Lexington, Nov. 15, 1805. As a preacher he was awarded a high rank among his brethren, being animated in manner and instructive in matter. As a patriot, during the war of the Revolution, he was ardent and decided. See Sprague, Annals of the Amer. Pulpit, i, 514.

Clark, Joseph (1), D.D., a Presbyterian minister, was born near Elizabeth, N. J., Oct. 21, 1751. In his twentieth year he began a course of study, graduated from Princeton College, and was licensed to preach by the New Brunswick Presbytery, April 28, 1773. In 1788 he accepted a call to the Presbyterian Church at Allentown, where he remained, occupying his work faithfully and earnestly, until 1796, when he removed to New Brunswick, and remained until the close of his life, Oct. 19, 1813. See Sprague, Annals of the Amer. Pulpit, iii, 446.

Clark, Joseph (2), a Presbyterian minister, was born near Carlisle, Pa., Oct. 11, 1825. He was educated at the New Bloomfield Academy, graduated from Marshall College, Mercersburg, Pa., in 1848, and studied in the Western Theological Seminary at Allegheny. He was licensed by the Carlisle Presbytery on June 18, 1852, and became pastor at Chambersburg, where he labored faithfully until his death, June 7, 1865. See Wilson, Preb. Hist. Almanac, 1866, p. 99; Index to Princeton Rec.

Clark, Joseph Sylvester, D.D., an eminent Congregational minister, was born of Puritan ancestry at West Greenwich, Manomet Point, Mass., Dec. 19, 1800. A part of his youth was spent in teaching. He entered the academy at Amherst in 1822; in 1827 graduated from the college; in 1831 from Andover Theological Seminary, and was ordained successor to Dr. Alvan Bond at Sturbridge. His ministry there of seven years was very successful. In 1839 he was appointed secretary of the Massachusetts Home Missionary Society, and resigned the office in 1857. His labors in behalf of this interest were intense, and of very great value. In 1857 he was appointed corresponding secretary of the Congregational Library Association, a position very congenial to his taste, especially as it afforded him so good an opportunity to gather up and arrange, so as to preserve, memorials of the Puritans, in books, pamphlets, manuscripts, paintings, etc. In 1859 the association commenced the publication of the Congregational Quarterly, and Dr. Clark was appointed one of the editors. He died at South Plymouth, Aug. 17, 1861. Dr. Clark was noted for piety, faithfulness to every trust committed to him, and a herculean diligence. He wrote, An Historical Sketch of Sturbridge, Mass. (1838, 48 pp.): Historical Sketch of the Congregational Churches of Massachusetts, from 1620 to 1858 (1868, 12mo). He was engaged also upon a History of Amherst College. See Cong. Quarterly, 1862, p. 1; 1861, p. 584.

Clark, Justus McKinstrey, a Presbyterian minister, was born on the Isle La Motte, in Lake Chalmain, Vt., Dec. 27, 1811. In 1820 he removed with his parents to Franklin County, N. Y. He was converted when seventeen years of age, and soon after entered Vermont University, remaining there two years, and graduated from Union College, N. Y., in 1835. In 1838 he was ordained by Transylvania Presbytery, and became pastor at Springfield, Ky. He soon removed to Ottawa, Ill., and in 1840 became pastor at Madison, Wis. In 1843 he was appointed chaplain at Fort Winnebago; and finally was elected, in 1850, to the presidency of Ottawa College, where he died Oct. 10, 1867. See Wilson, Preb. Hist. Almanac, 1868, p. 123.

Clark, Laban, D.D., a pioneer Methodist Episcopal minister, was born at Haverhill, N. H., July 19, 1778, of strict Congregational parents, who gave him a careful Calvinistic education. He spent his childhood and youth at Bradford, Vt., where his associations with a Wesleyan family won him to Methodism; and on the arrival of a Methodist preacher, he joined the society, and with others in forming a society. In 1800 he was licensed to exhort, and the following year received into the New York Conference, in which for more than half a century he occupied many of the most important stations and positions. In 1833 he became superannuated, which relation he held to the close of his life, July 22, 1868. Mr. Clark was a very popular preacher, sound, instructive, argumentative, practical. He was an extensive reader, possessed a remarkably retentive memory, was amiable, calm, and devout. He figured prominently as one of the founders of the Methodist Episcopal Missionary Society. He was a member of Wesleyan University, at Middletown, Conn., where he spent his latter life. See Minutes of Annual Conferences, 1869, p. 97.

Clark, Lemen Taylor, a Methodist Episcopal minister, was born about 1845. He was brought up in Mercer County, O.; was converted at the age of thir-
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teen; graduated at the Ohio Wesleyan University in 1871; became superintendent of the Defiance public schools; and in 1873 entered the Central Ohio Conference, wherein he labored with much acceptance until his death, Oct. 27, 1878. Mr. Clark was a man of rare scholarship, frank and genial nature, and earnest piety. See Minutes of Annual Conferences, 1879, p. 99.

Clark, Lewis, a Methodist Episcopal minister, was born at Easthampton, Mass., July 26, 1816. He had a careful religious training; experienced religion in 1830; received license to exhort in 1833, to preach in 1835; spent several years studying at Wilbraham Academy, and labored under the preachers of the town until 1840, when he entered the Erie Conference. In 1863 he became superannuated, but continued to preach at least once each Sabbath until his death, March 4, 1876. Mr. Clark was well-read, honest, and uniform in piety. See Minutes of Annual Conferences, 1876, p. 124; Simp- son, Cyclop. of Methodists, s. v.

Clark, Lewis Franklin, a Congregational minister, was born at Southampton, Mass., Sept. 11, 1812. In 1830 he entered Sheldon Academy, in his native town, and graduated with honor from Amherst College in 1837, having taught school in various places in Hamp- shire County during his academic and collegiate courses. He graduated from the Andover Theological Seminary in 1853. In 1856 he was ordained to the ministry in the Acad- emy at Southampton, preaching occasionally at the same time. June 1, 1842, he was ordained pastor in Whittingsville, in the town of Northbridge, and there he remained until his death, Oct. 13, 1870. As a preacher Mr. Clark was plain and simple in style and manner but as a pastor he had more than ordinary gifts, and greatly endeared himself to his people. See Cong. Quarterly, 1872, p. 318.

Clark, Lorin, a Methodist Episcopal minister, was born in Amenia, N. Y., Dec. 29, 1797, of Baptist parentage. He joined the Presbyterians in his nineteenth year; studied two years in an academy at Lenox, Mass., and there became a Methodist, received license to preach, and in 1823 entered the New York Conference, wherein he labored with great diligence, devotedness, and marked success. He became superannuated in 1838, and died Jan. 29, 1868. Mr. Clark was able in ministerial qual- ifications, and exemplary in life. See Minutes of An- nual Conference, 1868, p. 77.

Clark, Luther, a Presbyterian minister, was born at Canterbury, Conn., May 1792. He attended Prince- ton College, where he was a member of the junior class in 1819; was ordained evangelist by the Presbytery of North River, April 28, 1825; preached in the Congregational Church at Plymouth, N. Y., from 1827 to 1834, and at Dryden from 1835 to 1845, and died at Lisbon, Conn., Aug. 28, 1845. See Gen. Cat. of Princeton Theol. Sem. p. 98.

Clark, Martin, a minister in the Methodist Epis- copal Church South, was born in Patrick County, Va., Oct. 3, 1801. He served about eight years old with his parents to Williamson County, Ten., where he received a good education. He was converted in 1820; commenced preaching in 1824, and continued in the local ranks until 1841, when he entered the Ten- nessee Conference. In it he was effective many years in the ministry, and during that time became a copernorium, and died Feb. 28, 1859. Mr. Clark was remarkable for zeal and punctuality. He possessed good natural endowments, a commanding person, a clear, musical voice, and great physical endurance. Cheerful in temperament, always happy, he was a source of consolation and joy everywhere. See Minutes of Annual Conferences of the M. E. Church South, 1859, p. 114.

Clark, Mary, an English minister of the Society of Friends, the wife of John Clark, a tradesman in Lon- don, very soon after the rise of the Quakers in that city united with that sect. She was recognised as a minis- ter about 1655, and travelled in Worcestershire "to ex-

postulate with the local magistracy respecting their cruel treatment of Friends." One of her experiences while thus occupied, was her being placed in the stocks at Evesham for three hours on the market-day, and ex- cited to pass the inns. She came over to America, arriving in Boston the latter part of June. Imme- diately on landing a warrant for her arrest as a "pestilent heretic" was issued, and before being com- mitted to prison she was whipped, twenty strokes, with a heavy, three-corded whip, "laid on with fury," being inflicted upon her. After being kept a prisoner three months, she was dismissed and went to Rhode Island, the asylum of the oppressed for conscience' sake. She was occupied in religious service in New England until the early part of 1668, when, with two of her compan- ions, she was shipwrecked and drowned. See Bowden, Hist. of the Friends in America, i. 126. (J. C. S.)

Clark, Nathan Sears, a Methodist Episcopal minister, was born at Rochester, Mass., Feb. 7, 1807. He was converted at the age of eleven, and began his ministry when twenty years old, among the Reformed Methodists. On the organization of the Methodist Protestant Church he united with it, but in 1872 joined the Western New York Conference of the Methodist Episcopal Church. He died March 25, 1873. Mr. Clark was a cordial, sympathetic, eminently charitable man. See Minutes of Annual Conferences, 1873, p. 110.

Clark, Nathaniel Catlin, a Congregational minister, was born at Benson, Vt., Aug. 12, 1801. After studying for a time with Rev. Mr. Cushman, of Fair- haven, Vt., he completed his preparatory studies at Castleton Academy, and graduated in 1829 from Middle-bury College. He spent one year teaching in an Au- kerman Academy, and in 1832 graduated from Auburn Theological Seminary. During the winter he supplied the church at Shoreham, Vt., and, although invited to become the pastor of that church, he accepted, instead, after his ordination, May 4, 1833, a commission from the American Home Missionary Society, to preach in Cook County, Ill., which then embraced nearly a third of the State. He gathered a church at Napierville, and ministered there a little more than three years, during which time he organized several other churches. In 1837 he went to St. Charles and preached in the church at that town until the latter, in 1847, was taken by the one at Elgin. Mr. Clark labored in Cook County, Ill., and in the neighborhood of Good Hope, and also at the little church at the mouth of the river. In 1857 he removed to Elgin, and thereafter made it his home. The churches at Utina, Danneil, Kingwood, and Maragoon also shared his services from one to three years each. Under a general commission from the American Home Missionary Society, he commenced his labors in 1858, and continued, in addition to those already noted, for several years in destitute communities. He had no regular charge during the last eight years of his life, but preached as a supply, with little interruption. He died at Elgin, Ill., Dec. 3, 1872. See Cong. Quar- terly, 1873, p. 577.

Clark, Neil, a Scotch clergyman, took his degree at Glasgow University in 1678; became schoolmaster at Glassraph; conferred to prelacy, and was examined for a license in 1688; was called to the living at Kilnm- glass (now Strachur) in 1690, and ordained; died before May 17, 1692, aged about thirty-six years. See Fusi Ricci, Scotiacum, iii. 32.

Clark, Nelson, a Congregational minister, was born at Brookfield, Vt., Aug. 13, 1813. He graduated at Dartmouth College in 1838, and at Andover Theological Seminary in 1842, after serving one year as tutor in Western Reserve College. He was ordained at El- doph, Vt., July 16, 1844, and remained there until April 7, 1846. The next three years he was acting pastor at chariton, Mass. From January, 1846, to April, 1848, he was pastor in Quayle, Mass., from 1858 to 1862, and in Tiverton, R. I.; from 1865 to 1871, at Somerville, Mass.; from 1871 to 1873, pastor in Rochester; from 1873 to 1878, acting pastor in Clearwater, Minn.; in 1879, re- sided without charge at Stillwater; in December of
that year became acting pastor at National and at Garnavillo, Ia., and continued to hold this position until his death, at National, March 16, 1880. See Cong. Yearbook, 1881, p. 19.

Clark, Orin, D.D., a Protestant Episcopal minister, was born at Marlborough, Mass., Jan. 2, 1788. He studied Latin grammar as he followed the plough, and afterwards entered the Episcopal Academy at Cheshire, Conn., and taught school during the winters; but intense application impaired his health. Having completed his course at the academy, he was ordained in October, 1811, and began his ministry as a missionary in Ontario and Genesee counties, N. Y. He accompanied Bishop Hobart on his first visitation in that region in 1812, and shortly after became rector of Trinity Church, Geneva. Although a settled minister, he exercised a sort of superintendence over the churches throughout Western New York. In the establishment of Geneva College he was prominent, was one of its original trustees, and held that office throughout his life. He died at Geneva, Feb. 24, 1828. In the pulpit Dr. Clark was bold and energetic, and was greatly beloved by his flock. See Sprague, Annals of the Amer. Pulpit, v, 54. 4

Clark, Perkins Kirkland, a Congregational minister, was born at Westfield, Mass., Dec. 8, 1811. After graduation at Yale College in 1838, he spent a year or more in Savannah, Ga., as a teacher, and in 1840 entered the theological seminary in his own city. In 1841 he transferred himself to the Yale Divinity School, where he finished the course in 1843. From 1842 till 1845 he was tutor in Yale College. The next year he taught in the normal school in Westfield, Mass., and resigned his position to engage in the work of the ministry, having been licensed to preach in August, 1842, by the Hampden Association. He supplied the pulpit of the Congregational Church in Chester village (now Huntington) from his ordination, Aug. 26, 1846, until 1852. He then accepted a call to Hillsdale, where he was installed over the Congregational Church, June 16, 1852. He resigned this charge Oct. 2, 1853, on account of ill-health. Having partially recovered, he began, in May, 1856, to supply the First Church in South Deerfield, where he remained until Sept. 26, 1865. He was installed over the Congregational Church in West Springfield, Jan. 16, 1866, and was dismissed from this charge April 16, 1871, to accept a call to the First Church in Charlemont. He died Jan. 4, 1872. See Obituary Record of Yale College, 1872.

Clark, Peter (1), a Congregational minister, was born at Watertown, Mass., about 1693. He graduated in 1712 at Harvard College, and was invited, Aug. 7, 1716, to become the pastor at Salem (now Danvers), and was installed June 5, 1717. He died in June, 1768. In the latter part of his life he became involved in a controversy with the Rev. Samuel Webster of Salisbury, concerning the doctrine of original sin, and displayed no ordinary skill in dealing with the subject. His preaching was energetic in denunciation and pathetic in appeal. See Sprague, Annals of the Amer. Pulpit, i, 291.

Clark, Peter (2), a Baptist minister, was born at Gilmanton, N. H., Oct. 8, 1791. He joined the Free-will Baptists in June, 1798; was ordained Jan. 8, 1810, and became the pastor of the Church in Gilmanton. He died Nov. 28, 1863. Mr. Clark took a prominent part in the temperance reformation in the region where he resided. He was a careful observer of men and things; possessed a tenacious memory, had a critical mind, and cultivated the study of our English language. See Barrett, Memoirs of Eminent Preachers, p. 78-85. (J. C. S.)

Clark, Philetaus, a Congregational minister, was born at Southampton, Mass., April 26, 1794. He entered Williams College, but graduated at Middlebury College in 1818. After some months devoted to the study of theology, he was licensed to preach in June, 1820, and became pastor in Townshend, Vt., Dec. 29, 1821, from which he was dismissed in 1824. After laboring two years at Weston and Londonderry, under the direction of the Domestic Missionary Society, he became pastor in Londonderry in the summer of 1827, retiring in 1830. For three years he was acting pastor in Clarendon; next ministered for nearly two years at South Granville, N. Y.; from Sept. 30, 1835, to May 23, 1843, pastor at Windsor, Mass., and then returned to Clarendon, Vt., for seven years, supplying destitute churches in the vicinity. In 1850 he removed to West Townsend, and organized a Church there. After seven years of service he went to Post Mill, preached one year, and then became acting pastor of the Church in Sharon in 1858; in 1869, supplied the Church in Wardsboro for several months, and then relinquished further regular service. He died at Memphis, Tenn., Feb. 5, 1875. See Cong. Quarterly, 1875, p. 578.

Clark, Pitt, a Congregational minister, was born at Medfield, Mass., Jan. 15, 1763. He graduated at Harvard College in 1790; was ordained at Norton, July 3, 1793; and died Feb. 19, 1835. See Sprague, Annals of the Amer. Pulpit, i, 679.

Clark, Robert, a Scotch clergyman, native of Sutherlandshire, and schoolmaster of Tongue, took his degree at King's College, Aberdeen, in 1814; was licensed to preach in 1819; appointed minister at the Gaelic Chapel, Aberdeen, in 1822, having been a missionary at Erroll previously. He was promoted to the Gaelic Chapel-of-ease, Glasgow, in 1825, thence to the living at Kneasdale in 1834, and died April 15, 1856, aged seventy-two years. See Festi Eccles. Scoticae, ii, 34; iii, 350, 481.

Clark, Ross, a Methodist Episcopal minister, was born at Halifax, Vt., Oct. 27, 1809. He received a careful religious training from his pious mother; joined the Church in his twenty-second year, and in 1854 united with the General Conference. He died May 6, 1866. Mr. Clark was zealous in and devoted to his calling. See Minutes of Annual Conferences, 1839, p. 676.

Clark, R. H., an English Baptist minister, was born at Fulbourne, Cambridgeshire, in 1785. In early life he became a Christian, and was ordained in 1824, as pastor of the Church at Long Buckley, Northamptonshire, where he remained from 1824 to 1830. He was next eight years pastor in Lanceria, at Kingsborough and Leighton Buzzard, and, in 1840, received an appointment as town missionary in Bury St. Edmunds. While filling this place, he supplied, for two or three years, the pulpit of the church at Felixstowe, in Norfolk. He died Oct. 9, 1852. See (Long.) Baptist HAND-BOOK, 1853, p. 43. (G. S.)

Clark, Samuel (1), a Congregational minister, was a graduate of Princeton College, and studied theology there. He was ordained and installed pastor of the Second Congregational Church at Kensington, Conn., in July, 1756, and continued there until his death, in November, 1775. Mr. Clark was a man of estimable qualities and a good preacher. See Alexander, Princeton College in the 18th Century.

Clark, Samuel (2), a Unitarian minister, was a native of Brookline, Mass., and graduated from Harvard College in 1805. He was ordained pastor of a Church in Burlington, Vt., April 19, 1810, and died in 1827. See Sprague, Annals of the Amer. Pulpit, viii, 244.

Clark, Samuel A., a Protestant Episcopal clergyman, was rector of a Church in Philadelphia for a number of years until he was called to the Domestic Missionary Society. He was chaplain of St. John's Church, Elizabeth, N. J., and remained there until his death, Jan. 28, 1875, at the age of fifty-three years. See Prot. Episc. Almanac, 1876, p. 149.

Clark, Samuel Wallace, a Congregational minister, was born in New Hampshire in 1736. He graduated at Dartmouth College in 1823, and at Andover
Theological Seminary in 1827; was ordained Aug. 5, 1829; became pastor at Greenland, N. H., the same year, and died there, Aug. 17, 1847. See Tien. Cat. of Andover Theol. Sem. 1874, p. 74.

Clark, Semira H., a minister of the Society of Friends, was born in Indiana in 1825. Her ministerial work was performed chiefly within the limits of the Westfield Monthly Meeting, where she was highly esteemed. She afterwards engaged in a special work in which she was greatly interested, but died suddenly, near Westfield, Hamilton Co., Ind., Feb. 12, 1879. See Friend's Review, xxxiii, 490. (J. C. S.)

Clark, S. P., a Baptist minister, was born in Charlotte County, Va., March 5, 1801, and united with the Church in 1827. In 1832 he removed to Carroll County, Tenn. He began to preach in 1842, and his pastorate were New Hope, Euhala, Turkey Creek, Chapel Hill, and Boiling Springs. Having acquired a good estate, he was graduated at Cumberland. In 1840 he removed to Milan, where he died, March 5, 1880. See Borg., Sketches of Tenn. Ministers, p. 148, 149. (J. C. S.)

Clark, Theodotus, a Methodist Episcopal minister, was born at New Rochelle, N. Y., in 1816. He was converted in 1805; removed to New York city, and in 1812 entered the New York Conference, in which he labored faithfully until 1837, when he took a superannuated relation, and thus continued till his death, July 28, 1872. Mr. Clark was well read in theology, and a frequent speaker. See Minutes of Annual Conference, 1873, p. 46.

Clark, Thomas (1), a Scotch clergyman, was appointed to the living at Anfron in 1691, and ordained, and died Nov. 20, 1737. See Fasti Eccles. Scoti, tom. ii, 157.

Clark, Thomas (2), an Associate Reformed minister, graduated at the University of Glasgow. In 1745 and 1746 he did faithful service in the army. According to the practice of the day, he pursued a thorough course of medical study in the university. He met with the Associate Burgher Synod at Stirling, in 1747; and was ordained and installed over the congregation of Ballybay, Ireland, July 28, 1751. While preaching there he was taken prisoner for his views respecting the oath of allegiance, but converted the jail-keeper and was discharged. He came to America about 1765, and was the first Burgher minister in this country. He preached in Salem, Mass., for several years, then in the South, where he did much good; and finally in Abbeville, S. C., where he died, Dec. 25, 1793. See Sprague, Annals of the Amer. Pulpit, IX, iv, 18.

Clark, Thomas (3), a Scotch clergyman, was presented to the living at Eaglesham in 1785, and ordained in 1786; but the settlement was delayed by a furious mob preventing the presbytery entering the church, and threatening death to the minister and patron. The General Assembly censured the presbytery for the delay. He was killed by a fall from his horse, Aug. 8, 1786. See Fasti Eccles. Scoti, ii, 65.

Clark, Thomas (4), a Scotch clergyman, born at Galliway in September, 1790, was licensed to preach in 1809; was made pastor of the living at Inverness in 1824, and ordained; was transferred to the Old Church, Edin-burgh, in 1841, and died Jan. 11, 1857, aged sixty-six years. He was a man of clear and vigorous intellect; his sermons were models of condensed thought and expression. For several years he managed the business of the General Assembly's Colonial Committee. See Fasti Eccles. Scoti, ii, 662.

Clark, Thomas, (5), a Scotch clergyman, was licensed to preach in 1832, presented by the king to the living at Lark Cycling in 1836, now the, highest objection on the legal difficulties still continued, a libel was preferred against him for drunkenness, his license was taken from him in 1846, and he died at Glasgow in July, 1859, aged fifty-two years. See Fasti Eccles. Scoti, ii, 805, 806.

Clark, Thomas W., a Baptist minister, was born at New Canaan Settlement, Queens Co., N. B., Feb. 3, 1806. He was educated at Starks Academy, and in 1840 took up his residence in De Witt, Ia.; in 1843 began to preach, for a number of years performing itinerant and missionary work; and afterwards took charge of the Church in De Witt, which was organized by him in 1852. He devoted the latter years of his life to evangelistic work, and died at De Witt, May 10, 1893. See The Chicago Standard, June 14, 1893. (J. C. S.)

Clark, Timothy, a Congregational minister, was born in Connecticut in 1764. He graduated from Dartmouth College in 1791, and was ordained pastor of the Church in Greenfield, N. H., Jan. 1, 1800, where he remained until May 1, 1811. He died in 1841. See Sprague, Annals of the Amer. Pulpit, ii, 145.

Clark, Watson, a Baptist minister, was born at Yorkville, Albermarle Co., Va., 1810, and died at Salem, N. C., Oct. 28, 1839. He was the son of a Christian at fourteen, graduated from Madison University in 1850, and from the Rochester Seminary in 1852, and was ordained at Girard, Pa., Aug. 26, 1852. He went to Ohio, where he labored as pastor at Marietta, 1852-54; Ohio Court-house, 1854-56; Cincinnati, 1856-58: as an evangelist in Saline Association, Missouri, 1858-61; pastor a second time at Ohio Court-house, 1862-65; Mount Gilead, 1866-68; Goshen, Ind., 1870-72; Xenia, Ill., 1872-74; Winchester, 1874-76. His last pastorate was in Sycamore, De Kalb Co., where he died June 10, 1877. See Minutes of Illinois Anniversaries, 1877, p. 10. (J. C. S.)

Clark, William, a Scotch clergyman, was licensed to preach in 1692, appointed to the living at Twickhelm in 1693 and ordained, and died before Feb. 3, 1725. See Fasti Eccles. Scoti, i, 726.

Clark, William Atwater, D.D., a Protestant Episcopal minister, brother of Dr. Orin Clark, was born at New Marlborough, Mass., July 20, 1786. For a time he taught school, and pursued both his classical and theological studies at the Episcopal Academy in Cheshire, Conn. He was ordained deacon in 1808, and received priest in 1814, and was sent to western New York as a missionary: was ordained priest Sept. 15, 1812, and preached at Auburn for nine months, then removed to Manlius, Oneida Co., and there preached for several years; in 1818 went to Buffalo, and travelled extensively to collect funds for the building of St. Paul's Church in that city: July 12, 1820, became rector of Christ Church, Batavia, N. Y., and remained four years; removed to New York city in 1824, organized All-Saints' Church on May 27 of that year, and was made its first rector: in 1827 resigned the rectorship, and removed to Michigan with the intention of retiring from active work; but having settled in Brighton, opened his own house for public service, and in process of time a church was organized. He died there, Sept. 13, 1841. Dr. Clark published a number of sermons; the last, The Swedenborgian, a volume of eighteen discourses, was issued by request of the vestry of All-Saints' in 1833. See Sprague, Annals of the Amer. Pulpit, v, 556.

Clark, William Henry, a Protestant Episcopal clergyman, was born at Cheshire, Conn., and graduated from the General Theological Seminary, N. Y. He was ordained deacon in 1845, and employed for several years as a teacher in Pittsburgh, Pa.; in 1857 was rector of St. Peter's Church in Rome, Ga., and in 1863 was chosen
rector of St. Paul's, Augusta, in which position he remained until his sudden death, Aug. 10, 1877, at the age of fifty-eight years. In 1875 Mr. Clark declined the African missionary episcopate. See *Prot. Episc. Almanac*, 1878, p. 158.

**Clarke, Alexander,** an English minister of the Society of Friends, in the 17th century, was converted in early manhood, but, not satisfied with the churches which he frequented, united with the Quakers, and, after a time, began to preach. For forty years he labored diligently for his Master, and was instrumental in accomplishing great good. He died in the seventy-fifth year of his age. See *Fifty Promoted*, ii, 126, 127. (J. C. S.)

**Clarke, Alured, D.D.,** an English divine, was born in 1696. He was educated at St. Paul's School, and Corpus Christi College, Cambridge, where he was made fellow in 1718. He was installed prebendary of Winchester on May 23, 1723; was chaplain to king George I and George II; was librarian which he retained until 1763; and from that time resided without charge in Ottawa, where he died, Dec. 26, 1870. See *Prot. Episc. Almanac*, 1872, p. 127.

**Clarke, Charles P.,** a Protestant Episcopal clergyman, was missionary for several years in Ottawa, Ill., and about 1857 became rector there. In 1859 he was made rector of St. John's Church, Lacon; in 1861 he was appointed chaplain of the Eleventh Regiment Illinois Volunteers; the following year assumed the rectorship of St. George's Church, Utica, Ill., which he filled until his death, Oct. 30, 1871. See *Prot. Episc. Almanac*, 1872, p. 127.

