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shown by the fact that the name "Beghard" continued through the fifteenth century to be applied to the most various heretics, until it adhered permanently to the Bohemian Brethren or Picards.

In what is now Belgium and Holland, the example of Lambert's first followers was widely followed, as has been seen; here the Beguines flourished most, and here they have maintained their existence to the present day. A long series of

accounts of mystical visions, hysterico-ecstatic phenomena, and extreme

7. Surviving Beguines austerities shows that the strong religious impulse of the beginning

Netherlands. remained operative until after the Reformation. Heretical mysticism

was not without its adherents: in 1310 Margareta Porete, a Beguine of Hainault and the author of a book of apparently pantheistic libertinism, was executed in Paris, and the mystic Hadewich Blommaerdine (q.v.) of Brussels (d. 1336) found adherents

among the Beguines of Brabant and Zeeland. The bishops and princes, however, protected the communities in times of persecution. In the fourteenth century the contemplative life was largely given up in favor of diligent work for the sick and poor, and later for the education of girls. The French Revolution deprived these institutions of their religious character, which they regained in 1814. At present there are fifteen Beguines in Belgium, only two of which are of any size, both at Ghent, numbering 869 inmates in 1896. The larger one, transferred in 1874 to St. Amandsberg just outside the city, is a complete model of a small town, with walls, gates, streets, and gardens. The total number of Beguines in Belgium was 1,790 in 1825, 1,480 in 1866, and about 1,230 in 1896. In Holland two houses have survived, one at Amsterdam with thirteen inmates and one at Breda with forty-six.

(HERMAN HAUPT.)

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BEGIN, bé'gan', LOUIS NAZAIRE: Roman Catholic archbishop of Quebec; b. at Lévis, Quebec, Jan. 10, 1840. He was educated at the Seminary of Quebec (1857-62) and Laval University (B.A., 1863). He then began the study of theology at the Grand Seminary of Quebec, but was chosen to fill a chair in the newly established faculty of theology in the University of Laval, and was sent to Rome to study. He was ordained to the priesthood in 1865, and returned to Quebec in 1868, where he taught dogmatic theology and ecclesiastical history at Laval University until 1884, in addition to being prefect of the Little

Seminary and having charge of the pupils of the University during the last few years of this period. In 1884 he accompanied the archbishop of Quebec to Rome to defend the rights of Laval University, and on his return was appointed principal of the Normal School, remaining there until 1888. In the latter year he was consecrated bishop of Chicoutimi, and three years later was appointed coadjutor, with the title of archbishop of Cyrene, to Cardinal Taschereau. On the death of the Cardinal in 1898, he became archbishop of Quebec. He has written *La Primauté et l'infaillibilité des souverains pontifes* (Quebec, 1873); *La Sainte Écriture et la règle de la foi* (1874; English translation by G. M. Ward, London, 1875); *Le Culte catholique* (1875); *Aide-mémoire, ou chronologie de l'histoire du Canada* (1886); and *Catéchisme de controverse* (1902).

BEHAISM: A development of Babism (q.v.). The Bab had taught that the greatest and last of all manifestations of divinity was to appear and, through his teachings, wipe out all distinctions of sects. In 1862, twelve years after the Bab's execution, Beha Ullah, a high-born Persian and Babite leader, claimed to be the fulfilment of this teaching. He was imprisoned and exiled and died in Acre, Syria, in 1892. His son, Abdul Beha Abbas, then became the leader and "Center of the Covenant." From his residence in Acre, where he lives under government surveillance, a far-reaching propaganda has gone forth and pilgrims find their way thither even from distant America.

Behaist missionaries are not allowed to accept money, though they may be entertained by converts or others interested. Their message consists in a recital of the history of their religion and the lives of the Bab and Beha Ullah. The Old and New Testament prophecies and the sacred books of ethnic religions are studied in the belief that they establish the Behaist doctrines. Their sacred writings are the works of Beha Ullah, of which the most remarkable is the *Book of Ighan*. They are mostly short sentences called "communes," consisting of prayers or truths for the guidance of life. The explanation of the *Book of Ighan* and the "Hidden Words" in Arabic and Persian is a part of the regular preaching. The beauty of service to the poor and suffering is a cardinal precept. Simplicity in food and dress is another, and herein Abdul Beha is an example to his followers. Polygamy is not allowed and all goods are held in common. It is believed that God has manifested himself at different times according to the needs of the race, the chief manifestations having been three in number; viz., Jesus—whose life and teachings are commended,—the Bab, and Beha Ullah, who is the greatest and last; after him there will be no other manifestation, and whosoever does not believe on him after having heard his words will not have another chance to enter the kingdom. Certain feasts are observed commemorating events in the life of Beha Ullah, and one which was instituted by the Bab consists in a simple repast such as fruits, nuts, and cool water, held at the home of a believer every nineteen days; a vacant

seat is left at the head of the table for the absent master, and passages from the "Hidden Words" are read as the food is passed.

Behaist congregations are known as "assemblies." The first in America was established in Chicago by a Syrian, Ibrahim Kheirallah, in 1894. There are now thirty-five in America, each independent of the others and owning no authority but that of Abdul Beha. It is claimed that the mission of Behaism is to unify the world and bring all religions into one.¹

MARGARET B. PEEKE.