**Clarke, David Duncan, D.D.,** a Presbyterian minister, was born near Shippensburg, Cumberland Co., Pa., in Oct., 1810. He graduated from Jefferson College, Canonsburg, in 1831, and spent one year (1829-30) in Princeton Theological Seminary. He was licensed by Carlisle Presbytery in 1838, and was pastor at Schellburg, Beisfird, Co., until 1843; at Lower Marsh Creek, Adams Co., until 1855; and at Waynesburg, Newton, and Hamilton, in Huntington Co., until his death, Dec. 30, 1855. He left a character without a stain, and a precious memory in every congregation he served. See Wilson, *Presb. Hist. Almanac*, 1857, p. 127; *Gen. Cat. of Princeton Theol. Sem.,* 1881, p. 87.

**Clarke, Edmund,** an English Baptist minister, was born in the city of Worcester in 1757. After uniting with the Church under the pastoral care of the Rev. Abraham Austin, Fetter Lane, London, he pursued his preparatory studies for the ministry at Steeple College, and was ordained at Truro in 1819, where he remained a highly acceptable minister until 1831, when he resigned, and became pastor at Battersea as successor to the distinguished Rev. Joseph Hughes. Afterwards he returned to his former church at Truro. Being compelled, by ill-health, to retire from the active ministry, he endeavored to serve his Master in various ways until his death, July 8, 1839. He is spoken of as having been an esteemed brother and a valued fellow-laborer. See *Report of the Baptist Union*, 1840, p. 26. (J. C. S.)

**Clarke, Edward,** an English clergyman, was born at Buxted, March 16, 1730. He took his degree at St. John's College, Cambridge, in 1752, and was elected a fellow in 1753. In 1756 he took charge of the rectory of Popergharow, in Surrey. His first publication was a copy of Greek hexameters on the death of Frederick, prince of Wales, in the *Lucius Academiae Cantorbiensis* (1751), and soon after he projected the improvement of a Latin Dictionary. He went to Minorca in 1763, and on his return, in 1768, he took charge of the vicarage of Willingdon, 1st Arlington, in Sussex. In 1778 he issued proposals for an edition in folio of the Greek Testament, with a selection of notes from the most eminent critics and commentators, but sufficient encouragement was not given. He died in November, 1786. See Chalmers, *Bios. Dict. s. v.*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Clarke, Eliam Calhoun,** a Congregational minister, was born in Massachusetts, graduated from Williams College in 1812, and spent a part of one year in Andover Theological Seminary. He was ordained April 13, 1824; was pastor at Richmond Street Church, Providence, R. I., and in the following year; stated his place at no previous places; from 1825 to 1831; principal of an academy at Greenwich, Conn., until 1835, and without charge at Suffield until his death there, Feb. 19, 1837. See *Trien. Cat. of Andover Theol. Sem.,* 1870, p. 31.

**Clarke, George,** an English Wesleyan minister, was born in the county of Durham in 1785. He was converted in manhood; commenced his ministry in 1813; labored for twenty-nine years; four (1855-58) being spent on the Shetland Islands; became a superintendent at Stockton in 1842, and Gateshead in 1844; and died at Sunderland, July 19, 1857. He was zealous and successful. See *Minutes of the British Conference*, 1857.

**Clarke, Hugh L. M.,** a Protestant Episcopal clergyman, entered the ministry in 1859; was missionary in Zion Church, Belvidere, and St. James's Church, Knowlton, N. J., and rector of Zion Church, Rome, N. Y., until his death, Oct. 2, 1880. See *Prot. Episc. Almanac*, 1881, p. 172.

**Clarke, Ivory,** a Baptist missionary, was born at North Berwick, Me., and graduated from Waterville College in 1834, and from the Newton Theological Institution in 1838. He was appointed chaplain of the 3rd regiment, and sailed the latter part of that year for Africa. For seven years he resided at Bosley, Liberia, and for three years at Edjina, engaged in preaching, looking after the interests of the mission schools, translating a part of the New Test., and making a dictionary of the Bassa language. In order to recruit his wasted energies he sailed for America April 6, 1848, but died at sea eight days afterwards. (J. C. S.)

**Clarke, James M.,** a Methodist Episcopal minister, was born in Baltimore County, Md., Nov. 16, 1806. He was converted at eighteen, and educated at Dickinson College. He entered the Baltimore Conference in 1832, in which he served twenty-three charges, practicing his calling for several years in connection with his ministerial work, and died at Duncansville, Pa., March 12, 1880. He was a true man; a devoted, laborious, and successful preacher. See *Minutes of the Annual Conference*, 1880, p. 96.

**Clarke, James Stainer,** an English clergyman and writer, was domestic chaplain and librarian to George IV, rector of Preston, rector of St. Saviour's, canons of Windsor, and died in 1834. He published several works on maritime voyages and kindred subjects, also *The Life of James II.,* from the original MSS. (1816, 2 vols., 4to). See Rose, *Gen. Bios. Dict. s. v.*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

**Clarke, Jeremiah,** an English composer of church music, was educated under Dr. Blow, of the Chapel Royal,
CLARKE

appointed organist of St. Paul's Cathedral in 1683, and
in 1704 one of the organists in the king's chapel. His
compositions are few, an account of his untimely death
in July, 1707. See Chalmers, Bng. Dict. s. v.; Ali-
bone, Dict. of Brit. and Amer. Authors, s. v.

Clarke, John (1), a Sabbatarian, or Seventh-day
Baptist, minister, was born at Westerly, R. I., in 1717.
He was ordained a deacon in May, 1768. As a soldier
he performed military duty in the colonial wars and in
the revolution. In 1773 he became the successor of Rev.
James Hinsdill, of Hoykinton; was pastor for six,
several years a member of the Rhode Island General
Assembly, and was recognised as a man of marked abil-
ity. He died March 8, 1798. See R. J. Cyclop. s. v.
(J. C. S.)

Clarke, John (2), D.D., a Congregational minister,
was born at Portsmouth, N. H., April 13, 1755, and
graduated from Harvard College in 1774. He was ordained
pastor of the First Church in Boston, as colleague of Rev.
Dr. Chauncey, and for nineteen years the relation was
maintained with mutual respect and affection. His con-
duction with the Church as sole pastor continued until
his sudden death, April 2, 1798. He was a faithful
and learned minister of the gospel. He published a
number of Discourses—a work in answer to the ques-
tions and objections of a Christian gentleman, to a Ser-
drew at College (12mo). A volume of his Sermons
and Discourses to Young Persons appeared after his

Clarke, John S., a Protestant Episcopal clergy-
man, was appointed missionary in 1870 to Christ Church,
Chester, and to Potternville, N. Y. In 1873 he became
rector of Christ Church, Morristown, N. J., where he
had charge of the mission in connection with that
Church. In 1874 he removed to Ashland, and died
419.

Clarke, Josiah E., a minister of the Methodist
Episcopal Church South, was admitted into the Georgia
Conference in his nineteenth year, and served the Bryan
and Chatham Mission, 1840-42; was again in that Mis-
soon, Sparta Circuit, Spring Place, and Lanier Circuit,
where he died, May 29, 1854. See Minutes of Annual
Conferences of the M. E. Church South, 1854, p. 546.

Clarke, Lucas W., a Congregational minister,
was born at Mansfield, Conn., in 1801, and graduated
from Brown University in 1825. He was ordained at
W ilbraham, Mass., Dec. 9, 1829; was dismissed Dec. 13,
1832, and died at Milford, Me., Jan. 2, 1854. See
Hampden Jnl., p. 112. (J. C. S.)

Clarke, Matthew, an English nonconformist
minister (son of Rev. Matthew Clarke, who was ejected
from the living of Harborough, Leicesterhire, and who
contrived amid all his sufferings for conscience' sake
to give his son an excellent ministerial education),
was born Feb. 2, 1608. He began his ministry at
Little Bowden, near Market Harborough, in 1684; in
1687 he accepted a call to Sandwich, Kent; two years later
returned to his flock in Leicesterhire, and shortly after-
wards went to Miles's Lane, London, as assistant. In 1694
he became sole pastor, and soon changed a declining
Church to the most prosperous in London. About
that time he was chosen one of the lecturers at Pinner's Hall.
He continued his pastorate with unsurpassing labor of body
and mind till his death, March 27, 1729. Mr. Clarke had
a commanding person and a melodious voice; was
eminently amiable and accomplished, and highly suc-
cessful in the pulpit, notwithstanding a certain degree
of timidity. See Bogue and Bennett, History of Dis-
senters, 2d ed. ii, 351; Wilson, Dissenting Churches, i,
474, 431.

Clarke, Miner G., D.D., a Baptist minister, was
born at Woodstock, Conn., Dec. 9, 1819, and was descended
from the same family stock as the Rev. John Clarke, to
distinguished in the annals of the early Baptist history of
Newport, R. I. He was converted in youth, graduated
from the Newton Theological Institution in 1857, and
was ordained at Suffield, Conn., shortly after. He
was compelled by ill-health to resign his charge, but having
somewhat recovered, was invited to the pastorate of the
Church in Grafton, Mass. After a year and a half of great
success, he was again obliged to resign. His next
settlement was in Norwich, Conn., where, during
his six years' ministry, he built up a strong, efficient
church. He was now called to Springfield, Mass.,
where he was equally successful. Once more his
health gave way, and for a time he supplied the pulpit
of the First Baptist Church in Williamsburg, N. Y., and
acted as financial secretary of the American and Foreign
Bible Society. In 1851 he became pastor of the
Tabernacle Church in Philadelphia, and had an ex-
erience similar to that which had attended his pre-
vious pastorates. In 1856 he went to Indianapolis,
and there established, and for six years edited, the Indiana
Democrat, and in 1860 was called to a similar office at St.
John's, Brooklyn. In 1864 he was called to a similar
charge at Chicago, where, as financial secretary, he
performed valuable service for the university in that
city. Subsequently he was for a short time pastor
at Evanston, near Chicago, and for four years financial
He died at Chicago, Sept. 19, 1891. See Cyclop. St.
andard, Sept. 29, 1881; Catechist, Baptist Encyclo-
pedia, s. v. (J. C. S.)

Clarke, Moses, a Congregational minister, was
born in Massachusetts in 1792; graduated from Har-
vard College in 1819, and from Andover Theological
Seminary in 1822. He was ordained Nov. 22, of the
same year, went as a home missionary to Louisiana,
and died there in 1840. See Test. Cut. of Andover
Theol. Sem., 1870, p. 50.

Clarke, Orlando, a Presbyterian, and afterwards
Congregational minister, was born Nov. 6, 1824, at
Geneva, Ind., and was licensed by the Presbytery of
Indiana. He took a partial course of study at Hanover
College; graduated at Bloomington in 1846; from
Princeton Theological Seminary in 1851, and after-
wards spent a year in Yale as a resident licentiate.
From 1854 to 1856 he was stated supply at Edinburg;
in 1857 at Greenville, and in 1858 at Troy. About
1859 he connected himself with the Congregational
denomination, in which he ever after remained, at
first pastoring to several churches at Reinsornton,
Des Moines, Polk City, and other places in Iowa, for short
periods of time. In 1862 or 1863 he took charge of the
Iowa College for the Blind, and was instrumental in
its removal to Vinton, having charge of the erection
of its original buildings. In 1864 he returned to the
regular work of the ministry, was ordained as an evangelist Jan. 6, 1865, at St. Louis, Mo., and
was stated supply at St. Anthony, Minn., in 1866 and
1867. In the latter year he removed to Lansing,
Ia., where he resided, although preaching at various
places, until June, 1875, when he returned to Vinton,
and again took charge of the Iowa College for the
Blind, as its President. In this position he resided until the end of his life, April 2, 1876, giving full satisfaction to the trustees, the community, and the state authorities, largely promoting the prosperity of the institution, and greatly endeared to all the pupils and assistants.
Cong. Quarterly, xiv, 413.

Clark, Owen, an English Baptist minister, was
born in 1713. He became a Christian in 1737, and at sixteen or seventeen went out as an innermost
preacher. In 1812 he entered the Bank of England,
and shortly afterwards became pastor of the Church
meeting at Paradise Chapel, Chelsea, occupying both po-
sitions until 1824, when, his health failing, the directors
granted him a pension for life. Subsequently he was
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pastor of a church in Taunton, and afterwards of two churches, at different dates, in Bath. In 1841 he became travelling agent of the British and Foreign Temperance Society, for the county of Essex, and of the Baptist College at Fetter Lane, London. In 1856 he resigned, but finally ministered to the Working-men's Church, Kensignton, without salary, till his death, Jan. 15, 1859. See (Lond.) Baptist Hand-book, 1859, p. 46, 47. (J. C. S.)

Clarke, Peter G., a Protestant Episcopal minister, was born at Woodbury, Conn., Feb. 11, 1738. Having received his classical and theological training under Dr. Thilaston Browne, he was made a honorary A.M. in 1821 by Yale College. He was ordained deacon in 1818, presbyter in 1820, and began his ministry in Norwich as assistant to Rev. John Tyler, and missionary to several places in the neighborhood. In 1828 he was commissioned chaplain in the United States navy, in which post he continued till his death at Cheshire, Conn., Jan. 1, 1860. See Amer. Quart. Church Rec., 1860, p. 180.

Clarke, Richard, an English clergyman, was ordained deacon by the bishop of Winchester, May 5, 1746, and presbyter by the bishop of Bangor, Sept. 23, 1750, and was sent to South Carolina by the Society for Propagating the Gospel in Foreign Parts, arriving at Charleston in the autumn of 1753. St. Philip's Church in that city being without a pastor, he and the Rev. John Andrews became co-pastors in the parish. The negro school within its jurisdiction became the object of his earnest efforts. In 1759 he resigned his rectورية, returned to England, and in a short time after was appointed lecturer of Stoke-Newington, and afterwards of St. James's, near Abingdon, London. In 1769 he was curate of Cheshunt, in Hertfordshire. Pecuniary embarrassment troubled him last years. He died not earlier than 1780. As a preacher he was greatly admired. Among his publications are, A Warning to the World, or the Prophetical Numbers of Daniel and John Calculated (1758):—A Second Warning (1762) ;—Voice of Clire, the Voice of the Jem and Elisha (1769):—The Gospel of the Daily Service of the Law Preached to the Jew and Gentile (1768):—An Essay on the Number Seven, treating of the Komish and Mohammedan religions, etc. (1768) :—The Explanation of the Feast of Trumpets. Besides these he published letters, essays, dissertations, and discourses on various subjects. See Sprague, Annals of the Amer. Pulpit, v. 145.

Clarke, Richard Perry, an English Congregational minister, was born at Barnstaple, North Devon, July 17, 1821. He connected himself with the Church in early life; received his ministerial preparation at Western College, Exeter, and began his ministry in 1848 as pastor of Lower Darwen, Lancashire. He removed to Exbridge in 1860; to City-road, London, in 1867 ; in 1868 to Bristol, and died June 21, 1876. Mr. Clarke's preaching was simple, direct, earnest, and evangelical, and his life was in thorough harmony with his teaching. See (Lond.) Cong. Year-book, 1879, p. 306.

Clarke, Richard Samuel, an Episcopal clergyman, was born in 1737, and for nineteen years was minister at New Milford, Conn., from which place he removed to the Episcopal Church in 1758, and was rector of a church in the latter years. His last settlement was in St. Stephen, where his ministry continued thirteen years. He died there, Oct. 26, 1824. See Sabine, Lives of the Amer. Rec., i. 316. (J. C. S.)

Clarke, Robert, an English Congregational minister, was born at Nailsworth, Gloucestershire, in 1796, of Quaker parents. He united with the Baptists in youth, and was ordained pastor of the Baptist College at Fitchburg, and in 1818 became pastor of the Baptist Church at Leblanc. He subsequently preached twelve years at Bridgesmouth, eight years at Oswestry, and five years at Kingsbridge, Devonshire. He then joined the Congregationalists, and became pastor at Shelton. After laboring at Shaldon six years, he lived in retirement in the vicinity of Romford, Essex, six or seven years; and finally, in 1868, went to labor in the village of Aveley, where he died, Feb. 14, 1878. Mr. Clarke was a very excellent preacher, and in the pulpit, as elsewhere, direct and courageous in expressing his convictions. See (Lond.) Cong. Year-book, 1879, p. 306.

Clarke, Roger, an English martyr, was apprehended at Ipswich in 1546, and taken before a priest, who questioned him as to the real presence in the eucharist. He was threatened by the priest, but, continuing constant, was burned at Bury in 1546. See Fox, Acts and Monuments, ii. 358.

Clarke, Samuel, (1) a celebrated English Orientalist, probably born in Northamptonshire in 1623, was educated at Merton College, Oxford, where he took his degree of A.M. in 1648. In 1650 and 1658 he was master of a boarding-school at Islington, near London, during his stay at which place he assisted in correcting and publishing Walton's Polyglot Bible. He died at Holywell, Oxford, Dec. 27, 1692. Among his works are, Variae Lectiones et Observationes in Chaldaicum Paraphrasin (in the above Polyglot, vi. 17):—Scintilla metrica et Rhythmica (Oxon, 1661, 8vo). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Clarke, Samuel (2), an English divine, was born about 1626, and educated at St. John's College, Cambridge. He early applied himself to the study of the Scriptures, and died Feb. 24, 1701. His Annotations on the Bible (1690, fol.), printed together with the sacred text, was the great work of his life. See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Clarke, Tertius Strong, D.D., a Congregational minister, was born in Westhampton, Mass., Dec. 17, 1798. He graduated from Yale College in 1824, and from Auburn Theological Seminary in 1827, in which year he was ordained pastor of the Congregational Church in South Deerfield, Mass. He retired in 1833, and was installed at Hadiam, Conn., the next year; in 1837 became pastor at Stockbridge, Mass. ; in 1850 acting pastor at Penn Yan, N. Y.; in 1852 pastor at Franklin; in June, 1858, at Cuyahoga Falls, O., from which he was dismissed in 1862; in Jan. 1, 1863, accepted the pastorate of the Presbyterian Church at Westerlo, N. Y.; removed to Cuyahoga Falls in 1866, without charge; and died in New, Pa., April 12, 1875. See Cong. Quarterly, 1875, p. 422.

Clarke, Thomas W., a Baptist minister, was born in Beverly, Mass., Feb. 28, 1805. He was converted in early life, pursued his preparatory studies at the Leicester Academy, and at the Theological Seminary, Bangor, Me., where he graduated when about twenty-one years of age. He was ordained pastor in Nantucket, Mass., in 1831, and served ten or eleven years there, and at Wheatland, N. Y., and Lexington, Mass.; also for several months supplying the pulpit at West Harwich. He received an appointment in the beginning of the late civil war as chaplain in the army, and was severely wounded near New Berlin, N. C. After his recovery from an amputation, president Lincoln reappointed him to the same post, and he was stationed, first at a military hospital in Montpelier, Vt., and subsequently at a similar institution in Worcester, Mass. When this latter hospital was abandoned, he was appointed to an inspectorship in the custom-house in Boston. While occupying this position, and for several years after, he preached very occasionally when ever he had an opportunity. He died at Boston Highlands, Feb. 11, 1881. Mr. Clarke was a man of good abilities, genial in spirit, an ardent patriot, and devoted to the work to which he had consecrated his life. See The Watchman, March 17, 1881. (J. C. S.)

Clarke, Walter, D.D., a Presbyterian minister, was born in Westfield Parish, Middletown, Conn., April 5, 1812. His early life was spent in Farmington, whitch-
Clarke, Wesley C., a Methodist Episcopal minister, was born in Bloomfield, Monroe Co., O. He embraced religion in early life, and in 1834 entered the Ohio Conference. In 1849 he became a superannuate, and died Sept. 2, 1855. Mr. Clarke was energetic beyond his physical endurance. He was a Conflict friend, an ardent Christian, an able and successful minister, and an eminently faithful pastor. See Minutes of Annual Conferences, 1855, p. 634.

Clarke, William (1), a learned English divine and antiquary, was born at HagHamon Abbey, Shropshire, in 1596. He was educated at Shrewsbury School, and St. John's College, Cambridge, where he became a fellow in 1717. In 1734 he was presented to the rectory of Buxted, in Sussex, by archbishop Wake, and was made presbytery in the cathedral church of Chichester. He resigned the rectory of Buxted in 1768, and in June, 1770, was installed chancellor of the Church of Chichester. He died Oct. 21, 1771. He assisted in the preparation of the first edition of Franz's Lector on Poetry, and in Annotations on the Greek Testament, and was the author of several of the notes subjoined to the English version of Boclet's Life of the Emperor Julian. His chief work was the Collection of the Roman, Saxon, and English Coins (1767, 4to). See Chalmers, Biog. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Clarke, William (2), a Scotch clergyman, was licensed to preach in 1744, and called to Kiiich, near Galashiels, in 1746, ordained in 1747, and died Nov. 29, 1786, aged seventy-four years. A lame foot marred his personal appearance, but his exemplary life and warmth of benevolence he respected. See Fasti Eccles. Scotiæ, p. 686.

Clarke, William (3), an Episcopal minister, son of Rev. Peter Clarke, was born in Danvers, Mass., about 1739. He graduated at Harvard College in 1759, went to England and was ordained, then returned to America, and became rector of St. Paul's Church in Dedham, Mass. Here he was successful in his ministry, and lived in peace until the spring of 1777, when he was sentenced to be confined on board a ship because he refused to acknowledge the independence of the United States. After his release he went to England. In 1786 he resided in Halifax, N. S., and soon afterwards removed to Digby. Subsequently he returned to the United States, and died in Quincy, Mass., in 1815. See Sabine, Loyalists of the Amer. Rev. 1, 315. (J. C. S.)

Clarke, William (4), an English Baptist minister, was born in Kouton, Suffolk, April 7, 1729. He was baptized Oct. 27, 1799, chosen a deacon the Church Aug. 26, 1810, and ordained July 14, 1816. For many years he was pastor at Saxlingham, Norfolk. In 1858 he became pastor at Carlton Rode, where he remained until his death, Dec. 30, 1864. He was a truly godly man, liberal in heart, earnest and frequent in prayer, a lover of the house and ordinances of God. See (Long.) Baptist Hand-book, 1866, p. 127. (J. C. S.)

Clarke, William (5), an English Methodist preacher, was born at Harricott, Tarstwick, Devon, Feb. 14, 1822. He was converted in his youth, joined the Bible Christians, was a class-leader and local preacher, entered the ministry in 1847, was an impressive, earnest preacher for thirty years, winning many souls to Christ, and became superannuated in 1877. He was an ardent believer in the Second Advent, and became very engrossed in teaching in the Patapesc Female Institute, Ellicott's Mills, Md., being ordained presbytery Sept. 10, 1868. In 1852 and 1853 he served as an agent of the Church Book Society of New York; and from September, 1853, till February, 1856, had charge of Locust Grove Seminary, near Pittsburgh, Pa. In March, 1856, he became rector of St. Peter's Church, Rome, Ga., and left that position in the summer of 1861 to remove to Augusta as assistant rector of St. Paul's Church. In January, 1863, he became rector, and so continued till his death. Aug. 10, 1877. From 1863 he was a member of the standing committee of the diocese, and from 1867 its president. In October, 1875, he was selected by the House of Deputies to be missionary bishop to Cape Palmas, Africa, which office he declined. See Obituary Record of Yale College, 1878.

Clarke, William Nash, an English Baptist minister, was born in London, April 21, 1732. He was converted under George Whitefield, but joined the Baptists at Devonshire Square, London. He studied under Dr. S. Stennett; became pastor at Unicorn-Yard in 1761; educated several young men for the ministry; removed to Exeter in 1786, and died there, July 29, 1795. Mr. Clarke was a man of great piety and probity, and preached against the spread of Antinomianism. He published four Sermons and Charges. See Wilson, Discoursing Churches, iv, 239.

Clarke, W., an English Congregational minister, was born in Coventry, Dec. 22, 1801. He joined the Church in youth, prepared for the ministry at Hackney Academy, and began his vocation at Godalming, Surrey. In 1837, at the instance of the Colonial Missionary Society, he settled in Ontario, Canada, where he held and preached at various parishes; and in London, and died in 1878. See (Long.) Comp. Year-Book, 1879, p. 508.

Clarke, W. Augustus, an English Baptist minister, was ordained by a Greek bishop, but joined the Baptists, and in 1773 became pastor at Red-cross Street. In 1780 he was opposed by the papists, and had to remove to a room in Bunhill Row. He then fled to Ireland, next to America; but returned to London in 1797, and in 1799 resumed preaching in Bunhill Row, where he still was in 1801. See Godby, Hymn-writers, p. 39; Wilson, Discoursing Churches, iv, 431.

Clarson, Abraham, an English Independent minister, was born at Earl-heaton, Dewsbury, in 1758. He was well educated and trained in the Established Church; was converted at the age of twenty, and became a member of the Independent Church at Ossett in 1806. In April, 1811, he was admitted to the academy at Idle; the same year became pastor at Mixenden, Halifax; in 1816 removed to Bingley, near Bradford; in 1817, went to resist the plans of the late Mr. Dewsbury, which, through his efforts, a commodious place of worship was built in 1839, and in which, as contributor, a frequent supply, and as deacon, he rendered efficient service till his death, May 4, 1856. Mr. Clarson was a man of deep and unform piety, and eminently diligent in the discharge of all his duties. See The Evangelical Magazine (Long.), 1850, p. 705.
Clarkson, David (1). B.D., a celebrated English nonconformist divine, and one of the tutors of archbishop Tillotson, was born at Bradford, Yorkshire, Feb. 2, 1622, and educated at Clare Hall, Cambridge, of which he was made a fellow. He was minister of the Mortlake Church, Surrey, till he was ejected in 1662, when he was chosen co-pastor with Dr. Owen at Mortlake, where he succeeded in 1683. He died June 14, 1686. His publications include Primitive Episcopacy (Lond. 1668):—No Evidence of Diocesan Episcopacy in Primitive Times (1661); a work intituled Discourses of Liturgies (1669):—Sermons and Discourses (1666); and other works. See Allibone, Dict. of Brit. and Amer. Authors, a. v.; Chalmers, Biog. Dict. a. v.; Wilson, Dissenting Churches, i. 285.

Clarkson, David (2), a Protestant Episcopal minister, was born in Worcestershire, England, in June, 1681. He graduated at Oxford University; came to America in 1823; was ordained by bishop Doane, and became rector of Trinity Parish, Belvidere, N. J., officiating also in several neighboring places. From 1852 to 1855 he was chaplain in the United States Army, and was stationed at Fort Riley, Kansas. In the winter of 1855 he was pastor at Lexington, Mo., and in 1860 he removed to Grand Rapids, Mich., where he died, April 6, 1862. See Amer. Quart. Church Rec. 1862, p. 735.

Clarkson, James, an Associate minister, was born, educated, and licensed in Scotland. In 1772 he was sent to America by the General Associate Synod of Scotland; was ordained and settled as pastor of the Associate Reformed Church in Guistoun, York Co., Pa., and died in 1811. Mr. Clarkson took an active part in discussions which terminated in the formation of the Associate Reformed Church, by the union of the Associate and Reformed Presbyterian bodies in 1782, and distinguished himself particularly by being one of the two ministers who finally held out against the union. He was moderator of the Associate Synod in 1806. See Sprague, Annales of the Amer. Pilgrim, IX, iii, 15.

Clarkson, Joseph, a Protestant Episcopal minister, was born in 1765. During the early part of the Revolution he attended a classical school in Lancaster, Pa., of which Dr. Robert Smith, a Presbyterian clergyman, was principal. In 1782 he graduated at the University of Pennsylvania, and, after studying theology, was ordained deacon in 1787, in which year he acted as secretary to the House of Bishops. He was stationed in the ministry in Philadelphia, but soon after went to Wilmington, Del., and ministered until 1799 in the old Swedes' Church. In April of that year he became rector of St. James's Church, Lancaster, his field of labor embracing two country parishes besides St. James's, and here he died, Jan. 25, 1830. See Sprague, Annales of the Amer. Pilgrim, v. 292.

Clarkson, Thomas A, an Associate minister, was born in 1794; finished his theological course in 1819, and was licensed the year after. He was ordained Aug. 13, 1822; was pastor at Mercersburg and McConnellsburg from 1823 to 1833; then resigned on account of ill health in 1834, and returned to his labors in exchange of a superannuated minister at Cumberlary, where he died, Dec. 26, 1841, aged eighty-six years. See Minutes of the British Conference, 1842, p. 19.

Clarus is the name of several eminent persons in early Christian history:
1. Bishop of Polotema, attended the synod of Cesa- rea, A.D. 198, convened by the metropolitan Theophi- lus and Narcissus of Jerusalem, with the view of settling the paschal controversy (Euseb., H. E. v. 25).
2. Bishop of Mascula, in Numidia.
3. Apostle of Aquitaine, a martyr, and, as some writers say, a bishop who came from Africa to Rome, and was slain by poison in the time of St. Gregory, as a missionary to Aquitaine. He was martyred at Lectoure, in Gascony, and buried in the same place. He is commemorated June 1.
4. A presbyter and martyr, commemorated Nov. 4 in Usuard's Martyrology.
5. First bishop of Ally, and martyr, flourished in the 3rd century; commemorated at Ally on July 1.
6. Bishop of Nantes, apostle of Brittany in the latter part of the 3rd century. He was the first missionary sent into Brittany, and first bishop of Nantes. There are various traditions respecting St. Clarus, that he associated with the apostles, or at least with two of them, Peter and Paul; that he was sent into Gaul by St. Peter, when that apostle was bishop of Rome; that he was sent into Gaul by St. Linus, the successor of St. Peter; that he brought with him the nail which fastened the right hand of Peter to the cross, etc. It appears that the church came from Rome to St. Clarus and Con Adeodatus about 280, and preached in the southern district of Brittany. According to an ancient tradition, he died in the diocese of Vannes. His relics were transported in 878 to the abbey of St. Aubin of Auxerre. He is commemorated Oct. 16.

A priest of Touraine, born at Auvergne in the middle of the 4th century; commemorated Nov. 8.
8. A saint of Loudun, where he is honored as a martyr. He flourished probably in the 4th century, and is commemorated Aug. 8.
9. Presbyter and abbot of Vienne, in France, was born in the beginning of the reign of Clotaire II, in that town, on the banks of the Loire. He was abbot of the monastery of St. Marcellus of Vienne, which he governed over twenty years, and had at the same time the direction of the convent of St. Blandina, to which his mother had retired. Having been informed of the hour of his death by an apparition of St. Blandina, he caused himself to be carried into the church, where he lay extended on a hair-cloth, and ceased not to pray and sing praises to God until he breathed his last. He died about the year 660. His life has been written anonymously and published by Matillone and Balanasius. He was buried in the Church of St. Blandina. His relics were carried into the Church of the Buguents. He is commemorated Jan. 1.
10. A priest and martyr, was a native of Rochester, and died about 894. He went to Gaul and established himself in Le Vexin, where he soon acquired a high reputation. A beautiful woman, who did not succeed in making him use her with her passion, revenged herself by paying two criminals to assassinate him, in a borough which still bears his name, Saint-Clar, and which is famous for the treaty that ceded to Rollo the province of Neustria.

Clary, Dexter, a Congregational minister, was born in Conway, Mass., Feb. 1, 1798. For a time he was a merchant in Sacket's Harbor, N. Y., and then entered upon a course of study with a view to the ministry, receiving license to preach in 1826. Under commission of the Western Domestic Missionary Society he labored a year in western New York. In 1829 he was ordained an evangelist at Watertown, in the Presbyterial Church, and for several years served as such in the region about Rochester, Buffalo, and occasionally in Canada. For the purpose of studying theology he went to New Haven, Conn., in 1834. Not long after he was called to Montreal, where he labored for two years. In 1838 he went to Rockford, Ill., and in 1840 fixed his residence at Beloit. Within a year after, his labors were divided between Congregational churches of these two places. The Church in Beloit having grown, he gave himself wholly to the work in that field. In September, 1850,
he resigned his charge and entered the service of the American Home Missionary Society, as its superinten-
dent for Wisconsin, an office which he filled for twenty-
two years, travelling in that time about one hundred
thousand miles. In the first years of his pastorate at
Beloi were begun the consultations that resulted in
the founding of Beloi College, of which, at its organ-
ization, he was elected one of the trustees; and at their
first meeting, in 1845, he was appointed secretary of the
board and one executive committee—positions which he
occupied until his death, June 16, 1874. See Cong.
Quarterly, 1876, p. 357.
Clary, Joseph Ward, a Congregational minis-
ter, was born in New York. He graduated at Middle-
bury College in 1808, and at Andover Theological
Seminary in 1811; was ordained May 7, 1812, pastor of
First Church, Dover, N. H.; was pastor at Cornish, from
1828 to 1834; and without charge at Cornish till his
death, April 13, 1835. See Tien, Cat. of Andover Theol.
Sem., 1870, p. 19.
Clausen, D., a Dutch engraver, who flourished
about 1660, etched a number of plates, among which is
one of The Virgin and Infant, with St. John and an An-
gel.
Clason, James (1), a Scotch clergyman, son of the
minister of Dalziel, was licensed to preach in 1806,
and presented to the living at Dalziel the same year;
he joined the Free Secession in 1843, and died suddenly
April 16, 1852, aged sixty-eight years. See Fasti Ec-
cles. Scoticae, ii, 283.
Clason, James (2), a Scotch clergyman, took his
degree at Glasgow University in 1863; was presented to
the living at Ratho in 1863, and died April 17, 1842,
aged thirty-four years. See Fasti Eccles. Scoticae, i, 141.
Clason, Patrick, D.D., a Scotch clergyman, was
born at Dalziel; licensed to preach in 1813; presented
to the living at Carmunnock in 1814; ordained in 1815;
resigned in 1821; transferred to St. Cuthbert's Chapel-
of-Ease, Edinburgh, in 1824; and joined the Free Seces-
sion in 1843. At the first meeting of the Free General
Assembly he was chosen joint-clerk, and moderator of
the Free Assembly in 1848. He published, Consider-
tions on the Erection of St. Cuthbert's Chapel-of-Ease
(1838) —Strictures on the Statement of the Central Board
of Scottish Dissenters: Two Letters (Edinburgh, 1838):
—Speech in the Presbytery of Edinburgh to 1858; and
three other Dissertations. There is no further record of
him. See Fasti Eccles. Scoticae, i, 128; ii, 59.
Clason, Robert, a Scotch clergyman, native of
Logie, was licensed to preach in 1744; presented to the
living at Dalziel in 1756; elected clerk to the synod,
but resigned on being transferred to Logie, Stirling,
in 1801. He died July 8, 1801, aged eighty-five years,
leaving two sons, James, minister at Dalziel, and Pat-
rick, minister at Edinburgh. See Fasti Eccles. Scoti-
aca, ii, 282, 787.
Clases, August, a Hungarian theologian, who
was born at Galgö, and died at Pritzitz in 1750, wrote
Eucharisticum Mechanica Curati (1745, fol.): —Elogia:
iv.
Classis (a classis, directrix), the name of an ecclesiasti-
cal body in the Reformed (Dutch) Church in Holland and
in America, corresponding to the presbytery in the Pres-
byterian Church. A classis is composed of the minis-
ter or ministers, and one elder, of each church consti-
tuting the body, together with such other ministers
without pastoral charge as may belong to it. This
same arrangement prevails in the German Reformed
Church in the United States.
The classis hold an intermediate place between the
consistory and the particular synod. It is represented
by two ministers and two elders in the particular synod,
and by three ministers and three elders in the general
synod. It is both a legislative and a judicial body,
many of whose acts are subject to the revision of the
superior courts. See REFORMED CHURCH IN AMER-
ICA; GERMAN REFORMED CHURCH IN AMERICA.
(W. J. R. T.)
Claupe, an ingenious French painter on glass, was
born about 1408, and practiced at Marles, where he
enjoyed a high reputation. He was invited to Rome
by the great architect Bramante to paint the windows
of the Vatican; and also executed the large windows
of Santa Maria del Popolo. He died there not long
afterwards. See Biog. Universelle, s. v.; Spooner, Biog.
History of the Fine Arts, s. v.
Claupe, Saint, of Bisançon. See CLAUDICK.
Claupe (D'Abbeville), Clément Poullon
(generally known under the name of Abbeville), French
missionary and historian, of the Capuchin order, was
one of the four who went in 1612, with Razilly, lieuten-
ant-general of the king, to found an institution in Bra-
Zil. After his mission had been accomplished, he went
back to France to get help, but his age did not allow
him to return. He died at Paris in 1622, after having founded the convent of the Capuchins at
Abbeville. He left Histoire de la Mission à l'Ile de
Maragouk, etc. (Paris, 1614, 12mo) —Histoire de Jésus
Vierge de l'Ordre de Sainte-Claire (ibid. 1619). See
Claupe, Isaac, a French Protestant theologian,
son of Jean Claus, was born at Saint-Africque, March 15,
1653. He first exercised his ministry at Sedan, and af-
Afterwards took charge of the Walloon Church at the
Hague, where he died, July 29, 1695. He published the
works of his father Jean. He is believed to be the au-
тор of Le Comte de Soissons, a romance (Cologne, 1667).
Claupe, Jean Jacques, a French Protestant the-
ologian, son of the preceding, was born at the Hague,
Jan. 16, 1684, became pastor of a French church in Lon-
don in 1710, and died there Feb. 27, 1712, leaving Ser-
mons sur l'Écriture Sainte (Geneva, 1724, posthumous-
ly edited); — and some Dissertations (Utrecht, 1702,
12mo). See Biog. Universelle, s. v.
Claupe was a sister of Sulphius Severus, who
was a disciple of St. Martin and pastored in Aqui-
taine, and flourished about A.D. 420. A great num-
ber of letters were written to her by her brother,
all bearing on the religious life. Two of them re-
main (see Gennadius, De Script. Eccles. xix: Baluze.
Miscell. (Paris, 1768), i, 86; Ceillier, Autors, viii, 119).
Claupe, Saint, a citizen of Corinth, martyred
under Salamin, in Diospolis, Egypt, A.D. 294. See Vic-
tories.
Claupehistata were a sect of Donatists. It was
one of the charges against the Donatist bishop Prima-
mus that he murdered in the basilica those of his pre-
byters who objected to his admitting Claudianus to
communion (Migne, Patroli, iv, 379).
Claupeianus is the name of several persons in early
Christian records:
1. Martyr with Papias and Diodorus in the Deca
persecution, is commemorated Feb. 23 in Usuard's and
the old Roman martyrologies.
2. A martyr at Nicomedia, is commemorated March
6 in Usuard's and the Roman martyrologies.
3. A presbyter of Rome among the representa-
teves of Sylvestre at Arles, A.D. 314 (Labelle, Cordi,
ii, 1429).
4. The reputed author of seven epigrams in the
Greek anthology, two of which, ascribed to him in the
Vatican MSS, are addressed to the Saviour.
Claupeius is the name of numerous men in early
Christian history:

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CLAUDIUS

see before A.D. 774, and succeeded by the celebrated Claudius Clemens.

18. Said to have been bishop of Auxerre (Dempter, Men. Scot., commemorated March 20 and March 30), but not mentioned among the bishops of that time in Gall. Christ. (xiii, 360), nor in Gams (Series Episc.).

19. Claudius Clemens, or Claudius Clemens Scotus. See Clemens (2).

20. A martyr whose relics were translated to Rome in 1650, together with those of St. Pontianus, and again untranslated to Antwerp in 1656. Commemorated May 14.

Claudius Apollinaris. See Apollinaris.

Claudius, Gottfried Christoph, a German theologian, was the son of a minister, and was himself minister at Prauat and at Giesebriel. He died March 19, 1747. His principal works are, Historia Fratrum Sportunlantui (Frankfort, 1724, 8vo) — Annuneciorem ad Dissertations Tremonier, etc. (1735, 4to) — Commentatio de Chamaeuma (Wittenberg, 1736). See Hoefler, Nouv. Biog. Générale, s. v.

Claudius (n. Monald). Claude Hippolyte, a French priest, brother of the following, was born April 5, 1759, at Rouergue (Aveyron). He studied at St. Sulpice, and after undergoing many vicissitudes during the revolution and the restoration, was in 1819 appointed almoner to the duchess of Angoulême, and in the year following preached the funeral sermon of the duke of Entraigues. In 1824 he was promoted to the bishopric of Chartres, which he resigned in 1851. He died in 1857. He was an enthusiastic defender of Gallicanism. Of his works we mention, Le Concordat Justice (Paris, 1818) — Coup d’Oeil sur l’Église de France — La Religion Praecede par la Revolution, etc. See Lichten- buenger, Encyclopédie des Sciences Religieuses, s. v.; Hoefler, Nouv. Biog. Générale, s. v. (I. P.)

Claesel (de Cousserges). Michel Amant, a French ecclesiastical writer, was born (oct. 7, 1758, at the Castle of Cousserges, in Rouergue (Aveyron), and was ordained a priest in 1787. He refused the oath to the civil constitution of the clergy in 1795, but accepted the concordat in 1802. He was appointed grand-vicar of Amiens, and took charge of the department of the Oise, at Beauvais. In 1822 he was called to the royal council of public instruction. At the time of the death of Leo XII he happened to be at Rome, and the cardinal of Clermont-Tonnere appointed him to the concile. After the revolution of 1830 he lived in retirement with the monks of the abbey of Verneuil, and died there Jan. 22, 1855. Abbé Clausel published, among other works, Réflexions et Lettres sur l’Affaire du Curé de Chartres (1824) — Observations sur le Nouveau Coutumie de Beauvais (1828). See Biog. Universelle, s. v.

Clausen, Hendrik Georg, a celebrated Danish preacher, was born at Sleswick in 1759. After having spent a country curate for several years, he was appointed, in 1797, pastor at the church of Notre-Dame at Copenhagen, and for nearly half a century delivered eloquent but rationalistic sermons, of which many have been published in two collections, entitled, Prediksmær (1758 and 1807). He died in 1840. See Hoefler, Nouv. Biog. Générale, s. v.

Clausen, Hendrik Nikolai, a Danish theologian, brother of the foregoing, was born April 22, 1793, at Maribo, in Lolland. Having completed his studies, he spent two years (1818-1820) in Germany, Italy, and France. While at Berlin, Schleiermacher exercised great influence upon his theology. In 1821 he was appointed rector, and soon afterwards professor of theology at Copenhagen. In 1874 he resigned his professorship, and died March 23, 1877. He wrote: Aurelius Augustinus Hippon. Sacra Scripturae Intepretes (Copenhagen, 1837) — Quatuor Evangeliorum Tabula Synoptica, etc. (iiid. 1829) — Kirchenverfassung, Lehre und Ritus der Katholischen und Protestantischen (from the Danish, by Fries,

CLAUSEN .

1. A person enumerated by Epiphanius (Haer. 51, 427) in a list of heretics who, like the Cerinthians and Ebionites, asserted that our Lord was a mere man.

2. A monk mentioned as a companion of Epiphanius, not, however, by name, and who lived in Cyprus, about A.D. 398. The Latins commemorate them Aug. 23, the Greeks, Oct. 29 (see Fleury, Hist. Eccles. vii, 16).


4. A martyr at Rome, who lived in the time of the Flavian emperors, and was one of the judges called Cluredi, about A.D. 98.

5. Another martyr at Rome, under DIOCLETIAN, commemorated Feb. 18 in Usuard’s martyrology.


7. A martyr at Rome under Nicolaus and others, commemorated July 7 in Usuard’s martyrology.


9. The tribune, martyr at Rome under Numerian, commemorated Dec. 3 in Usuard’s and Roman martyrologies, but Aug. 12 in that of Jerome.

10. Saint, bishop of Vienne, lived in the 4th century, and is commemorated June 1. He was present at the Council of Nicaea, where he was prominent in the debate concerning the Donatists.

11. A bishop who sent Augustine the books that Julian, the Pelagian, had written against him, and whom, in A.D. 421, Augustine dictated and sent his answer (Epist. 207), formerly prefixed to the books against Julian.

12. Saint Claudius I was the nineteenth bishop of Besançon (Vesunum). The lists of the old chronologists make no mention of him; but in the year 517 he subscribed to the Council of Ephesus, signing himself "Episcopus ecclesiae Vesunensis."

13. Saint Claudius II was twenty-ninth bishop of Besançon, and succeeded (according to the lists) St. Gervasio. The incidents of his life are very legendary, but it seems probable that from his earliest years he was enrolled among the clergy of Besançon; that after a novitiate in the abbey of Mt. Jura he was elected to succeed abbé Ingoirdus, A.D. 641 or 642, under the pontificate of pope John IV; that on the death of Gervasius he was elected by the clergy of Besançon to be their archbishop; that after seven years he abdicated and returned to rule the abbey of Mt. Jura; and that he died in A.D. 656 or 659. St. Claudius, in his lifetime, the only one and model of the clergy of Besançon, became after his death one of the most popular saints of France. He is mentioned in the 9th century by Rabanus Maurus in his Martyrologium, as an interces-

14. Father of St. Fulgentius. The granarius and other clerics, Gordianus, was one of the senators driven from Carthage by Generic, king of the Goths. Claudius and his brother returned to Africa, but found that their houses had been given to the Arian priests. After obtaining possession of their goods, by the king’s authority, they retired to Hyazaerune, and established themselves at Telepte. Claudius married Maria Anna, a Christian lady, and Fulgentius was born A.D. 468. Claudius died soon after.

15. Second bishop of Glandevs, succeeded Frateranus, and was succeeded by Basilius. He is only known from having subscribed, through his representative, Benenatus, to the fourth council of Orleans, A.D. 541 (Gall. Christ. iii, 1236).

16. A letter addressed to Claudius exists in the collection of the writings of Isidore, bishop of Seville (A.D. 599-636). From internal evidence, it is believed not to belong to the time of Claudius. His name is shown in the Latin Protestants, and died March 23, 1877. He wrote: Aurelius Augustinus Hippon. Sacra Scripturae Intepretes (Copenhagen, 1837) — Quatuor Evangeliorum Tabula Synoptica, etc. (iiid. 1829) — Kirchenverfassung, Lehre und Ritus der Katholischen und Protestantischen (from the Danish, by Fries,

Clausen, Johann, a Lutheran theologian of Denmark, wrote his Asens in 1821, the author of, Introduc in Epist. Jacobi (Göttingen, 1800). — De Descensus J. Christi ad Inferos Historia, etc. (Copenhagen, 1801). See Winer, Hamilton der theol. Lit. i, 91, 599. (B. P.)

Clausnitzer, Tobias, a Lutheran minister of Sweden, was born in 1619 at Thun, near Annaberg. In the Thirty Years' War he was the Swedish army-chaplain. He was a member of the consistory and the Pangerst and Weiden in Upper Palatinate, at his death, May 7, 1684. He composed some hymns, of which the best known is his Lebter Jesu, sic erit Hier (Eng. transl. in Lyra Ger. ii, 99: "Blessed Jesus, at Thy Word."). See Koch, Gesch. der deutschen Kirchenlieder, iii, 334 sq. (B. P.)

Clausenæa, or persons of the house; consisting, in a Benedictine monastery, of the abbot, prior, prior major, sub-prior, third and fourth priors, who held chapter and collation, celebrated mass, and presided in hall, the precentor, master of the novices, and sucentor.

Clausina Negromantica was a sort of necromancy according to which anything unnatural can be brought into the human body without an outer injury, and also taken out of the body.

Clauswitz, Benedikt Gottlieb, a Protestant theologian of Germany, was born Aug. 4, 1692, at Gross-Wriederichs near Leipsic. In the latter place he studied theology and philosophy, and was permitted, in 1711, to lecture on Greek and Hebrew languages, after having presented his De Epistolis et appelatis et de amoris in sua, qua ad Deum pertinent. In 1716 he was made Benedictine, and in 1722 succeeded his father in the abbacy. In 1728 he was a chaplain to the Elector of Merseburg, and six years later to Halle as professor of theology. He was made doctor of theology in 1739, and died May 8, 1749, leaving, Syntaxan: Doctrinae de Fide in J. Chr. (Halle, 1746). — De Luca Evangelistis, Ad Mortem et Tempore Restorations Christi Resuscitata (ibid. 1741). — De Anologia Inter Pentecosten Veteris et Novi Testamenti (ibid. eod.). See Döring, Die Gelehrten Theologen Deutschlands, i, 254 sq.; Winer, Handbuch der theol. Lit. i, 444, 570. (B. P.)

Clavenu, Ignaz, a German theologian of the order of the Benedictines, was born at Grätz in 1653. He spent his life in the affairs of his state and in instruction, and died in 1701. His works were published by order of the superiors of his order, nineteen years after his death, under the title: Ascens, etc. (Salzburg, 1721, 4to). They include the following treatises: Vita Benedict Moritis Episcopi; Excidium in Regnui Episdom et in Formulam Professione Benedicti; De Regno Homini Exterior; Tractatus de Arte Rhetorica, cum Appendice de Elloquentia Sueciae et Convocatioribus. See Hoffer, Nov. Bibl. Génerale, s. v.

Claver, Pedro, a Spanish missionary of the order of the Jesuits, was sent in 1610 to the East Indies, where he devoted himself entirely to the relief of the colored slaves, prisoners, and poor. He died at Carthagena, Sept. 8, 1654. Benedict XIV declared, by a decree of 1747, that Claver possessed the divine and cardinal virtue for the degree of a hero. His Life has been writ-

in Spanish, Italian, and finally in French (1751). See Bibl. Universelle, s. v.

Claveson, Charles de, a French religious poet, lived in 1615. He was knight of the order of the king, and sub-lieutenant of Hostun, Meurcoer, and Muril. He took the names of Philothea, Ami de la Crois, and Vieu de laCroix. He left Oeuvres for les Bénareces et Fêtes, — Sommits en quarantrin. See Hoffer, Nov. Bibl. Génerale, s. v.

Claviger (key-beaver) is a canon who keeps the keys of the chapter seal and chest. There are usually two or three such officers at a time.

Clavigny, Jacques de la Marivoue de, a French theologian, was a native of Bayeux. He became canon in the cathedral, where he died in 1702. Leaving the Abbaye de Guillaume le Conquérant (Bayeux, 1675, 12mo). — Prises des Prunes (1690, 12mo). — De Lazes Selon Tertullian, Basilie et Augustin (12mo). — L'Estat des Prunes. See Bibl. Universelle, s. v.

Clavus is a band of arabesque embroidery or rich stuff of purple or other brilliant colors, worn on ecclesiastical vestments.

The latice of the clavus was usually a wide band, reaching from the neck to the feet. In the chasuble it was pell-splashed, and called the pectoral, dorsal, onophorion, auricular, and orphrey. It also reached no lower than the chest, where it is covered with roundels of metal and edged with little balls.

We continually find in ancient Christian frescoes and mosaic garments decorated with long stripes of purple, sometimes enriched with embroidery or an ivoway pattern, called by this name. These generally run from the top to the bottom of the garment, and are broader or narrower according to the dignity of the wearer. Thus, the Lord is often distinguished by a broader clavus than those of the apostles, as in a fine fresco in the cemetery of St. Agnes. Unimportant persons also wore clavi, but very narrow. In nearly all cases these clavi are two in number, and run from each shoulder to the lower border of the dress. Tertullian (De Palleis, c. 4) speaks of the care which was taken in the selection of shades of color.

There are a few examples of the single clavus, running down the centre of the breast, which Rubens believed was the ancient fashion of wearing it. These occur only in representations of the Three Children in the Fiery Furnace.

Clavi are common to both sexes; women may be seen with ornament of clavi, for instance, in pictures of the Wise and Follish Virgins; and female figures are sometimes found adorned with two clavi on each side. Jerome (Epist. 28, ad Eustochium) alludes to the use of the clavus by women single as well as married. It is also common in early art to personages of the tides Testament and the New; it is given to Moses, for instance, and to the apostles, in nearly all representations of them, whether in fresco, in mosaic, or in glass. Angels also wear the clavus in early mosaics, in the Menologium of Basil, and in several contemporary miniatures.

These purple stripes were worn on the penula as well as the tunic: a fresco from an arcosolium in the crypt of Priscilla furnishes three examples. They are found also in the pallium: a mosaic of St. Agatha Mayer at Ravenna represents our Lord with clavi of gold on such a garment. The dalmatic and clavum were similarly decorated: the latter seems to have had only one broad band of purple descending from the upper part of the chest to the feet.

Priests, after the example of the senators of old Rome, are said to have worn the broad clavus, while deacons and priests themselves with the narrow one on their tunics or dalmatics. The clavus is thus to some extent a mark of rank. The shorter kind, ornamented with small disks or spangles, and terminating in small globes or bulla, is said to be the kind of decoration which is sometimes called para-
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gouisi. See Rubenius, De Re Vestraria et Praxite de Lato Clavo (Antwerp, 1655).

Clawson, Samuel, a minister of the Methodist Protestant Church, was born in Jefferson County, Pa., in 1866. He was converted when quite a youth, entered the ministry in 1884, became a member of the Pittsburgh Conference, afterwards of the West Virginia Conference, and died at Weston, W. Va., in August, 1882. He was noted for his eccentricities, especially in the pulpit, which, however, added to, rather than detracted from, his power as a preacher. He was one of the most effective revivalists of his day. His natural eloquence was sometimes wonderful, and completely irresistible. In disposition he was as kind and affectionate as a child. He was several times elected representative to the General Conference. See Methodist Protestant Year-Book, 1884, p. 96.

Claxton, Marshall, an English Wesleyan minister, was born at Yarm, Jan. 1, 1779. He was a local preacher at the age of sixteen, entered the itinerancy in 1799, and died July 15, 1832. His disposition was amiable, his abilities solid, and his labors useful. See Minutes of the British Conference, 1832.

Claxton, Robert Bethell, D.D., an Episcopalian minister, was born in Philadelphia, Pa., in 1814. In 1838 he entered Yale College, and subsequently studied at the Theological Seminary at Alexandria, Va. After his ordination he labored at different places until 1863, when he was called as professor of homiletics to the Divinity School at Philadelphia. In 1873 he resigned his professorship, and accepted the rectorship of St. Andrew's Church, Philadelphia, which he held May 24, 1882. He was the author of a volume entitled Questions on the Gospels, and an occasional contributor to Church periodicals. (H. P.)