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BEHMEN, JACOB. See **BOEHME**.

BEISSEL, JOHN CONRAD. See **COMMUNISM**, II, 5; **DUNKERS**, I, 2.

BEISSEL, STEPHAN: German Jesuit; b. at Aachen Apr. 21, 1841. He was educated at the universities of Bonn and Münster and at the seminary at Cologne. He was ordained to the priesthood in 1871 and lived two years in France, three in England, fifteen in Holland, and four in Luxemburg, passing the remainder of his time at Aachen and Cologne. He has written *Baugeschichte der Kirche des heiligen Viktor zu Xanten* (Freiburg, 1883); *Geldwert und Arbeitslohn im Mittelalter* (1884); *Verehrung der Heiligen in Deutschland bis zum Beginn des dreizehnten Jahrhunderts* (1885); *Bilder der Handschrift des Kaisers Otto im Münster zu Aachen* (Aachen, 1886); *Geschichte der Ausstatung der Kirche des heiligen Viktor zu Xanten* (Freiburg, 1887); *Geschichte der trierschen Kirchen und ihrer Reliquien* (2 parts, Treves, 1889); *Evangelienbuch des heiligen Bernward von Hildesheim* (Hildesheim, 1891); *Verehrung der Heiligen und ihrer Reliquien in Deutschland während der zweiten Hälfte des Mittelalters* (Freiburg, 1893); *Vatikanische Miniaturen* (1893); *Der heilige Bernward von Hildesheim als Künstler* (Hildesheim, 1895); *Fra Giovanni Angelico da Fiesole, sein Leben und seine Werke* (Freiburg, 1895); *Die Verehrung Unserer Lieben Frau in Deutschland während des Mittelalters* (1895); *Bilder aus der Geschichte der altchristlichen Kunst und Liturgie in Italien* (1899); *Das Leben Jesu Christi, geschildert auf den Flügeln des Hochaltars zu Kalkar* (in collaboration with J. Joest, Gladbach, 1900); *Das Evangelienbuch Heinrichs III und die Dome zu Goslar in der Bibliothek zu Upsala* (Düsseldorf, 1900); *Die Aachenfahrt* (1902); *Betrachtungspunkte für alle Tage des Kirchenjahres* (10 vols., 1904-05); and *Geschichte der Evangelienbücher in der ersten Hälfte des Mittelalters* (Freiburg, 1906); in addition to two volumes of the *Zur Kenntnis und Würdigung der mittelalterlichen Altäre Deutschlands* (Frankfort, 1895-1905) begun by E. F. A. Münzenberger.

¹ Requests for literature may be addressed to Mr. John Mason Remey, Corcoran Building, Washington, D. C.

BEKKER, BALTHASAR: Dutch precursor of rationalism; b. at Metslawier (4 m. n.e. of Dokkum) Mar. 30, 1634; d. in Friesland June 11, 1698. He studied at Groningen under J. Alting and in Franeker, where he was rector of the Latin school, was made doctor of theology, and preacher in 1666. Being an enthusiastic follower of the Cartesian philosophy, he published at Wesel in 1668 an *Admonitio sincera et candida de philosophia Cartesianiana*, and gave greater offense by his catechisms in 1668 and 1670. He was accused of Socinianism, although Alting and other theologians pronounced him to be orthodox. After many controversies, he accepted a call as preacher to Weesp, and, in 1679, to Amsterdam. The appearance of a large comet in 1680 induced him to issue a work against popular superstition, which stirred up more commotion; and, in 1691, in *De betoverde Wereld*, published at Leeuwarden, he denied the existence of sorcery, magic, possessions by the devil, and of the devil himself. The consistory of Amsterdam instituted a formal process against him, and he was deposed July 30, 1692. He went to Friesland, where he edited the last two books of his work.

H. C. ROGGET.

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BEKKOS, JOHANNES. See **JOHANNES (JOHN) BEKKOS**.

BEL: A great Babylonian god, whose name, like the equivalent Hebrew *Ba'al*, originally and all through the history of the language was also used in the sense of "lord" or "owner" (see **BAAL**). The usage of the two words as names of deities also ran through parallel courses; for Bel at one time in Babylonia was a local deity like each of the Baals of the Canaanites. He was the patron deity of the city of Nippur in central Babylonia (the modern Nuffar), where his temple, of great antiquity, has been unearthed by the Pennsylvania expedition. The reason why there were not many Bels in Babylonia was that political union on a large scale was very early effected in that country, while it was always impossible among the Canaanites; and Nippur was the center of an extensive community in very remote times.

When, under priestly influence, Babylonian theology was systematized, to this great god Bel was assigned sovereignty of the earth, while Anu ruled in the highest heaven, and Ea over the deep. These formed the chief trinity with primary and universal dominion.

But it is not the Bel of Nippur whose name appears in the Bible and Apocrypha. On account of the rise and supremacy of the city of Babylonia under Hammurabi (2250 B.C.), Marduk (Merodach), the god of that city, was invested with the prerogatives