Clay, Eleazer, a Baptist minister, was born in Virginia, May 2, 1744. He was baptized in August, 1771, and ordained pastor at Chestfield in 1775. Possessing a competent estate, he was able to assist his ministerial brethren who were suffering from persecution, and send relief to the families of those who had been thrown into prison. Within the limits of his own county he labored most faithfully as a minister of Christ, but was finally laid aside from the active duties of his vocation. He died May 2, 1806. He exerted a great influence among the churches in Chesterfield County, and for many years occupied the moderator's chair in the Middle District Association. See Lives of Virginia Baptist Ministers, p. 178. (J. C. S.)

Clay, John, an English Baptist minister, was born at Aberdeen, Scotland, Sept. 4, 1790, and, while a child, removed with his parents to England. He united with the Church at Portsea, March 22, 1797. In 1821 he became associate pastor at Festin, and in 1822 pastor of a church at Landport, where he remained several years. He died Jan. 25, 1841. See Report of English Baptist Union, 1841, p. 36. (J. C. S.)

Clay, Jonathan, a Free-will Baptist minister, was born at Buxton, Me., Dec. 13, 1775, and was converted in 1809. Soon after he began to preach, and was ordained in 1815. His family were supported by the fruits of his labor as a farmer, his service being for many years confined to his native place. Upon the formation of a second church in Buxton he became one of its members, and, for a time, its pastor. Ill-health obliged him to suspend his ministerial labors some time before his death, which occurred in 1850. See Free-will Baptist Register, 1850, p. 90. (J. C. S.)

Clay, Joseph, a Baptist minister, was born at Savannah, Ga., Aug. 10, 1764. He graduated at Prince-ton College in 1784 with the highest honors in his class, and was licensed to preach in 1804; in 1806 became associate pastor with Dr. Stillman in the First Baptist Church of Boston, and after the death of the latter had sole charge of the church. He was relieved from this work in 1809 on account of ill-health, and died Jan. 11, 1811. Mr. Clay was distinguished at both the bar and the bench. He wrote the original of the present constitution of Georgia. See Sprague, Annals of the Amer. Pulpit, vi, 487.

Clay, Porter, a Baptist minister, son of Rev. John Clay, and brother of the statesman, Henry Clay, was born in Virginia in March, 1779, and removed to Kentucky with his mother in early life. He studied law, and occupied a position of civil trust under the government of the territory. He united with the church about 1815, and shortly after began to preach. He is said to have been a popular preacher, and greatly esteemed by the churches which he served. He died in 1850. See Catheart, Baptist Encyclop. p. 392. (J. C. S.)

Clay, Slator, a Protestant Episcopal minister, was born in New Castle, Del., Oct. 1, 1754. When a young man he studied law, and soon after began to practice. About 1780 he was induced by the capture of the privateer Vandal to sail with him to the West Indies on what he supposed would be a short voyage; but the war of the Revolution was in progress, and the vessel in which he was a passenger was captured by a British privateer. He was put ashore on the island of Antigua and abandoned, but the ship's master took passage in a sloop for New York, which was then in possession of the British. The ship, however, was taken by an American privateer, which caught in a storm and wrecked on the rocks of Bermuda, where, nevertheless, Mr. Clay landed in safety. There being little prospect of his getting away from the island, he opened a school, and taught for six years. The events of his late voyage had produced in him great seriousness, which led to his devoting himself to the Christian ministry. His friends in Bermuda proposed to accept him as their pastor as soon as he should receive ordination from the bishop of London; but hearing of the consecration of Bishop White in Philadelphia, and preferring to spend his life in his native land, he left Bermuda and arrived in Philadelphia in 1786. On Dec. 28 of the next year he was ordained deacon, and Feb. 17 following (1788) he was admitted to the order of presbyters. He became successively rector of St. James's Church, Perkiomian; of St. Peter's, Great Valley; and of St. David's, Radnor, all in Pennsylvania; and also assistant minister of Christ Church, in Upper Merion. In July, 1799, he removed to Perkiomen, near Norristown, and gave a part of his time to St. Thomas's Church in Whitemarsh. He died at the latter place on Oct. 25, 1821. He was a man of fervent piety. In the pulpit his manner was earnest and impressive. See Sprague, Annals of the Amer. Pulpit, v, 355.

Claybaugh, Joseph, D.D., an Associate Reformed minister, was born in Frederick County, Md., July 1, 1803, and removed to Ohio while young. In 1822 he graduated from Jefferson College; in 1824 was licensed, and accepted a call from the congregation at Chilihothe; in May, 1825, was ordained and installed pastor of that congregation, and shortly after took charge of Chilihothe Academy; in 1839 he was called to take charge of the Theological Seminary in Oxford, at the same time having charge of the congregation at Oxford, and continued in both relations till his death, Oct. 9, 1855. See Sprague, Annals of the Amer. Pulpit, iv, 156.

Claybrook, Richard, a Baptist minister, was born in King William County, Va., Oct. 17, 1785. At the age of twenty-five he removed to Middlesex County, and made a profession of his faith in 1814. A few years after, the church which he had joined having lost its pastor, he was persuaded by Dr. Stillman to preach, and he was ordained in 1823. He also had charge of two or three other churches in different localities. He became eminently popular among all classes of hearers, and his ministry was greatly blessed. In 1831 he was called to the pastorate vacated by the death of
Rev. Robert B. Semple, in Brinningt, King and Queen Co., where he remained a faithful, laborious servant of Christ until his death, Dec. 4, 1844. See Lives of Virtuous Ministers, p. 344. (sic.)

Clayton, Dana, a Congregational minister, was born in Framingham, Mass., Oct. 3, 1792. He graduated from Middlebury College in 1815, and from Andover Theological Seminary in 1820; was ordained at Meriden, N. H., July 4, 1821, and dismissed Oct. 17, 1837. From 1839 to 1842 he was acting pastor of the Bethel Church at Portland, Maine.; from 1842 and 1854 he was pastor of several churches in North Augusta, Vaassalbough, Bremen, Washington, and Sebasticook; from 1844 to 1846 at Sidney, Windor, Union, Jefferson, and Norridgewock; in 1847 at Industry and Mercer; in 1848 at Stark, and in 1849 and 1850 at Richmond, Swanville, and Mt. Desert. He was without charge at Wakefield, Mass., from 1851 until he supplied the Church at West Danvers, Me., in 1859. He died Oct. 23, 1877. (W. P. S.)

Clayhillis, Andrew, a Scotch clergyman, was admitted to the living at Monifieth in 1656; transferred to Jedburgh before 1754, where he had four other places in charge; appointed visitor to the bounds of Tievotdale the same year, and was a member of twelve assemblies between 1574 and 1589; was at the head of the synod of Alloa in 1579, and signed a decree of discipline in 1586; was transferred to Eckford in 1593; was a member of the General Assembly in 1596, and transferred to Monifieth, his first charge, in 1599; was a member of the Assembly in 1602; was presented by the king to the living at Monifieth in 1614; and died March 23, 1617, aged seventy years. See Fasti Eccles. Scotiacae, i, 479, 494; iii, 725.

Clayton, Abner S., a Presbyterian minister, was born in Alabama, Dec. 1, 1802. He was converted at Shiloh in 1842, in 1843 became a member of Elyton Presbytery, and was ordained in 1844. In 1849 he removed to Itawamba County, Miss., where he labored faithfully until his death, May 1, 1859. As a preacher he was sound and successful. See Wilson, Pref. Hist. Almanaes, 1860, p. 191.

Clayton, Benjamin, an English Wesleyan minister, was born at Farnley, near Leeds. He was converted at the age of fifteen, entered the sacred calling in 1822, and died suddenly, Oct. 11, 1861, aged fifty-four. He loved Methodism with an unwavering attachment. He brought all his powers into the service. He was a man of high moral character, and a hero of the cross, an instrument of all kinds of religious enterprises; as prompt to speak from the platform as the pulpit; delivering his addresses with a tact and impressiveness which did equal credit to his head and heart. See (Lond.) Cong. Year-book, 1863, p. 219.

Clayton, Isaac, an English Wesleyan minister, was born at Daisy Hill, near Bradford, Yorkshire, May 29, 1778. After a course of pious instruction in 1793; sent to the Otley Circuit in 1800; admitted on trial at the conference of 1801, and travelled the Thetford, St. Neots, Northampton, Sevenoaks, London, Dover, Sheffield, Huddersfield, Keighley, Barnsley, and eight other circuits, the last being Cleckheaton. He died at Bradford, Oct. 25, 1833. Mr. Clayton was spirit-
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Clayton, Joseph, an English Baptist minister, was born at Gamlingay, Cambridgeshire, Feb. 8, 1710. His parents were, in his early days, connected with the Established Church, but subsequently his mother became a member of a dissenting society. Upon the decease of his father Joseph was placed in the care of an uncle, and brought up in the occupation of husbandry. He was bigotedly attached to the Established Church, although notoriously wicked. He was converted, however, and united with a Baptist Church, and in 1735 was licensed to preach. He was ordained pastor of the Church at Steventon, June 5, 1751, and, after a useful and cheerful ministry, died Sept. 10, 1790. See Ripon Register, i, 491-493. (J. C. S.)

Clayton, Joshua A., a Presbyterian minister, was born at Florida, N. Y., Feb. 10, 1805. He graduated from Union College in 1822; studied theology for over two years in Princeton Theological Seminary, and was ordained by the presbytery of Watertown, Nov. 10, 1826. He became stated supply at Ellisburgh, N. Y., in 1825; preached there as pastor from 1826 to 1828; was stated supply at Peck in 1829; at Montgomery, 1830 to 1834; at Hebron, from 1835 to 1839; at Second Church, Plymouth, Mich., from 1840 to 1846; stated supply and missionary in Michigan and Kentucky, from 1846 to 1857, and also at Oakland, Mich., from 1857 to 1865. He died at Plymouth, Dec. 25, 1872. See Gen. Cat. of Prof. Pres. of Semi., 1861, p. 339.

Clayton, William, was one of the pioneers of the Methodist Episcopal Church in Middle and West Tennessee, uniting with the Tennessee Conference soon after its organization in 1866. He labored in Wayne, Lawrence, and Giles counties, and, completely broken down by labors, exposure, and disease, accepted a superannuationary relation, with an appointment to Summertown. He died in Giles County, Tenn., March 15, 1880, aged forty-five. Mr. Clayton combined strength, gentleness, firmness, courage, generosity, and possessed remarkable influence in his native county. He was a popular preacher alike in town and backwoods. See Minutes of Annual Conference, 1866, p. 315.

Cleave, William, an English Congregational minister, was born at London, April 11, 1831. At the age of fifteen he went to India, and passed through the coffee plantations of his relatives; then returned to England, and studied at Nottingham and at Cheshunt College. In 1874 he supplied the pulpit at Chertsey, Surrey, the next year became the settled pastor, and pastor at East Bereham, Norfolk, in August, 1876. He died May 30, 1880. See (Lond.) Cong. Year-book, 1881, p. 362.

Cleeland, Eliz., a Baptist minister, was born in Wilkes County, N. C., Oct. 1, 1781. He united with the Church in 1803, and not long after was ordained. From 1813 to 1818 he preached in Knox County, Tenn. In 1821 he removed to Monroe County, and there labored successfully for thirty-eight years, building up a great many churches, and being instrumental in the conversion of many persons. He was pastor, gratuitously, for several years of the Sweetwater Church, which, under his ministry, greatly increased in strength. He died Nov. 23, 1859. See Bur. Sketches of Tenn. Minis., p. 176-178. (J. C. S.)

Cleaveland, Eliza A., D.D., a Congregationalist, was born at Topsham, Maine, Aug. 20, 1821. He graduated from Bowdoin College in 1829, having experienced religion in his senior year; also from Andover Theological Seminary in 1832. He was ordained pastor of the Third Church in New Haven in July, 1833, where his ministry continued for thirty-three years, during the early part of which he passed through many trying scenes, owing to differences of religious opinions in his Church, and pecuniary embarrassments of the society, but at length succeeded in securing the erection of an antagonist church edifice, and laying the foundation of a prominent and strong religious society in New Haven. He died Feb. 16, 1866. Constitutionally conservative, yet, when the hour of trial came in the history of the country, he was a bold, outspoken Christian patriot. While travelling in 1864, both in France and in England, he pleaded the cause of liberty and union with most eloquent and persuasive eloquence. See History of Bowdoin College, p. 391-393. (J. C. S.)

Cleaveland, John Payne, D.D., a Congregational minister, was born at Byfield, Mass., July 19, 1759. His father was the distinguished Parker Cleaveland, M.D., and his brother, professor Parker Cleaveland of Bowdoin College. He graduated from Bowdoin College in 1821, and spent one year (1822-24) in theological study at Andover. He was ordained at Salem, Mass., Feb. 14, 1827, pastor of the Tabernacle Church in that city, where he remained seven years. Shortly afterwards he went to Michigan, and was pastor of the First Presbyterian Church in Detroit from June 15, 1832, to Nov. 1, 1838, at which time he became president of Marshall College, Michigan. He held this office five years, during a part of this period acting as pastor of the Church of which, previously, he had been the preacher. Early in 1844 he was called to the Second Presbyterian Church in Cincinnati, where he remained two years, and then removed to Providence, R. I., where he was pastor of the Beneficent Church from April 22, 1846, to March 30, 1853. He there distinguished himself as a strong advocate of temperance and anti-slavery, and gained many warm friends. After leaving Providence he was pastor of the First Church, Boston, Mass., from Oct. 2, 1855, to July 11, 1855; from Oct. 2, 1855, to Jan. 15, 1862, of the Appleton Street Church, Lowell. During a part of 1862 he was chaplain of the 30th Massachusetts Volunteers. On leaving the army he was for some time a supply of the Park and Salem Streets churches, Boston. He also preached for some time in one or two other churches. He died at Newburyport, Mass., March 7, 1873. See Memorials of R. I. Congregational Ministers; Andover Triennial, Cat. 1870, p. 60. (J. C. S.)

Cleaveland, Nathan, a Baptist minister, was born at Horton, N. S., in 1777. After itinerating for some time in the province, he settled as pastor at Ouslow in 1809; continued till 1818; then was pastor at Hopewell, N. B., for six years, and retired to Alma, where he died, June 81, 1869. See Bill, Hist. of Baptists in the Maritime Provinces, p. 262.

Cleaver, Charles, a Methodist Episcopal minister, was born at Brackley, England, June 11, 1815. His parents, who were members of the Church of England, strongly opposed his union with the Wesleyan Church, but although only fifteen when converted, he was true to his convictions, and his endurance of rebuke and suffering were rewarded by seeing both his parents unite with the communion which they once despised. At nineteen he entered the local ministry of that church, and remained in it until he came to the United States. On his arrival in Baltimore he continued as a local preacher until 1853, when he joined the Baltimore Conference, in which he labored until 1876, and was then made superannuated, which relation was changed to superannuate in 1878, and so continued till his death at Hereford, Md., Nov. 25, 1880. Mr. Cleaver was a faithful, earnest, and able preacher, very successful in revival and pastoral work. See Minutes of Annual Conference, 1880, p. 71.

Cleaver, Euseby D., D.D., archbishop of Dublin, was born in Buckinghamshire in 1746, and received his education in Christ Church, Oxford, where he took the degree of master of arts in 1770, and in 1778 that of doctor
of divinity. In 1783 he was preferred to the rectory of Tillington and another benefice in Sussex. In 1787 he accompanied the marquis of Buckingham to Ireland. In March, 1789, he was consecrated bishop of Cork; in the same year he was appointed bishop of the see of Leighlin and Ferns; and in 1809 obtained the archiepiscopal dignity. He died at Tumbridge Wells in 1819. See D'Alton, Memoirs of the Archb. of Dublin, p. 352.

Cleaver, Robert, an English Puritan divine, who died in 1615, published Sermons (1613–14):—The Sabbath (1630):—and other works. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cleaver, William (1), D.D., an English prelate, was born in 1742. He was educated at the University of Oxford; became prebendary of Westminster in 1784; principal of Brazenose College in 1785; bishop of Chester in 1787; was translated to Bangor in 1800; to St. Asaph in 1806, and died May 15, 1815. Bishop Cleaver was an able Greek scholar and an orthodox divine. He published De Rhythmia Graecorum Libri (Lond. 1789, 8vo):—Sermons (1773, 1791, 1794):—a collection of his own and his father's sermons (1808, 8vo):—Sermons on Select Subjects (8vo):—A List of Books Recommended to the Clergy and Younger Students in Divinity (Oxford, 1791, 8vo); 31 ed. enlarged, with Dodworth's Catalogue of Books written by the Clergy in Three Centuries (1808, 8vo). See (Lond.) Annual Register, 1815, p. 125; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Cleaver, William (2), a Wesleyan Methodist minister, was born at Truro in 1818. He was converted under the ministry of William Moiser, in Portishead; officiated himself for the ministry in 1849; left many enduring monuments of his labors during his thirty-five years' work among the West Indian colonies, and died in his native island, April 19, 1878. See Minutes of the British Conference, 1878, p. 55.

Cledog. See CLYDOG.

Cledonius, a trusted friend and correspondent of Gregory Nazianzen, who addressed to him his two celebrated letters against Apollinaris. The second of these was a reply to one of Cledonius, asking him to declare his belief as to the person of Christ. In it Gregory begs Cledonius to assure all that he held the Nicene creed inviolate. These letters were adopted as documents of faith by the councils of Ephesus and Chalcedon (Gregory Nazianzen, Orat. 81, 52).

Cledrædus is one of the many Welsh saints who are arranged in the lists collectively as "the children of Brychan," the king of Brecknock, at one time a centre of missionary enterprise, and in which numerous inscribed stones and other early Christian memorials are found. See Hubner, Inscriptiones Britannicae Christianae.

Cleef, Jan van, an eminent Flemish painter, was born at Venloo, in Gueldern, in 1646, and studied under Primo Gentile at Brussels, and afterwards under Gaspar de Crayer. He gained a great reputation, his works being very numerous in Flanders and in Brabant. In the Church of St. James, at Ghent, is a fine picture of The Assumption; in that of St. Nicholas, an excellent picture of Magdalene at the Feet of Christ; in that of St. Michael, an ingenious composition representing The Immaculate Conception, with Adam and Eve in the lower part of the picture. Van Cleef died at Ghent in 1716. See Hoefer, Nouv. Bioogr. Générale, s. v.; Spooner, Bioogr. Hist. of the Fine Arts, s. v.

Cleef, Martin van, a Flemish landscapes painter, was born at Antwerp in 1620, and was a scholar of Francis Floris. He painted several pictures for the churches, and died about 1705. See Hoefer, Nouv. Bioogr. Générale, s. v.; Spooner, Bioogr. Hist. of the Fine Arts, s. v.

Clegg, William (1), an English Wesleyan minister, was born at Bury, Lancashire, in 1787. He was converted at nineteen; entered the ministry in 1808; retired therefrom in 1846, settling in Boston, and died suddenly at Hull, April 11, 1848. He travelled sixteen circuits. See Minutes of the British Conference, 1846.

Clegg, William (2), an English Wesleyan minister, son of the preceding, was born in Bury, in 1814. He was educated at Woodhouse Grove School, and relinquished promising prospects as a medical student to enter the ministry, in 1838. From 1841 to 1844 he had care of an English congregation in Calais, France. When laid aside by sickness in 1851, he retired to Liverpool and authenticated his call. He subsequently took a voyage to Australia, returning in December, 1855, and died on the 9th of the same month. He was a man of good attainments, pious, and modest. See Minutes of the British Conference, 1854.

Clegg, William F., a minister in the Methodist Episcopal Church South, was born near Pittsburgh, Chatham Co., Ga., Aug. 10, 1827. He was converted in early life, and received into the North Carolina Conference in 1852, from which time he was one of the most active and useful ministers in his conference, until a short time before his death, June 16, 1875. Mr. Clegg was pre-emminently pious, but a greater sufferer physically of all the men of his age. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 325.

Cleghorn, Eliza Burnham, a Presbyterian minister, was born at De Kalb, St. Lawrence Co., N. Y., Sept. 27, 1812. He received his preparatory education at Potsdam Academy, and afterwards at Ogdensburg, under professor Taylor Lewis; studied in the Oneida Institute (1833-35), but never graduated from any college; taught (1835-41) partly in St. Lawrence County, and partly at Frederickstown, Mo.; afterwards was engaged (1841-50) in mercantile life. He then studied at Princeton Seminary two years, after spending one year in study before matriculation; was licensed by the Presbytery of Philadelphia, July 7, 1852; labored as agent of the American Colonization Society in the south-west from 1853 to 1855; was ordained by the Presbytery of Baltimore, June 3, 1856; was pastor of the Island Church in Washington, D. C., until 1858; agent of the South-western Bible Society, and associate editor of The True Witness, at New Orleans, until 1861; professor of languages of the Presbyterian Publication House in New Orleans, until 1866; missionary in New York city from 1867 to 1872; in the book bureau in Cincinnati the following year; an evangelist in Philadelphia and vicinity to 1875; an evangelist in New York city and vicinity for three years; stated supply at Congkvs- ville and New Roches, N. Y., in 1875, and from that time to his death he labored to the utmost in the cause of the Lord. He died Jan. 14, 1881. See Necrology. Report of Princeton Theol. Sem., 1882, p. 49; Presbyterian, Dec. 24, 1881.

Cleghorn, John, a Scotch minister, took his degree at Edinburgh University in 1699; was licensed Aug. 7, 1700; called to Burtnisland, and ordained in 1701; transferred to Wemyss in 1711, and died Feb. 22, 1744, aged about sixty-five years. See Fasti Eccles. Scotiacae, ii, 531, 568.

Cleghorn, Matthew, a Scotch clergyman (son of the minister at Wemyss) was licensed to preach in 1737; presented to the living at Rouay and Egilsay in 1747, and in 1751 transferred to St. Andrews and Deerness in 1759; thence went to Desford in 1754, and died June 17, 1781, aged seventy years. See Fasti Eccles. Scotiacae, i, 648; iii, 367, 416.

Cleghorn, Thomas (1), a Scotch clergyman, was licensed to preach in 1736, presented to the living at Smalholm the same year, resigned in March, 1845, and died Dec. 12, 1854. See Fasti Eccles. Scotiacae, i, 332.

Cleghorn, Thomas (2), a Methodist minister, was born at Ogdensburg, N. Y., in 1821. He experienced conversion in early life; received a good education, and in 1846 entered the travelling connection of the Wesleyan Church in Canada. In 1871 he
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was transferred to the Michigan Conference, and at the time of his death, Feb. 24, 1878, was serving his sixth charge in that body. Mr. Cleghorn rapidly rose to the occupancy of important fields. He was characterized by sound judgment, solid culture, and deep piety. See 1845-1855 Minutes of Conferences, 1878, p. 17.

Cleghornie, Geordie, A.M., a Scotch clergyman, took his degree at the University of St. Andrews in 1857, was appointed the first minister of the new parish of Dornock in 1862, and continued in that charge in August, 1867, being then in old age. There is no further record of him. See Fusti Eccles. Scotiaca, i, 616.

Cleia, in Greek mythology, was an Atlantide, and the sister of Hyas, over whose death by a wild bear, all the sisters were so grieved that out of sympathy, the gods placed them among the stars as Hyadides. They still weep over their brother, and the rise of this constellation with the sun is said to bring rain.

Cleland, George (1), a Scotch clergyman, took his degree at Edinburgh University in 1637; was chaplain to lady Yester in 1645; appointed to the living at Moffat in 1652, and continued in it in 1668 and died before Dec. 19, 1683, aged about thirty-three years. See Fusti Eccles. Scotiaca, i, 673.

Cleland, George (2), a Scotch clergyman, took his degree at Edinburgh University in 1671; was appointed minister at Durruslee in 1679, and died before Dec. 19, 1683, aged about thirty-three years. See Fusti Eccles. Scotiaca, i, 673.

Cleland, John (1), a Scotch clergyman, took his degree at Edinburgh University in 1633; was licensed to preach in 1638; presented to the living at Stow in 1640, and ordained; joined the pastors in 1651, and died in August, 1655, aged about fifty-two years. See Fusti Eccles. Scotiaca, i, 533.

Cleland, John (2), a Scotch clergyman, was licensed to preach in 1662; admitted to the living at Midldiebie in 1663; transferred to Traquair in 1666, and died before May 8, 1672. See Fusti Eccles. Scotiaca, i, 537, 623.

Cleland or Clelland, Joseph, a Scotch clergyman, took his degree at Glasgow University in 1613; was licensed to preach in 1614; removed to Wigtown in 1616; was appointed to the living at Kirkcown in 1627, and continued in 1641. See Fusti Eccles. Scotiaca, i, 733.

Cleland, Robert, a Scotch clergyman, took his degree at Edinburgh University in 1601; was licensed to preach in 1605; called to the presbytery in 1606, and ordained; transferred to Kirkmarnock in 1700, and died in August, 1711, aged about forty years. See Fusi- ti Eccles. Scotiaca, ii, 441, 453.

Cleland, Thomas, a Scotch clergyman, took his degree at Glasgow University in 1725; became tutor to John Maxwell, and afterwards chaplain to lady Stew- art; was licensed to preach in 1744; called to the living at Cambusochan in 1738, and ordained in 1739; transferred to Stirling in 1763, and died July 31, 1769, aged sixty-three years. See Fusti Eccles. Scotiaca, ii, 575, 576.

Cleland, Thomas Horace, a Presbyterian minister, was born at Glasgow, K.Y., in 1819. He graduated at Centre College in 1840, at Princeton Theological Seminary in 1841, and was licensed to preach by the Trans- vanian Presbytery in April, 1846. The same year he went to Louisiana, and became a stated supply at Lake Providence; in 1854 removed to Natchez, Miss., and for one year supplied the Church at Pine Ridge, in that vicinity; also supplied Union Church for one or two years, and afterwards the Second Church in Natchez for several years. After the civil war he was principal of the Fayette Female Academy. In 1868 he returned to Ken- tucky, but in 1871 settled at Delhi, La., becoming a member of the Presbytery of Red River. At Delhi he acted as stated supply to the Church, and estab-

lished a private school; also preached frequently at Tal- lulah and other places. He died Feb. 17, 1878. Mr. Cleland was a faithful and useful preacher, and a success- ful teacher. See Ncsv. Report of Princeton Theol. Sem., 1876, p. 28.

Clément, Joseph Guillaume, a French theologian, was born at Havre, Oct. 9, 1717. He was successively pastor of St. Claude, Rouen, grand-vicar of Poiets, and prior of St. Martin de Machecoul, and died Aug. 6, 1792, leaving Défense des Liens de l'Ancien Testament (Paris, 1748): Les Caractères du Messie Vérifiables en Jésus-Christ (ibid. 1776, 2 vols. 8vo.): La Authenticit de la Nouvelle que de l'Ancien Testament (ibid. 1782); reprinted under the title, Réfutation de la Bible expliquée, de Voltaire, etc. (Nancy, 1826, 12mo.). See Hoefer, Nouv. Biog. Générale, s. v.

Clémenceau, Charles, a French Benedictine of the congregation of St. Maur, was born about 1704 at Pain- blanc, in Autun; joined his order in 1728 at Vendôme, and died at the monastery of Sainte-Manteau, in Paris, April 5, 1778. His chief productions are, L'Art des Vérifier les Dates, etc. (Paris, 1750; an important work, conceived and imperfectly executed by Maurice d'An- tine, revised by Clémenceau, and completed by François Clement) —Histoire Générale de Port-Royal (Amster- dam, 1755). —Histoire Générale des Écrivains de Port-Royal (ibid. 1770). See Jöcher, Allgemeines Gelehrten-Lexikon, s. v.; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Clemency (or Mercy) was defined by the Greeks, and had an altar in Athens, erected by the kindred of Hercules; and a temple dedicated to her by order of the Roman senate, after the death of Julius Caesar, on some of whose deities this goddess appears. The poets describe her as the guardian of the world, and picture her as holding a branch of laurel, or olive, and a spear, to show that gentleness and pity ought principally to distinguish victorious warriors. The Greeks and Ro- mans gave the name of asylum to the temples they erected to this goddess.

Clemens is the name of several early Christians:

1. Flavius, son of Dabianus, brother of the emperor Vespasian, and therefore first cousin of Domitian, whose niece, Flavia Domitilla, was his wife. Flavius Clemens held the consulate in A.D. 95, and had just resigned the office when he and his wife were arrested and con- victed on the charges of "atheism," undoubtedly refer- ring to Christianity. They were accused, according to Dio Cassius, of "judaising:" from which, in the popular mind, Christianity was hardly distinguishable. Clemens suffered death, and his wife, Domitilla, was banished to one of the islands off the west coast of Italy (Sueton. Domit. § 15; Dio Cassius, Hist. liv. xiv, 14; Meri- cule, Romana Under the Empire, vii, 383; Lightfoot, Philippuses, p. 22). See Domitilla.

2. Bishop of Ampurias and martyr under Diocletian and Maximian, A.D. 296; commemorated Jan. 23. He is said to have been the son of a heathen father and a Christian mother, Euphrasie, who prophesied his mar- tyrdom. The name relating to him is very doubtful (Tillemon, Memoires, v (162).

3. A Greek historian and chronologer. His date is very uncertain, but probably he lived in the 5th cen- tury.

4. One of the Irish missionaries who opposed St. Boniface while enforcing submission to the papal au- thority in Germany, as part of the Christian law. Cle- ment, and Adelbert, a Frankish bishop, were condemned and excommunicated at a Roman synod held in 745 or 748 by pope Zachary at the instigation of Boniface. Clement probably died in prison (Neander, Ch. Hist., v, 77 sq.; Boniface, Op. I., pass.; Monheitem, Eccles. Hist. per. i, cent. viii, c. 5; Wright, Biog. Brit. Lit. p. 392, 397).

5. A Hibernian or Scot, who went over to Gaul about the beginning of Charlemagne's reign (A.D. 772), and was well received by that monarch. St. Clemens was
intrusted with the education of boys of all classes, and
was made responsible to the king for their progress.
But little is known of him except that the fame of his
name attracted scholars even from Germany. The
thief to the court visited this same man's village of
St. Gall, in his two books, De Gestis Caroli Magn., in
Canisius, Antiqu. Lect. ii, pt. iii, 57. He is commemo-
rated March 20.

Clemens, Franz Jakob, a Roman Catholic phi-
losopher of Germany, was born in 1815 at Coblenz.
He studied at Bonn and Berlin from 1834 to 1838, and
was made doctor of philosophy at the latter place in
1839. In 1840 he earned his philosophical lectures
at Bonn. In 1853 he opposed the school of the famous
philosopher Gtianther, and the result was that in
1857 the Gtiantherian philosophy was condemned by
the pope, as twenty years before the Hermesian system
was stigmatized. Clemens was called to Münster as
professor of philosophy in 1855, and died at Rome, Feb.
24, 1862. He published, De Philosophia Anazagateri-
Clazuamenti (Bonn, 1840):—Giovanndi Bruno und Nico-
laus von Cusa (ibid. 1847):—De Scholastikorum Sen-
tentia, Philosophiam esse Theologia Ancillam (Münster, 
1856):—Der heilige Rock zu Trier and die protestan-
tische Kirche (Bonn, 1845).—Die Wahrheit con-
mem von Herrn J. v. Kuhn in Tübingen angeregter Streit
über Philosophie and Theologie (Münster, 1860). See
[...]

Clemens, John W., a German Reformed minis-
ter, was born at New Berlin, Union Co., Pa., Jan. 27,
1858. In 1866 he was licensed and ordained at Little-
town, Adams Co., Pa.; became pastor at St. Clair, Schuyl-
kill Co., in 1868, and in 1871 at Goudyham, where he
remained until his death, Sept. 11, 1880. See Har-

Clemens, William, a Presbyterian minister, was
born at Wheeling, West Va., Sept. 13, 1825. He
converted in 1843, and joined the First Presbyterian
Church of Wheeling; graduated from Washington Col-
lege, Washington, Pa., in 1850, and from Princeton The-
o logical Seminary in 1853. He was licensed by the
Washington Presbytery the same year, and sent as a
missionary to the western coast of Africa, where he
spent the remainder of his life. He died at sea, June
24, 1862. Mr. Clemens was a man of great humility,
and was devoted to his work. See Wilson, Pres. Hist.
Auction, 1869, p. 149.

Clemens, a Scotch prelate, was a Dominican friar,
and was consecrated to the see of Dunblane in 1233.
He probably died in 1238. See Keith, Scottish Bish-
ops, p. 172.

Clement of Alexandriana's hymn. See Homon
Folon Adeon.

Clement, Augustin Jean Charles, a French
prelate and canon, was born at Creteil in 1717. He
was ordained at Auxerre, and became treasurer of
the Church there. Clement favored the views of the Port-
Royalists: he was made bishop of the see of Pontoise 1726 male his first journey to Hol-
land in their cause. In 1755 he was elected deputy for
the provincial assembly of Sens. From 1758 to 1768
he travelled in Spain, Holland, and Italy, in order to
propagate his religious ideas. In 1768 he resigned his
treasurership and retired to Livry, which, however, did
not save him from being incarcerated in 1724. In 1797
he died, March 13, 1804, leaving, Mémoire sur
le Rang que Tiennent les Chiffre dans l'Ordre Ecclésiastique (1779):—Lettres à l'Auteur (Larrièrre) des Ob-
servations sur le Nouveau Régime in Paris (1787, 18mo).
—De L'élection des Évêques et de la Ministre du Pape
Cécale (Paris, 1790, 8vo).—Formes Canoniqns du Gouvernemenl Ecclésiastique, etc. (ibid. 1790, 8vo):—Prin-
ceptes de l'Unité du Culte Public (ibid. 1790):—Letter
Apologetique de l'Église de France Adressée au Pape
Pie VII (Lond. 1808). See Hoefer, Nouv. Biog. Géné-
rale, s. v.

Clement, Claude, a French theologian, was born
at Ormains-sur-le-Loué (Franche-Comté). He entered
the order of the Jesuits in 1012, and taught rhetoric at
Lyons, and became professor of philosophy in the univer-
sity of Paris. Here he was sent to stochastic school.
His writings show that he was professor of polite literature, spending his leisure
hours in the study of theology and archeology. He died
at Madrid in 1642, leaving, Clemens IV, etc. (Lyons, 1623,
1624, 12mo).—Bibliotheca Lugdunensise, etc. (ibid. 1628,
8vo).—Bibliotheca Escorialia, etc. (ibid. 1635, 4to).—Chrono-
logia et Theologiae Tablesspanis, etc. (Madrid, 1634; Spanish. 
Madrid, 1643; Mayence and Valence, 1669). See Hoefer,

Clement, Denis Xavier, a French ecclesiastic,
was born at Dijon, Oct. 6, 1706. He was doctor of the-
ology and abbot of Marcheronaux. Stanislaus, king of
Poland, took him as his preacher, and he was also con-
fer to the court of Louis XV. He received, in his
old age, the deanery of Ligny, and died March 7, 1777,
leaving, Entretiens de l'âne, etc. (Paris, 1740):—Ora-
ison Funebre de la Reine de Suideine (ibid. 1741):—
Sermon sur la Dédicace de l'Église des Peux-Perris
(ibid.):—Pérayprékg de la Bienheureuse Alexandre Pouli,
Théorien (ib. 1745):—Fleurs et Purées pour Remplir
Saïsissante le Principal des Déraves (ibid. 1756). See Hoefer,

Clement, Edwin, a Methodist Episcopcal minis-
ter, was born at Red Hook, N. Y., April 13, 1802. He
was converted at nineteen, while a student at the New
York Conference Seminary; served the Church as class-
leader and local preacher; in 1855 entered the New
York Conference; and died Feb. 20, 1877. Clement's
strong characteristics were great promptness, ex-
cellency as a preacher, and piety as a man. See Min-
utes of Annual Conferences, 1877, p. 45.

Clément, François, a learned French historian,
was born at Bèze, near Dijon, in 1714. He studied at
the college of the Jesuits at Dijon, and became a Bene-
dictine of St. Maur in 1731. At the age of twenty-five he
was excommunicated for literary work, and he was to
spend ten years. He then entered the house of the
Blancs-Manteaux at Paris, and was engaged to continue
L'Histoire Littéraire de la France, of which he finished
the eighteenth and twelfth volumes, bringing it down
to the year 1167. Clément rendered to chronology a ser-
vice none too important. Maurice de Sade had con-
ceived the idea of a large work, entitled L'Art de Véri-
fier les Dates, the object of which was to prove in an
exact manner the dates of historical facts; but his chron-
ology was full of errors and omissions. Clément (q. v.) executed this task more completely, and Clément
issued a new edition much superior to either of the old.
The first volume appeared in 1783, the second in 1744,
and the third in 1767; the tables were added in 1792.
This grand work, the fruit of thirteen years' assiduous
labor, is one of the greatest monuments of scholarship
of that time. The king recompensed Clément by ap-
pointing him official historian of France, and the accu-
plication of inscriptions admitted him in 1785 to the number
of its associated members. The revolution having de-
stroyed the religious communities, had also interrupted
the scientific works of the Benedictines. Clément retired
to the house of his nephew, Duboy-Laverm, director of
the national printing, where, in spite of advanced age,
he occupied himself with the duties of a perfect scholar.
He had revised a large part of it, when he was
attacked by apoplexy, and died March 29, 1788. M.
Viton de Saint-Alais, who had bought the MS., pub-
lished a new edition of the work, with the continuation
(1819, 1919, 10 vols. 8vo.; or 5 vols. 4to); but this edition
is less exact than the Précis de Précis. Clément also pub-
lished the posthumous work of Clément containing the
Générale, s. v.
Clement Henry, a Methodist Episcopal minister, was born in London, England, and emigrated to western New York in his boyhood. He was converted in early life; graduated at Genesee College; taught school several years in a United States Bible School; and in 1860, he received the degree of Doctor of Divinity. In 1863 he was admitted into the Virginia Church, and appointed to Rockbridge Circuit. His subsequent stations were Highland, Pocahontas, Herndon, Lesburg, Rockbridge, Rockingham, and Amherst. He died suddenly, Feb. 9, 1880. See Minutes of Annual Conference, 1880, p. 18.

Clement, John, a Presbyterian minister, was born in Great Britain. On his emigration to America, his credentials were approved by the synod of Virginia, Sept. 18, 1718. He received a call from Pocomoke, Va., and was ordained in June, 1719, but before a year complaint was made to the synod, and that body suspended him. On his full confession, suspension was removed, and he was restored to his pastoral charge at Chester, N. J., and at Gloucester and Phipsgrove; but he was again suspended, and no further mention is made of him. See Webster, Hist. of the Preb. Church in America, 1857.

Clement, Jonathan, D.D., a Congregational minister, was born at Danville, Va., June 20, 1797. After graduating in 1818 from Middlebury College, he studied theology two years at Andover, and from 1836 to 1838 was an itinerant preacher in Painesville, Ohio. He was ordained pastor in Chester, N. H., Oct. 13, 1838, and was dismissed Sept. 10, 1845. From Feb. 3, 1847, to May 19, 1852, he was pastor in Topsfield, Mass.; and from July 14, 1852, to June 12, 1867, in Woodstock, Vt. After he resided in Norwich, Conn., and supplied the Quebec Church, Clement returned from France in 1874 and died Sept. 6, 1881. He published several Addresses and Sermons. See Cong. Year-book, 1882, p. 25.

Clement, Joshua, a Baptist minister, was born at Hopkinton, N. H., in May, 1803, and united with the Church in that place at an early age. He was ordained at Dorchester about 1833, and preached in the states of Vermont and New Hampshire nearly fifty years. He was an innovation Dec. 19, 1803, but was ordained in Painsville, Ohio. He was ordained pastor in Chester, N. H., which he resigned in 1873. He preached his last sermon at Courtenay, Mass., in April, 1883, and died at Chester, June 29, following. See The Watchman, July 12, 1883. (J. C. S.)

Clémence (de Bavière), Marie Hyacinthe, a Belgian prelate, was born at Brussels Aug. 16, 1700, and studied at Rome under the direction of Clement XI. He was nominated coadjutor of the bishop of Liege in 1713, and was consecrated bishop of Münster and Paderborn in March, 1719. He signed the death of his uncle, Joseph Clement, whose coadjutor he had been, having left the see of Cologne vacant, he took possession of it in 1723, and in the spring of 1724 was elected bishop of Hildesheim, and consecrated Nov. 10, 1727. The bishopric of Osnabruck was given to him Nov. 4, 1728, and on July 17 he was elected grand master of the order of Teutonic Knights. After the death of the emperor Charles VI of Germany, in 1740, Clément supported the pretensions of Charles Albert, elector of Bavaria, to the empire, and, on Jan. 24, 1742, crowned him emperor at Frankfurt. The Austrian army was victorious, and Clément made peace with Maria Theresa. In 1748 he assisted at the coronation of Francis of Lorraine. In 1750 he projected a journey to Bavaria, but on the way he died suddenly at Treves, Feb. 5, 1751. This prelate had for his motto, "Non mihi, sed populo," and he justified it by the good which he did to his diocese. See Hoefer, Nouv. Biog. Générale, s. v.

Clement, Tisdale S., a Free-will Baptist minister, was born at Monroe, Me., Dec. 8, 1810. He united with the Church in 1824; was licensed June, 1849, and ordained in June, 1850. For several years he was pastor in his native town; in 1863, removed to Exeter; after a three years' pastorate in that place, went to Plymouth, and, during his residence there, he preached a part of the time for the Unity, Dixmont, and Carmel churches. In the spring of 1869 he took charge of a mission society in South Brooklyn, which was soon organized into a church. In 1873 he is reported to Richmond Corner, Me., and in 1875 to Lewiston, where he died, July 12, 1881. His ministry was very successful. See Morning Star, June 14, 1882. (J. C. S.)

Clementi, Prospero, an eminent Italian sculptor, was born at Reggio about 1654. Among his principal works was the tomb of the Prati family, in the cathedral at Parme; the tomb of G. Androni, bishop of Mantua, in the cathedral of that city. In the cathedral of Reggio are two admirable statues of Adam and Eve. He died in 1584. See Hoefer, Nouv. Biog. Générale, s. v.; Spooner, Biog. Hist. of the Fine Arts, s. v.

Clementianus. (1) See Ninus. (2) Said by Victor Vitensis, in the beginning of his second book on the Vandal invasion, to have had inscribed on his thigh, "Manichaeus Christi discipulus.

Clementine Liturgy. See Liturgy.

Clementinus was a martyr at Hercules, commemorated Nov. 14 in Usuard's and the Hieronymian martyrology.

Clements, Castor, an Irish Wesleyan minister, commenced his ministry in 1804, and continued for twenty-six years. He became a superannuate in 1830, residing in Lifford. Pursuing to remove his family to America, he sailed from Liverpool on Feb. 11, 1837, but the vessel was wrecked on theIrish coast, and all on board were lost. See Minutes of the British Conference, 1837.

Clemm, Heinrich Wilhelm, a Lutheran theologian of Germany, was born Dec. 31, 1725, at Holben-Aseberg. He studied at Tübingen, was in 1754 professor and preacher at Belsenhausen, in 1761 professor at the gymnasiun in Stuttgart, and in 1767 at Tübingen, where he died, July 28, 1775. He wrote, De Limitibus Creaturarum (Tübingen, 1745); — Ob die Heil. Schriften Duns- kel und Zwecklos (ibid. 1753); — Versuch einer Kritischen Geschichte der Hebr. Sprache (ibid. cod.); — Vollständige Einführung in die Religion und Gesamte Theologie (1745-47, 7 vols.). — Die de Origine et Significacione Vocabulorum (ibid. 1767); — Die de Proph. und Propheten der Welt, eine Exegetische, mit etc. (ibid. cod.); — DIsqui Nuncio Verbum Roman. zi, 5, Indicator (ibid. 1771), etc. See Moser, Württem. Gelehrten-Lexikon; Jülicher, Alteuropa. Gelehrten-Lexikon. s. v.; Fürst, Bibl. Jü. 1, 180; Steinschneider, Bibliographisches Handbuch, p. 33; Hoefer, Nouv. Biog. Générale, s. v. (B. P.)

Clendinnen, John C., an Irish Wesleyan minister, was born in County Down in 1770, of Presbyterian parents. He entered the work in 1786; endured hardship during the rebellion of 1788; labored long and faithfully; became a superannuate in 1831, residing first at Newtownburn and then (1841) at Bideford, where he died, June 6, 1853. He was humble, long-suffering, gentle, and meek. See Minutes of the British Conference, 1855; Welth. Muth. Magazine, 1855, p. 854; Stevenson, The Methodist Hymn-book and its Associations (Lond. 1870, 12mo.), p. 258.

Clenny, Parkly W., a Methodist Episcopal minister, was born in Anson County, N. C., Oct. 17, 1812. He was converted in 1829, and admitted into the South Carolina Conference in 1832, in which he labored with zeal and fidelity until his death, Oct. 5, 1835. He was deeply pious. See Minutes of Annual Conference, 1836, p. 406.

Cleobians. In a fragment of Hesegippos preserved by Eusebius (II. F. iv. 22), we have an enumeration of some of the earliest hetereics: "Simon, whence are the Simonians; Cleobius, whence the Cleobians (Kla-
CLEOBUS 982 CLERK

of apotheosis, etc. Cleobius is rarely mentioned by ecclesiastical writers. He, together with Simon, is accused of the forgery of apocryphal books (Ap. Const. vi, 16). Pseudo-Chrysostom, in the 48th homily on St. Matthew (vol. vi, p. cxxxii), names Dositheus, Simon, and Cleobius among the false teachers who came in the name of Christ in fulfilment of our Lord's prophecy (Matt. xxiv, 5).

Cleobius is a person (different from the one named in the foregoing article) mentioned in the legendary life of Epiphanius (Haer. ii, 290) as his instructor in Christian doctrine.

Cleobulus. See CLAUDIUS (1).

Cleoménēs, a teacher of Patristian doctrines at Rome in the beginning of the 3rd century, under the episcopate of Zephyrinus, who tolerated him in the Church. Hippolytus states that Cleomenes learned these doctrines from Epiponus, a disciple of Noetus, who had brought them to Rome (Refut. 2, 3, 7; 10; x, 27).

Cleonices, martyred A.D. 296, is commemorated in the Byzantine calendar on March 3.

Cleophas, a martyr at Emmaus, is commemorated Sept. 25 in the old Roman and Usuardi's martyrologies.

Cleophas, George, a Scotch clergyman, took his degree at Edinburgh University in 1668; was licensed to preach in 1671, and ordained minister at Newtyle in 1689. The former minister, who had been deprived for not praying for the king and queen, opened a meeting-house, and nearly all the families in the parish sympathized with him and attended his ministry. The newly appointed minister, therefore, could not get many hearers, nor could he hold a kirk session, nor administer the Lord's Supper with decency, and at length, during the rebellion of 1715, he was stopped on the way to church by the army and had to flee for safety. He subsequently returned when order was restored, the former incumbent having left the parish; the people gathered round him, and, with prudence and patience, he won their confidence and became to them a useful, efficient, and faithful minister. He died Jan. 27, 1780, aged about sixty-six years. See Forsi Eccles. Scotiae, iii, 757, 758.

Cleophane, Thomas (1), a Scotch clergyman, brother of the minister who was persecuted at Newtyle, took his degree at the University of St. Andrews in 1693; was licensed to preach in 1702; appointed minister at Kirkcolm in 1704, and ordained; and died in April, 1712, aged about thirty-nine years. See Forsi Eccles. Scotiae, iii, 758.

Cleophane, Thomas (2), a Scotch clergyman, son of the minister at Newtyle, was born Dec. 28, 1700; licensed to preach in 1730, and the same year succeeded his father in the living at Newtyle; was ordained in 1731, and died Oct. 8, 1769, aged sixty-eight years. See Forsi Eccles. Scotiae, iii, 758.

Clapper (or Clappe) was a wooden rattle, anciently used to summon the faithful to church on the three last days of Holy Week, when it was customary for the church bells to remain silent. Anthony Wood, in his MS. Notes on the Oxfordshire Churchers, mentions one that in his day remained at Thame, in that county, of which, however, no trace is now discovered.

Cler, Sativ. See CLAIR.

Clerc, Christian le, a famous French missionary, was born in 1531, and was for thirty-two years (from 1573 to 1605) in Canada, as the author of Premier établissement de la Foi dans la Nouvelle France, etc. (Paris, 1691, 2 vols.) —Nouvelle Relat. de la Guerre, etc. (1692). See Journal des Savants, 1691, 1692; Joscher, Allemagnee Geburt-ler-Lexikon, s. v.; Winer, Handbuch der theol. Lit. i, 846. (B.P.)

Clerc or Kierch, Henri van, a Belgian historical painter, was born at Brussels in 1570, and probably studied under Van Balen. He painted several large works for the churches of the Low Countries. In the Church of St. James at Brussels there is a fine picture of The Crucifixion, and in the Church of Our Lady are two admirable pictures, representing The Holy Family and The Resurrection. See Spooner, Biol. Hist. of the Fine Arts, s. v.

Clerc, Sebastian le, an eminent French designer and engraver, was born at Metz, in Lorraine, in 1617. The following are his best works: The Call of Abraham; The Prophet Elzaphen Sleeps; The Holy Virgins: The Statue of Stephen; St. John at the Tide; The Annunciation; The Penitence of the Nuns; The Adoration of the Magi. He died in 1714. See Spooner, Biol. Hist. of the Fine Arts, s. v.

Clerici Acepthili, a name given to vagrant clerks in the Roman Church, or such ecclesiastics and monks as wander about from one district to another. In 860 the Council of Pavia issued an edict against them.

Clericus Lactos is the title of a bull issued by Boniface VIII in the year 1296, pronouncing all princes and nobles under ban who demanded tributes under any form from the Church and clergy, and placing under the same condemnation all who paid such tributes. This bull was aimed at Philip the Fair, of France, who demanded tribute of the clergy, in common with all other classes, should contribute money towards defraying the expenses of his wars.

Clericus, David, a Reformed theologian of Switzerland, was born at Geneva, Feb. 19, 1561. He studied in Germany, Holland, and England. After his return to his native place, he was appointed, in 1592, professor of Oriental languages and history, and died in 1655. He wrote Questiones Sacrae in Quibus Multa Ser. Loca Varrorique Lingua S. Idiomatia Explicatur (edited by J. Clericus, Amst. 1685). See Winer, Handbuch der theol. Lit. i, 189; Jöcher, Allgemeines Gelehrten-Lexikon, s. v. (B.P.)

Clerk, Alan, a Scotch clergyman, took his degree at the University of St. Andrews in 1627; was presented to the living at Glenelg in 1641, but served Knowlart in 1642. The synod enjoined him in 1649 to attend synod twice a year. He continued in November, 1681, but the parish was vacant in 1689. See Forsi Eccles. Scotiae, iii, 101.

Clerk, Alexander (1), a Scotch clergyman, was appointed a reader in 1659; promoted to be an exhorter, presented to the living at Laggan in 1674, and died before Nov. 6, 1675. See Forsi Eccles. Scotiae, iii, 117.

Clerk, Alexander (2), a Scotch clergyman, took his degree at the University of St. Andrews in 1657; was presented to the living at Glenelg in 1661, but served Knowlart in 1642. The synod enjoined him in 1649 to attend synod twice a year. He continued in November, 1681, but the parish was vacant in 1689. See Forsi Eccles. Scotiae, iii, 117.

Clerk, Alexander (3), a Scotch clergyman, was born in 1621; was admitted to the living at Latheron in 1652; transferred to second charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1693, aged about fifty-eight years. See Forsi Eccles. Scotiae, iii, 253, 257, 368.

Clerk, Alexander (4), a Scotch clergyman, was born in 1621; was admitted to the living at Latheron in 1652; transferred to second charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1693, aged about fifty-eight years. See Forsi Eccles. Scotiae, iii, 253, 257, 368.

Clerk, Alexander (5), a Scotch clergyman, was born in 1621; was admitted to the living at Latheron in 1652; transferred to second charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1693, aged about fifty-eight years. See Forsi Eccles. Scotiae, iii, 253, 257, 368.

Clerk, Alexander (6), a Scotch clergyman, was born in 1621; was admitted to the living at Latheron in 1652; transferred to second charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1693, aged about fifty-eight years. See Forsi Eccles. Scotiae, iii, 253, 257, 368.
nished in 1839, and admitted in 1840; to Ardnamurchan in 1841, and to Kilmalle in 1844. There is no further record of him. See Fasti Eccles. Scottiani, iii. 55.

Clerk, David, a Scotch clergyman, was presented to the living at Maxton in 1770, and ordained, and died Jan. 13, 1776. See Fasti Eccles. Scottiani, i, 557.

Clerk, Fargubard, a Scotch clergyman, took his degree at the University of St. Andrews in 1826; was the first minister who visited Stornoway to establish a mission, the inhabitants being strangers to the gospel, and only a few under the age of forty having been baptized; was admitted in 1844 and continued in 1843. See Fasti Eccles. Scottiani, iii, 144.

Clerk, George, a Scotch clergyman, native of Buchan, studied at King’s College, Aberdeen, in 1661; obtained license to preach in 1668; was admitted to the living at Logie-Durno (now Chapel-Garioch) prior to 1685, and was deposed in 1702 for negligence. See Fasti Eccles. Scottiani, iii, 575.

Clerk, Gilbert, a Scotch clergyman, took his degree at the Edinburgh University in 1816; was licensed to preach in 1825; admitted to the living at New Deer in 1834, amid very violent opposition, and continued in October, 1838. See Fasti Eccles. Scottiani, iii, 631.

Clerk, Jean, a French martyr, was born at Beaumetz, on the Marne. There he was arrested in 1528 for putting upon the church door a paper against indulgences, in which he called the pope Antichrist; for this he was whipped and sentenced to death. On the 18th of September 1530, he was whipped to death. Afterwards he went to Rosia, in Bray, and from thence removed to Metz, in Lorraine, where he broke the papal images which the people were about to worship, and, being arrested, confessed the fact. He was brought before the judge, and his hand was cut off; then his nose was torn from his face; after that both his arms and legs were likewise plucked out. His mutilated body was then committed to the fire and consumed, in 1524. See Fox, Acts and Monuments, iv, 961.

Clerk (or Clerke), John (1), D.D., an English prelate, was made dean of Windsor in 1570, and promoted to the see of Bath and Wells March 29, 1583. He died Jan. 3, 1581. He presented to Leo X the treaty of Henry VIII against Luther, under the title Oratio ad Leonem X in Exhibitione Libelli Regni Henrici VIII Contra Lutherum; cum Papae Responsione, etc. (London, 1521). See Allibone, Dict. of Brit. and Amer. Authors, a. v.

Clerk, John (2), a Scotch clergyman, took his degree at the Glasgow University in 1805; was licensed to preach the same year; called to the living at Monzie in 1809, and continued there in 1808. See Fasti Eccles. Scotiian, ii, 775, 774.

Clerk, John (3), a Scotch clergyman, took his degree at the University of St. Andrews in 1806; was appointed to the living at Forteviot in 1819; transferred to Monzie about 1820, and to Auchterarder in 1835, where he continued in 1839. See Fasti Eccles. Scoticani, ii, 610, 716, 798.

Clerk, Pierre, a French martyr, did much good in reforming the Church in Meaux, of which he was afterwards chosen pastor. He began preaching to twenty persons, but his congregation soon grew to three hundred. As soon as the priests of Paris heard of their 4 meetings, they came to him, and took them by force to Paris, sixty-two men and women being bound and marched the whole way. They, however, sang psalms continually, to the disgust of their adversaries. Chief among these captives was Pierre Clerk, who, with the rest, was racked, and then burned at Meaux in 1546. See Fasti Eccles. Scotiian, iv, 431.

Clerk, William (1), a Scotch clergyman, was appointed to the living at Anstruther in 1565 as the first minister of the Protestant religion; in 1567 Kilkenny was also in his charge, and in 1574 Abercornay was added. He died February 1583. He was a man of most happy memory for godliness, wisdom, and love of his flock, the light and life of his parish, and beloved of all sorts of persons. See Fasti Eccles. Scoticani, ii, 406.

Clerk, William (2), a Scotch clergyman, took his degree at Edinburgh University in 1589; was presented as the first Protestant minister at Caver in 1591, admitted in 1591, transferred to Wilson in 1602, and died before April 30, 1641. See Fasti Eccles. Scoticani, i, 489, 516.

Clerk-ales is a name for a feast in which, when the clerk’s wages were small, the richer parishioners sent in provisions for a banquet.

Clerks of the Closet is the title of the confessor to the sovereign, whose office it is to attend during divine service, to resolve all doubts respecting spiritual matters, and to wait in the private oratory or closet, where the chaplains in turn say prayers.

Clerks of the Vestry (or Vestibule) were men in charge of the sacristy, with the furniture for highmass, and the cope. At Durham they slept at night over the west end of the vestry, and, with two others, acted as bell-ringers. The latter slept in a smaller chamber opposite the sacristan’s office in the north alley. There were three clerks of the vestibule at York.

Clermont, Councils of (Concilium Clermontum). Of these there were two, which are sometimes also called Councils of Aachen, because they were held somewhere in that French province. They were provincial in their jurisdiction. See GALESIUS, COUNCILS.

I. Held on Nov, 8, 853. Honoratus, archbishop of Bourges, presiding over fourteen other bishops. Sixteen canons were published.

2. Deprives of communion those who endeavor to get themselves appoited to bishoprics by the influence of persons in authority, or by artifice, or for the protection of others, declares that those persons shall be consecrated who have been duly elected by the clergy and people, with consent of the metropolitan.

3. Forbids to lend the ornaments of the Church upon occasion of wedding festivities, and the like.

4. Directs that the priests who serve chapels in the country shall come together to celebrate the principal festivals with their bishop.

See Labbe, Concil. iv, 1803.

II. Held in November, 1055, by pope Urban III, at the head of thirteen archbishops, two hundred and five bishops and abbots. Here the crusade was determined upon. Philip I, king of France, who had deserted his lawful wife, and married Bertrade, was a second time excommunicated. The "Trêve de Dieu" was concluded, as the primacy of Lyons; the archbishop of Tours, also, in this council recovered his jurisdiction over Bretagne, and the bishop of Dol, who had the title of archbishop, was compelled to submit to the archbishop of Tours. Lastly, thirty-two canons were published.

5. Declares the days upon which the "Trêve de Dieu" shall be kept, and orders that it shall be observed towards the clergy, monks, and women.

6. Declares that the privilege to deliver Jerusalem, undertaken from motives of piety, supplies the place of every other pittance.

7. Forbids to appoint laymen, or any one under the order of subdeacon, to bishoprics.

8. Forbids the purchase of a benefice of any kind by any person for himself or another; orders that benefices so purchased shall lapse to the bishop to dispose of.

9. Forbids the gift of any fee for burials.

10. Forbids any women, save those permitted by former canons, to dwell in the same house with a clergyman.

11. Forbids consecration of illegitimates.

12 and 14. Forbid pluralities.

15. Forbid the clergy to receive any ecclesiastical profession at the hand of a layman, and kings, etc., to make any such investiture.

16. Forbids the laity to have chaplains independent of the bishop.

38. Forbids to eat flesh from Ash Wednesday to Easter.

24. Directs that holy orders shall be conferred only in the Ember seasons and on Quadragemina Sunday.
Clermont (Tonnerrre), Anne Antoine Jules de, a French prelate, second son of duke Jules Charles Henri, was born in Paris, Jan. 1, 1749. After having studied at the Sorbonne, he was made doctor of that school. He was nominated grand-vicar of Besançon, and shortly afterwards became bishop of Châlons (1782). As a Catholic, he opposed the civil constitution of the clergy, and in 1792 published a letter on the subject, and then retired to Germany. After the concordat he returned to France, in 1820 became archbishop of Toulouse, and in December, 1822, cardinal. In 1829 he published, from Rome, a pastoral letter, extolling the liberty of the Gallican Church, but it was suppressed by a royal decree. He continued, however, his opposition, Charles X interfered, and notified the prelate that he must retire to his diocese. Finally the cardinal ceased his agitation, by the counsel of the holy see. In 1829, notwithstanding his age, he was chosen bishop of Fréjus, and contributed to the election of Pius VIII. On his journey he suffered a fall, in consequence of which he died at Toulouse, Feb. 21, 1830. See Hoefer, Nouv. Biog. Générale, s. v.

Clermont (Tonnerrre), François de (1), bishop of Noyon and peer of France, was born in 1629; studied with the Jesuits at Paris; was made doctor by the Sorbonne; preacher to the court, and bishop in 1661. He was received in 1694 as a member of the Academy of France, and was made a peer of France. He died at Paris, Feb. 5, 1701. See Biog. Universelle, s. v.

Clermont (Tonnerrre), François de (2), bishop and duke of Laugres, nephew of the preceding, was made bishop in 1696, and charged with the funeral sermon of Philip of France, duke of Orleans and brother of Louis XIV. He died March 12, 1724. See Biog. Universelle, s. v.

Cleromancy (from κληρος, a lot, and μαρτιους, divination) is a method of divination by lot, in use among the ancient Greeks and Romans. It was generally performed by casting beans, pebbles, dice, or small bits of various substances into an urn, and drawing them out. By the particular marks on the pieces drawn the diviners were enabled to form their conclusions. Among the Germans (see Tacitus, De Germantia), this kind of divination was practiced by casting small pieces of the twigs of fruit-trees, previously marked, on a white garment, and on removing them the marks were interpreted. After the introduction of Christianity similar practices were continued by using the Bible, opened at random, the passage which first met the eye being regarded as the solution of the difficulty. This custom, however, was condemned by various councils. See DIVINATION.

Clerus (or Clericus). See CLERGY.

Clerus, a deacon and a martyr at Antioch, is commemorated Jan. 7 in the old Roman and Usuard's martyrologies.

Cleia, David Friedrich von, a Protestant theologian of Saxony, was born Feb. 13, 1766, at Calw. He studied at Tübingen, was in 1787 received into the Calv. and Reformed Church at Heidelberg, in 1799 at Göttingen, and in 1807 at Schorndorf. In 1810 he was appointed dean and pastor at Reutlingen, after having been emolobed the previous year, and died Aug. 10, 1810. He published Versuch einer Kirchlich-politischen Landes- und Burgerregierung (Tübingen, 1802). See Düring, Die Gelehrten Theologen Deutschlands, i., 257. (B. P.)

Cleia, David Jonathan, a German theologian, father of the preceding, was born Aug. 20, 1731, at Rommelshausen. He studied at Tübingen, was in 1761 deacon at Calw, in 1782 dean at Wildberg, and in 1790 at Göttingen, and died March 6, 1800. He wrote, Dias, de ec, quod Justinus est Clerus (Tübingen, 1774): —Verzeichnis der Pettenfutten in Breslauer (ibid. 1778). See Düring, Die Gelehrten Theologen Deutschlands, i., 258; Winer, Handbuch der theolog Litt., i., 444. (B. P.)

Cleia, Valentine, a German theologian, who flourished early in the 17th century, is entitled Admirabilis doctor, and Operum Poeticorum Paralipomenon (Gera, 1607, 8vo); —Weeks- and Belfegoecklein in Kriegsfahr (Leips. 1622). See Hoefer, Nouv. Biog. Générale, s. v.

Cletia, in Greek mythology, was one of the two ancient graces, whom alone the Greeks at first knew; the other was called Phaetho.


Cleveland, Aaron, a Protestant Episcopal minister, was born at Cambridge, Mass., Oct. 19, 1733. He graduated from Harvard College in 1753, and in July, 1758, was ordained pastor of the Congregational Church in Haddam, Conn., from which he was dismissed in 1746, partly because of the deficiency in his support, and partly because some were offended with the fervency of his preaching. In 1747 he accepted a call from the South Precinct Congregational Church in Malden, Mass., which he remained there the next five and half years. In 1750 he took charge of a small Congregational Church in Halifax, N. S. In consequence of a change in his theological views, he resigned his charge and sailed for Boston in 1754. Shortly afterwards he went to England, was ordained by the bishop of London in 1755, and was sent by the Society for the Propagation of the Gospel in Foreign Parts to Sussex County, Del. The vessel in which he sailed was wrecked upon Nantucket shoals, and he was detained by personal injuries for some time at Norwich, Conn. On reaching Lewes, Del., he found his parish so feeble that the society, in 1757, transferred him to the vacant parish at New Castle, but he died on the way, Aug. 11, 1757. See Sprague, Annals of the Amer. Pulpit, v. 184.

Cleveland, Charles, a Protestant Episcopal clergyman, was born at Guilford, Conn., June 24, 1804. He graduated from Middlebury College in 1821, studied theology at Andover, Mass., and at Princeton, N. J., completing his studies at Alexandria, Va.; was ordained deacon in 1829, and presbyter in 1833. Physical infirmity prevented him fulfilling his purpose of going as a missionary to the Africans; but he went to Washington, D. C, where he formed an African educational society. So much opposition was developed against the project which he finally abandoned it, and became rector of Trinity Church, Shelburne, Vt., in 1840, re-
CLEVELAND

Clichy, Councils of (Concilium Clippicense), near Paris; provincial: (1) Summoned by Lothaire II, in 628, but nothing more is known of it; (2) Held A.D. 635, in the presence of Dagobert, respecting the sanctity of St. Denis; (3) Held in 636; (4) Held A.D. 635, in which the king confirmed certain privileges to St. Denis.

Clisdaill, George, a Scotch clergyman, took his degree at Glasgow University in 1600; was licensed to preach in 1602; presented to the living at Glasford in 1607, and died in January, 1627, aged about fifty-seven years. See Fasti Eccles. Scotiace, ii, 284.

Clisdale, James, a Scotch clergyman, was licensed to preach in 1738; became chaplain to the earl of Lauderdale; was called to the living at Kilcombre in 1739, and ordained. He died March 33, 1759, aged forty-six years. See Fasti Eccles. Scotiace, ii, 438.

Cliffe, William, a Methodist Episcopal minister, was a native of England. He was a local preacher in the Primitive Methodist Church; came to America in 1840; joined the Methodist Episcopal Church soon after his arrival. In 1843 entered the clerical line. In 1853, in which he served the Church as an efficient minister, twenty-three years, eight of them as presiding elder. He died suddenly, Sept. 17, 1866. Mr. Cliffe was a good preacher, and a Christian gentleman. See Minutes of Annual Conferences, 1866, p. 219.

Clifford, Zelotes S., a Methodist Episcopal minister, was born in New Hampshire in 1815. He removed westward, and gave up his religion; received a very limited education; experienced conversion in 1840, and in 1843 entered the Indiana Conference. In 1860 he was transferred to the Southern Illinois Conference. He joined the 29th Regiment of Illinois Volunteers in 1861, and was appointed chaplain, in which capacity he served three years. He entered the effective ranks, labored four years, then became supernumerary, and died Oct. 28, 1872. Mr. Clifford was a man of fine personal appearance, an able minister, and a true friend. See Minutes of Annual Conferences, 1873, p. 137.

Cliff, Zenas, an English Baptist minister, fourth son of Rev. William Cliff, was born near Westbury, Wiltshire, Feb. 2, 1743. In 1809 he received a license from the Church of which he was a member, to preach in the villages near his home. He became pastor of the Church at Crocketton, Wiltz, and for twenty years walked five miles regularly to his place of worship every Sunday. He died Dec. 20, 1862. See (Lond.) Baptizat Hist-book, 1864, p. 118. (J. C. S.)

Climent, Josep, a Spanish prelate, was born March 21, 1706, at Castellon de la Plana, Valencia. He studied in his native town, and was made doctor of theology there. Immediately afterwards he was appointed successively professor of philosophy at the university, curate and theologian of the cathedral, and in 1766 was called to the bishopric of Barcino. Having become the object of royal jealousy, he resigned in 1775, and died in his native town, Nov. 25, 1781. He translated into Spanish Fléury’s Mesures des Israélites et des Chrétiens, and published also Instructions on Marriage, written by Le Tourneur, and translated by the countes de Montijo, etc. See Hoefer, Nouv. Biog. Générale, s. v.; Biog. Universelle, s. v.

Climie, John, a Canadian Congregational minister, was born at Cambuslang, near Glasgow, Feb. 19, 1867. He emigrated to Dallhouse, Ontario, in 1829; and in 1833 removed to Mimisul, near Lake Simcoe, where he was converted, and devoted himself to the ministry. He preached successfully at Mimisul, two years at Scott's Corners, and thirteen years at Boylevale; resigned the ministry in 1856, established a printing-office, and started the Canadian Statesman. In 1857 Mr. Climie removed to Belleville, where he died, Aug. 5, 1867. See (Lond.) Cong. Year-book, 1868, p. 262.
CINCLAMP, GERVAS GIANCOLET DE, a French prelate, born in the early part of the 18th century, of noble parentage. Having been by turns archdeacon of Maye, canon of Notre-Dame, he was made cardinal, with the title of St. Silvestre, and of St. Martin des Montagnes, April 12, 1281. He died at Rome of the plague in 1287, leaving two letters of which one was printed in the Speculum Carmelitanae, i, 90, and the other in the Bullarium Carmelitanae. See Hoefer, Nouv. Ann. Eras. Not. Suppl., p. 70.

Clint, DAVID, a Lutheran minister, was connected with the synod of New York and New Jersey, for thirteen years was pastor of the Lutheran Church at Spruce Run, N. J., and died there Nov. 5, 1877. See Lutheran Observer, Nov. 30, 1877.

Clinet, NICOLAS, a French martyr, was a schoolmaster at Saintonge, and an elder of the Church in Paris. He was suspected by the judges of being a minister, and entered the Most Catholic Church, Dr. Mai's, of the Sorbonne. He was burned at Paris in 1558. See Fox, Acts and Monuments, iv, 431.

Cling, CONRAD, a Franciscan monk of Germany, and preacher at Erfurt, where he died, March 10, 1566, is remarkable as being the only priest who kept up the religious services of his Church at a time when the Roman churches were deserted and the people eagerly listened to evangelical truth, as preached by the Reformers and their disciples. He wrote, De Securitate Catholiciorum Concussione in Rebus Fidei: — Consistitio Mediationum a Lutheranis Adhereas Librum Imperii seu Intern. Editorum: — Locis Communes Theologici pro Ecclesia Catholica: — Summa Doctrinae Christianae Catholicae. See Molchesmann, Expositor, Libriam; Jocher, Allgemeine Geschichte der Lektion, s. v.; Hoefer, Nouv. Bioi. Generale, s. v. (B. P.)

Clinton, George H., a minister in the Methodist Episcopal Church South, was born in St. Helena Parish, La., Jan. 7, 1835. He was converted at the family altar in his fourteenth year; graduated with honors at Centenary College, Jackson, La., in 1853, and in the following year entered the Missionary Conference. In 1858 he was transferred to the St. Louis Conference, but early in 1870 was obliged to become a supernumary, and retired to Darlington, La., where he died, Dec. 29, 1870. Mr. Clinton was social and genial, honest and humble, entertaining and successful, energetic and discreet. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 599.

Clinton, ISAAC, a Congregational minister, was born at West Milford, near Bridgeport, Conn., Jan. 21, 1789, and served in the revolutionary war. He graduated from Yale College in 1786; studied divinity with a private teacher; was ordained, and installed at Southwick, Mass., Jan. 30, 1788. In 1807 he removed to Lowville, N.Y., as pastor and first principal of the academy, continuing the former relation for ten years. He died there March 18, 1840. While in Southwick he published a work on Infant Baptism, and in his eightieth year he prepared and published a work on a kindred subject. See Prolugium in Central N. Y. p. 500; Hoefer, Nouv. Bioi. Generale, p. 73.

Clinton, OSCAR, a colored Methodist Episcopal minister, was born a slave about 1844. He professed religion in early life, labored some time as local preacher, and in 1871 was admitted into the Alabama Conference. He served the Church faithfully until his death, March 30, 1873. See Minutes of Annual Conferences, 1873, p. 143.

Clinton, Thomas, a pioneer preacher in the Methodist Episcopal Church South, was born of Irish parents in Philadelphia, Pa., in January, 1798. He was left an orphan in infancy, but received a careful bringing up in the family of a generous Methodist. In 1800 he removed with his guardian to Charleston, S.C., where he was apprenticed to a brick-mason. In 1808 he was converted, and after spending some time as exhorter and local preacher, he, in 1820, united with the South Carolina Conference, and was sent to the missions on the Mississippi. Of the next six years of his ministerial life, eighteen were spent on circuits, five on colored missions, four on districts, and twenty-nine as a supernumary. He died in St. Helena Parish, La., Oct. 29, 1875. Mr. Clinton was small in person; possessed a clear, full, manly voice; was a close student, and one of the foremost theologians of his conference. In his private life he was very exact and highly exemplary. See Minutes of Annual Conferences of the M. E. Church South, 1876, p. 201; Simpson, Cyclop. of Methodism, s. v.

Clo, in Greek mythology, is the muse of history, the daughter of Jupiter and Mennosynoe, and, by Pius, the mother of Hycinthus. She is represented as sitting on an ancient chair, her head crowned with laurels, richly dressed. At her feet there stands an open box with rolls of books, and one in her left hand bears the inscription ΚΑΙΔΗ ΙΣΤΟΠΙΑΝ.

Clippioncense, CONCIL. See CLICHT, CONSILIS OF.


Clissold, Henry A.M., a Church of England divine, was born in 1756. He graduated from Exeter College, Oxford, in 1818, and in 1830 was presented by Lord Lyndhurst to the rectory of Chelmondiston, Suffolk, which he held twenty-eight years. Part of the time, in connection with this, he was also for thirty-three years, minister of Stockwell Chapel, Lambeth. Mr. Clissold was best known, however, as one of the leaders of the evangelical party in the Church, and as an author of several excellent religious works of a practical character. He died in London, Jan. 1, 1857. See Appleton's Annual Cyclop. 1867, p. 567.

Clibaex, king of Brecknock about A.D. 482, was the son of Cigwinn. The story is, that as he had resolved upon remaining unmarried, and as he was nevertheless beloved by a noble maiden who rejected all suitors for his sake, one of the courtiers who aspired to her hand was instigated to murder him. He is commemorated as a martyr Aug. 19. See Rees, Wales, p. 818.

Clicaca is a name applied by Gregory the Great to the baptismal font. See Baptism.

Cloeke, JOHN W., an English Wesleyan minister, was born at Pilaton, Cornwall. He entered the ministry in 1808, and labored for thirty-one years, until obliged by paralysis to retire. He died Aug. 7, 1846, aged sixty-seven. See Minutes of the British Conference, 1846.

Clocicher is a French name for a detached campsite. At St. Paul's, London, it contained the mote bell, Antic Figure of Clo.
CLOCK

which summoned the citizens to folknotes, or muster of arms, on their parade ground.

Clock. A mechanical clock was made by Peter de Chalus at Chagny, in the middle of the 14th century. A contemporaneous clock, with automata to strike the hours, formerly at Glasnostyn, is described by Barletta. In the 14th century the abbey of Wallingford gave an astronomical clock to St. Alban's, and in 1324 T. de Louth, treasurer, presented to Lincoln a clock "as was common in cathedrals and the greater conventual churches." At Padua, Bologna, and Paris, church clocks are mentioned of the same date. At Dijon, Wells, and Strasbourg, there are curious processions of little moving figures occurring at the hours, which are struck also by automata. The invention of clocks with a wheel and escapement is attributed variously to Paci- culus, a deacon of Verona, in the 9th century, and to Ger- bert of Rheims, subsequently pope Sylvester II, who died in 993. Clocks to mark the hours in church tower for commencing divine service remain at Toledo, with automata: at Rheims, in the north wing of the transept; at Westminster, in the south wing, near the vestry; and at Beauvais, in the north choir aisle. There is a mechanical clock of 1308 at Lyons. The choir bell or note was formerly hung at the entrance of the choir for the purpose, mentioned by Durandus, of giving due warning, and then the great campana in the belfry and the signa of the tower sounded the summons to the faithful. The choir bell inside the church is also mentioned by Reginald of Durham.


Ciodius, Johann, a Lutheran theologian of Germany, was born at Neustadt, Aug. 15, 1645. He studied at Wittenberg; was, in 1672, adjunctus to the philosophical faculty: in 1675 provost and superintendent at Slien; in 1683 doctor of theology; in 1680 superintendent at Grossenhausen, and died June 14, 1723. He wrote several works; such as, Wirthenbock, in 1687, and 1724:—De Spiritus Willisii:—De Trittumiae Dei et Vestillatione Hominis:—Schola Philologica de Copulatis Romanorum Veterum:—De Magia Stygitarum Nebuchadnezzorum, etc. See Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Hoefler, Nouv. Biog. Générale, s. v. (B. P.)

Ciodius, Johann Christian, a German linguist, son of Johann, and private of Arabic at Leipzig, where he died, Jan. 23, 1745, is the author of Lexicon Hebrewum Selectum, etc. (Leips., 1744):—Lexicon Semiticum Pisanorum (ibid. 1749):—De usu Linguarum Arabicum in Ergast. Sacer; and many other works. See First, Bibl. Jud., i, 181; Steinachni, Biblio. Handbuch, p. 37; Winter, Handbuch der theolog. Ld. i, 4, 624; Jocher, Allgemeine Gelehrten-Lexikon, s. v.; Hone, Nouv. Biog. Générale, s. v. (B. P.)

Ciodaldis. See Coud, St.

Ciodocus. See Chadeganus.

Coffan, an early Welsh saint, was patron of Llang- loogau, in Pembrokeshire. See Rees, Welsh Saints, p. 307.

Coggie, William, a Scotch clergyman, took his degree at Edinburgh University in 1638; was appointed to the second charge at Elgin in 1667; transferred to Inveravon in 1680; to Inverness in 1629, and retained the revenues till the synod of 1624 compelled his dismissal. He removed, but in 1640 a complaint was lodged against him, and, considering himself ill-used, he resigned, and settled at Spynie in 1647. He died Dec. 17, 1671, and was buried without several mourning ceremonies, leaving a son, Alexander, who received a nominal chaplaincy from James VI in 1618. See Fasti Eccles. Scotii- casiae, iii, 155, 172, 221, 253.

Cloisneaux, Charles Edme, a French theologian, was born at Clamency. He joined, in 1664, the Congregation of the Oratory, and became principal of the seminary and grand vicar of Clamoun-sur-Saline, where he died. Nov. 7, 1720. He left 91 Lettres Moralises, trans. from the Italian of Giussano (Lyons, 1665, 4to):—Vie de Francois de Saint-Pierre (1696, 12mo):—Meditations des Prvets Instruct et Aplas la Mesle (Lyons, 1723, 12mo)—Meditations d'une Retraite Ecclésiastique (ibid. 12mo), with some other works which were not published during his lifetime (See Diction. Hist. Lit., s. v.

Cloissonné is a French term for the older method of enamelling, where the hollows in the ground were made by thin strips of metal soldered on to it.

Cloister. (Claustrum, an enclosure; Germ. Kranz-gang.) We give additional details on this subject:

"It was known as the laurel court at Peterborough; the palm court, as connected with the ceremonial of Palm Sunday, at Canterbury; and the strawberry bed, as a form of Paradise, as it was called at Chichester and Winchester, having been either filled with earth from the Holy Land, or more probably because strawberries were the first fruits of spring, with the seeds of the resurrection 'harvest.' The enclosed portion of the foreground of the basilica was also called the paradise, and from the surrounding porches the cloister took its origin. Each alley of the quadrangle in a monastery was placed under the protection of the obediency, or officer whose chequer or place of business was assigned to it; it was considered to form part of the church. The general arrangement was fixed, the porches invariably on the side opposite or parallel to the minster; the dormitory on the east, or otherwise on the west; sometimes the latter side was occupied by the guest-house, or the bedchamber of the converts, or lay brothers; a large central space for air, light, and recreation was sometimes in the midst of privacy, and messages communicated with all the principal buildings. The alleys were allotted to different portions of the monks, and next the hall being forbidden to the brethren at most times. The western alley was occupied by the novices, and the northern by the monks. In times of study the eastern side was used at the monastery, and the usual Sabattial, foot-washing. The abbot, or superior, sat next the east door of the cloister, near the entrance of the church. In some monasteries, as Fountains, Benelton, Jor- doshaw, Netley, Stoneleigh, Wroxhall, Kirkstall, and originally at Westminster, there was only one cloister, and in such cases we understand the term, cloister, to mean a building of timber-work, which have long since perished. Other cloisters, as those at Beverley Minster, and the Minster Church of Carlisle, were enriched with a superb series of stained glass, and the transepted vaulting at Gloucester is a marvel of the most elaborate stone-work. At night four lanterns were lighted at the four angles of the cloister, and one in front of the chapter-house door. A procession we hear through the cloister. In the 5th century abbots were frequently buried in the centre of the work.

Many secular cathedrals, as three in Wales, Lichfield, and York, and most collegiate churches, as Southwell, Ripon, and Chester, were provided with cloisters. In many foreign nations, as Maulbronn, Puy, Münster, Caen, Pontigny, Puy-en-Velay, Braga, Bañalba, Segovia, Leon, Toledo, Cadiz, Mexico, Venice, Hamburg, and elsewhere, the cloisters were on the north side, to secure shade in a hot climate, or rather, perhaps, for water-supply and drainage. In the canons of Canterbury, Chester, Middlesbrough, Magdalen College, Oxford, Carmel, St. Mary Overey, St. David's, Tintern, Malmesbury, Milton Abbas, Moyne, Kirkstall, Tewkesbury, and Abingdon, the Dominican churches of Paris, Agen, and Toulose. In some other churches they occupied a lower position, on the north side of the church, and in the cloister of Tarragona and Lincoln, and southward of it at Burgos, Rochester, and Chichester; and at Leirida, Olivenza, and New College, Oxford, a branch of the monastic church.

At Hereford there was a chantry of Our Lady's Abbey, over the vestibule of the chapter-house; and chapels in the cloisters, in some of the large schools of the orders of Cistercians, Hildesheim, and Old St. Paul's, in which masses of requiem were sung for the repose of the souls of persons buried in the church. The cloisters of Pisa, Cividale, and Sublacou, of Zürich, Batalia, Beauport, Fontenelle, and Censor are among the finest foreign examples. At Bam-
berg there are two cloisters, one on the north and another on the south of the church. At Tarras and Batch are two on the north-east of the church; at Hillesholm the cloister is eastward of it. Sometimes the ordinary fourth ally of the church, as at Evesham, Cantley and Hereford. At Evesham there were, and at Norwich there still exist, rooms over the cloisters. The infirmary in Evesham contains one of its preserves; at Gloucester, Westminster, and Canterbury; and in foreign monasteries the sub-ordinate cloister was allotted for the use of the copyists and communication with the lodgings of the conventional officers. At St. Paul's there was a two-storied cloister, each story containing the chapter, and another instance at San Juan in Toledo. The Cistercians built round their cloister cells of solitaries, containing three rooms, one of which was for the cellarer to keep the cestous at Florence and Pavia still preserve the arrangement, which, at the foundation of monasteries, was necessary, as men found the monks at battle-lives at first in little houses, and at Stonleigh the Cistercians occupying "dwelling-places of tents," while at Fountaine the earliest brotherhood lodged under the yew-trees that grew upon the slopes. Marburg presents the remarkable type of two choirs, two rood-screens, two towers at each end, and two cloisters, one on the north and another on the south.

"The Eastern monasteries have usually a large central space, round which is a colonnade communicating with the houses of the inmates. In Ireland, Spain, Italy, and France the windows were unglazed, resembling open arcades.

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Clooie, Andrew, a Scotch Independent minister, was born at Whithorn, Wigton, Scotland, March 12, 1835. He was educated at King's College, Aberdeen, and began his ministry in the service of the Reformed Presbyterian Church, Glasgow. He labored in that city more than ten years, and then, after two years' retirement, engaged in Christian labor for the Congregational Church at Normanton, where he died, Aug. 24, 1872. \* \* \* \* \* 

Cloppeenberg, Johann Everhard, a Reformed theologian of Holland, was born at Amsterdam, May 13, 1592. He studied chiefly in Leyden, was in 1616 preacher at Aslum, in 1618 at Heusden, in 1621 at Amsterdam, and in 1630 at Briel. In 1640 he was appointed professor and preacher at Harderwick, in 1644 professor of theology and university preacher at Franeker, and died in France, Aug. 20, 1654. He wrote: Sacrificiorum Patriarchi Rum Spirituum; - De die Comestri a Christo Agni Patris, Atque de Sabbato Deuteroptuo; - Synagoga Exercitationum Elecutarum, etc. His Theologiae Opera Omnias were published at Amsterdiam, 1694, 2 vols., and a second edition of his Synopsis, 1696. See Handb. der theol. Lit. i. 19; Jicher, Allgemeines Gelehrten-Lexik., k. s.; Hoeker, Novus. Biog. Gér. érale, k. v. (B. P.)

Clifton, Anner Wentworth, a Baptist minister, was born in Virginia, March 24, 1784. After a partial course in a neighboring academy, he continued his studies in a private classical school, and finally graduated at the University of North Carolina, where he afterwards was a teacher for six years. He was licensed to preach in 1816, and in 1819 had calls to various places, but accepted one from Milton, N. C. In 1821 he joined the Appomattox Association, for which he furnished a circular letter on Church Discipline, and another on Ministerial Ordination, both highly creditable. He died at Abingdon, Va., March 14, 1843, and fervent devotion were distinguishing traits in his character. See Sprague, Annals of the Amer. Pulpit, vi. 657.

Cloriviere, Pierre Joseph Picot de, a French theologian, was born in Bretagne about 1735. He was educated a Jesuit, but could not take the vow, as the society was suppressed in 1762 by the parliament of Bretagne. Cloriviere was appointed pastor of Paramé, near St. Malo, and continuing relations with the Jesuits and the Jesuit party, he was imprisoned by Napoleon I, in the Temple, for several years. On the return of the Bourbon family he was set at liberty, and eagerly labored for the reunion of the Jesuitical order. He died Jan. 5, 1820, leaving, Vie de Grignon de Montfort (St. Malo, 1765, 12mo) -- Exercice de Divotion à Saint Louis de Gonzague, trans, from the Italian of Galpin (1785, 12mo) -- Considérations sur l'Exercice de la Prière, et de l'Oraison (1802, 12mo) -- Explication des Epitres de Saint-Pierre (3 vols. 12mo). See Hoefer, Nouv. Biog. Générale, k. v.

Close is a name for the enclosure of a cathedral, surrounded by a wall, and bordered by the houses of the dignitaries, canons, and minor members of the foundation. In the 14th century, Wells, Lichfield, Lincoln, and Exeter were enclosed with walls; and in the following century, St. David's (Hereford), Carlisle, owing to the acts of violence perpetrated within the precinct by robbers, and the danger accruing to the canons on their way to church. In the 12th century the canons in English cathedrals had their separate houses, and the dignitaries possessed oratories attached to them. The close included also a chapter-house, library, school, vicar's college, and, in some instances, a cloister, as at Hereford, Chichester, Wells, Salisbury, St. Paul's, St. David's, Exeter, and Lincoln. Large gatehouses at various points gave access to the precinct. At Bury St. Edmund's the precinct, in the 10th century, was marked by four crosses, at the four cardinal points of the area of dedication. Some of the crosses remain at Chichester, Exeter, Wells, and Bayeux. Markets, fairs, and every kind of traffic were forbidden in the close, which usually extended to a distance of one hundred and eighty feet on each side of the church. The well-kept close is peculiar to England.

Close, Francis, D.D., an Anglican prior, youngest son of the Rev. Henry Jackson Close, sometime rector of Bentworth, near Alton, Hampshire, England, was born in 1707, and his early education was received from the Rev. Dr. Cherry, head master of Merchant Taylors' School, and the Rev. John Scott, the eldest son of the well-known commentator. He graduated at St. John's College, Cambridge, in 1820, and soon after became curate of Church Lawford, near Rugby. In 1822 he became curate of Willesden and Kingsbury, Middlesex, and in 1824 went to Cheltenham as curate to the Rev. Charles Jervis. He succeeded the latter in 1826, and for thirty years devoted himself to his parochial duties at that place. His public advocacy of the present system of government education, chiefly arising out of his laborsious efforts to establish the training College for school masters and mistresses at Cheltenham, received the acknowledgments of successive governments. During Mr. Close's incumbency, the population of the town increased from 19,000 to 32,000, and he erected no fewer than five district churches, with schools, and contributed largely to the establishment of Cheltenham College. In 1856 he became dean of Carlisle, which position he resigned in August, 1864, on account of ill-health. At Carlisle he established a dispensary, and several schools and churches. He died Dec. 18, 1882. Dr. Close was author of many pamphlets, one of which, on the Choral Service, obtained a wide circulation. He was an earnest opponent of horse-racing, theatrical amusements, and the use of liquors and tobacco. See Men of the Time (10th ed.), k. v.

Close, Henry M., a Methodist Episcopal minister, entered the North Ohio Conference in 1831, and became a member of the Central Ohio Conference when it was organized. He labored therein with much acceptability and usefulness until 1866, when he became superannuated, retiring to his farm on Pioneer Circuit. At Toledo he performed his local duties, and worked his health would permit. He died in the latter part of 1880. See Minutes of Annual Conferences, 1891, p. 321.

Close, John (1), an English minister of the Society of Friends, was born in 1680, and united with the Friends against the wishes of his father. He traveled extensively as a preacher in his native country, and in
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Scotland, Holland, and Wales, and died at Alloway, Cumberland, Nov. 27, 1715. His care over the Church was great, his advice seasonable, his judgment sound. See Piety Promoted, ii, 115, 116. (J. C. S.)

Close, John (2), a minister of the Reformed (Dutch) and Presbyterian Churches, was born at Greenwich, Conn., in 1737. He graduated from the College of New Jersey in 1759, and was licensed by the Presbytery of Rutgers County, N. J., in 1765; served the Presbyterian Church at Huntington, from 1766 to 1775; at New Windsor and Newburgh, from 1773 to 1796, and the Reformed Church at Waterford and Middletown, from 1796 to 1804, and died in 1815 (or 1818). See Sprague, Annals of the Amer. Pulpit, iii, 49; Corwin, Manual of the Presbyterian Church in the U. S. (New York, 1818), p. 212.

Close (or Cloos), Nicholas, an English prelate, was born at Birkebe, Westmoreland, and was one of the six original fellows whom Henry VI placed in his newly erected King's College, Cambridge. In fact, he committed the building of the house to Close's fidelity, who right honestly discharged his trust. He was bishop of Carlisle (1450), then of Limburg, where he died shortly after his consecration, in Oct., 1459. See Fuller, Worthies of England (ed. Nuttall), iii, 304.

Close, Titus, an English Wesleyan minister, was born at Hanley, in the Potteries, June 10, 1795. His youth was that of a vagabond in the literal and moral sense: but in 1815 he was deeply convicted under Methodist preaching, and was converted at St. Austell. He soon commenced preaching in the Wesleyan communion, and on Nov. 2, 1819, embarked as a missionary to India. He labored at Madras, visiting other points, until failing health compelled him to return home. In England he worked in the pastorate until his constitution utterly broke down. He died at Croft, near Darlington, June 10, 1838. He was "a willing servant of the Lord and the Church." See Minutes of the British Conference, 1888; Wesleyan Meth. Magazine, 1835, p. 401 sq.

Clotaire II, son of Childebert I and Fredegund, succeeded his father in 584, but only in Childebert's original kingdom of Soissons. Clotaire, after many family strife, became sole king of the Franks in 613. At an assembly in Paris, in 614, Clotaire issued an edict, which, among other provisions, decreed that election of bishops was to be by clergy and people (a clero et populo), with right of confirmation in the king, and reserving also a right of direct nomination to the king (c. 1). No bishop was to elect his own successor (c. 2). The clergy were only in special cases to be subject to lay jurisdiction. In times of war between the clergy and civilians, the cause was to be adjudged by a mixed tribunal (c. 5). Liberty of appeal was granted against oppressive taxation (c. 9); also liberty to relations of intestates to inherit (c. 6). In local administration natives of the locality alone were to be employed (c. 12). Finally, there was a clause that neither freeman nor slave, unless a thief caught in the act, should be condemned to death without a hearing. Clotaire died in 628, and was succeeded by his son, Dagobert.

Clotarius (or Clotterius), Anastasius, a German theologian of the latter part of the 17th century, entered the Capuchin order of the Minors of St. Francis as a preacher, and became master of the novices, and guardian and definor of the Roman province. He wrote, Thymisinae Doceticonis (Cologne, 1674) — De Sacris Ritibus (ibid., 1688). See Hoefer, Nouv. Bioğ. Générale, s. v.

Clothier, Charles E., a Baptist minister, was born in 1820. Being converted in early manhood he united with Calvary Church, Philadelphia, and when that church was organized, he was organized into the work among the sailors; he was elected chaplain of the 88th regiment of Pennsylvania Volunteers, and was ordained specially for that service. When the war was ended he returned to Philadelphia, and was elected deacon in the Church of which he was a member. About 1873 he removed to the northern part of the city, where he took an interest in Gethsemane Church. He died in Philadelphia, Dec. 5, 1881. "In all the relations of life he left the witness of a godly walk and true communion." See National Baptist, Dec. 15, 1881. (J. C. S.)

Clotho, in Greek mythology, was the youngest of the Fates, or Parca (q. v.). It was her office to spin the thread between her fingers, that is, to give life and continue it. She was represented holding the spindle, dressed in a long gown of several colors, and having on her head a crown with seven stars.

Clotilda (Chrostephildis, or Chrotiludis), a French saint, daughter of Chilperic I and wife of Clovis, was born about 475. Although the daughter of an Arian, she was brought up a Catholic. According to Gregory of Tours, her uncle, Gundobald, gave her to Clovis (Chlodovicus) as a wife in 492 or 493. Clotilda baptized her first-born son, and took occasion to present to Clovis the fertility of the heathen worship. The child died and Clovis lived principally at Tours. She was of the real or reputed fountness of several religious houses, notably of St. Mary of Andelys, near Rouen, to which girls were sent for education from England in Bede's time. The original foundation was destroyed by the Normans. Clotilda, however, remained the patron saint of the place, and miracles were worked there in her name down to the Revolution, and have recommenced since. She died at Tours, June 3, 545, and was buried at Paris beside her husband, in the Church of the Apostles, afterwards St. Genevieve's. Her festival is on June 3. The only biography of any value is Saint-Clotilde et son Sicle, by the abbé Roussette (Paris, 1867). See Smith, Dict. of Christ. Biog., s. v.; Hoefer, Nouv. Bioğ. Générale, s. v.

Clotho, Stephan, a Lutheran theologian of Germany, was born at Lippe, Sept. 13, 1666. He studied at different universities, was in 1629 archdeacon of St. James at Rostock, in 1632 professor, and in 1635 doctor of theology there. In 1630 he was appointed general superintendent of the Protestant church and holy estate of Mecklenburg and Holstein in 1630, provost and pastor at Flensburg, and died in 1666. He wrote, Pneumatics, sive Theologia Naturalis: — Tractatus de Angiologia: — De Sudore Christi Saunguino et trestis Atque Cruciatus Animal Ejus: — De Satisfactione Christi: — De Baptismo: — Historia Magorum: — Compendia et Annotationes in Epistolae Pauli: — De Auctoritate et Perfectione Scripturae Nova, etc. See Moller, Cumbrina Literaturz; Jüchter, Allgemeine gelehrten-Lexikon, s. v. (B. P.)

Cloud (Clocfodalus), Saint, a Frankish presbytery, was the youngest son of Chlodomir, king of Orleans, and grandson of St. Clotilda. He was born A.D. 522, and in 524 his father was killed in Burgundy. The two elder brothers of Cloudodulus were killed for uncle; kings Childebert and Clotaire, but Cloudodulus escaped by the help of some powerful nobles. Consenting himself to God, he renounced the throne of Orleans. In 551, yielding to a popular demand, Eusebios, bishop of Paris, ordained him a priest. Cloudodulus settled at Nogent (Nowigentum), where he died, Sept. 7, 550. His festival is Sept. 7. See Patrolog. Lat., vol. 17, p. 675-682; Le Cointe, Annuaire Eccles. Franc. (Paris, 1865), i, 327, 348, 370.

Cloud (Cloculph, or Flandulph), Saint, an early French prelate, was born in 597. He was the son of St. Arnulf and of the blessed Dola. He was edu-
cated at the court of the kings of Austria. St. Cloud married Almaberta, and had several children. He became minister of the state of Austria, and in 656 was elected by the people as successor of bishop Goda of Metz. The martyrlogy of Metz assigns his decease June 6, 656. His day is June 8. See Hoefer, Nomencl., iv. 163.

Cloud, Newton, a Methodist Episcopal minister, was born in Stokes County, N. C., Nov. 30, 1804. He was converted in Logan County, Ky., in 1823, and in 1835 entered the Illinois Conference. In 1868 he retired, and remained a superannuate until his death, July 22, 1877. For two or three terms Mr. Cloud was a member of the Illinois legislature. He was a Christian gentleman. See Minutes of Annual Conferences, 1877, p. 134.

Cloud, Robert, a Methodist Episcopal preacher, began his ministry in 1785, and filled the following appointments: 1785, Trenton; 1786, Newark; 1787, Elizabethtown; 1788, Long Island; 1789 and 1790, New York; 1791 and 1792, presiding elder of the territory in and about New York city; 1793, Chester, and in 1794 located, after which no trace of his life remains. See Minutes of Annual Conferences, 1785-94: Sprague, Annales of the Amer. Pulpit, vii, 225; Stevens, Hist. of the M. E. Church, i, 57.

Clouet (or Clouet) Albert, a Belgian engraver, nephew of Peter, was born at Antwerp in 1534, and studied under Cornelius Bloemaert. His best known is his principal plates: The Miraculous Conception; The Battle of Joshua with the Amalekites. He resided a long time in Rome, and afterwards in Florence, and died at Antwerp in 1587. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Clouet (or Clouet), Peter, a Belgian engraver, nephew of Peter, was born at Antwerp in 1530, and worked under Sierie and Bloemaert at Rome. The following were his principal works: The Descent from the Cross; The Virgin Suckling the Infant Jesus; St. Michael Dismounting the Evil Spirit. He died at Antwerp in 1608. See Spooner, Biog. Hist. of the Fine Arts, s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Clough, James, an English Methodist preacher, was born at 5, Fensale, Lancaster. He began to travel in 1760 in connection with the Wesleyan Conference, and, after laboring for about eleven years, he settled at Leicester, where he acted as a local preacher till his death in 1795. See Atmore, Meth. Memorial, s. v.

Clough, Philemon, a Free-will Baptist minister, was born at Springfield, Vt., May 18, 1818. He united with the Church at the age of sixteen, and was ordained at Grantham, Nov. 7, 1861. A part of his ministerial life was devoted to itinerant labors in Vermont. For three years and a half he was pastor of a Church in Weare, N. H. For the last six years of his life he did not preach much, on account of ill-health. He died at Grantham, June 19, 1878. His sermons were original and didactic in character. See Morning Star, Sept. 4, 1878. (J. C. S.)

Clough, Simon, a distinguished minister of the Christian Connection, was born at Monmouth, Me., in 1793, and employed on his father's farm till nearly twenty years of age. In 1812 he sought an academic training; in 1814, experienced conversion. He continued his studies first at a private seminary in Winthrop, and then pursued his academic course at the college where he received his degree. His application to the Greek and Latin was so intense that his eyesight failed him, and he was obliged to refrain from books for several years. He began to preach in 1817; was soon after ordained as an evangelist, and, having gathered several new churches between Kennebec and Kennebunk, was sent as a missionary to the Indians in the winter of 1818-19, the pulpit of the Christian Society at Eastport. In the spring he visited Portland; thence removed to Boston, where he remained till 1824. In that year he went to New York, and established the first Christian Connection Church in that city. In 1853 he removed to Fall River, Mass., and in 1857 to the state of New Jersey, where his preaching was followed by remarkable success. He died May 20, 1884. Mr. Clough was distinguished for deep piety, strong mental powers, and great fidelity to his discharge. He published A Series of Articles and Discourses, Doctrinal, Practical, and Experimental (N. Y., 1843, 8vo). See The Christian Examiner (Boston), 1847, p. 227.

Clough, William, an English Wesleyan minister, was born at Bishopthorpe, near York, May 30, 1799. He was converted in his sixteenth year, entered the conference at York in 1817, was a Christian gentleman. See Minutes of Annual Conferences, 1797, p. 134.

Clouston, Charles, LL.D., a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1821, and ordained to the Ministry in 1826, as successor to the man whom he succeeded at Sandwick and Stromness in 1822. There is no record of his death. Dr. Clouston published, The Church in Orkney (1844) Address to Orkneymen (1845) Account of the Parish and Observations on the County; and wrote the account of Orkney in the Guide to the Highlands. See Fictor Eclesiasticus, iii, 403.

Clouston, William, a Scotch clergyman, was presented to the living at Cross and Barning in 1773; transferred to Sandwick and Stromness in 1782, and died Aug. 20, 1832, aged eighty-five years. See Fictor Eclesiasticus, iii, 403, 411.

Clove-Gillyflower, or, carnation pink, a species of the Dianthus, archaically drawn, is frequently found in medieval MSS., symbolizing the graces of the blessed Virgin Mary.

Cloveshoo (or Cliff's-hoe), Council of (Cecilium Cloveneoune). These were provincial, and the locality is unknown, except that it was in the kingdom of Mercia, and probably near London (Haddan and Stubbs, Concil. iii, 122). It was selected by the Council of Hereford, A.D. 673, as the place for the yearly synod of the English Church (ibid. 670), yet (singular to say) no Council of Cloveshoo was recorded until——

I. Held in 716, when the privilege of Whithred of Kent to the churches of Kent was confirmed by a general synod of the English bishops, under Ethelbald, king of Mercia (Haddan and Stubbs, Concil. iii, 290-392).

II. Held in 742; Ethelbald, king of the Mercians, and Cuthbert, archbishop of Canterbury, presiding. Several bishops attended, and diligent inquiry was made how matters relating to religion, and particularly to the creed, were ordered in the infancy of the Church of England, and in what esteem monasteries then were. The ordinances of King Whithred, concerning the election and authority of the heads of monasteries, made in the Council of Becanceld, in 692, was read, and renewed by Ethelbald in these words:

"I Ethelbald, king of the Mercians, for the health of my soul and the stability of my kingdom, and out of reverence to the venerable archbishop Cuthbert, confirm by the subscription of my own minifie hand, that the liberty, honor, authority, and security of the Church of Christ be conferred upon him, but that all the lands belonging to her be free from all secular services, except military expedition, and the building of a bridge of castle. And all charge that this he trespassed and unmercifully observed by all, as the aforesaid king Whithred ordained for him and his." See Labe, Concil. iv. 1392; Wilkins, Concil. i. 85.

III. Held in the beginning of September, 747, in the presence of King Mercians, Cuthbert of Canterbury presiding; eleven bishops and several priests attended. Two letters from pope Zachary were read, after which thirty canons were drawn up.
CLOVESHO

1. Charges every bishop to be ready to defend his pastoral charge, and the canonical institutions of the Church of Christ, and to prevent divers innovations, and to be an example of good, not of worldliness, to his people, and to preach sound doctrine.

2. Exhorts bishops to humility and charity among themselves, so that, however far distant in seas, they may yet principally direct their labors, mind by mind, and be of good comfort in faith, hope, and charity, and praying for each other.

3. Orders annual episcopal visitations, and directs the bishops to visit the people of every diocese, to search for convenient places, and to plainly teach them, and forbid them all pagan and superstitious observances, etc.

4. Orders archbishops within their dioceses to exhibit a good example in their lives, and to rule well their houses.

5. Orders the princes monasteries which, owing to the corruption of the times, were governed by laymen.

6. Directs the inquiry to be made concerning the good life and sound faith of candidates for priests' orders.

7. Directs bishops, abbots, and abbesses to take care that their "families" do incessantly apply their minds to reading.

8. Exhorts priests to the right discharge of their duty; to desist from secular business; to serve at the altar with the utmost application; carefully to preserve the house of prayer and its furniture; to spend their time in reading, celebrating masses, and psalmody, etc.

9. Exhorts priests, in the places assigned to them by their bishops, to attend to the duties of the apostolical commission, in baptizing, teaching, and visiting, and carefully to abstain from all wicked and ridiculous conversations.

10. Directs that priests should learn how to perform, among other things, the liturgies in the several cases which are in their order; that they shall also learn to compose and explain in their native tongue the Lord's Prayer and Credo, and the prescribed words used in baptism, the holy eucharist, and baptism; that they shall understand the spiritual signification of the sacraments, etc.

11. Relates to the faith held by priests, orders that it shall be sound and sincere, and that their miniistrations shall be uniform; that they shall teach all men that without faith it is impossible to please God, that they shall instill the creed into them, and propose it to infants and their spouses.

12. Forbids priests "to prate in church," and "to dislocate or confound the composure and distinction of the sacred words" by theatrical pronunciation; directs them to follow the "plain song" according to the custom of the Church; or, if they cannot do that, simply to read the words. Also forbids priests to presume to interfere in episcopal functions.

13. Orders the due observation of the festivals of our Lord and Saviour, and of the nativity of the salute, according to the Roman martYROLOGY.

14. Orders the due observance of the Lord's day.

15. Orders the due observance of the saints' and canonized martyrs' day.

16. Orders that the Litanies or rotaiones be kept by the clergy and people, with great reverence, on St. Mark's day, and on the three days preceding Ascension day.

17. Orders the due observance of the solemnity of the pope Gregory. of St. Augustine of Canterbury, who "first brought the knowledge of faith, the sacrament of baptism, and the holy eucharist" to England, to be kept and observed, in and in this council the property of the Church was restored. See Labbe, Concil. vii. 1527; Wilkins, Concil. i. 172.

18. VIII. Held in 892. Knulf, king of Mereica, having forcibly seized some of the Church lands in Kent, desiring the archbishop Wulfred with banishment in case of resistance, gave them to his daughter Wendritha, abbess of Winchcombe, in Gloucestershire. After the death of King Knulf, his son Eadulf, "being desirous of the church," and in this council the property of the Church was restored. See Labbe, Concil. vii. 1527; Wilkins, Concil. i. 175.

19. CLOVIO, GIOVIO GIOVINO (called II Moretano), a very eminent miniature painter of Croatia, was born in 1498. He was educated for the Church, but was discharged from the priesthood by a dissipation from the pope. After learning the elements of design in his own country, he visited Rome and entered the school of Giulio Romano. He executed an immense number of works, which are highly valued. The most celebrated are The Procession of Corpus Domini, at Rome, painted in twenty-six pictures; and at Milan, in the Cistercian convent, a Decent from the Cross. He died in 1578. See Chalmers, Biographical Dictionary, a. v.; Spooner, Biographical History of the Fine Arts, a. v.
Clow, James, a Scotch clergyman, a native of Ardoch, was licensed to preach in 1813; appointed chaplain to the East India Company at Bombay in 1815, and ordained; resigned in 1823; returned to Scotland; emigrated to New York; became a teacher of the Presbyterian Church of Victoria, Australia, after the Union in 1859, and died soon afterwards. See *Eccles. Scotticae*, i, 155.

Clow, Patrick, a Scotch clergyman, took his degree at the University of St. Andrews in 1701; was licensed to preach in 1711; presented to the living at Leslie in 1713, and died in November, 1731, aged about fifty years. See *Eccles. Scotticae*, ii, 550.

Clowes, Francis, an English Baptist preacher and educator, was born at Heatham, Norfolk, Jan. 10, 1805. He studied at Bristol College, from which he went to Aberdeen, Scotland. In 1831 he was called to the pastorate of the Thrinell Street Church in Bristol, and about five years afterwards was appointed classical tutor in Horton College, a position which he held fifteen years. He died suddenly, May 7, 1873. Mr. Clowes did much with his pen in promoting Baptist periodical literature, and was one of the editors of *The Freeman* for several years. He was ardent and impassioned in his attachment to Baptist principles. See Cuthbert, *Baptist Encyclopedia*, p. 296. (J. C. S.)

Clowes, John, an English clergyman, was born at Manchester, Oct. 31, 1745, and was a fellow of Trinity College, Cambridge. In 1769 he was made rector of St. John's Church, Manchester, and in 1773 became one of the first English disciples of Swedenborg, whose doctrines he was active in promoting, although he retained his connection for almost twenty years. He died at Leamington, May 22, 1831, leaving *Restoration of Pure Religion*, two volumes of *Sermons*, and translated Swedenborg's *Arcana Celestia*, and other works.

Clowes, Timothy, L.L.D., an Episcopal divine and scholar, graduated at Columbia College in 1808. He became president of Washington College, Md., in 1823, and was for many years a prominent educator, as well as a distinguished mathematician. He died at Hempstead, N. L., in 1847. See Drake, *Dict. of Am. Biog.* s. v.

Clowet. See Cloutet.

Cloyd, Ezekiel, a Cumberland Presbyterian minister, was born in Montgomery County, Va., Feb. 12, 1770. In 1788 he moved with his parents to North Carolina, and about 1800 settled in Tennessee, and became connected with the Church in Shiloh, Sumner County. He was licensed to preach by the Nashville Presbytery in 1814, and in July, 1822, was ordained at Sugg's Creek. After his ordination he travelled as a circuit-rider for several years. A short time he was pastor of Stoner's Creek congregation, within the bounds of which he spent the most of his life. When not travelling as a minister he was busily occupied on his farm. He died in Lebanon, Tenn., in August, 1851. See Beard, *Biographical Sketches*, 1st series, p. 192.

Clubbe, John, rector of Westfield and vicar of Bedlington in Suffolk, England, was the son of Rev. George Clubbe, of Catherine Hall, Cambridge, and was born in 1703. He graduated from King's Hall in 1725, and lost his sight some time before his death, March 2, 1773. He is the author of a single sermon, *History and Antiquities of Westfield* (1738) — and of the ironical piece, *Phænomeny, and Free Advice to a Young Clergyman* (1763).

Clube, William, vicar of Brandon, Suffolk, England, was the son of the preceding; and died in 1844 having published some lyrical pieces.


Cloge, Christian Gottlieb, a Lutheran theologian of Berne, was born in 1700 at Nerichau near Grimm. He studied at Wittenberg; was in 1721 magister; in 1729 archiadjutans at Wittenberg; in 1737 doctor of theology there; and died in 1759, leaving *De Antiquitate et Origine Ritus Interrogandi Infantiæ ante Baptismum* (Frankenhausen, 1729); *De un Forme, qua Interrogossum Infantiæ ante Baptismum de Fide* (Wittenberg, 1734): *Comm. de Baptismo Adami* (ibid. 1747): *De Interpretatione Prophetarum Proprium Ipsum Scripturam Dissolvente* (ibid. 1754, 1757). See *Winer, Handbuch der theol. Lit.* 1, 638; Jucker, *Allgemeine Gelehrten Lexikon*, s. v. (B. P.)

Cluguiaics. We add the following particulars:

The chief peculiarity of their churches in France was a large anti-church for penitents. The penitent was usually without habits; but St. Bernard, in 1187, inveighed against the luxury, the enormous height, excessive breadth, empty space, and sumsptuous ornament in their churches. The dress of the order was a black cloak, a pelisse, a hood of lamb's wool, red hose, a white woollen surplice, and black scapular and in choir, cope of white silk in cloister and refectory, a white pall; and in times of labor a white scapular. Their first churches, like those of Cistercians, were dedicated to St. Mary; their rule was a composition of those of St. Benedict and St. Augustine. They prohibited the use of organs, and all superfluous carving and pictures, but allowed painted crosses of wood. In England their churches were very irregular in plan. At length they became the most luxurious order in their mode of living; and Peter of Cluny upbraids them with their extravagance in no measured terms. Some of their monasteries were destroyed, and others composed of monasteries. The early peculiarities of their rule were, the dipping of the eucharist in the chalice; the use of fans for the sick

Ancient Cluniac Monk. Reformed Cluniac Monk.

or delicate: admission of novices before a year's probation; inspection of the common; a strict and absolute rule of silence; absence of manual labor, and the custom for abbeys to dine always with the brethren. The Cluniac monks wore a cowl of scarlet cloth, to show their readiness to shed their blood for the sake of Christ. They slept in their shirts. They had three or four courses at dinner, being regarded as a cartissial, and shared among two monks; electorates, spiced and perfumed, and delicate cooking were used: the abbots entertained their guests, and any monks whom the bishop, in the hall. Women might enter the monastery; and convents of nuns were placed of Germany, were born in 1700 at Nerichau. The Cluniacs were beautifully and richly adorned: income was much used, and the ceremonial was elaborate. The guests' feet were not washed, but in his
three poor men were admitted to the lavanda. After vigils they returned to sleep in their dormitory. Their houses were built in populous places.

Clugny, Ferri de, bishop of Tournaï, cardinal and counsellor of the duke of Burgundy, was engaged by that prince in important missions, was appointed Bishop of Rouen in 1483. See Hoefer, Nouv. Biog. Générale, s. v.

Clugny, François de, a French theologian. He was born at Aigueus-Mortes, Sept. 4, 1637. He joined the Congregation of the Oratory at the age of fourteen, and was ordained priest at Easter in 1662. He was struck with total blindness, from which, however, he recovered after some time, so that, though not without difficulty, he could again read and write. He began preaching, but died at Djoun, Oct. 21, 1694. He published several works on practical religion, for which see Hoefer, Nouv. Biog. Générale, s. v.

Clugny, Guillaume de, a French prelate, brother of Ferri, accomplished, like him, important missions under Philip the Good and Charles the Bold, dukes of Burgundy, and, after the death of the latter, went over to the service of Louis XI, of France, who made him bishop of Poitiers in 1479. He died at Tours the year following. See Hoefer, Nouv. Biog. Générale, s. v.

Clugston, William, A.M., a Scotch clergyman, a native of Glasgow, was licensed to preach in 1816; presented to the living at Forsfar in 1817, and ordained. He joined the Free church in 1843, and died March 3, 1857, aged sixty-three years. Mr. Clugston published a sermon on National Judgments (1837), and another on The Widow and the Fatherless (1834). See Fusi Eccles. Scoticae, iii, 762, 763.

Clulow, John, an English Wesleyan minister, was born at Rushton, Staffordshire, March 22, 1818. He was appointed to the ministry in 1842, and continued in that work for eleven years, contributing by his unceasing diligence and marked ability much towards the efficiency of the Wesleyan Sunday-schools. In 1853 he resumed circuit work, in which he was engaged until his death, which occurred at Plymouth, Dec. 18, 1873. Strict attention to duty, conscientious observance of the details of the work, allegiance to law, his amiability, manliness, and sincerity, made his life influential for good. See Minutes of the British Conference, 1800, p. 21.

Clulow, Thomas, an English Wesleyan minister, was born at Macclesfield, March 6, 1835. He was called to the ministry in 1856, and died at Southwark, London, Jan. 22, 1869. His ministry was very successful. His life was pure, gentle, becoming. Affable manners, pastoral diligence, especially among the sick and the poor, endeared him to all. See Minutes of the British Conference, 1869, p. 18.

Clulow, William Bentin, an English Congregational minister, was born at Leek in 1802, and educated at Hoxton Academy. He first settled at Shal- don, Devonshire, where he remained twelve years, and then, in 1835, became classical tutor in Airedale College, Bradford. After eight years he resigned his position in the college, and lived in retirement the rest of his life, engaged in literary labor. In 1853 he removed to Leek, where he died, April 16, 1862. His published works include, Truths in Few Words—Aphorisms and Reflections: Essays of a Recruit—Sunshine and Shadow. He also left a volume of MS. notes on the Greek New Testament. See (Lond.) Cong. Year-book, 1883, p. 269.

Cluniacenses. See CLUNY, CONGREGATION OF.

XI.—32

Clunie, David, a Scotch clergyman, took his degree at Glasgow University in 1672; was bursar of divinity from 1673 to 1676; probationer at the first meeting of the Presbyterians after their liberty in 1677; appointed to the living at Cockburnspath in 1689; member of the general assemblies of 1690 and 1692; and died Nov. 29, 1741. He was for forty-seven years. See Fusi Eccles. Scoticae, i, 371.

Clunie, John (1), a Scotch clergyman, was licensed to preach in 1731; presented by the king to the living at Whitekirk in 1732; admitted to the united parish in 1761, and died June 17, 1784, aged seventy-five years. See Fusi Eccles. Scoticae, i, 386.

Clunie, John (2), L.L.D., an English Congregational minister, was born in London, April 9, 1784. He was converted in early life, in 1803 entered Hoxton Academy, and studied during two sessions at the University of Glasgow. In 1808 he returned to England, and was ordained at Guildford the following year. His later years were diligently employed in various benevolent enterprises. He died June 23, 1858. Dr. Clunie published, The Storm and the Tempest:—A Scripture Diary; and various Sermons on special occasions. See (Lond.) Cong. Year-book, 1859, p. 194.

Clunie, John (3), a Scotch clergyman, was precentor at Markinch; licensed to preach in 1784; presented to the living at Eves in 1790; transferred to Borthwick in 1791; was also chaplain to the second regiment of Dragoons of the Kingdom, and died April 14, 1819, aged sixty-one years. He was gifted with a powerful, musical voice, and was extremely fond of singing. See Fusi Eccles. Scoticae, iv, 268, 637.

Clunies, Patrick, a Scotch clergyman, a native of Ross, took his degree at King's College, Aberdeen, in 1662; was admitted to the living at Wick in 1692, and died in 1701, aged about forty-nine years. See Fusi Eccles. Scoticae, iii, 576.

Clup, William McKendrie, a minister in the Methodist Episcopal Church South, was born in Barren County, Ky., Dec. 5, 1831. He was educated in Missouri in 1845; prepared for the ministry in 1849, emigrated to California in 1854; was licensed to preach in 1857, and in 1858 admitted into the Pacific Conference, wherein he labored with zeal and energy, and died of illness, March 11, 1870. He was a sweet singer, an earnest preacher, and a faithful pastor. See Minutes of Annual Conferences of the M. E. Church South, 1870, p. 515.

Clustered Column, in architecture, is a combination of several shafts to form one pillar.

Clydai, a Welsh saint of the 5th century, is the reputed founder of a church named Clydai, in Emlyn. See Rees, Welsh Saints, p. 151. 

Clydok (or Cledog), a Welsh saint of the 5th century, was buried at Clodock Church, in Herefordshire, of which he was the reputed founder. He was also patron of the churches of Llanfeuno (St. Benno), Longtown (St. Peter), and Crwysell (St. Mary). He is commemorated Aug. 19. See Rees, Welsh Saints, p. 145.

Cnopf, Ernst Friedrich Andreas, a Protestant theologian of Germany, was born Dec. 21, 1724, at Nuremberg. He studied at Altdorf, and was in 1748 mourn-
ADDENDUM.

Canada, Dominion or.—We here bring down this article to the present date.

1. Secular.—1. General.—This confederation of provinces has almost completed the first quarter of a century of its existence. The census has been taken during the present year, 1891; and an estimate of the present population, made at Ottawa, places it at 5,250,000. The net public debt was, on June 30, 1889, $237,580,042.

In 1885, the Canadian Pacific Railway was opened for passengers, and has made accessible for settlement an enormous territory of the richest agricultural and mineral resources, and of scenery surpassing in natural grandeur the famous countries of Europe. Towns have sprung up along the line with great rapidity, and commerce has opened up the resources of the ancient East for the benefit of the Dominion. Population on the Pacific coast has increased, and legal steps have been taken to found a university where, five years ago, a normal school was impossible.

2. Commerce.—The tonnage of Canada for the year ending on the 30th of June, 1889, was 16,054,221. Her exports were $98,189,167, and her imports, $115,254,394. Her exports to Britain were $98,099,051, and to the United States, $38,420,571. The year 1888 showed exports to the value of $57,567,888, and imports, $73,459,644.

The railway mileage of Canada on June 30, 1889, was 13,741 miles, placing her sixth on the list of nations in this respect.

New regulations place the interest on deposits in the Post-office Savings Bank at 3 per cent.; and deposits may range from 25 cents to $3000.

5. Literary and Artistic.—The Royal Society of Canada, founded by the Marquis of Lorne, recognizes and promotes literary eminence. It has four departments—French, English, mathematicians, with physics and chemistry, and geology, with biology. The Royal Academy of Arts, founded by the Marquis of Lorne and the Princess Louise, does the same work for art.

II. Ecclesiastical.—1. Church of England.—Up to August 15, 1890, the dioceses of this Church were not consolidated into one united whole. At a conference held in St. John's College, Winnipeg, on that date, a scheme for the formation of a general synod, to include the whole church of British North America, was adopted. This synod will consist of the bishops of the Church of England in Canada and Newfoundland, with clerical and lay delegates, chosen by the diocesan synods, where they exist, or appointed by the bishop of a diocese without a synod. Dioceses with fewer than 25 licensed clergymen send one delegate of each order; those with from 25 to 49 clergymen, inclusive, two such delegates; those with from 50 to 99, three such delegates; and those with 100 or more, four such delegates.

The synod shall have two houses—the upper, composed of the bishops, and the lower, composed of clergy and laymen—each to sit separately, except by unanimous consent. The primate of the General Synod shall be elected by the upper house from the metropolitan. He shall hold office for life, or so long as he remains bishop of any included diocese, though he may resign. The General Synod shall deal with any matters affecting the whole Church, such as doctrine, worship, discipline; all agencies for promoting church work, missionary or educational; the adjustment between dioceses of funds for clergy, widows and orphans, and diocesan gifts; the transfer of clergy between dioceses; the training of candidates for holy orders; the constitution and powers of a court of appeal; and the erection, division, and rearrangement of provinces. The expenses of the synod, including traveling expenses of members, shall be met by an assessment of the dioceses proportionate to their representation, dioceses having only one delegate of each order being exempt. The first meeting of the General Synod is appointed for Toronto, the second Wednesday in September, 1893, and is to be convened by the metropolitan senior by consecration.

The Church of England in Canada has 20 dioceses and 20 bishoprics, about 450,000 members, and 1019 clergymen. Her contributions, for the year ending July 31, 1890, for domestic and foreign missions, were $377,968,38, those for foreign missions alone being $13,190,40. She has 3 missionaries in Japan. Foreign missions include work among Chinese and other pagan races in Canada.

A college for boys (" Ridley College") has been founded in St. Catharines, Ontario, for the interests of Evangelical Protestants in the Church.

2. Presbyterian.—The Presbyterian Church of Canada has 6 synods, those of the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, Hamilton and London, Manitoba and the North-west Territories, besides the Presbyterian of India, in India, with synodical powers; the presbytery of Honan, in China, and that of Trinidad, embracing 45 home and 3 foreign presbyteries. Besides these, there is the New Hebrides mission. The communicants number 171,240, of whom 6457 are on missions. There are 1039 ministers, including ordained missionaries.

The missions are among French Canadians, American Indians, in India, China, Trinidad, and the New Hebrides. The latter has 5 ministers as missionaries. Trinidad has 6. China has 8 Canadian and 2 native missionaries, besides a medical missionary, 2 nurses, with 50 native preachers and teachers. India has 5 ministers, 8 ladies and numerous other agents engaged in mission work, and at Indore College. Seven ordained missionaries are among the American Indians. There are 36 mission stations, 26 mission churches, and 22 stations for the French, with 1337 members.

One of the schools is at St. Anne, in Illinois. There are 8653 elders: Sunday scholars and those in Bible classes number 129,886. Workers in such schools number 15,441. The volumes in libraries are 157,598. Those who attend prayer-meetings number 454. Scholars who commit Scripture to memory are 60,965. Those who commit the Shorter Catechism are 67,555.

The income for all purposes, in 1890, was $2,045,431, which, with $88,327 from mission stations, gives a total of $2,093,758. The amount paid for stipends in 1890 was $399,398; to the college fund, $36,259; and to mission funds, $177,695.

A regular system of examinations, by paper, with ex-
amines, sub-examiners, prizes and diplomas, for Sunday school scholars exists. The ages of candidates range from 10 to 25 years. The value of each paper is 200, of which 50 per cent. passes, from 75 to 90 per cent. gains a book prize, and 90 per cent. gains a silver medal. The time for each paper is two hours. Examinations are simultaneous at all centres.

Methodists. In this Church, only one general superintendent is now employed.

During the four years ending with September, 1890, the number of probationers for the ministry has increased from 208 to 296; of ministers, from 1610 to 1748; of local preachers and exhortors, from 2692 to 3122; of class leaders, from 6641 to 7148; of members, from 197,469 to 233,868.

The infant baptisms for the same period have been 65,795, and the adult, 11,307.

There are 12 annual conferences, 3173 Sunday-schools, 28,411 Sunday-school officers and teachers, 226,000 scholars, 87,158 scholars in class, 25,677 children learning the catechism, 49,419 scholars pledged against liquor and tobacco, those against intoxicants alone being 41,522, and 217,388 volumes in libraries. There are 3092 churches, 11,687 other preaching places, and 967 parsonages. The value of Church property is $12,547,491.

There are 2 weekly newspapers, 1 monthly, 1 quarterly, 8 Sunday-school papers, of which 2 are weekly.

The amount invested in publishing interests is $504,316. The capital of the Book House in Toronto is $250,570.95.

There are 14 colleges and other educational institutions, 157 professors and teachers, 3157 college graduates, and 2522 college students. Value of institutions, $1,048,700.

There are 473 mission stations, 507 missionaries, 96 native assistants and teachers, 4265 members on mission stations, 28,935 scholars, 723 auxiliary members of the Women's Missionary Society, 8584 members of these auxiliaries, 4462 members of Mission Bands, and about 200 Ewpworth Leagues, with about 15,000 members.

During the past quadrennium, an annual conference has been established in Japan, and the membership there has grown from 591 to 1716; the contributions from $905.04 to 6401.35; the value of Church property from $29,085 to 64,983, and the Sunday scholars from 542 to 1486.

Work has been undertaken among the Chinese in British Columbia, at Victoria, Vancouver, New Westminster, and Kamloops.

The missionary income has increased from $291,674.34 to $220,926.43. Contributions for all purposes amounted to $40,063.967.

The course of study for probationers not attending college has been improved, and Greek has been inserted as one of the requirements.

The relation of attendance upon class-meeting to membership in the Church has been placed upon the same basis as that upon other means of grace.

A movement which is largely expected to affect the future of Canadian Methodism is the contemplated removal of her leading university, Victoria College, from Cobourg to Toronto, the affiliation of that college with the Provincial University of Toronto, and the renunciation by Victoria of her right to grant degrees, except in divinity, during the continuance of such confederation.

The scheme for this confederation was carried in 1886, and was confirmed in 1890 by the General Conference.

In 1882, Victoria and Albert universities were united. The varied claims of University College, in Toronto, and the denominational colleges led to a scheme for the consolidation of all the universities of Ontario as colleges under one provincial university. Certain branch-colleges are to be allotted to 34 university professors, so as to relieve the colleges of work. These branches, which may, under certain circumstances, be changed, are pure mathematics, physics, astronomy, geology, mineralogy, chemistry, zoology, botany, physiography, ethnology, comparative philology, history, logic, metaphysics, history of philosophy, Italian, Spanish, political economy, civil polity, jurisprudence, constitutional law, and engineering.

The lectures of this professoriate are to be free to all matriculated students of confederated colleges, and will include, as optional subjects, Biblical Greek and literature, Christian ethics, apologetics, the evidences of natural and revealed religion, and Church history.

Trinity College, of the Church of England, from dissatisfaction with the financial and educational provisions of the proposed scheme, refused to confederate. Queen's College, of the Presbyterians, from inability to comply with the requirement that confederating colleges must remove to Toronto, the need of a university in Eastern Ontario, and from the benefits of separate universities, as seen in Scotland, Germany, the United States, and even England, also refused confederation. The Baptists also refused, and erected McMaster Hall into a university, with an arts course, as well as one in theology.

The Methodists alone have decided to sink their leading university into a confederated college. Under this scheme, Victoria College secures five acres of University Park, at a nominal rental of one dollar a year while it remains confederated, and proposes to erect buildings at a cost of $135,000. Opposition to the scheme was removed by a bequest, from William Gooderham, Esq., of Toronto, of $200,000, conditioned on such federation and removal from Cobourg. Until the completion of the new buildings, degrees will be conferred by Victoria College only by special arrangements.

The union of the Methodists of Canada has been followed by the appearance of a new denomination, called theFree Methodist Church of Canada, with 6 conference officers and 17 ministers.

Two churches of colored Methodists still retain their separate existence, one with 17 and the other with 21 ministers.

4. Congregationalists.—This body has two unions, that of Ontario and Quebec and that of Nova Scotia and New Brunswick. It reports 126 churches, 70 other preaching stations, 91 ministers, 5 districts, 1 college, 1 mission to the Jews, and 10,245 members; 134 church buildings, valued at $782,700, and parsonages to the value of $69,150.

The doctrinal statement omits from the Apostles' Creed the passage about the descent into hell.

Financial difficulties have led to the resignation of the missionary superintendent.

The Foreign Missionary Society was originated in 1881. Two missionaries are in Africa, and one, a lady, at Bombay. The income of the Missionary Society has increased in 8 years, to June 4, 1890, from $4000 to $15,728.73.

The Indian mission at French Bay has been given over to the Methodists.

The debts on Church property in Ontario and Quebec are $180,205. The alumni of the college number 109. The salary of the professor of Hebrew and Greek exegesis is $1,000 a year. The contributions to the college amount to $1,000 for each member of the Church from Quebec, 20 cents a member from Ontario, and 6 cents from Nova Scotia and New Brunswick. The expenses exceeded the income by $900 a year from 1887 to 1889. There are 9 professors and lecturers, at salaries amounting to $4500 a year. This college receives $1207.28 from the Colonial Missionary Society of England. The endowment is $92,997.83.

The branches of the Provident Fund for Widows and Orphans and Retired Ministers has a capital of $19,774.06. The free contributions to this fund show a growing decline.

5. Baptists.—This denomination is divided into two groups—those of Ontario, Quebec, Manitoba and the North-west Territories and those of the Maritime
Provinces. For the sake of convenience, they may be called the Western and the Eastern Baptists. The Western have 285 ministers, 32,232 members, and 2930 persons were baptized during the year 1890, with 19 associations, 29,824 Sunday scholars, 3408 officers and teachers, and 9 publications.

The Eastern Baptists, engaged on Sunday-schools, was, in 1890, $12,734.67. In the foreign mission field, among the Telugus, are 11 churches, 11 missionaries, and 60 assistants. Six new workers have gone forth during 1890—two men and their wives, one lady, and one artist who proposes to paint, for his support, during part of the year, and to spend the remainder in mission work.

For the outposts of missions, Ontario is divided into 17 associations and 147 sub-circles.

There is one university, called McMaster, from the founder, with 4 colleges connected with it—Woodstock College, Moulton Ladies' College, the Toronto Arts College, and the Theological College. The assets available for college purposes are 899,437.37.

The Canadian Baptist realizes a profit, but the bookroom is maintained at a loss.

There were raised for all purposes, in 1890, $304,635.01. During that year, 12 churches were dedicated.

A superintendent of missions has been appointed, after the death of the Congregationalists and the present example of the Presbyterians.

The Eastern Baptists have 8 associations, 389 churches, 41,480 members, and have had 1171 baptisms during the year ending May 31, 1890. They have 498 Sunday-schools, 29,933 scholars, and 2651 teachers and officers. Of the scholars, 474 were baptized during the year above mentioned.

They have, as educational institutions, Acadia College, Horton Academy, and Acadia Seminary, with Chipman Hall.

They have expended, for the year ending August, 1890, $41,053.88 for foreign missions, and $761.59 for home missions.

The number of Baptist churches in all Canada is 850, with 78,497 members.

The arts department of McMaster University was opened Oct. 10, 1890.

6. Roman Catholics.—The following statistics are taken from Le Canada Ecclésiastique, Almanach-ammonaire pour l'année 1891. This Church has seven ecclesiastical provinces, those of Quebec, Montreal, Ottawa, Toronto, Kingston, Halifax, and St. Boniface; 24 dioceses; 2 apostolic vicariates, those of Athabaska-Mackenzie and Poncie; 1 apostolic prefecture, that of the Gulf of St. Lawrence; 24 missions of mission and 38 of women; 1,988,142 adherents, 2284 priests, 370 convents, and 51 colleges and schools.

The Jesuits have 14 establishments in Canada, with 230 so-called religious persons (religieux), all Canadians, except 16 who are Europeans. The Provincial House was founded in 1814, on the 1st of June, by Father Felix Martin, who was the first rector of it. He had five companions. There are colleges in Montreal and St. Boniface. The fathers and novices are scattered through the dioceses of Montreal, Quebec, Ottawa, Hamilton, Peterboro, and St. Boniface.

There is one cardinal, who is also archbishop of Quebec, and six other archbishops, 22 bishops, and one apostolic prefect. One of these bishops, Monseigneur Bégin, of Chicoutimi, is the author of a work, Holy Scripture and the Rule of Faith, of which the boast is made that it has never been answered. It proceeds from the ordinary and literal arguments on the Scriptures to the Roman conclusions.

The Victoria Medical School, the medical department of the Methodists' Victoria University, has been brought into connection with the Laval University.

The long-existing claims of the Roman Catholic Church to the forfeited Jesuit estates have been settled by the grant to the Church by the Provincial government of $400,000, and to the Protestants of $60,000, for educational purposes. The Romanistas succeeded, also, in obtaining a grant of a large common at Laprairie, near Montreal. A succinct account of this transaction, from an authorized source, is as follows: Prior to the English occupation of the Province of Canada, the Jesuits had obtained, by grants from the kings of France, by gifts from citizens, and by purchase, lands in Quebec, Montreal, and Three Rivers. When the English took Canada in 1759, the Jesuits were incorporated. In 1773, Pope Clement XIV, abolished them. In 1800, George III. issued a warrant conferring these lands to the Crown, by right of conquest.

The government took them in 1866, and the greater part of them remained with the government in 1867. From 1800 to 1867, the Roman clergy protested that these estates belonged to the Church, as confiscation by conquest was contrary to the actual civil laws and to the Treaty of Paris. In 1874 and 1875, the greater part of them was given by the Quebec government to the basin of Quebec, except the Champ de Mars in Montreal, still held by the Dominion government. In 1876, M. Mercier, the Quebec premier, formal a promissory of the government to set the question. This promise was registered in Rome and Canada. The pope commanded the bishop of Quebec, Mersereau, to declare the property confiscated, but however, in a mixed community, was declared to be impossible. Both political parties agreed to a compromise, the payment to the Roman Church of $400,000, and to the Protestants of $60,000, for education. The act by which this was effected was passed on July 3, 1888. The estates were valued at from $400,000 to $2,000,000.

While successful in this, the Roman Church has been defeated in Manitoba, where separate schools have been by law abolished. The law has been confirmed on appeal.

7. Minor Bodies.—The Evangelical Association returns 67 ministers; the Universalists, 9 ministers and 127 members; the United Brethren, 23 ministers; the Evangelical Lutherans, 58 ministers; the Reformed Episcopal Church, 24; and the New Jerusalem Church, 8.


The census of 1885 for the North-west Territories gives 9301 Romanists, 9976 Church of England, 7712 Presbyterians, 8910 Methodists, and 778 Baptists.

As a conclusion to the ecclesiastical facts in this article, there may be noted a number of events and movements in Canada, which, together with the existence of the non-ecclesiastical parties, show an increased tendency of liberalism on the part of the Roman Catholics. This tendency is not so conspicuous as to be apparent in any particular movement of the Holy See, or in any particular change of doctrine or practice. It is rather a general and gradual change, which is more apparent in the minds of the people, than in the actual doings of the Church. It is a change from the formalism of the past, to a more practical and experimental treatment of religious questions. This change is not confined to the Roman Catholics, but is also noticeable in other Protestant bodies. It is a change from the formalism of the past, to a more practical and experimental treatment of religious questions. This change is not confined to the Roman Catholics, but is also noticeable in other Protestant bodies.